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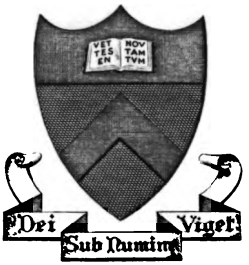
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THE

TRYAL & TRIVMPH OF FAITH:

OR

An Exposition of the History of Christs dispossessing of the daughter of the woman of *Canaan*.

Delivered in SERMONS;

In which are opened,

The Victory of Faith;
The condition of those that are tempted;

The excellency of Jesus Christ and Free-Grace;

AND

Some speciall Grounds and Principles of *Libertinisme* and *Antinomian* Errors, discovered

BY

SAMUEL RUTHERFURD, Professor of Divinity in the University of St. *Andrews*.

REVEL. 2. 28.

And I will give to him (that overcometh) the morning star.

Published by Authority.

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Printed by *John Field*, and are to be sold by *Ralph Smith*, at the Sign of the Bible in Cornhill neer the ROYALL EXCHANGE: 1645.

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FAITH

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TO

THE RIGHT HONOURABLE

THE LADY

JANE CAMBEL,

Vicounteſſe of *Kenmure*, Siſter to the Right Noble and Potent, The Marques of ARGILE Grace and Peace.

MADAM,

I Should complain of theſe much-diſputing, and over-writing times, if I were not thought to be as deep in the fault, as thoſe whom I accuſe; but the truth is, while we endeavour to gain a grain-weight of Truth, it is much if we loſe not a Talent weight of goodneſſe, and Chriſtian love: But I am ſure, though ſo much knowledge and light as may conduce for our ſafe walking in diſcerning the certain borders of divine truths, from *every falſe way*, and ſuppoſe that ſearching into queſtions of the time were a uſefull and neceſſary evil only, yet the declining temper of the worlds worſt time; the old Age of time, Eternity now ſo near approaching, calleth for more neceſſary good things at our hands; it is unhappy, if in the nick of the firſt breaking of the morning skie, the night-watch fall faſt aſleep when he hath watched all the night: Its now near the morning-dawning of the Reſurrection. O how bleſſed are we, if we ſhall care for our *one neceſſary thing*? It is worthy our thoughts, that an *Angel* (never created, as I conceive) ſtanding in his own land, *His right foot upon the Sea, and his left foot on the earth*; hath determined by oath, a Controverſie moved by ſcoffers, 2 *Pet.* 3. 3. *Yea and with his hand lifted*

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up to Heaven, sware by him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and things that therein are; and the sea and things that are therein, that there should be time no longer, Rev. 10. 5, 6. If Eternity be concluded judicially by the Oath of *God*, as a thing near to us at the door, now about sixteen hundred years ago, it is high time to think of it: What we shall do when the Clay-house of this Tabernacle, which is but our summer-house that can have us but the fourth part of a year, shall be dissolved? *Time* is but a short Trance, we are carried quickly through it, our *Rose* withereth ere it come to its vigour: Our piece of this short-breathing shadow, the inch, the half-cubite, the poor span-length
Iob 7. 6. of time, fleeth away as swiftly, as *a Weavers-Shuttle*, which leapeth over a thousand threads in a moment: How many hundred hours in one Summer, doth our breathing clay-Post skip over, passing away as *the Ships of desire, and as the Eagle that hasteth to the prey?* If death
Iob 9. 25. 26. were as far from our knowledge as graves and Coffins (which to our eyes preach death) are near to our senses, even casting the smell of death upon our breath, so as we cannot but rub skins with corruption, We should not believe either *Prophets* or *Apostles*, when they say, *All flesh is grasse*, and *It is appointed for all to die*: Eternity is a great word, but the thing it self is greater; death the point of our short line teacheth us what we are, and what we shall be: Should Christ, *the condition of affairs we are now in*, *the excellencie of Free-grace*, be seen all in their own lustre and dye, we should learn much wisdom from these three; Christ speedeth little in conquering of lovers; because we have *not seen his shape at any time*, we look not upon Christ, but upon the accidents that are beside Christ; and therefore few esteem Christ a rich penny-worth; But there is not a Rose out of heaven, but there is a blot and thorne growing out of it, except that one only rose of *Sharon*, which blossometh out glory, every leafe of the Rose is a heaven, and serveth for *the healing of the Nations*, every white and red in it is uncomparable glory, every act of breathing out its smell, *from everlasting to everlasting*, is spotlesse and unmixed happinesse: *Christ* is the out-set, the master flower, the uncreated Garland of Heaven; the Love and Joy of *men* and *Angels*; but the fountain-love, the fountain-delight, the fountain-joy of men and Angels is more, for out of it floweth all the Seas, Springs, Rivers, and floods of love, delight, and joy; imagine all the rain and dew, Seas, Fountains and floods since the Creation were

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in

in one cloud, and these multiplied in measures, for number to many millions of millions, and then divided in drops of showers to an answerable number of men and Angels, this should be a created shower, and end in a certain period of time; and this huge cloud of so many Rivers and drops should drie up, and rain no more; but we cannot conceive so of Christ, for if we should imagine millions of men, and Angels to have a co-Eternall dependent existence with Christ, and they eternally in the Act of *receiving grace for grace out of his fulnesse*; the flux and issue of *grace* should be eternall as *Christ* is; for *Christ* cannot tire or weary from eternity to be *Christ*, and so he must not, he cannot but be an infinite and eternall flowing sea to diffuse and let out streams and floods of boundlesse grace; say that the Rose were eternall, the sweet smell, the lovelinesse of greennesse and colour must be eternall. O what a happinesse for a soul to lose its excellency in his transcendent glory? What a blessednesse for the creature to cast in his little *all* in Christ his matchlesse *All-sufficiency*? Could all the streams retire into the fountaine and first Spring, they should be kept in a more sweet and firme possession of their being in the bosome of their first cause, then in their borrowed channels, that they now move in: Our neighbourhood, and retiring in to dwell, for ever and ever, in the Fountain-blessednesse, Iesus Christ, with our borrowed goodnesse, is the firme and solid fruition of our eternall happy being: Christ is the spheare, the connaturall first Spring, and element of borrowed drops, and small pieces of created Grace, the Rose is surest in being, in beauty on its own stalk and root; let life and sap be eternally in the stalk and root, and the Rose keep its first union with the root, and it shall never wither, never cast its blossome nor greennesse of beauty; it is heritable for a gracious spirit to be out of his stalke and root; union here, is life and happinesse, therefore the Churches last prayer in *Canonick Scripture* is for union *Rev.* 22. 20. *Amen, Even so, Come Lord Iesus*: It shall not be well while the Father, and *Christ* the prime Heire, and all the weeping children be under one roofe, in the Palace-Royall, it is a sort of mysticall lamenesse, that the head wanteth an Arme or a finger, and it is a violent and forced condition for arme and finger to be separated from the head: The Saints are little pieces of mysticall Christ, sick of love, for union: the wife of youth that wants her husband some years, and expects he shall returne to her from over-sea lands, is often on the shoare, every ship coming near shoare, is her new joy,

her

her heart loves the wind that shall bring him home, she askes at every passenger news; O saw you my husband? what is he doing? when shall he come? Is he shipped for a returne? Every Ship that carrieth not her husband is the breaking of her heart: What desires hath the spirit and Bride to hear when the Husband *Christ* shall say to the mighty *Angels*, *Make you ready for the journey, the sun go down and decline his rayes, and bow the heaven; He gather my prisoners of hope into me, I can want my Rachael and her weeping children no longer; Behold I come quickly to judge the Nations.* The *Bride the Lambs wife* blesseth the feet of the Messengers that preacheth such tidings, *Beigne O Zion, put on thy beautifull garments, thy King is coming*; yea, she loveth that quarter of the Skie that being rent asunder and cloven, shall yield to her husband, when he shall put through his glorious hand, and shall come riding on the Raine-bow and clouds to receive her to himself.

5. The condition of the people of God in the three Kingdoms calleth for this, that we more wisely consider what the Lord is doing; there is a Language of the Lords *fire in Zion*, and *His furnace in Jerusalem*; if we could understand the voice of the crying Rod: The Arrowes of God flee beyond us, and beside us, but we see little of God in them. We Saile, but we see not whom we fight; but we have no victory, the efficacy of second causes is the whole burden of the businesse, and this burden we lay upon creatures, (and its more than they can bear) and not upon the Lord; God is crying lameneſſe on creatures and multitude, that his eminency of working may be more seen. 2. Many are friends to the successe of Reformation, not to Reformation; Mens Faith go along with the promises, untill Providence seem to them to belie the promise: through light at a key-hole many see God in these confusions in the three Kingdoms, but they fall away, because their joyning with the Cause was violent kindeneſſe to Christ; it is not a friends visite to be driven to a friends house to be drie in a showre, and then occasionally to visite wife and children; *Christ* hath too many occasionall friends, but the ground of all is this: *I love Jesus Christ, but I have not the gift of burning quicke for Christ*: O how securely should Faith land us, out of the Gun-shot of the prevailing power of a black hour of darkneſſe? Faith can make us able to be willing for Christ to go thorow a quarter of Hells plain: Lord give us not leave to be mad with worldly wisdom: 3. When the Temptation sleepeth, the mad man is wise,

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the

the harlot is Chaste; But when the vessell is pierced, out cometh that which is within, either Wine or Water. Yet if we should attentively lay our ears to hypocrites, we should hear that their Lute-strings do miserably jar, for Hypocrisie is intelligible, and may be found out. Would *Parliaments* begin at *Christ*, we should not fear, that which certainly we have cause to fear, *One woe is past, and another woe cometh*; The *Prophets* in the three Kingdoms have not repented of the Superstition, will-worship, Idolatry, Persecution, Prophanity, formality which made them *vile before the people*, and the Iudges and Princes, who *turned judgement into Gall and wormwood*, are not humbled, because they were a *snare on Mizpah, and a net spread upon Tabor*: No man repenteth, and *turneth from his evil way*, no *man smiteth on his thigh, saying, What have I done?* Its but black Popery (the name being changed, not the thing) to think the by-past sins of the Land are by-past; and a sort of Reformation for time to come is satisfactory to God, *Ex opere operato, By the deed done*; Yea, the divisions in the Church are a heavier plague then the raging sword: Those same sins against the first and second Table, the reconciling of us and *Babylon*, Pride, Bribing, extortion, filthinesse, and intemperance unpunished, blood touching blood, and not revenged, vanity of apparell, the professed way of salvation by all kinde of Religions whatsoever, are now acted in another stage, by other persons, but they are those same sins, if that *head-ship* that flattering *Prelates* took from *Jesus Christ*, and gave to the *King*, be yet taken from *Christ*, and given to man: if *Christs* Crown be pulled off his head, no matter whose head it warme, its taken from *Christ* both wayes: I shall pray that the fatnesse of the *flesh of Iacob*, for this *do not wax leane*, and that *the warfare of Britaine be accomplished*: But if the faithfull watchmen know what hour of the night it is now, there be but small appearance that it is neer to the dawning of *Britains* deliverance, or that our skie shall clear in hast, would God the yeare 1645. were with childe to bring forth the salvation of *Britain*, It was once as incredible that the enemy should have entred *within the gates of Jerusalem*, as it is now that they can enter within the Ports of *London*, *Edinbrough*, *Dublin*: I speak not this to discourage *Cavaliers*, for certainly God watcheth over them for vengeance; but that we go not farther on to break with Christ; the weaknesse of new heads devising new Religions, and multiplying Gods (for two sundry and contra-

Alia scena eadem fabula.

Isa. 17. 4.

Lam. 4. 12.

ry Religions argue interpretatively two sundry Gods) *According to the number of our Cities*, must come from rottennesse of our hearts: O if we could be instructed *before the decree*, that is with-childe of Plagues to the sinners in *Zion*, *bring forth a man-childe*; and *before the long shadows of the evening be stretched out on us.*

But of this Theame no more; *Grace* is the Proposition of this following Treatise; when either Grace is turned into painted, but rotten nature, as *Arminians* do, or into wantonnesse, as others do: The error to me is of a farre other and higher elevation, then opinions touching *Church Government*: Tenacious adhering to *Antinomian* errors, with an obstinate and finall persistence in them; both as touching Faith to, and suitable practise of them, I shall think cannot be fathered upon any of the regenerated: For it is an opinion not in the Margin and borders, but in the page and body, and too near the Center and vitall parts of the Gospel; if any offend, that I desire to anger them with good-will to grace, I shall strive and study the revenge only of love, and compassion to their souls.

If some of these Sermons came once to your Honors ears, and now to your eyes (it may be) with more English Language, I having stayed possibly till the last grapes were some riper, I hope it shal be pardoned that I am bold to borrow your name, which truly I should not have done, if I had not known of your practicall knowledge of this noble, and Excellent Theame, the *Free-grace of God*: I could adde more of this, but I had rather commend Grace, then gracious persons: I know that *Iesus Christ*, who perfumeth and flowreth Heaven, with his Royall presence, and streweth the *Heaven of Heavens* to its utmost borders with glory, is commended that he was full of grace, a vessell filled to the lip, *Psal.*45.2. *Ioh.*1.16. Yea, Grace hath bought both our person and our service, 1 *Pet.*2.24,25. Even as he that buyeth a captive, gives money not only for his person, but for all the motion, toile, and labour of his body, legs and armes; and Redeeming grace is so perfect, that *Satan* hath power possibly, *to bid*, but *not to buy* any of the Redeemed; no more then a merchant can buy another mans bought goods, without his consent: All our happinesse that groweth here on the bankes of time, is but thin sowen, as very *Straw-berries* on the Sea-sands, what good parts of nature we have without Grace, are like a fair Lilly, but there is a worme at the root of it, it withereth from the Root to the Top: Gifts wither apace without grace; Gifts neither break nor humble; Grace can

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do

do both. *Grace* is ſo much the more pretious and ſweet, that, though it be the reſult of ſin in the Act of pardoning and curing ſinfull Lameneſſe; yet it hath no ſpring, but the bowels of God ſtirred and rowled within him by only ſportleſſe and holy goodneſſe; *Grace* is of the Kings houſe from Heaven only, the matter, ſubject or perſon it dwelleth in, contributed nothing for the creation of ſo noble a branch. *Chriſt* for this cauſe eſpecially, left the boſome of *God*, and was clothed with fleſh and our nature, that he might be a Maſſe, a Sea, and boundleſſe River of *viſible, living, and breathing Grace*, ſwelling up to the higheſt banks of not only the habitable world; but the ſides alſo of the *Heaven of Heavens*, to over-water *Men and Angels*: So as *Chriſt* was as it were *Grace* ſpeaking, *Pſal.* 45. 2. *Luk.* 4. 22. *Grace* ſighing, weeping, crying out of horrour, dying, withering for ſinners, living again, *Heb.* 2. 9. *Joh.* 3. 16. *Rom.* 8. 32, 33. And is now glorified *Grace* dropping down, raining down floods of *Grace* on his members, *Eph.* 4. 11, 12, 13, 14, 15, 16. *Joh.* 14. 16, 17. *Joh.* 16. 7. 13. *Chriſt* now *interceding for us at the right hand of God*, Is theſe ſixteen hundred years the great Apple Tree, dropping down Apples of Life, for there hath been Harveſt ever ſince *Chriſts* Aſcenſion to Heaven, and the grapes of Heaven are ripe; all that falleth from the Tree, leaves, apples, ſhadows, ſmell, bloſſomes, are but pieces of Grace fallen down from him who is the *fulneſſe of all, and hath filled all things*: We ſhall never be bleſſed perfectly, till we all ſit in an immediate Union under the Apple Tree; This is a rare piece by way of participation, of the Divine nature. *Chriſt* paſſed an incomparable act of rich Grace on the Croſſe, and doth now Act, and Advocate for Grace, and the applying of the Grace of *Propitiation* in Heaven, 1 *Joh.* 2. 1, 2. And by an Act of *Grace*, hath all the Elect and Ranſomed ones ingraven as a ſeal on his heart; and *Chriſt* being *the fellow of God*, the man that ſtandeth ſtraight oppoſite to his eye, the firſt opening of the eye-lids of *God*, is terminated upon the breaſt of *Chriſt*, and on the ingravening of *Free-grace*. All the glory of the glorified, is, that they are both in the lower and higher houſe, even when they are the States and Peers of Heaven, the everlaſting Tenants and Free-holders of *Grace*; ſo as a ſoul can deſire no fairer Inheritance, then the Patrimony, Lot, and Heritage of *Free-grace*: Now to this *Grace* commending Your Spirit, as an *Heir of Grace*, I reſt, Zac. 13. 7.

Your Honours at all Obliged Reſpectiveneſſe in the God of Grace,

S. R.

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The Triall and Triumph of Faith.

SERMON I.

Mar. 7. 24. *And from thence he arose, and went into the borders of Tyre and Sidon, and went into an house, and would that no man should know it; but he could not be hid.*

Math. 15. 21. *Then Jesus went thence, and came into the coasts of Tyre and Sidon.*

V. 22. *And behold a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou son of David, for my daughter is grievously vexed with a Devil.*

Mar. 7. 25. *For a certain woman whose yong (little daughter) had an unclean spirit, heard of him, and came and fell at his feet.*

V. 26. *(The woman was a Greek, a Syrophœnitian by Nation) and she besought him, that he would cast forth the Devil out of her daughter.*

THis Text being with childe of Free-grace, holdeth forth to us a Miracle of note; and because Christ is in the work, in an eminent manner, and there is here also much of *Christs* new creation, and a floor planted and watered by *Christs* own hand, a strong faith in a tryed woman, it requireth the bending of our heart to attention; for to any seeking *Jesus Christ*, this Text cryeth, *Come and see.* The words for their scope, drive at the wakening of beleevers, in Praying (when an answer is not given at the first) to a fixed and resolved lying, and dying at *Christs* dore, by continuing in prayer, while the King come out and open, and answer the desire of the hungry and poor. The scope, order, and contents of the Text.

2. For the subject, they are a History of a rare Miracle, wrought by *Christ*, in casting forth a Devil out of the Daughter

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Daughter of a *Woman of Canaan*; and for *Christ* to throw the Devill out of a Canaanite, was very like the white Banner of *Christs* Love displayed to the Nations, and the *Kings* Royall Standard set up to gather in the Heathen under his colours. The parts of the Miracle are,

1. The place where it was wrought, *Matth.* 15. 21.

2. The parties on whom, the Mother and the possessed Daughter: she is described by her Nation.

3. The impulsive cause, *she hearing, came*, and prayed to *Jesus* for her little Daughter: In which there is a Dialogue between *Christ* and the Woman, containing *Christs* trying of her. 1. With no answer. 2. With a refusall. 3. With the reproach of a dog. 2. Her instancy of Faith. 1. In crying till the Disciples importuned themselves. 2. Her going on in adoring. 3. Praying. 4. Arguing by Faith, with *Christ*, that she had some interest in *Christ*, though amongst the dogs; yet withall (as Grace hath no evil eye) not envying because the morning market of *Christ*, and the high Table was the Iews due, as the Kings Children, so she might be amongst the dogs, *to eate the crums under Christs Table*, knowing that the very refuse of *Christ*, is more excellent than ten worlds.

4. The Miracle it self wrought by the womans faith, in which we have *Christs* lengthning of her faith. 2. The granting of her desire. 3. The measure of *Christs* bounty, *as thou wilt*. 4. The *healing of her Daughter*.

Matthew & *Mark* reconciled.

Mark saith, that the woman came to *Christ* in a house, *Matthew* seemeth to say, that she came to him in the way, as these words do make good: *send her away, for she cryeth after us*. *Augustine* thinketh, that the woman first came to *Christ*, while he was in the house, and desired to be hid, either because he did not (for offending the Iews) openly offer himself to the Gentiles, having forbidden his Disciples to go to the *Samaritans*, or because he would have his glory hid

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hid for a time, or rather of purpose he did hide himself from the woman, that her faith might finde him out, and then refusing to answer the woman in the house, she still followeth him in the way, and cryeth after him as *Matthew* saith. For *Christs* Love is, 1. Liberall, but yet it must be suited, and *Christ* though he sell not his Love, for the penny-worth of our swearing and pains; yet must we dig low for such a gold-mine as *Christ*. 2. *Christs* love is wise, he holdeth us knocking, while our desire be love-sick for him, and knoweth that delayes raiseth & heighteth the market and rate of *Christ*, we under-rate any thing that is at our elbowe: should *Christ* throw himself in our bosome and lap, while we are in a morning sleep, he should not have the marrow and flower of our esteem: its good there be some fire in us meeting with water, while we seek after *Christ*. 3. His love must not onely lead the heart, but also draw; violence in love is most taking, and delayes of enjoying so lovely a thing as *Christ*, breedeth violence in our affections, and suspension of presence, oyleth the wheels of love, desire, joy: want of *Christ* is a wing to the soul. *Interpreters* ask what woman she was? *Matthew* saith, a Canaanite, not of any Gracious blood, a *Syrophenician*, for *Syrophœnicia* was in the border between *Palestine* and *Syria*; and it was now inhabited by the Reliques of the *Canaanites*, a Greek not by birth, but because of the Greek tongue and Rites brought thither by Alexander, and the succeeding *Kings* of *Syria*: All the *Gentiles* go under the name of Greeks in Scripture Language, as *Rom.* 1. 14. *Gal.* 3. 28. 1 *Cor* 1. 22. 24. not because they are all Greeks, by nation and blood; but because Conquest, Language, and customes stand for blood and birth; however it standeth us no blemish in *Christs* Comon-Book, who was your Father, whether an *Ammonite* or an *Hittite*, so we come to him, he asketh not whose you are, so you be his; nor who is your Father, so you will

Properties of Christs love.

1.

2.

3.

Why Christ suspendeth the fruits of his love.

What woman this was.

bee his Brother, and bee of his house.

Mar. 7. 24. *And from thence he arose and went into the borders of Tyre and Sidon.* *Christ* wearied of *Judea*, had bin grieved in spirit with the Hypocrisie of the *Pharisees*, and the provocation of that stiff-necked people. He was chased away to the prophane *Ingans*: The hardning of the *Iews* maketh way to Christs first and young love, laid upon the *Gentiles*: *Christ* doth but draw by a lap of the curtain of Separation, and look through to one beleeving Heathen; the King openeth one little window, and holdeth out his face, in one glimpse, to the *woman of Canaan*, so *Christs* works of deep providence, are free mercy, and pure Iustice interwoven, making one web: He departeth from the *Iews*, and setteth his face and heart on the *Gentiles*; consider the art of providence here, 1. The *Devill* sometime shapeth, and our wise Lord seweth: *Babylon* killeth, *God* maketh alive: Sin, Hell, and Death, are made a Chariot to carry on the Lords excellent work. 2. The providence of *God* hath two sides, one black and sad, another white and joyfull: Heresie taketh strength and is green before the Sun, Gods clearing of necessary and seasonable Truths, is a fair side of that same providence. *Adams* first sin was, the Devill and Hell digging a hole through the comely and beautifull frame of the Creation of God, and that is the dark side of providence; but the *flower of Jesse* springing up, to take away sin, and to paint out to Men and Angells, the glory of a Heaven and a new world of Free-grace, that is a lightsome side of providence. *Christ* scourged, *Christ* in a case, that he cannot command a cup of water: *Christ* dying, shamed, forsaken, is black: But *Christ* in that same work, redeeming the Captives of Hell, opening to sinners forfeited Paradice, that is fair and white: *Joseph* weeping in the prison for no fault, is foul and sad, but *Joseph* brought out to Reign as half a *King*, to keep alive the *Church of God* in great Famine, is joyfull and

The art of the wise contexture of providence in black and white, fair and foul, mixed in one for beauties sake.

Two sides in providence,
1.
2.

and glorious: The *Apostles* whipped, imprisoned, *killed all the day long*, are sad and heavy, but sewed with this, that *God causeth them always to Triumph*, and *sow the savour of the knowledge of Christ*; and *Paul* riding upon his iron Chains and exalting CHRIST in the Gospell, through the Court of bloody *Nero*, maketh up a fair and comely contexture of Divine Providence. 3. God in all his workes now when he raineth from Heaven a sad showre of blood *on the three Kingdoms*, hath his one foot on Justice, that wrath may fill to the brim the cup of Malignants, Prelats, and Papists, and his other foot on mercy, *to wash away the filth of the Daughter of Zion, and to purge the blood of Jerusalem in the midst thereof, by the spirit of judgement, and by the spirit of burning*. And this is Gods way and ordinary path-rode, *Psal.* 25. 10. and in one and the same motion, God can walk both to the East, and to the West, and to the North, and the South. 3.

It is our fault that we look upon *Gods* wayes and works, by halfes and pieces, and so we see often nothing but the black side, and the dark part of the *Moon*; we mistake all, when we look upon mens workes by parts, an house in the building lying in an hundred pieces, here timber, here a rafter, there a spar, there a stone, in another place half a window, in another place the side of a door; there's no beauty, no face of an house here; have patience a little, and see them all by art compacted together in order, and you'l see a fair building: when a painter draweth the half of a man, the one side of his head, one eye, the left arm, shoulder and leg, and hath not drawn the other side, nor filled up with colours all the members, parts, limbs, in its full proportion, its not like a man: So do we look on Gods workes, by halfes and parts, and we see him blouding his people, scattering Parliaments, chasing away Nobles and Prelats, as not willing they should have a finger in laying one stone of his

Use. We erre in looking on Gods ways by halfs, and on the black & sad side onely.

Simile.

Simile.

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his house; yet do we not see, that in this dispensation, the other half of *Gods* work makes it a fair piece. *God* is washing away the blood & filth of his *Church*, removing these from the work, who shall crosse it. In bloody wars, Malignant souldiers ripping up women with childe, waste, spoil, kill, yet are they but purging Sions tin, brasse and lead, and such reprobate metall as themselves. *Iesuits* & false Teachers, are but *Gods* snuffers, to occasion the clearing & snuffing of the *lamps of the tabernacle*, & make truth more naked & obvious.

Mat. 7.24.

SERMON II.

And he went into a house, and would that no man should know it.

THis *will*, according to which it is said, *He would that no man should know it*, was his humane will, according to which the *Lord Jesus* was a man as we are, yet without sin; which was not always fulfilled, for his Divine will, being backed with omnipotency, can never be resisted: It overcometh all, and can be resisted by none. Consider what a *Christ* we have, one who as God, hath a standing *will* that cannot fall, *Esa.* 14. 24. *He doth all his pleasure:* His pleasure and his work are commensurable, *Esa.* 46. 10, 11. *Psal.* 135. 6. *Psal.* 115. 3. Yet this *Lord* did stoop so low as to take to himself mans will to submit to *God* and Law. And see how *Christ* for our instruction is content, that *God* should break his will and lay it below providence, *Matth.* 26. 39. O so little and low as great *Iesus Christ* is, all is come to this, *O my father, remove the cup; Nevertheless, not as I will, but as thou wilt: Christ* and his Father, hath but one will between them both, *Joh.* 5. 30. *I seek not mine own will, but the will of the Father that sent me*, Rom. 15. 3. *For even Christ pleased not himself.* Its a sign of conformity with *Christ*, when we have a *will* so mortified, as it doth lye level with Gods providence. *Aarons* sons are killed, and that by God immediatly from heaven with fire, a judgement very terrible like, *Levit.* 10. 3. *And Aaron held his peace*, & submitting all the

* Two wills in Christ.

Christ took a humane will to stoop to God in all things.

the dust under *Gods* feet, so as I can say (*Let his will, whose I am, exact to throw me in Hell, he shall have my vote*) is very like the Mother-rule of all sanctified wills, even like *Christs* pliable *will*: There is no iron sinew in *Christs* will, it was easily bended, the top of *Gods* finger with one touch, broke *Christs will*, *Heb.* 10. 9. *Lo I come to do thy will, O God.* O! but there is a hard stone in our *will*, the stony heart is the stony *will*. Hell cannot break the *Rock* and the *Adamant*, and the *Flint* in our *will*, 1 *Sam.* 8. 19. *Nay, but we will have a King*; Whether God will or no, *Ier.* 18. 12. Gods will standeth in the peoples way, bidding them return; they answer: *There is no hope, but we will walk after our own devices.* Hell, vengeance, omnipotency, crossed *Pharaohs will*, but it would neither bow nor break, *Exod.* 9. 27. *But the Lord hardned Pharaohs heart, that he would not let the people go.* There be two things in our will, 1. The naturall frame and constitution of it. 2. The goodnesse of it. The *will* of Angells and of sinlesse *Adam*, is not essentially good, for then Angells could never have turned *Devills*; therefore the constitution of the *will*, needeth supervenient goodnesse and confirming grace, even when *will* is at its best. *Grace, Grace* now is the onely oyle to our *Wheeles*. *Christ* hath taken the Castle, both in-workes, and out-workes, when he hath taken the *will*, the proudest enemie that *Christ* hath out of *Hell*: When *Saul* renders his *will*, he renders his weapon; this is mortification. When *Christ* runneth away with your *will*; as Christ was like a man that had not a mans *will*; so *Saul*, *Act.* 9. 6. *Trembling and astonished, said, Lord what wilt thou have me to do?* Its good when the *Lord* trampleth upon *Ephraims fair neck*, *Hos.* 10. 11. There is no goodnesse in our will now, but what it hath from Grace, and to turn the will from ill to good, is no more natures work, then we can turn the wind from the East, to the West: when the wheels of the clock are broken and rusted, it cannot go.

The strength of corrupt will.

2. Things in our will, 1. the frame of it, 2. the goodnesse of it.

There's a necessity of renewing the will.

When

When the birds wing is broken, it cannot flye: When there is a stone in the sprent, and in-work of the lock, the key cannot open the door. *Christ* must oyle the wheels of misordered will, and heal them, and remove the stone, and infuse Grace (which is wings to the bird) else not, the motions of *will* are all hell-ward.

But he could not be hid, for a certain woman, &c. *Christ* sometime would be hid, because he hath a spirit above this peoples windy aire, and their *Hosanna*, is a spirit of straw, naughty and base, that is burnt up with that which hindered *Themistocles* to sleep. *Honour me before the people*, was cold comfort to *Saul*, when the Prophet told him, *God* had rejected him. But *Christ* desired not to be hid from this woman, he was seeking her, and yet he flyeth from her: *Christ* in this is such a flyer as would gladly have a pursuer. 2. Faith findeth *Christ* out when he is hid, *Esa.* 45. 15. *Verily thou art a God that hidest thy self*: But Faith seeth God under his mask, and through the cloud; and therefore Faith addeth, *O God of Israell the Saviour*: Thou hidest thy self O God from Israell, but Israell findeth thee, *ver.* 17. *Israell shall be saved in the Lord, with an everlasting salvation.* *God* casteth a cloud of anger about himself, he maketh darkness his Pavillion, and will not look out; yet *Iob* seeth *God*, and findeth him out many hundred miles, *chap.* 19. 26. *Yet in my flesh I shall see God*, 3. Reason, Sense, nay, Angels seeing *Christ* between two Theeves, dying, and going out of this world bleeding to death, naked, forsaken of friends and lover, they may wonder and say, *O Lord, what dost thou here*: Yet the Faith of the Theef found him there, as a King who had the *keys of Paradice*, and he said in Faith, *Lord remember me when thou comest into thy Kingdom*, *Luke* 23. 42. 4. Faith seeth him as a witnesse, and a record in Heaven, *Iob* 16. *ver.* 19, 20. even when *God cleaveth Iobs reins asunder, and powreth out his gall upon the ground*, *v.* 13. He knew that

God hideth himselfe, Faith findeth him out.

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Christ

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Christ glowneth that he may kiss, that he cuts that he may cure, that he maketh the living beleevers grave before his eyes, and hath no minde to bury him alive: He breatheth the smoak and the heat of the Furnace of Hell on the soul, when Peace, Grace, and Heaven is in his heart, he breaketh the hallow of *Iacobs* thigh, so as he must go halting all his dayes, and its his purpose to blesse him. Whereas we should walk by Faith, we walk much even in our spirituall walk, by feeling and sense, we have these errors in our Faith, we make not the word of promise the rule of our Faith, but only Gods Dispensation: Now *Gods* Dispensation is spotlesse and innocent, and white, yet it is not Scripture to me, nor all that Dispensation and Providence seemeth to speak, the word of *God*: Ram-horns speaketh not taking of Townes in an ordinary providence, as spear and shield, and a hoast of fighting men doth. *Killed all the day long, and estimated as sheep for the slaughter*, speaketh not to me that Gods people are *more then conquerors through him that loved us*, *Rom.* 8. 36, 37. our Faith in reference to Dispensation, is to do two things. To beleeve in generall, though Dispensation be rough, stormy, black, yet *Christ* is fair, sweet, gracious, and, that Hell and Death are servants to *Gods* Dispensation, toward the Children of *God*: *Abraham* must kill *Isaack*, yet in *Isaack* as in the promised seed, *all the Nations of the earth are blessed*, *Israel is foiled, and falleth before the men of Ai*, yet, *Israel shall be saved by the Lord*: *Iudah* shall go into Captivity, but the dead bones shall live again, read the promise in generall, engraved upon the Dispensation of *God*, garments are roll'd in blood in *Scotland* and *England*: The wheels of *Christs* Chariot, in this Reformation, go with a slow pace, the Prince is averse to Peace, many Worthies are killed, a forraine Nation cometh against us, yet all worketh for the best to those that love *God*. 2. Hope biddeth us to await

The dispensation of God not Scripture, nor a rule of Faith.

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the *Lords* event? We see *Gods* work, it cometh to our senses, but the event that *God* bringeth out of his work, lyeth under ground; Dispensation is as a woman travelling in birth, and crying out for pain, but she shall be delivered of two men Children; Mercy to the people of God, Justice to Babylon; wait on while the woman bring forth, though you see not the Children.

We trust possession of Christ by sense, more then we do right and Law through Faith.

2. We trust possession in our part, more then Law and the fidelity of the promise on *Gods* part, feeling is of more credit to us then Faith, sense is surer to us then the word of Faith; many weak ones believe not life Eternall; because they feel it not; Heaven is a thing unseen, and they finde no Consolation and Comfort, and so are disquieted: If we knew that believing is a bargaining and a buying, we should see the weakness of many; should any buy a field of Land, and refuse to tell down the money, except the party should lay all the Ridges, Acres, Medows, and Mountains on the buyers shoulders, that he might carry them home to his house, he should be incredulously unjust; If any should buy a Ship, and think it no bargain at all, except he might carry away the ship on his back, should not this make him a ridiculous Merchant? *Gods* Law of Faith, *Christs* concluded atonement, is better and surer then your feeling, all that sense and comfort saith, is not Canonick Scripture, it is Adultery to seek a signe, because we cannot rest on our Husbands word.

SERMON III.

How Christ & his grace cannot be hid.

Quest. **B**Ut cannot *Christ be hid? Ans.* Not of himself: Its hard to hide a great fire, or to cast a covering upon sweet odours that they smell not: *Christs* Name is as a *sweet ointment powred out*, he is a *Mountain of spices*, and hee's a strong savour of Heaven, and of the higher Paradice: You may hide the man that he shall not see the Sun; but you cannot cast a garment over the body of the Sun, and hide day-light. From

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From which it appeareth that *Christ* cannot be hid

1. In his Cause and Truth; the *Gospel* is scourged and imprisoned when the *Apostles* are so served; yet it cometh so light and filleth *Jerusalem*, and filleth all the world. What was done to hide *Christ*? when he and his Gospel is buryed under a great stone, yet his fame goeth abroad; Death is no covering to *Christ*, *Papists* burn all the Books of Protestants, they kill and slay the Witnesses; *Antiochus* and the persecuting *Emperors*, throw all the Bibles in the fire; but this Truth cannot be hid, it Triumpheth: As soon pull down *Jesus* from his Royal seat at the right hand of *God*, as *Babylon*, Prelats, Papists, Malignants, in these three Kingdoms, can extinguish the People and Truth of Christ. 1. He cannot be hid in his Cause.

2. Beleevers cannot hide and dissemble a good or an ill condition in the soul; The welbeloved is away, and the *Churches* bed cannot keep her: All the Watchmen, all the streets, all the Daughters of *Jerusalem*, yea, Heaven and *Christ* must hear of it, *Cant.* 3. 1, 2, 3. *Cant.* 5. 6, 7, 8. *Mary Magdalens* bed, and a morning sleep, and the Company of *Angels* and *Apostles* cannot dry her cheeks, *Woman, what ayles thee?* (saith the *Angell*) O she weepeth; O what ayleth me? *They have taken away my Lord, and I know not where they have laid him*; O *Apostles*, Where is he? O *Sir, Angell*, tell me *if you saw him? O Grave! O Death! Shew me, is my Lord with you?* The Love of *Christ* is no Hypocrite: I grant some can for a time put a fair face on it; when *Christ* is absent; but most of the Saints look as a Bird fallen from the Raven, as a Lamb fallen out of the Lyons mouth, as one too soon out of bed in the morning; O sick of Love! O shew him! I charge you tell him, Watchmen, *Daughters of Jerusalem, that I am sick of Love*: Love is a pining, feavorous, tormenting sickness: Grace cannot put on a laughing mask, when sweet Jesus is hidden; 2. In a good or ill spirituall condition.

Love hath no art to conceal sorrow, the countenance of David, *Psal.* 42. 5. is sick: There's death in his face, when God is not the *light of his countenance.*

3. The joy of his presence cannot be hid; she cannot but tell and cry out, O Fair! O White Dy! He is come again, *Cant.* 3. 4. *It was but a little that I passed from him, but I found him whom my soul loved.* She numbred all the miles she Travelled while her *Lord* was absent; Joy will speak, its not dumb, *Cant.* 7. 9. *The roofe of thy mouth* (is) *like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak, Matth.* 9. 15. *Can the Children of the Bedchamber mourn, as long as the Bridegroom is with them?* (i. e.) they cannot chuse but rejoyce.

3. In the joy of his presence.

4. Grace in a sincere professor, and *Christ* cannot be hid, there came a good fair breath with a blast of a sweet west-wind of Heaven on *Joseph* of *Arimathea*, the time was ill, *Christ* was dead, and he can dissemble no longer, *Mat.* 15. 43. *Joseph came, with much daring and boldnesse he went into Pilat with a Petition, I beseech you my Lord Governour, let me but have this Jesus his dead Body:* There was some fire of Heaven in this bold profession, What would this be thought of, to see a Noble and Honourable Lord-Judge with a dead and Crucified mans Body in his armes? But Faith knoweth no blushing: Grace cannot be ashamed: there was a straight charge laid on the Apostles, *Preach no more in the name of Jesus, Act* 4. 18. *Peter and John*, with a negative boldly say, *vers.* 20. *We cannot but speak the things we have heard and seen:* Lay as heavy waighes as death, burning quick, sawing asunder, on the sincerity of Faith in the *Martyrs*, it must up the Mountain. *Davids Grace, Psal.* 39. 1. was kept in as with *a Muzzell put upon the mouthes of Beasts*: it was as coals of fire in his heart, and he behoved to speak even before the wicked, *I held my peace, therefore I spake, Psal.* 116. 10.

4. In a sincere profession.

Vatab. in Psal. 35. 1.

5. When *Jeremiah* layeth unlawfull hands on himself,

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To

To speak no more in the name of the Lord, there is a spirit of Prophesie lying on him, he is not Lord of his own choice, *Jer.* 20. 9. *But his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay:* *There's a Majesty of Grace* on the Conscience of the Childe of *God*, that must break out in holy duties; though temptation should hide *Christ* in his Grace, tempted *Joseph* is over-awed with this, *Gen.* 39. 9. *How can I then do this great wickednesse, and sin against God?* This awsome Majesty of the Grace of Gods fear, causeth *Joseph* see nothing in Harlotry but pure unmixed guiltinesse against God, there's an over-mastering apprehension of *Christs* Love, 2 *Cor.* 5. 14. that constraineth *Paul* to out-the Love of *Christ*, in dedicating himself to the service of the *Gospell*. Though *Paul* would not have preached, yet he had a sum to pay, *Ro.* 1. 14. *I am Debtor, both to the Greeks and the Barbarians, both to the wise and the unwise.* Grace awed him, as a Debt layeth fetters on an ingenious minde, he cannot but out his free and honest minde, in paying what he oweth. In the bearing down of the stirrings of a renewed conscience.

6. Gods Desertion cannot so hide and over-cloud *Christ*; but against sense the Childe of God must beleeve, yea, and pray in Faith, *Psal.* 22. 1. *My God, my God, Why hast thou forsaken me?* 2. *O my God I cry by day.* Though sin over-cloud *Christ*, and *David* fall in Adultery and blood, there's a seed of *Christ*, that must cast out blossoms, he cannot but repent and sorrow. *Gods* Decree of grace in the execution of it, may be broken in a link by some great sin; but *Christ* cannot but soader the chain, and raise the fallen sinner. 6. In Desertions.

Use. It shall be usefull then for the Saints, when the spirit cometh in his stirrings, and impetuous acts, to co-operate with him, and to answer his wind blowing: Its good to hoyse up sail and make out, when a fair wind and a strong tide calleth; sometime Grace maketh the heart as a hot Iron, its good then to smite with the hammer. When your We are to be obsequious and yielding to the breathings of Gods spi-

ſpirit is Docile, and there cometh a gale of *Chriſts* ſweet Weſt-wind and ruſheth in, with a warmneſſe of heart, in a praying diſpoſition, to retire to a corner and powre out the ſoul before the *Lord*; as we are to take *Chriſt* at his word, ſo are we to take *Chriſts* ſpirit at his work: He knocketh, knock thou with him: His fingers make a ſtirring *upon the handles of the bar, and drop down pure myrhe*: Let thy heart make a ſtirring with his fingers alſo. I grant, wind maketh ſailing, and all the powers on Earth cannot make wind; yet when *God* maketh wind, the Sea-men may draw ſails and lance forth: *God* preventeth in all theſe, the ſpirit beateth fire out of our flint, we are to lay to a match & receive, reach in the heart under the ſtirrings of Free-grace, obey diſpoſitions of Grace as God himſelf; when the Sun riſeth the Birds may ſing; but their ſinging is no cauſe of the Sun riſing.

Our hearts muſt be variouſly ſuitable to the various operations of the ſpirit.

2. Its no truth of *God* that ſome teach, that the juſtified in *Chriſt* are of duty alwayes tied to one and the ſame conſtant act of rejoycing without any mixture of ſadneſſe and ſorrow, for ſo they cannot, 1. Obey and follow the various impreſſions of the Lords abſence and preſence, of Chriſts Sea ebbing and flowing, of his ſhining and frowning, and his lowring and frowning. 2. The Faith of a juſtified condition, doth not root out all affections, nay not Love, Faith, deſire and joy; if there be ſin remaining in the juſtified, there's place of ſadneſſe, for fear, for ſorrow, for the ſcum of affections are removed by *Chriſt*, not the affections themſelves. 3. *Chriſt* for meer triall ſometimes, for ſin other times, doth cover himſelf with a cloud, and withdraw the ſenſe of his favour; and its a curſed joy, that is on foot, when the *Lord* hideth his face. The Love of *Chriſt* muſt be ſick and ſad; I mean the Lover, when the beloved is under a cloud: It is not the new world with the Regenerate man here, nor a Land where there's nothing but all Summer, all Sun, neither Night, nor Clouds, nor

1. 2. 3.

Rain-

Rain, nor Storm, that is the condition of the second Paradice, of the better *Adam*. 4. Its a just and an innocent sorrow, to be grieved at that which grieveth the Holy Spirit, and *when the Lyon roareth, all the Beasts of the field are afraid*. Grace maketh not *Iob* a stock, nor *Christ* a man who cannot weep. 4.

And behold a Woman of Canaan: And a certain Woman. Of the Woman, 1. But one person of all *Tyrus* and *Sidon* came to him. 2. She was a *Syrophenician by Nation*. 3. Her condition, *She had a Daughter vexed with a Devill*. 4. With an unclean Devill. 5. The nearer occasion, *She heard of him*. 6. She adored. 7. She prayed; and so way is made to the conference between Christ and her: And to the Triall and Miracle. Matth. 15. Mark 7.

A certain Woman. There in but one of all *Tyrus* and *Sidon* who came to Christ. 1. It beseemeth the mercy of the good shepherd, to *leave nine and nine sheep in the Wildernesse, and go after one which is lost*, Luk. 15. 4. And when all is done (alas) he hath but one of an whole hundred. Christ hath not the tithe of mankinde: He maketh a Iourney while he is wearied and thirsty through *Samaria*, yea, and wanteth his dinner for one Woman at that draught of his net, and thinketh he dineth like a King, and above, if he save one, *Iob* 4. 33, 34. O sweet husbands word, *Isa.* 3. 14. *I am married to you, and I will take you, one of a City and two of a Tribe, and I will bring you to Zion*. Christ taketh sinners not by dozens, nor by thousands (its but once in all the word, *Act.* 2. that three Thousand are converted at once) but by one's and two's. *Though Israel be as the sand of the Sea, yet a Remnant shall but be saved*, Rom. 9. 27. *Esa.* 10. 22. The Reliques and Refuse shall be saved only. 2. Common Love scarce amounteth to Grace, because Grace is separative, and singleth out one of many, all graced persons are priviledged persons. Heaven is a house of chosen and pri- Grace falls on few. 1. 2.

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Grace is a rare choice piece.

veledged ones; there's no common stones in the *New Jerusalem*, but all precious stones, the *foundations Saphirs, the windows Agats and Carbuncles, all the Borders of pleasant stones*, *Esa.* 54. 11, 12. 3. Christs way lieth so, of *two grinding at the mill, of two in the field together, of two in one bed*: Christ will have but one; Christ often wil not have both Husband and Wife, both Father and Son; but the one Brother, *Iacob*, not *Esau*: of a whole house, Christ cometh to the Devils fire side, and chuseth one, and draweth him out, and leaveth all the Family to the devil. 4. Christ knoweth them well who he chuseth: Grace is a rare peece of the choise and the floor of the love of heaven, there be many common stones, not many *Pearls*, not many *Diamonds* and *Saphirs*. The multitude be all *Arminians* from the womb, every Heresie is a peece of the old *Adams* wanton wit; thousands go to Hell, black Hereticks and Heterodox; as touching the Doctrine of themselves, every man hath Grace, if you beleeve himself; *Unusquisque est in sâ hæresi*, every man taketh Heaven for his home and heritage; Dogs think to rest in Christs bosome, men naturally beleeve, though they be but up and down with Christ; yet Christ doth so bear them at good-will, as to give Grace and Glory.

Grace not Universall and common to all.

Obj. 1. *Gods Love is not infinite, if it be limited to a few.* *Anſ.* This should conclude, that there be an infinite number of men and Angels to whom *Gods* Love to Salvation is betrothed in affection; but his love is infinite in its Act, not in its Object; The way of carrying on his love is infinite.

Obj. 1.

Obj. 2. *To ascribe Gods not loving of men, to Gods disposition, heart, will, and pleasure, and not to our defects, is blasphemy.* *Anſ.* The Lord ascribeth his having mercy, and his hardning to his own Free-will, *Rom.* 9. 17. *Exod.* 33. 19. and his love is as free as his mercy, and by this meanes Gods first love to us should arise from our love preventing his;

Obj. 2.

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contrary to his own word, *Deut.* 7. 7. *Eph.* 2. 3, 4. *Tit.* 3. 3. 2 *Tim.* 1. 9. and man should be the first lover of the two, the creature then putteth the Lord in his debt, and giveth first to God, and God cannot but recompence, *Esa.* 40. 13, 14. *Rom.* 11. 34, 35. now its no shame for us to live and dye in the debt of Christ: The Heaven of Angels and men is an house of the debtors of Christ Eternally engaged to him; and shall stand in his Debt-book ages without end.

Obj. 3. *Infinite goodnesse may as soon cease to be, as not be good to all, or withhold mercy from any.* *Ans.* Every being of Reprobate Men and Devils is a fruit of *Gods* goodnesse, but of Free-goodnesse; else *God* should cease to be, if he should turn his Creatures to nothing, for he should cease to be good to things without himself; if these were all turned to their poor mother-Nothing. 2. Mercy floweth not from *God* essentially, especially the mercy of Conversion, Remission of sins, Eternall life, but of meer Grace; for then *God* could not be *God*, and deny these favours to Reprobats: Freedome of mercy and salvation is as infinitely sweet and admirable in *God*, as mercy and salvation it self. *Obj.* 3.

Obj. 4. *But God is so essentially good to all, as he must communicate his goodnesse by way of Iustice, in order to free obedience, and that is life Eternall to those who freely believe and obey.* *Ans.* But the great Enemy of Grace, *Fa: Arminius* teacheth us, that all the freedome of Grace, *Rom.* 9. is resolved in the free pleasure of God, in which he freely and without hire, purposed to reward Faith, not the workes of the Law with life Eternall; whereas it was free to him to keep another order, if to it should seem good to him, and by this meanes God is yet freely, and by an act of pure Grace not essentially good to all, even in communicating his goodnesse, by way of Iustice; For what God doth by necessity of his nature and essence, that he cannot but do; but sure it is, by no necessity of nature, doth the Lord reward workes, *Obj.* 4.

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faith, or any obedience in us, with the Crown of life Eternall. He may give Heaven freely without ones Obedience at all, as he giveth the first Grace freely, *Ezek.* 16. 6, 7, 8. *Rom.* 5. 10. *Eph.* 2. 3, 4. But this is surer, the fewer have Grace, Grace is the more Grace, and the more like it self and free.

Obj. 5. *Obj.* 5. *But I have a good heart to God.* *Ans.* A quiet heart sleeping in a false peace, is a bad heart, most of sinners give their souls to the Devil by theft, they think they are going to Heaven, and know nothing till they awake, sleeping in the land of Death, *Matth.* 7. 21, 22, 23. *Luk.* 16. 27, 28.

Obj. 6. *Obj.* 6. *Why, But God hath bestowed on me, many favours and riches in this world.* *Ans.* Gods Grace is not graven on gold, it should be but the Logick of a beast, if the slaughter Oxe should say, *The Master feasteth me more then any Oxe in the stall: I am free of the yoak, whilest upon the neck of others, and my pasture is better then theirs.*

Obj. 7. *Obj.* 7. *The Saints love me.* *Ans.* The Saints can misfather their love, and love where God loveth not.

Obj. 8. *Obj.* 8. *All the world loveth me.* *Ans.* You are the liker to be a step-childe of *Jerusalem* and of Heaven, for *The world loveth its own, Joh.* 15. 19. better it were to have the world a step-Mother, then to be no other, but to lye in such a womb, and suck such breasts.

Obj. 9. *Obj.* 9. *I believe life Eternall.* *Ans.* That Faith is mischilde of Heaven, but see it be not a false Birth, for few or none come to age, and none clothed in white and Crowned, but they were jealous of their Faith, and feared their own wayes: Naturall men stand aloof from Hell and Wrath.

SERMON IV.

The Woman was a Greek, a Syrophenician by Nation.

MUch woe is denounced by the Prophets against *Tyre* and *Sidon*, yet when *Jesus* is brought by the certain,

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and openeth a window of the partition, and saveth this woman: Loe here *Christ planting in the Wildernesse, the Cedar, the Shittah tree, the Mirtle, the Oyle tree, Esa.*41.19. and here, *Esa.*55.13. is fulfilled: *And in stead of the thorn,* (what better are *Sidonians* then thornes?) *shall come up the Firre tree, and in stead of the Bryar shall come up the Mirtle tree*; and no praise to the ground, but to the good husbandman. *And it shall be to the Lord for a name, for an everlasting signe, that shall not be cut off.* *Christ* then can make and frame a fair Heaven out of an ugly Hell, and out of the knottiest timber he can make vessels of mercy for service in the high Pallace of glory. 1. What are they all, who are now glorified? The fairest face that standeth before the throne of Redeemed ones, was once inked and blacked with sin; you should not know *Paul* now with a Crown of a King on his head, he looketh not now like a *Blasphemer, a Persecuter, an injurious person.* The woman that had once seven Devils in her, is a *Mary Magdalen* far changed; and Grace made the change. 2. Grace is a new world, *Heb.* 2.5. The Land of Grace hath two Summers in one year, *Esa.*33.24. *The Inhabitant shall not say, I am sick, the people that dwell therein, shall be forgiven their iniquity. Ioh.* 11.26. *Whosoever liveth and believeth in me, shall never dye.* They are not mortall men that are in Grace, there's neither sicknesse nor death in that Land. 3. We say of such a Physitian, he hath cured diseases that never man could, he cured dark death, then you may commit your body to him, he is a tried Physitian, 1 *Tim.* 1.16. *Christ* hath made a rare copy, a curious pattern of mercy of the *Apostle Paul*: For in him he hath shewn all *long-suffering, for a pattern to them that should hereafter believe in him to life Eternall*: Heaven is a house full of miracles, yea, of spectacles and Images of Free-grace; you may intrust your soul with all its diseases to *Christ*, he hath given many rare proofs of his tried art of

Grace falleth often on the most graceless.

Grace maketh a great change.

1. *Reas.*

2.

3.

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Grace, he hath made many black limbs of Hell, fair Saints in Heaven; such a man, such an Artificer threw down an old dungeon of clay and made it up a fair Palace of Gold.

Object.

Obj. But what am I? a lump of unrepenting guiltinesse and sin, to such a vessell of mercy as holy Paul, and Repenting Mary Magdalen? Anſ. Grace as its in God, and fitneſſe to receive Grace in us, is juſt alike to all. There was no more reaſon why *Paul* ſhould obtain mercy, then why thou, or any other ſinner like thee, ſhould obtain mercy; there's a like reaſon for me to have noble and broad thoughts of the rich Grace of *Chriſt*; as for *Abraham*, *Moſes*, *David*, all the *Prophets*, and *Apoſtles*, to beleeve: There was no greater ranſom given by Chriſt to buy Faith and Free-grace for *Noah*, *Iob*, and *Daniel*, to *Moſes* and *Samuel*, then to poor and ſinfull me; its one cauſe, one ranſome, one Free-love. If there had a Nobler and worthier Redeemer died for *Moſes* and *Paul* then for you and me: And another Heaven and a freer Grace purchaſed to them, then to me; I ſhould have been diſcouraged, Grace is Grace to thee as to meek *Moſes*, Chriſt is Chriſt to thee as to beleeving *Abraham*,: And farther, The ſame Grace that is here, is in Heaven; 1. As Faith that is freely given us, is the Conqueſt of the new heir Jeſus Chriſt, *Ioh.* 6.44. *Phil.* 1.29. *Eph.* 1.3. So are all Chriſts Bracelets about our neck in Heaven, and the Garland of glory, the Free-grace of God; its the ſame day-light when the Sun breaketh forth out of the Eaſt, and at noon-day in the higheſt Meridian; though we change places when we dye, we change not husbands. 2. We ſtand here by Free-grace, *Rom.* 5.2. Repentance and Remiſſion of ſins are freely given here to Iſrael by the exalted Prince Chriſt Ieſus, *Act.* 5.31. Our tears are bought with that common ranſome; ſo the high Innes of the Royall Court of Heaven, is a free and open houſe, and no bill put upon the Inhabitants; neither Fine, not Stent, nor Exciſe, nor Aſſeſſment, nor Taxation,

There's a like reaſon for Grace on our Lords part, to the vileſt of men, as to *Moſes*, *Daniel*, *Paul*.

The ſame Free-grace that we have here, we have it in Heaven.

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tion, all is upon the Royal charges of the Prince of the Kings of the earth; there's no more hire, merit, wages, or fees there then here, the income of glory for Eternity, and the life-rent of ages of bleſſedneſſe, is all the good wil of him which ſitteth on the Throne. Every apple of the tree of life is grace, every ſip, every drop of the Sea and River of life, is the purchaſe of the blood of the Lamb that is in the mids of them. In Heaven we Raigne by Grace, as here we ſerve and do war.

3. They be as poor without Chriſt who are there, as we are, Glory is Grace, and their dependency for ages of ages, is that *Rev.* 7.17. *That the Lamb which is in the midſt of the Throne, does feed them, and lead them unto living Fountaines of waters, and God wipeth all teares away from their eyes:* Then they cannot walk there alone, but as the Lamb leadeth them; and if Chriſt were not there, or if he ſhould take Grace, Glory, and all his own Iewels and Ornaments from *Moſes*, and *Enoch*, there ſhould remain no more there but poor nature: As good Angels do therefore not fall, becauſe in Chriſt the head of Angels they are confirmed; and if they lacked this confirming Grace they might yet fall, and become Apoſtate Devils; ſo the glorified in Heaven, do therefore ſtand, and are confirmed in the inheritance, not by Free-will there, more then here, but by immediate dependence of Grace on the Lamb, whom they follow *whetherſoever he goeth*: Grace then for kinde, is as good as Heaven: Glory, glory to our ranſome-payer.

3. *Her little daughter was vexed, (ſhe ſaith)* κακως δαιμονιζεται *ſhe is exceedingly* devilled, or grievouſly tormented with a devil: Then obſerve that common puniſhments of ſin and ſad afflictions doth follow juſtified perſons, as well as the wicked; for it was a ſad burthen to the mother, that the Devil had ſuch a dominion over her daughter; yet the Text cleareth, that ſhe was a juſtified perſon, as her inſtance of praying, adoring, and great Faith, even prevailing over *Chriſt*, under ſad trialls, do manifeſtly evidence; and we *Matth.* 15. The juſtified in *Chriſt*, are corrected for ſin.

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ſee

see the reasons that the Scripture alledgeth: 1. That the *gold of precious Faith*, and the upright mettall therein, may be seen, 1 *Pet.* 1.7. Afflictions are the servants and Pursevants of the accusing Law, sent out to cause us lay hold by Faith on peace made, and pardon purchased in *Christ*: The hot furnace is the work-house of *Christ*, in that fire he taketh away the scum, the drosse, the refuse of the true mettall, that Faith may be found unto praise, and honour, *and glory, at the appearance of Jesus Christ*: 2. Afflictions drive us to seek *God*, they being *Gods* fire-men, and his hired labourers, sent to break the clods, and to plow Christs land, that he may sow heaven there, but Christ must bring new earth to the soyle: In prosperity we come to God, but in a common way, as the grave *man came to the Theater, only that he might go out again*; but in trouble the Saints do more then come, they make a friendly visit when they come, also the prayers of the Saints in prosperity, are but Summer prayers, slow, lazie, and alas, too formall; in trouble they rain out prayers, or cast them out in co-naturall violence, as a fountain doth cast out waters, both these are in one well expressed, by the *Prophet*, Isa. 26.16. *Lord in trouble they have visited thee, they powre out a prayer, when thy chastening hand is on them*; *Vatablus* expounedeth מלמד *Malmad*, A murmuring or prayer which trouble powreth out; the *Chaldee* Paraphrast turneth it *silentium*, silence, because the conscience wakened is silent; it is a Propheſie, what Gods fire doth effectuate, which you have, *Hos.* 5.15. *In their affliction they will seek me early.* 3. We must be made like Christ, in the Crosse, and the Crown, 2 *Tim.* 2.12. and conform to him, *Rom.* 8.29. Christ the corner stone, though there was no sin in him, yet before he was made the chiefe corner stone, he was by death hammerd, *Act.* 4.10.11,12. And much more, the strokes and smiting of the Crosse must knock down all the superfluity of naughtinesse, and every height, till by smooth-

The furnace, the worke-house of the grace of *Christ*.

Martial ad Catonem: *Cur in theatrum, Cato severe, venisti? An idco tantùm veneras, ut exires?*

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smoothing and chipping, the childe of God be made a stone in breadth, length, proportion, smoothnesse, some way conforme to the first Copy, and to Christ the samplar-stone. There is a fourth reason, but its a controverted one, the justified person may be afflicted for sin; some teach that this is Popery to affirme, that the justified bear the punishments of their sin, „ because *Christ only was wounded for our iniquity, and did bear in his own bodie our sins on the Tree, therefore (say they) respect seemeth to be had (as one speaketh) to sin, not principally, but secundarily and occasionally, not as it offendeth God (who by that one sacrifice is for ever pacified,* Heb. 10. 14. Mat. 3.) *but as it offendeth and diseaseth the minds of the faithfull; not those afflictions simply, properly, and immediatly do ease, quiet, and cure the conscience (for their naturall effect is to deject and terrifie, as appendixes of the Law) but that they awaken and stir up our dulnesse to a lively apprehension of Christs righteousnesse, and so while God as a Father correcteth for sin, sin hath not properly with God the nature of sin, which is an offence of Divine justice; But is considered as a disease troubling his childe, which in love, and in pitty he seeketh to make riddance of, in manner aforesaid, and not in anger and displeasure.*

Mr. *Townes* Assertion of grace, pag. 112. 113. Ans. to Dr. *Taylar.*

How Antinomians judge sins to be corrected in the justified.

It's true, Papists hold, that when God forgiveth sin in *David*, he forgiveth not the punishment, for *David* is punished with the sword on his house for that same sin; but it is known that this doctrine is a too fall and Pillar to underprop the Chamber in Hell, which they call Purgatory, and that their meaning is, that punishment inflicted on a justified person, is a *punishment satisfactory to the justice of God*; that so they may make the merits of the Saints suffering to ride up as a collaterall sharer with the high & noble blood of the killed Lamb of God, who onely satisfactorily, taketh away the sins of the world: This we disclaim: But on the other hand, we hold that there is another justice in *God*, then that legall, and sin-revenging justice, which *Christs* sufferings

How Papists judge sins to be punished in the justified.

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sufferings hath expiated and fully satisfied, both in regard of *Gods* acceptation, and of the intrinsecall worth of the death of him, who was God the Prince of life: And this other justice, is also the justice of an offended Father correcting though in mercy (and so it is a mixt justice) the sins
1. of the Saints as sins: 1. Because the sins of the Saints are not only the offending of divine revenging justice, but also a wrong done against this mixt justice, and against the mercy and kindenesse of *God*, 2 *Sam.* 12.7,8,9. *Exod.* 20.1,2, *Psal.* 81.6,7,10,11. *Psal.* 78.11,12,13,42,52,54,55,56. *Deut.* 32.11,12,13,14,15,16,17,18. *Amos* 3.2. And therefore God doth punish, in his own, sins as sins.

That God punisheth pardoned sins in the justified, proved by seven Arguments.

2. 1 *Cor.* 11. Those who are not to perish with the world are for this cause (because they eat and drink unworthily) sick and punished with death, *v.* 30,32,33. It is clear against the Text, that Mr. *Towne* saith, *That a justified person having the least measure of Faith, cannot eat and drink unworthily, the smallest Faith maketh them worthy, and so those who in that Text did eat unworthily, did but dally with the Gospel, and never actually put on Christ.* But Faith doth no more hinder a justified person to receive the Lords Supper unworthily, then it doth hinder him to commit adultery, or incest, or to kill; and whosoever should come to the Lords Table, under these sins, without repenting, should Eat and Drink unworthily, and such a sin may a beleever according to Gods heart (as *David* was) commit; and there is great ods between being unworthy, and eating unworthily, all beleevers of themselves are unworthy of Christ and Salvation, but being in Christ by Faith, they are counted worthy, and yet they may Eat and Drinke unworthily; but Master *Townes* sense seemeth to carry, That a justified person cannot sinne, nor Eat and Drinke unworthily, because Faith maketh him worthy; and if so, the way of Grace is a wanton merry way; the justified are freed

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freed from the Law, and from any danger of sinning.

3. Nothing more evident then that *David* was punished according to the rule of that mixed and fatherly justice, which keeps a due proportion between the sin, and the punishment; his sin was to cut off *Vriahs* house out of *Israel*; *God* sendeth the sword against his house all his dayes; he took another mans wife secretly, and did commit filthinesse with her, the Lord took his wives before the sun, and gave them to *Absalon*, who defiled his bed: Here's justice (though I grant mixed with mercy) sword for sword, bed for bed, 2 *Sam.* 12. *Eli* honoured his sons more then God, suffered them to profane Priesthood and Sacrifices; justice rooted out his sons from Priesthood and Sacrifice: *Hezekiah* out of his pride shewed all his Treasures, and all that was in his house to the *King of* Babylons *Messengers*, and justice measured out the like to him, all that was in his house, and all his treasures were carried away as a spoile to *Babylon*. 3.

4. *Ezek* 9. 6. *Slay old and young* —— *begin at my sanctuary*, Luk. 1. 20. *And behold thou shalt be dumb* —— *because thou beleevest not my word. The Church of God* In terminis *saith so much*, Lament. 1. 18. *The Lord is righteous, for I have rebelled against his Commandment*: 14. *The yoke of my transgression is bound by his hand*: *they are wreathed, and come up upon my neck*. ch. 3. 39. *Wherefore doth a living man complain, a man for the punishment of his sin*. 40. *Let us search and try our wayes, and turn again to the Lord*, Isa. 42. 24. *Who gave Iacob for a spoil, and Israel to the Robbers? did not the Lord against whom we have sinned?* Mica. 7. 9. *I will bear the indignation of the Lord because I have sinned*, 2 Kin. 24. 20. *For through the anger of the Lord it came to passe in Ierusalem and Iudah, until he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon*. Its not of weight that is brought to take off the force of these pregnant Scriptures: *The Church consisting of mixed persons, good and bad, elect, and reprobate* (say they) *is according to the wicked party punished* in justice, but not the believing party: But I answer all *Iudah* good and ill, *Jeremiah*, *Daniel*, and all the holy seed 4.

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seed were involved with the perverse and obstinate Idolaters, in the same common calamity of a sad captivity, and it was not the ill figs, & stiffe-necked Idolaters, that did confesse the Lords Righteousnesse, and their own Rebellion against the Lord, nor did the wicked party enter in a Triall of their wayes, and acknowledge that the unregenerate man only suffereth for his sins, nor did any of that side, with patience, hope, and silence, bear the indignation of the Lord, it was the true Church, Gods *Jacob*, the meek of the earth, that did thus stoop to Gods correction, and yet these same were punished for their sins, as they acknowledge, *Lam.* 1.18. *Mic.* 7.9.

5. 5. This is also against the Covenant and threatnings thereof, *Levit.* 26.21. *And if ye walk contrary to me, and will not hearken to me, I will bring seven times more Plagues on you*, to ver. 41. *If then (in their heavy afflictions) their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.* 42. *Then will I remember my Covenant with Jacob*, Psal. 89.30. *If his children forsake my Law, and walk not in my judgements, &c.* 32. *Then will I visit their transgressions with the Rod, and their iniquity with stripes.* 33. *Nevertheless my loving kindnesse will I not utterly take from him*, &c. Nothing more evident, then that these that are in the Covenant of Grace, from whom God cannot remove the sure mercies of *David*, are visited for their iniquities with temporall Rods.

6. 6. It is against Gods anger and displeasure at the sins of his own children, for God is really angry at his own childrens sins, and why then doth he not punish them for their sins? *Exod.* 4.14. *The anger of the Lord was kindled against Moses.* Deut. 1.37. *Also the Lord was angry with me for your sake*: And the story sheweth, because *Moses* sanctified not the *Lord, at the waters of Meribah*, God would not suffer him to set his foot in the holy Land. 2 *Chron.* 11.9. *God*

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was angry with Solomon, Deut. 1.20. The Lord was very angry with *Aaron*, 2 *Chron.* 19.2. The Prophet *Jehu* said to *Jehoſaphat* that good King, *There is wrath upon thee from the Lord*, Iſa. 60.10. *For in my wrath I ſmote thee, but in my favour, I have had mercy on thee.*

7. *The contrary error is founded upon two other errors, that all afflictions, are ſubſervient Officers, and Sergeants to the Law, and ſo they are ſignes of Gods wrath, as is the Law, and as beleevers are freed from the ruling power of the Law, ſo alſo from the Rod.* But this is falſe, for Gods rod of it ſelf, is neither a ſigne of revenging juſtice, nor of free mercy, but it taketh its nature and ſpecification, from the intention and minde of God; all theſe externalls fall alike, to Elect and Reprobate: The repenting Theefe, and the blaſpheming Theefe are under the ſame Rod of God, both die a violent death: wicked *Ahab*, and good *Joſiah* are both killed in War: the Botches, and Agues threatned in the Law, *Deut.* 28.60. are upon *Job*, chap. 2. v. 7. What maketh then the ſame Rod to be a work of revenging juſtice in the Reprobate, and of juſtice mixed and temperd with mercy and fatherly kindeneſſe in the other? Certainly Gods pleaſure and wiſe intention, puniſhing for different ends, varieth the nature of the rods, ſo as an intention to take ſatisfactory vengeance on the Reprobate, ſpecifieth his Rod, and maketh it puniſhment of black wrath, of ſalt, and unmixed juſtice on him, and this intention is an eſſentiall ingredient in ſatisfactory puniſhment. God writeth and ingraveth upon the tooth-ake of a Reprobate, a parcell of Hell; and he ſtampeth upon burning quick, racking, and tortering, the ingraving of Heaven, of mercy, and loving kindeneſſe in the beleever: baſtard Croſſes, and lawfully begotten afflictions have the ſame Father, but not the ſame Mother: 2. If the Patrons of this error could make *Gods* Rod as Arbitrary, as they fancy the duties of the teaching, 7.

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and ruling Law of God to be, they should cry down all Crosses, and send all the justified persons to heaven, with a Passe, securing them from all affliction in the way to heaven, and so Christ should bring his many children to glory with dry faces, and whole skins; whereas Christ himself passed to heaven with the tear in his eye, and a bruised soul. The other error is, *that Christ hath made a full atonement for sin, and fully satisfied justice for all that are justified in his blood, and therefore they cannot be punished for sin themselves*: But. 1. There is more in the conclusion then in the premises: *Ergo*, the justified cannot suffer satisfactory punishment for sin, either in whole, or part; this is most true, no mans garments were ever died with one drop of red satisfactory vengeance for sin, *Christ hath alone trode this Vine-presse, and of all the Nations, there was none with him*: but yet it no wayes followeth, that the regenerate doth not suffer punishment for sin, according to the rule of another mixed & tempered justice: 2. If this Argument from Christs suffering, have nerves, it shall conclude, that the Elect before they be justified, are never punished for sin, more then beleeving Saints are; yea, that God is not displeased with *Abrahams* Idolatry before his conversion, nor with *Manasses* blood, nor with *Sauls* persecution, because *Christ* payed justice for sins of Elect persons committed before justification, as for sins committed after justification.

Use. 1. We can fetch no conclusion of a bad condition from affliction. Its a part of tenderneſſe of Conscience in the Regenerate to be too applicatory of the Law and of wrath. *I am afflicted above all others, therefore God is angry with me, and I am cast off by God.* Its a bad consequence, there be some Rules to be observed in affliction; 1. We are not either to over-argue, or to under-argue, neither to faint, nor despise, *Heb.* 12. Conscience is too quick-sighted after illumination, and too dull-sighted before: The reasons why we argue from

Rules to be observed in affliction.

1. *Rule.*

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from afflictions to Gods hatred, are; 1. There's a Conscience of a Conscience in the beleever, that is, even in an inlightned Conscience; there is some ill Conscience, to deem ill of *God*, *Psal.* 31. 22. *For I said in my haste, I am cut off from before thine eyes.* This is a hasty Conscience, as we say, Such a one is a hasty man, and soon saddled, easily provoked to anger; this is a Conscience soon provoked to anger. 2. We have not that love and charity to God, that we have to some Friend; we have such a love to some dear Friend, that all his blacks are white, his seeming injuries to us, do not provoke us; we say (I can beleeve no evill of such a man) and we over-shoot our selves in an over-charge and surfet of charity, which proceedeth from a *Superplus* and dominion of Love to a creature: We are in the other extremity to God and Jesus Christ: Sense of affliction cooleth our Love, and we cannot extend charity so far to our Lord, as when we see he dealeth hardly with us, to keep the other ear without prejudice, free from the report that affliction, and the sense of affliction maketh. 3. The flesh joyneth with affliction against God, affliction whispereth wrath, justice, sin; and the flesh saith, That is very true: For flesh hateth God, and so must slander his Dispensation: *Ahab* could not but slander *Micaiah*, *he never Prophesieth good* (saith he) *to me.* Is not Gods Truth good? Surely, every word of Prophesie is like gold seven times tried: The reason of the slander is given by himself: I hate him. The other extremity is, that we undergargue in affliction, as 1. We say, Its not the Lord, the Philistims doubted whither God had sent the *Emrods* on them, for keeping the Ark captive, or if chance had done it, its grace to father the crosse right. 2. We look seldome spiritually on the crosse, a carnall eye upon a crosse is a plague, *Esa.* 42. 23. *Gods anger set him on fire round about, and he knew not, and it burned him, and he laid it not to heart.* Its strange that Gods fire should burn a man, and

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yet he neither seeth nor feeleth fire: Why? there's something of God in the crosse, that the carnall eye cannot see, because as *Zophar* saith, *Iob* 20.26. *A fire not blown shall consume him*: Some make it (and not without reason) a fire that hath no noise of bellows or wind to make it take fire, and to flame up, some are burnt, & they neither hear nor see, there's a white powder that burneth and maketh no noise or sound; a dumb rod is twice a rod, we scarce see what God is doing in this war, we are smitten of God in the dark, and so wicked men never do come lawfully out of affliction, they see not God, nor sin, and for that cometh not out of prison by the Kings keyes, but they break the Goal, and leap out at a window; the Land is to see all the circumstances of this bloody war in these three Kingdoms.

Use. 2. We are to put a difference between Gods afflicting one man, and a whole Church: Now, *God hath his fire in our Sion*, & we wonder that wars have lyen on *Germany* twenty six years, & that for divers years the sword hath been on us in these Kingdoms. 1. There be many vessels to be melted a fire for an afternoon, or a war for a morning, of a day, or a week, cannot do it. Seven dayes sickness of a dying Childe, putteth *David* to go softly and in sackcloth: Years are little enough to humble proud *Scotland* and *England*. God humbled Israel 400. years and above in Ægypt, and kept them forty years in the Wilderness, and *Judah* must lye smoaking in the Furnace seventy years. 2. One Temple was forty six years a building, God hath taken eighty years to Reform *England*, and many years to Reform *Scotland*, and the Temple is not builded yet; give to our Lord time, hope, and wait on. 3. *Babylon* is a great Cedar that cannot fall at the first stroak, its not a work of one day or a year, to bring that Princesse, the Lady of Nations from Her Throne of glory, *to sit in the dust, and take the Milstones and grinde meal.*

A Land or Nation must be longer in the fire then one particular person.

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SERMON V.

Vexed with a Devil. δαιμονίζεται *She is Devilled*, that is, fully possessed: The malice of the Devill is a naturall agent, and worketh as intently and bently as he can; as *agens maximum quod sic*, the fire putteth forth all its strength in burning, the Sun heateth and inlightneth as vehemently as it can: A Milstone fallen from the sphere of the Moon down to the earth, useth no moderation or abetment in its motion: The malice of Hell being let loose, it worketh mischief by nature, not by will. *Satans* possession is full; *Peter* saith to *Ananias*, *Acts* 5.3. *Why hath Sathan filled thy heart to lye against the Holy Ghost?* As there is a fulnesse of God, *Eph.*3.19. so there's a fulnesse of the Devil, as *Rom.*1.29. *being filled with all unrighteousnesse.* It is no wonder that *Cavaliers* and *Malignants* work as their Father, the nature of the Father is in the son, *modus operandi sequitur modum essendi*, the manner of working, is suitable to the nature of the worker; Hell works like Hell, *Ier.*3.5. *Behold thou hast spoken, and done evill as thou couldst*, *Esa.*5.18. *They draw sin and iniquity*, not with a rush or a threed, *but with cords of vanity, and with a cart rope*, *Mic.*7.3. *They do evill with both hands earnestly.* All that malice and Hell could do of cruelty to young and old to women and sucking infants, hath been done in *Ireland* and *England*: The Devil in his element is twice a Devil; he is in his own when he formeth and actuateth bloody instruments, and he aboundeth in his own sphere; Satans malice, its alone, is great, and a sinners wrath is heavier then stones and sand; but when they are conjoyned (as united force is stronger) who can stand before them? Christs Lambs have been preserved amidst Devils and men, since the Creation, amongst Wolves, by no humane power and strength.

Satan worketh as a natural agent, without moderation.

Observe, That all that came to Christ have been forced through some one necessity or other, either a leaprous

body, blinde eyes, a palsey, a bloody issue, a withered arme, or a dying son, and that some have bin brought to Christ, at least their Parents or Friends have come to Christ through reason of bodily possession by the Devil; but we read of none that came through reason of the Devil's spirituall possessing of them, either by themselves or others. 1. There is much flesh and much nature in us, and so much sense and little spirit, and little of God; a blinde eye will chase thee to Christ, a soul under the Prince of darkness will not. 2. We are all body, and life, and time; but we are not all Soul, and Spirit, and Eternity: Heaven is far from being the master Element in us. 3. Misplaced love is much, *Ioh.* 8.44. *Ye are of your Father the Devil*, saith Christ to the Iews; every childe loveth the Father. Why? And men love not the Devil; doth not every wretch through natures instinct, abhor the Devil? Is not this the Mother-devotion of any wretch that knoweth nothing of God from the womb? *God save me from the Devil, and all his workes, I have nothing to do with that foul spirit.* Its true, There's a physicall hatred of the Devil; as he is a spirit, an Angel and the Pursevant of divine justice, inflicting evil of punishment on all men naturally; but there's in all men an inbred morall love of the devill, as he is a fallen spirit, tempting to sin; here every prisoner loveth this keeper, like loveth like, broken men and Bankrupts flee together to Woods and Mountains; an Out-law loveth an Out-law, Fowls of a feather flock together, the Devil and sinfull men are both broken men, and Out-laws of Heaven, and of one blood; wicked men are, 1 *Joh.* 3.10. *The children of the Devill*, they have that naturall relation of Father and Son: There's of the Devils seed in sinners, there's a spirituall concupiscence in Devils, to lust against Gods Image and Glory, and *Satan* findeth his own seed in us by nature, to wit, concupiscence, a stem, a sprouting, and childe of

Spirituall ills chase few or none to Christ.

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How men naturally love the Devil.

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of the houſe of Hell. It were good we knew our own miſery, the man reſolveth a priſoner has a ſweet life, who loveth his own chains becauſe made of gold, and hateth them not becauſe chains, and falleth to Paint the walls of his Dungeon, and to put up Hangings in his Priſon, and will but over-gild with gold his Iron Fetters: Oh! are we not in love with our own Dungeon of ſin? And do we not bear a kinde love to our Father the Devill? We bring in proviſion for the fleſh, and nouriſh the Old man, as old as ſince *Adam* firſt ſinned: Alas, we never ſaw our Father in the face, we love the Devil as the Devil fallen in ſin, but we ſee him not as a Devill, but only under the embroderies of golden and ſilken temptations, we ſow to the fleſh, we Inne our Crop to the Devil, but we know not our Landlord; and becauſe ſenſe and fleſh is nearer to us then God, we deſire more the Liberties of State, free commerce, and peace with the King, then Chriſts Liberties, the power, and purity of the Goſpel, that we may negotiate with heaven, and have peace with God.

Unclean ſpirit] This is the quality of this Devil: An unclean Devil. Now whether he be called ſo, becauſe he tempted the maid to ſome prodigious acts of uncleanneſſe, or becauſe in generall he tempteth to uncleanneſſe of ſins; ſo as uncleanneſſe is but a generall Epithet of all the Devils; I profeſſe my ignorance, how ever all Devils have this generall name, *uncleane Spirits*, becauſe of their ſpirituall uncleanneſſe: Its certain, Devils are, 1. Black, now they being fallen in a ſmoky Hell, and kept under the power and *chains of darkneſſe*, and they are but lumps of black Hell, and darkneſſe, whereas they are created fair Angels: 1. Truth is the faireſt thing that is, obedience to God is truth, *Joh.* 3.21. Sin is the moſt ugly, and deformed thing in the world: and therefore ſinners can have no communion with God, while they be waſhed: 2. Devils were once pure

Satan how an unclean Spirit.

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nor duly esteem what a favour it is, that Christ walketh in the midst of the golden Candlesticks, that the voice of the Turtle is heard in our Land; its ours, to build him a pallace of Silver.

For the sixth Article, which is, Her adoring of Christ; it shall be spoken of in another place: I hasten therefore to her Prayer.

SERMON VI.

IN her Prayer, as its expressed by *Mathew*, we have, 1. The maner of it, *She cryed.* 2. The compellation, or party to whom, she prayeth, *O Lord, thou son of David.* 3. The Petition, *Have mercy on me.* 4. The Reason, *For my daughter is vexed with a Devil.*

She cryed: The poor woman prayed (as wee say) with good will, with a bent affection. Why is crying used in praying? Had it not been more modesty to speak to this soul-redeeming Saviour, who heareth sometimes before we pray, then to cry out and shout? For the Disciples do after complain, that *She cryeth so after them*: Was Christ so difficile, to be intreated? The reasons of crying, are, 1. Want cannot blush; the pinching necessity of the Saints, is not tyed to the law of Modesty: Hunger cannot be ashamed, Psa. 55. 2. *I mourn in my complaint, and make a noise*, saith *David*, and *Ezekiah*, Esa. 38. 14. *Like a Crane or a Swallow, so did I chatter; I did mourn as a Dove*, Job 30. 28. *I went mourning without the Sun; I stood up (and) I cryed in the congregation.*

Crying in Prayer necessary.

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2. Though God hear Prayer onely as Prayer

2. Christ, not because very fer

ingredient in Prayer; an

hath a speedier issue; th

expressed by crying

day, and thou heares

cry aloud, Psal. 1

Psal. 88. 13. *Unto*

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the Son of God, the *Messiah of Israel*, and could, and was willing to heal her daughter: two things are here observable, *hearing* of *Christ* drew her to *Christ*: 2. Its good to border with *Christ*, and to be near hand to him: There is a necessity that we hear of *Christ*, before we come to him. This is Gods way, *Rom.* 10. *Faith cometh by hearing*: *Christ* is not in us from the womb, Faith is not a flower that groweth out of such a sowre and cold ground as nature; its a stemme and a birth of heaven: 2. None can come to *Christ*, except they hear a good report of him. *How shall they beleeve in him, of whom they have not heard?* Those who come aright to *Christ*, must have noble, high, long, deep, and broad thoughts of *Jesus*, and know the Gospel. Now what is the Gospel? Nothing but a good report of *Christ*; you must hear a Gospel-report of *Christ*, ere you come to him: Ill principled thoughts of *Christ* keepeth many from him, 1 *Kin.* 8. 42. *Strangers shall hear of thy great name, and of thy strong hand.* Christ was to be heard by the deaf Gentiles, *Is.* 29. 18. *In that day shal the deaf hear the words of the book:* We hear, and we hear not, because the *Lord wakeneth not the ear, morning by morning, that we may hear as the learned*: Many hear, but they have not the learned ear, nor the ear of such *as have heard and learned of the Father*: Many hear of Christ, a voice, and no more but a voice, they know not that Prophesie, *Isa.* 30. 21. *Thine ears shall hear a word behinde thee, saying, This is the way, walk ye in it*: There's another voice in our hearing, men do not hear, that they may hear, *Isa.* 42. 18. *Hear ye deaf, and behold ye blinde, that ye may see*: That is, hear that ye may hear, see that ye may see: the Lord giveth Grace, that he may give Grace, and we are to receive Grace, that we may receive Grace: Grace is the only reward of Grace: 3. We hear, and we hear not; we see, but we have no reflect-act upon our seeing: Many open their ears to *Christ*, but they hear not, they want a spiritual fa-

What hearing bringeth souls to Christ.

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Praying some time wanteth words, so as groaning goeth for Prayer.

vant of God, in a Spirituall kinde of praying, in uttering the *Psal.77.* when he saith *v. 4. Thou holdest mine eyes waking, I am so troubled that I cannot speak*; yea groaning goeth for praying to God, *Psal.102.20. The Lord looked down from heaven, to hear the groaning of the prisoner*, Rom.8.26. *The Spirit intercedeth for us, στεναγμοις ἀλαλητοις with sighes that none can speake.* Faith doth sigh prayers to heaven, *Christ* receiveth sighes in his censure for Prayer: words are but the body, the garment, the outside of Prayer, sighes are neerer the heart-work, a dumb beggar getteth an almes at Christs gates, even by making signes; when his tongue cannot plead for him, and the rather because he is dumb.

Obj.2. How many other expressions, beside vocall prayer, go under the worth of prayer in Gods accompt.

Object. 2. *I have not so much as a voice to utter to God*; and Christ saith, *Cant.2.14. Cause me hear thy voice. Ans.* Yea, but some other thing hath a voice beside the tongue, *Ps.6.8. The Lord has heard the voice of my weeping*: Tears have a tongue, and Grammar, and language, that our Father knoweth. Babes have no prayers for the breast, but weeping, the mother can read hunger on weeping.

Obj.3. Some affections in prayer are greater and above weeping.

Object. 3. *But I am often so as I cannot weep, weeping is peculiar to a man as laughing is, and spirituall weeping is peculiar to the renewed man. Ans.* Vehemencie of affection doth often move weeping, so as it is but spilt weeping that we can attain hence, *Ezechiah can but chatter as a Crane, and a Swallow, and moan as a Dove, Isa.38.14.* Sorrow keepeth not alway the Road-way, weeping is but the scabberd of sorrow, and there's often more sorrow where there is little or no weeping, there's most of fire, where there is least smoke.

Obj.4. Looking up to heaven goeth for praying.

Object. 4. *But I have neither weeping one way or other, ordinary, nor marred.* Ans. *Looking up to heaven, lifting up of the eyes*, goeth for Prayer also in Gods Books, *Psal.5.3. My Prayer will I direct to thee, and I will look up*; *Isa.48.14. Mine eyes fail with looking upward*, Psal.69.3. Because, 1. Prayer is a pouring out of the soul to God, and Faith will come

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God, but ſhould hear, come to Chriſt, and beleeve and be ſaved. But the truth is, *If wee beleeve not Moſes and the Prophets*, neither ſhould wee beleeve for this, becauſe wee ſee with our eyes, and hear with our ears, even while we are in this life daily, pieces and little parcels of Hell, for wee ſee and hear daily ſome tumbling in their blood, thouſands cut down of our Brethren, Children, Fathers, Malefactors hanged and quartered, Death in every houſe: Theſe, theſe be little Hells, and little coals and ſparkles of the great fire of Hell, and certain Documents to us, that there is a Hell. Yet wee neither hear nor come to Chriſt: Nay, ſuppoſe a Preacher come from Hell to *the rich Gluttons five Brethren*, Luke 16. and ſhould bring with him all the laſhes, and print of the whips of Satans Scorpions, on back, and ſide, on thighs, arms and legs; and though he ſhould bring up to us out of Hell, ten thouſand damned, and bring with him the fire, the red coals of the Fury of God, every coal as great as a Mountain, and offer them all to our eyes, and ears and ſenſes, ſuch is the power of our deafneſs and blindneſs, that wee ſhould not believe: For when many little Hells work ſo little by length of time, this one great Hell ſhould never bring us to hear, and come to Chriſt. See how little wee are affected with the blood of ſo many thouſands of our own fleſh in the three Kingdoms: Alas! our ſenſes are confined within time.

The other thing obſervable, is, That it is good to be neer the place where Chriſt is. It was advantage, that the woman dwelt upon the borders of the Land where Chriſt was; Its good for the poor to be a Neighbour beſide the rich, and for the thirſty to take up houſe and dwell at the Fountain, and for the ſick to border with the Phyſitian. O love the ground that Chriſt walketh on; *To be born in Sion is an honour*, Pſal. 87. 6. *becauſe there the Lord dwelleth*. Its a bleſſing to hear and ſee Chriſt, *Mat.* 13. 16. we do not weigh, nor

Its good to border neer to Chriſt.

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out at the eye, in lieu of another door, often affections break out at the window, when the door is closed, as smoak venteth at the window, when the Chimney refuseth passage; *Steven* lookt up to Heaven, *Act.*7.55. He sent a Post, a greedy, pittifull, and hungry look up to *Christ*, out at the window, at the neerest passage, to tell a poor friend was coming up to him: 2. I would wish no more, if I were in Hell, but to send a long-look up to Heaven; there be many love-looks of the Saints, lying up before the Throne, in the bosome of *Christ*; the twinkling of thy eyes in Prayer are not lost to *Christ*; else *Stevens* look, *Davids* look should not be registred so many hundred years in *Christs* written Testament.

Object. 5. *Alas, I have no eyes to look up; the Publican*, Luk. 18. *looked down to the earth, and what senses Spirituall have I to send after* Christ? *Anſ.* There's life going in and out at thy nostrils: *Breathing* is praying, and taken of our hand, as crying in Prayer, *Lam.*3.56. *Thou hast heard my voice, hide not thy ear at my breathing, at my cry.* *Obj.* 5. Breathing goeth for praying.

Object. 6. *I have but a hard heart to offer to God in Prayer, and what can I say then, wanting all praying disposition? Anſ.* 1. Therefore pray, that you may pray: 2. The very aspect, and naked presence of a dead Spirit, when there is a little vocall praying, its acceptable to *God*; or if an over-whelmed heart refuseth to come, its best to go and tell *Christ*, and request him to come and fetch the heart himself: 3. Little of day light cometh before the Sun, the best half of it is under ground, *Rom.*8.23. *We our selves groan within our selves*; All is here transacted in our own heart, the soul cryeth, *O when will my Father come, and fetch his children? When shall the Spouse lye in her Husbands bosome?* 4. If Christs eye but look on a hard heart, it will melt it: 5. I shew hear the *Minimum quod sic*, the smallest of Prayer, in which the life and essence of Prayer may breath and live: Now Prayer *Obj.* 6. Wherein is that least in which prayer may be conserved. 1. 2. 3. 4. 5.

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being a powring out of the soul to God, much of the affections of love, desire, longing, joy, Faith, sorrow, fear, boldnesse, comes along with prayer out to God, and the heart is put in *Christs* bosome, and its neither up nor down to the essence of sincere praying; whether the soul come out in words, in groans, or in long-lookes, or in sighing, or in powring out tears to God, *Job* 16.20. or in *breathing*.

*Obj.*7. Object. 7. *What shall be done with half praying, and words without sense? Ans.* This is the woman of *Canaans* case, *Piscator* observeth an Elepsis with words, of the Particle כי. or (because) or (for) *Have mercy on me, my daughter is vexed*, she should have said, *because my daughter is vexed*: But the minde is hasty, that she lets slip words: so are broken Prayers set down in Scripture, as Prayers, *Psal.* 116.1. *I love, because the Lord hath heard my voice*: There's nothing in the *Hebrew* but one word, אהבתי *I love*, but he sheweth not whom he loveth; its a broken word, because as *Ambrose* saith, *He loved the most desirable thing*: I have love (he would say) but its centure and bed is only God, *Psal.* 6.3. *My soul is sore vexed, but thou O Lord, how long?* That is a broken speech also, *Psal.* 109.4. *For my love they were my enemies*, in the *Hebrew* its ואני תפלה *Vaani Tephilla, ut ego oratio*: *But I Prayer*; or, I was all Prayer, as if I in soul and body had been made of Prayer. The reasons of broken Prayers, are often; 1. The hastinesse of the affections, not the hastinesse alwayes of unbelief, *Esa.* 28.16. But often of Faith, 2. *Pet.* 3.10. Love and longing for Christ have Eagles wings, and love flyeth, when words do but creep as a Snail: 2. It cometh from a delique in the affections (they are broken as a too high bended Bow) that there's a swooning and delique of words; every part of a supplication to a Prince is not a supplication: a poor man out of fear may speak Non-sense, and broken words that cannot be understood by the Prince, but non-sense in Prayer, when sorrow, blackness,

Broken Prayers, are Prayers.

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neſſe, and a dark over whelmed Spirit diſtateth words, are well known in, and have a good ſence to God; therefore to ſpeak morally, Prayer being Gods fire, as every part of fire, is fire; ſo here every broken parcell of Prayer, is Prayer; ſo the Forlorne ſoon forgot the half of his prayers, he reſolved to ſay. *Luk.*15.19. *Make me as one of thy hired ſervants*; but v.21. He prayeth no ſuch thing, *and yet his Father fell on his neck and kiſſed him*; a Plant is a tree in the potency, an infant man, ſeeds of ſaving grace, are ſaving grace; prayer is often in the bowels and womb of a ſigh, though it come not out, yet God heareth it as a Prayer, *Rom.*8.27. *And he that ſearcheth the hearts, knoweth what is the minde of the Spirit, becauſe he maketh interceſſion for the Saints according to the will of God*, Pſal.10.17. *Lord thou haſt heard the deſire of the humble*: Deſires have no ſound with men, ſo as they come to the ear, but with God they have a ſound as Prayers have: Then when others cannot know what a groan meaneth, God knoweth what is under the lap of a ſigh, becauſe his Spirit made the ſigh: he firſt made the Prayer as an interceſſor, and then as God heareth it: he is within praying, and without hearing.

The Lord knoweth nonſenſe in a broken Spirit to be good ſenſe.

Object.8. *But are all my cryings in Prayer works of the Spirit? Anſ.* The fleſh may come in and joyne in Prayer, and ſome things may be ſaid in haſte, not in Faith, as in that Prayer, *Pſal.*77.9. *Hath God forgotten to be gracious?* Nor is that of *Jeremiahs* to be put in Chriſts golden cenſure to be preſented to the Father, *Jer.*15.18. *Wilt thou be altogether to me as a Liar, and as waters that fail?* nor that of *Job*, 13.24. *Wherefore holdeſt thou me for thy enemy?* Chriſt waſheth ſinners in his blood, but he waſheth not ſin: he advocateth for the man that prayeth to have him accepted, but not for the upſtarts and boylings of corruption, and the fleſh that are mixed with our Prayer, to have them made white: *Chriſt* rejecteth theſe things in prayer that are eſſentially ill, but

*Obj.*8.

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hee washeth the prayer, and causeth the Father accept it. There bee so many other things that are a powring out of the soul in prayer, as groaning, sighing, looking up to heaven, breathing, weeping, that it cannot be imagined how far short printed & read prayers cometh of vehement praying; for you cannot put sighs, groans, tears, breathing, and such heart-messengers down in a printed Book, nor can paper and ink lay your heart in all its sweet affections out before God, the Service-book then must be toothlesse and spirit-lesse talk.

SERMON VII.

Son of David, O Lord thou son of David:] In this compellation, consider why Christ is called the son of *David*, never *the son of Adam*, never *the son of Abraham?* Its true, he is called frequently the Son of man, but never when any prayeth to him; and he is reckoned in his Genealogy, *Davids* son, *Abrahams* son, the son of *Adam*; but the son of *David* is his ordinary stile when prayers are directed to him in the dayes of his flesh. The Reasons are, 1. Christ had a speciall relation to *Abraham* being his seed, but more speciall to *David*, Because the Covenant was in a speciall maner established with *David as a King*, and the first King in whose hand the Church, the feeding thereof as Gods own flock, was as *Gods depositum* and pawn laid down; the Lord established the Covenant of Grace with *David*, and his son *Solomon*, who was to build him a house, and promised to him an Eternall Kingdom, and Grace, and perseverance in Grace, and that by a sure Covenant, *the sure mercies of David*, Esa. 55.3. 2 Sam. 7. 8,9,10,11,12,13,14,15,16. 1 Chron. 22.9,10. 2 Sam. 23.5. *Yet hath he made with me an everlasting covenant, ordered in all things and sure, for (this is) all my salvation, and all my desire*, Psal. 89.3. *I have made a covenant with my chosen, I have sworn unto David my servant.* 4. *Thy seed will I establish for ever, and build up thy Throne to*

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all

all generations, verſ. 21,22,23,24,25,26,27,28,29,30,31, 32,33,34,35,36,37. *Gabriel* the Angel ſpeaketh the ſame to *Zacharias*, Luke 1.32,33. So, *ver.*68,69. Acts 13.34 35,36,37. Acts 2.30. Now it was neceſſary that Chriſt the Meſſiah ſhould lineally diſcend of a King: *Abraham* was not a King, *Adam* was not formally a King by covenant as *David* was. 2. Chriſt changeth names with *David*, as hee never did with any man: Chriſt is never called *Abraham*, but *Ezech.*34.23.24. *David my ſervant ſhall be a Prince among them*, Hoſ.3.5. *They ſhall ſeek the Lord their God, and* David *their King*: 3. David entred to a Typicall Throne againſt the heart of Jew and Gentile, *Pſal.* 2.1.2. And ſo did Chriſt, *Act.* 4.25,26. And did feed the *people of God* in the midſt of many enemies, *Pſal.*110.1.2. And ſo did Chriſt, *Act.*2.34,35,36. Not ſo *Abraham*, he was a befriended man in a ſtrange Land.

Why Chriſt is [illegible] quarrelly called the ſon of David, not the ſon of Adam, &c.

That which I aime at is this, by the received Divinity of the Jews, and of the Gentiles who knew God, *Chriſt was a King by the Covenant of Grace, and the ſpeciall party of the new Covenant, as was* David. This may be made more evident, if we enquire a little in the Covenant: 1. *What it is*: 2. *Who be the parties*. 3. *What promiſes*. 4. *What condition*: 5: *What properties*. 6. *Some uſes, with all Brevity*: The Covenant is here a joynt and mutual bargain between two, according to which they promiſe freely ſuch and ſuch things each to other; hence God and man made up a ſolemn bargain in Chriſt: 2. They both conſent: Chriſt forced not his Spouſe to marry againſt her will, nor was God forced to make a covenant. Love and Grace was that which lead Chriſts hand at the pen, in ſigning the covenant with his blood. 3. As a cluſter of Stars maketh a conſtellation, a body of Branches a Tree, ſo a maſſe of Promiſes concurreth in this Covenant. Where ever Chriſt is, cluſters of Divine Promiſes groweth out of him, as the Motes, Rayes, and

The Covenant.
Chriſt a King by covenant.

What the covenant of grace is, and what things are in it.
1.
2.
3.

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and Beams from the Sun, and a family (as it were) and a so-
4. ciety of Branches out of a Tree. 4. There is here giving and receiving; Christ offereth and giveth, such and such favours, wee receive all by beleeving, except the grace of Faith, which cannot be received by Faith, but by free favour and grace without us in God: Grace first and last was all our happinesse; If there had not been a Saviour (to borrow that expression) made all of grace, grace it self, we could never have had dealing with God.

Parties in the covenant.

2. The parties of the Covenant are, God and Man; Oh how sweet! that such a Potter, and such a former of all things should come in terms of Bargaining with such clay, as is guilty before him! Now the parties here, on the one part, is *God*; on the other, *The Mediator Christ, and the children that the Lord gave him.* Observe, 1. In the covenant of Narure and Works: *God* and his friend *Adam* were parties contracting: And in the second covenant, God and his fellow *Christ*, and all his are parties; a covenant of Peace cannot be between an Enemy and an Enemy as they are such; those who were Enemies, must lay down wrath ere they enter into covenant; contraries as contraries cannot be united: God being the sole author of this covenant, did lay aside enmity first; Love must first send out love, as fire must cast out heat: Its true, this covenant is made with sinners, (as *God* made the covenant of nature with *Adam*, yet righteous) but an Union covenantwise could never have been, except God had in a maner bowed to us, and grace proved out of measure gracious.

Christ hath a sevenfold relation in the covenant of grace.

Christ is the party here; so Christ hath a seven fold relation: 1. As he is more then a creature, he is the Covenant it self: 2. As he dealeth between the parties, he is the Messenger of the Covenant: 3. As he saw and heard, and testifieth all, he is the *Witnesse of the Covenant*: 4. As he undertaketh for the parties at variance, he is the *Surety of the Cove-*

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Covenant: 5. As he ſtandeth between the contrary parties, he is the *Mediator of the Covenant*: 6. As he ſigneth the Covenant, and cloſeth all the Articles; he is *the Teſtator of the Covenant*: 7. As he is a ſide or the half of the Covenant; he is the *Party contracting in the Covenant.*

For the firſt, *Iſa.42.6. I gave thee for a Covenant of the people, for a light of the Gentiles*, Iſa.49.8. *I will preſerve thee, and give thee for a Covenant of the people*: Chriſt, God and man, is all the Covenant: 1. Becauſe he is given to fulfill the Covenant on both ſides: 2. He is the Covenant, *In abſtracto*, he is very peace and Reconciliation it ſelf, *Mic.5.5. And this man ſhall be the peace, when the Aſſyrian ſhall come unto our Land*: As fire is hot for it ſelf, and all things hot for it, and by participation: ſo thou art in ſo far in Covenant with Chriſt, as thou haſt any thing of Chriſt, want Chriſt and want Peace and the Covenant.

1. Chriſt the covenant it ſelf.

2. *Mal.3.1. The Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger or Angel of the Covenant whom ye delight in*: Chriſt travelleth with tidings between the parties: 1. He reporteth of God to us, that its his fathers will that we be ſaved, *Joh. 6.39.* 2. Chriſt reporteth of himſelf, for it ſerveth Chriſt to be a Broker for Chriſt; and wiſdom to cry in the ſtreets (who will have me) *Prov.* 1.20, 21,22. *Prov.9.1,2,3,4,5.* It became the Lord Jeſus to praiſe himſelf, *Joh.6.48. Joh.8.12. I am that bread of life, I am the light of the world*, Joh.10.9. *I am the door*, v.11. *I am the good Shepherd*: 3. *He praiſeth his Father*, Joh.15. *My Father is the good Husband-man.* 4. He ſuiteth us in marriage, and commendeth his Father, and our father in Law: *You marry me, dear ſouls, O but my Father is a great perſon*, Ioh.14.2. *In my Fathers houſe are many dwelling places*: 2. He commendeth us to the Father, a Meſſenger making Peace will do all this, *Joh.17.8. They have received thy words, and have known ſurely, that I came out from thee, and they have beleeved that thou didſt ſend me.* 25. *O Righteous Father, the world have not known thee, but I have known thee, and theſe have known that thou haſt*

2. Chriſt the Meſſenger of the covenant.

Chriſt as Meſſenger of the covenant, maketh report to us of his Fathers will. 2 Of himſelf. 3. Of his father to us 4 Of us to the father.

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haſt ſent me: Miniſters cannot ſpeak of *Chriſt* & his father, as he can do himſelf: O come hear Chriſt ſpeak of Chriſt, and of his Father, and of heaven, for he ſaw all: O ſweet beleever, Chriſt giveth thee a good report in heaven, the Father and the Son are ſpeaking of thee behinde-backs; A good report in Heaven is of much eſteem; *Chriſt* ſpake more good of thee then thou art all worth; He telleth over again *Ephraims* prayers behinde his back, *Jer.* 30.18. *O woe to thee, Chriſt is telling black tidings of thee in Heaven, Such a man will not beleeve in me, he hateth me, and my cauſe, and my people: Chriſt* cannot lye of any man.

3. Chriſt the witneſſe of the Covenant.

3. *Chriſt* is an Eye-witneſſe of the covenant, and heard and ſaw all; the whole covenant was a bloody act, acted upon his perſon, *Eſa.*55.4. *Behold I have given him for a witneſſe to the people*, Rev.1.5. *The faithfull witneſſe*, Rev.3.14. *The Amen, the faithfull and true witneſſe.* The Covenant ſaith, 1. *The ſon of man came to ſeek, and to ſave the loſt*, Luke 19.10. *Amen*, ſaith *Chriſt*, I can witneſſe that to be true.

Chriſt witneſſeth eſpecially 4 things.

1. 2. 2. *Chriſt* dyed and roſe again for ſinners; *Amen*, ſaith the witneſſe, *Joh.* 1.18. *I was dead, and behold I live for evermore, Amen. Chriſt* putteth his Seal to that; *This is a true and faithfull ſaying, That Chriſt Jeſus came into the world to dye for ſinners.* I can ſwear that is true, ſaith *Chriſt*. 3. The world ſhall have an end (ſaith the covenant) and time ſhall be no more. *By him that liveth for ever and ever, who created heaven and earth*, (ſaith this Angel-witneſſe; *Rev.* 10.6) that is moſt true, *Time ſhall be no more.* Its a controverſie to the world, if Eternity be coming: *Chriſt* endeth the controverſie with an oath. 4. *Chriſt* ſhall judge the world, and all ſhall bow to me. This *Amen of God*, ſaith that's true, *Rom.* 14.11. *For as it is written, as I live ſaith the Lord every knee ſhall bow to me.* The covenant of Works had a promiſe; but becauſe it was, 1. Conditionall. 2. To be broken and done away, it had no oath of God as this hath. O doubting

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ing soul, thou sayst that thy salvation is not sure. Why? And its a sworn Article of the *Covenant* thou hast *Christs* great Oath on it: Alas, God loveth not me: hast thou the Son? thou hast a true Testimony, its not so; and *Prov.* 14. 5. *A faithfull Witnesse will not lie*: Christ has cause to remember that thou art saved, he beareth the marks of it in his body: Atheist! thou sayest, *who knoweth ther's a heaven and hell?* Why, the Witnesse of the Covenant saith, I was in both, and saw both.

4. *Heb.* 7. 22. *Christ is the surety of the better Covenant*: And in this the Father is surety for Christ, if he undertake for *David*, and *Hezekiah*, *Psal.* 119. 122. *Isa.* 38. 14. Far more for his own Son; *God* hath given his word for *Christ*, he shall do the work, *Isa.* 52. 13. *Behold my righteous servant shall deal prudently*, *Isa.* 50. 9. *Behold the Lord God will help me*, *and again, the Son is Surety to the Father*; And the great undertaker, that *God* shall fulfill his part of the Covenant, that the Father shall give a Kingdom to his flock, *Luk.* 12. 32. *Joh.* 6. 37. 38. 39. 1. Christ as Surety for us, hath payed a ransom for us. 2. Giveth a new heart to his fellow-confederats. 3. And is ingaged *to lose none of them*, *Joh.* 17. 12. *But raise them up at the last day*, Joh. 6. 39. If we could surrender our selves to Christs undertaking, and get once a word that he is become good to the Father for us, all were well, wo to him who is that loose man, as he has not Christ under an Act, and band of Surety, that he shall keep him to the day of God: we make loose bargains in the behalf of our souls.

4. Christ the Surety of the Covenant.

Christ a Surety. 1. 2. 3.

5. As Christ standeth between the two Parties, he is the great *Lord Mediator of the new Covenant*, Hebr. 12. 24. 1. *Substantially*, our Text calleth him *Lord the Son of David*; by condition of nature, he hath something of God, as being true God, and something of man, as sharing with us, hence is he Mediator by Office, and layeth his hands on

5. Christ is the Mediator of the covenant.

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both parties, *As a dayes man doth*, Job 9.33. In which he hath a three fold relation: 1. Of a friend to both, he hath Gods heart for man to be gracious, and satisfie mercy, and a mans heart for God to satisfie justice: 2. Of a reconciler to make two one, to bring down God to a Treaty of Peace, to take him off Law, and high demands of Law, which sought personall satisfaction of us, and in his body to bring us up to God, by a ransom payed, and by giving us Faith to draw neer to his Father; so he may say *Sister and Spouse, come up now to my Father, and your Father, to my God, and your God; and Father come down to my Brethren, my kindred and flesh*: 3. He is a common servant to both: *Gods servant*, in a hard piece of service as ever was, *Isa.*52.13. *Isa.*42.1. *Behold my servant*, Isa.53.11. *My righteous servant*; yea and our servant, *Matth.*20.28. *He came not to be served, but to serve, and give his life a ransom for many*: Alas, both parties did smite him, *Isa.* 53.10. *It pleased the Lord to bruise him*, *Rom.*8.32. *God spared not his own Son*, and the other party his own, smote him, *Matth.* 21.38. *This is the heire come let us kill him* (say they) *and seize upon the inheritance*: This was cold incouragement to sweet *Jesus*: if it had been referred to us, for shame, we could not have asked God to be a suffering Mediator for us, there's more love in Christ then Angels and men could fathom in their conceptions.

Christ hath a threefold relation as Mediator.

1.

2.

3. Christ Gods servant, and our servant, and smitten of both.

6. The Covenant is the Testament of our dead friend *Jesus*, he died to confirme the Testament, *Heb.*9.16.17. Every blood could not seal the Covenant, Christs blood as dying sealed the everlasting Covenant, *Heb.*13.20. It both expiated the sins of the Covenanters, and also *brought back the great Shepheard of the sheep from death*, For Christ having once paid blood and died, it was free to the Surety to come out of prison, when he had payed the sum.

6. Christ confirmed and sealed the Testament.

7. The

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7. The seventh relation of Christ maketh way to the parties, and here Christ cometh under a double consideration, one as God; so he is one with the Father and spirit, and the Lord and the Author of the Covenant: 2. As Mediator, and so he is on our side of the Covenant; Then is the Covenant made with Christ and all his heirs, and assignes principally with Christ, and with *Abrahams* nature in him, but personally with believers: 1. The Scripture saith so, *Gal.*3.16. *The Promise* (or Covenant) *is made to Abraham and to his seed, he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.* I grant, *Beza*, *Piscator*, and many expound Christ, for mysticall *Christ*, for (say they) it cannot be meant of *Christ* personally, for so it should fight with the scope of *Paul*, who proveth the Promise of life eternall to be made to all believers: 2. It should follow that life eternall is given to Christ only, but with leave this is not sure, for the truth is, the Promise is neither made to Christs person singly considered, nor to *Christ Mysticall*; For 1. The Promise is made to Christ in whom the Covenant was confirmed, *v.*17.2. In whom the Nations were blessed, 14.3. In whom we receive *the Promise of the spirit through Faith*, 14. *Who was made a curse for us*, ver. 13. Now not any of these can agree to *Christ Mysticall*, *Christ* Mysticall did not confirme the Covenant, nor give the Spirit, nor was he made a curse, but *Christ* Mediator is he, to whom the Promises are made, and in him to all his heirs and kindred; not simply in his person, but as a publick person and Mediator.

7. Christ the principall confederate party of the Covenant.

The Covenant made with Christ personally Gal.3.16. Proved from reasons out the Text.

1. Because the Scripture saith to *Abraham*, *and to his seed*; that is, *Christ* was the Covenant made; and these words of the Covenant, *Psal.* 89.26. *He shall cry to me, thou art my Father, my God*, &c. are expounded, *Heb.*1.5. *And again I will be to him a Father, and he shall be to me a son*, and Joh.20.17. *Go to my brethren and say to them, I ascend unto my Father and*

A Covenant between the Father and the Son proved.

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your Father, to my God, and to your God: So *Christ, the heir of all things*, and the second heirs under him, are all but one confederate Family. 2. The covenant made with *David* and his seed, and the Fathers, is fulfilled to *Christ* and his seed, Act. 13.34,35. *As concerning that, he raised him up from the dead, no more to see corruption, he said on this wise, I will give you the sure mercies of David.* 3. As the covenant of nature and works was made with *Adam*, and all his, and there were not two covenants; so here, the better covenant coming in place of the former, is made with the second *Adam* and his children, *Rom.* 5.18,19. 1 *Cor.* 15.20, &c. 4. All that serveth to make a covenant are here, 1. God demandeth of his son, that he lay down his life; and for his labour he promiseth, *that he shall see his seed, and God shall give him many children*, Esa. 53.10. 2. The son consenteth to lay down his life, and saith, *Here am I to do thy will, thou hast given me a body*: This is the formality of a covenant, when *Christ* consenteth to the condition. Now this covenant was manifested in time between the Father and the Son, but it was transacted from eternity. This is comfortable, that the Father and *Christ* transacted a Bargain from eternity, concerning thee by Name. There was communing between the Father and Son concerning thy heaven, Father, what shall be given to thy Iustice to ransom such a one, *John*, *Anna*, &c. And *Christ* from eternity did binde for such a person, hee shall believe in time. The Redemption of Sinners, is not a work of yesterday, or a business of chance, it was wel advised, and in infinite wisdom contrived, therefore put not *Christ* to be challenged of his ingagement, by refusing the Gospel, when thou believest thou makest *Christs* word good; he that beleiveth not, maketh God a lyar, though in another sense; and for ought he knoweth, even in this, that he frustrateth *Christs* undertaking in the covenant; Men beleeve the Gospel to be a cunningly devised Fable, 2 *Pet.* 1.16. The Father

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ther and *Christ* are both in this buſineſſe; Heaven, Hell, Juſtice, Mercy, Soule, and deep Wiſdom, are all in this rare piece, and yet men think more of a Farm, and an Oxe, *Luke* 14.18,19. and of a Pin in the State, or a Straw, or of the bones of a crazy livelyhood, or a Houſe.

3. Touching the Promiſes, 1. There is no good thing, but it is ours by free promiſe, and not by ſimple donation only; this covenant turns over Heaven, Earth, Sea, Land, Bread, Garments, Sleep, the World, Life, Death, into free grace; yea it maketh Sin and croſſes, golden Sins and croſſes by accident, through the acts of ſupernaturall providence toward us, 1 *Cor.* 3.21. *Rom.* 8. 28. working on and about our ſins. 2. All good cometh to us now, not immediately, but through the hands of a free Redeemer; & though he be a man who redeemed us, yet becauſe he is *God*, there is more of *God*, and Heaven, and free Love, in all our good things, then if we received them immediatly from *God*, as Ravens have their food from *God*, without a Mediator, and Devils having their being onely by creature-right, not by covenant-right. Of the Promiſes.

Now for the Promiſes, they flow from *God* to us, but all along they fall firſt on *Chriſt*; they are of two ſorts, 1. Some only given to *Chriſt*, not to us; as the Name above all names to be adored, and ſet at the right hand of *God*, is properly promiſed to *Chriſt*, Angels ſhine not with him in this chaire, *Phil.* 2. 9,10. *Heb.* 1. 5. 13. There is promiſed to *Chriſt*, *A ſeed, a willing people, the ends of the earth for his inheritance*, Eſa. 53.10. Pſal. 110 2. Pſal. 2.8,9. *Chriſts locks and his hair are buſhy and thick*, Cant. 5.11. He is not bald, nor gray hair'd, but he hath *a ſeed like the Stars for multitude that no man can number*, Rev. 7.9. but all thoſe hairs grow out of a head of gold; and his off-ſpring of children is as numerous as the dew of the morning dawning, *Pſ.* 110.3. *Mic.* 5.7 though the Devils locks be more numerous, but its wofull, that Two ſorts of Promiſes.

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that *Christ* & his children ſtanding upon *Mount Sion*, being a huge Army, and a pleaſant ſight, yet thou art none of that numerous houſe, all round about thee, are graced of him, and thou liveſt and dieſt in the houſe, but lay not in the womb of the morning, and ſhall not abide in the houſe with the ſons.

But there be other promiſes which go along with Chriſt and his ſeed, and theſe of two ſorts, Generall, ſpeciall: generall, the *Mother Promiſe*, *I will be thy God*, is made both to *Christ*, Pſal. 89. 26. *He ſhall cry to me thou art my Father, my God*, Ioh. 20. 17. Pſal. 22. 1. And to us (*I will be your God*) how ſweet is it, that *Chriſt* having God to his Father by eternall birth-right, would take a new Covenant-right to God for our cauſe? Oh what a honour it is to be within the covenant with the firſt heire?

Ier. 32. 38. Zach. 13. 9

Chriſt took a new covenant-right to God.

Queſt. But why are all the promiſes incloſed in this one *Ile be your God?* *Anſ.* 1. Becauſe as *Chriſt* hath covenant-right to the Promiſes, by this Mother right, that God is his God by covenant, ſo we firſt muſt have God under the relation of a God made ours in a covenant, a Father, a Husband, and then by Law, all his are ours.

Five ſorts of Promiſes made to Chriſt, and by proportion to us in him.

2. *Chriſt God* is more then grace, pardon, holineſſe, then created glory, as the Husband is excellenter then his Marriage-Robe, Bracelets, Rings; and we are to lay our love and faith principally upon the Father and the Son, more then all created graces; the Well and Fountain of Life is of more excellency then the ſtreams, and the Tree of Life then the Apples of the Tree of Life: *Chriſt* himſelf, the objective happineſſe, is far above a created and formall beatitude, which iſſueth from him, as the whole is excellenter then the part, the cauſe then the effect.

Speciall Promiſes are made firſt to *Chriſt*, and then by proportion to us; and they be theſe, 1. *God* promiſeth to grace his Son above his fellows, that he may dye and ſuffer,

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nd merit to us grace answerable to this: *A new heart, and new spirit*, Ieremiah 32.39. Ezechiel 36. 26, 27. *For of his fulnesse we receive, and grace for grace*, Iohn 1.16.

2. Iustification is promised to *Christ*, not personall, as if he needed a pardon for sinne, but of his Cause, there is a cautionary or Surety-righteousnesse due to the Surety when he hath paid the Debts of the broken man, and cometh out of Prison free by Law, so he came out of the Grave for our Righteousnesse, but having first the Righteousnesse of his Cause, in his own person, *Isaiah* 50. 8. *He is neer that justifieth me*, (saith *Christ*) *who shall contend with me?* 1 Timothy 3.16. *Justified in the spirit.* So have we Iustification of our persons, and Remission in his blood, *Ephesians* 1.7. and that by Covenant, *Jeremiah* 31. 32, 33. 3. Victory and dominion is promised to *Christ*, *Psalme* 110. 1, 2. *Psalme* 89. 21, &c. 1 *Corinthians* 15.25. He must reign till he put all his Enemies under his feet, and victory over all our Enemies is promised to us, *Iohn* 16.33. and 14. 30. *Romanes* 6. 14, 15. *Galatians* 3. 13. *Colossians* 2. 14, 15. 4. The Kingdom and glory is sought by *Christ*, *Joh.* 17.5. from his Father, then he had a word of Promise from his Father for it, *Philippians* 2.9,10. and we have that also, *Luke* 12.32. *Joh.* 17.24. *Joh.* 14.1,2,3. 5. Christ had a word of Promise, when he went down to the grave, as some Favourite by Law goeth to Prison, but hath in his bosome from his Prince, a Bill of Grace, that within three dayes he shall come out to enjoy all his wonted Honours and Crowne, *Psalme* 16.10,11. so have we the like, *Joh.* 11.26. & 6.38,39.

2. 3. 4. 5.

SERMON VIII.

THE condition of the covenant is Faith: holinesse and sanctification is the condition of Covenanters, *Gal.* 4.2,3,23,24. *Rom.* 10.4,5,6,7. *This do* was the condition

4. The condition of the Covenant.

of

of the covenant of works: *This believe*, is the condition of this covenant; because Faith fendeth a person out of himself, and taketh him off his own bottom, that in Christ he may have his righteousnesse: works is a more selfy condition, and giveth therefore, 2. lesse glory to God: Faith holdeth forth God in Christ in the most lively and lovely properties of Free-grace, mercy, love transcendent; hence a believer as such cannot possibly glory in himself; all that Faith hath, is by way of receiving, and begging wise.

1. Crispe ft a- exal- Ser. 6. 60.

But some teach, that this covenant hath no condition at all: So Dr. *Crispe* and other Libertines; *For this is an everlasting Covenant, Man is not now so confirmed in grace, but he may fail in believing, and so soon as the Condition faileth, the Covenant faileth, as we see in the first Covenant.* *Ans.* 1. That we have no confirming grace to stablish us to the day of *Christ*, is to teach with some Familists, that *There is no grace in sound Believers, different in kinde and nature, from that grace which is in many Hypocrites.* Yea, but the poor in spirit are blessed, and shall see God, Hypocrites are not so. And what else is this but the Kings Road-way to the Apostacy of the Saints, if believers have not Christ for their undertaker to bring them to glory? To intercede for them, *Heb.* 2. 10. *Luk.* 22. 32, 33. 2. And though they believe not at the first hour, yet this *Gospel-covenant* is not frustrated, even if poor souls believe at the eleventh hour; the former covenant leaveth sinners for the first breach without remedy, or hope of life, by the tenour of the Law, not so this Covenant. Christ knocketh while his locks be wet with night raine.

reign uine ntino. lies, .p. 4. tines all tions e co- t of

2. Object. 2. (*I will put my Law in your inward parts*) *is no condition to be performed by us, but by God only, and so all the tie lieth upon God, if God do not this as he Promiseth, Jeremiah* 31. *Must not the faith or failing be his who is tied*

tyed in a Covenant to perform his part, and doth it not? Now this God promiseth, Jer. 31. *Heb.* 8.10. *Ezech.* 36. 26, 27. Anſ. Either doth *God* promiſe to give us Faith, and to *cauſe us to walk in his wayes, Ezec.* 36.26,27. and to *circumſe our hearts to love the Lord.* Deut. 30. 6. which Arminians deny, contrary to the cleer day-light of Scripture, or then, when ever we ſin, who are under the covenant of Grace, by committing and acting works of the fleſh, and omitting to beleeve, pray, praiſe, humble our ſouls for ſin, *God* is to be blamed, who worketh not in us by his efficatious Grace to will and to do, as he hath promiſed, *Phil.* 2. 13. *Ezech.* 36. 26, 27. and the regenerate cannot ſin at all, becauſe its the *Lords* fault (*God avert blaſphemy*) that we ſin, for without his giveing of an new heart, and his efficatious moving us *to walk in his way* (to which *God* is tyed by covenant, *Ezech.* 36. 27. *Deut.* 30. 6.) We cannot chuſe but ſin; hence they teach *we are not obliged to pray, nor do we ſin in not beleeving, in not praying, when the breath of the winde of the Holy Ghoſt doth not blow, and act us to theſe holy duties.* Hence *alſo it is taught,* That *none are exhorted to beleeve, but ſuch whom we know to be the elect of God, or to have his ſpirit in them effectually working.*

The new Covenant hath conditions to be performed by us.

Riſe, raign of Antinomian Err. 22. page 5.

Obj. 3. *To do any thing in conſcience to a commandement is to be under the Law, and contrary to the Covenant of Grace,* ib. *Er.* 33. Anſ. The Law of Grace or Goſpel hath commandements, as *Rom.* 6. 12. *Let not ſin raign therefore in your mortall bodies,* And this is backed with a reaſon taken from the promiſe of Grace, *v.* 14. *For ſin ſhall not have dominion over you, for you are not under the Law, but under Grace,* ſo Phil. 2.12. *Work out &c. for ver.* 13. *Its God who worketh in you,* Though we have no Phyſicall dominion over the aſsiſting Grace of God, ſo as I can forceably command the winde of the Spirit to blow, when I pleaſe, yet have we a certain Morall Dominion by vertue of an Evangelick promiſe, ſo as Faith is to have influence in all acts of ſanctifi-

Obj. 3.

A two fold Dominion of gracious and ſupernaturall Acts.

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fication, and so look to the promise of assistance, which He who cannot lie hath promised, though he be not tied to my time and manner of working; yet do I sin in not praying, and in not believing, even when his winde bloweth not: Gods liberty and freedom of grace doth not destroy the Law of either works, or grace, and free me from a duty.

Obj. 4. Object. 4. *Believing and obedience of Faith, is but a consequent of the Covenant, not an antecedent, so I must believe upon other grounds, but not in way of the condition of the Covenant, for in that sense I am to do nothing.* *Ans.* The Apostle, *Rom.* 10. Expresly distinguisheth between the righteousnesse of the Law, *ver.* 5. Which requireth doing as a condition; and the righteousnesse of Faith, *ver.* 6. Which requireth believing, *v.* 10. and *Gal.* 5. 5. *We through the spirit wait for the hope of righteousnesse through Faith: nor can any have claim to the covenant but such as believe.*

Obj. 5. Crisp 16. 167. Object. 5. *The covenant is Gods love to man, to take him to himself, & that before the children do good or ill, and to him that worketh is the reward not reckoned of grace, but of debt.* *Ans.* The covenant is a fruit and effect of Gods love, but its not formally Gods love, for because God loved *Israel*, therefore did he enter in covenant with them, *Deut.* 7. 7. 8. *Ezech.* 16. 8. and Arminians expound, that of *Iacobs* imbracing of the covenant by Faith, and of *Esaus* rejecting of it through unbeliefe: Whereas *Paul* speaketh of *Iacob* and *Esau*, as they lay stated in the eye and view of God from eternity, *ere they were borne, and had as yet neither done good nor ill:* Now the covenant of Grace or Gospel manifested to *Iacob* and *Esau*, is not eternall, but proposed to them after they are borne, and when the offer of *Christ* in the Gospel is made, and how could *Esau* ere he was borne, refuse the Gospel, except you say he did evil before he did evil? which is non-sense: 2. *Paul* saith plainly, *To him that believeth is the work reckoned*

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Obj. 6. *Our act of believing is a work, and no work can be a condition of the Covenant of Grace; yea Christ alone justifieth, faith is not Christ, nor any partner with him in the worke; yea we are justified, before we believe, and Faith only serveth for the manifestation of justification to our conscience, for we believe no lie, when we believe we are justified, but a truth, then it must be true that we are justified, before we believe.* Ans. 1. *Christ* alone as the meritorious cause justifieth, and his imputed righteousnesse as the formall cause; and this way *Christ* alone justifieth the Patriarchs, Prophets, Apostles and all beleevers, ere they be born, but this is but the fountain ready to wash: but believe it, *Christ* washeth not, while we be foul, he clotheth us not, while we be naked, he giveth not eye-salve, while we be blinde, nor gold while we be poor; nor is his name our righteousnesse, while we be sinners: 1. Men not borne cannot be the object of actuall righteousnesse, the un-borne childe needeth no actuall application of *Christs* eye-salve, of his gold and righteousnesse; now justification is a reall favour applyed to us in time, just as sanctification in the new birth, 1 *Cor.* 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified*; then they were sometimes not washed: 2. Poverty putteth beauty, worth, and a high price on *Christ*; sense of sin saith, *O what can I give for precious Iesus Christ?* But his Father cannot sell him. 2. Yet is Faith a palsie hand under *Christ* to receive him, *Ioh.* 1. 12. Its an Evangelick act, and not a meer passion, but of grace deputed to be a receiver, a certain Inne-keeper to lodge *Christ*; and so *Christ* his alone doth not justifie us, being meer Patients, this is not to put Faith in the chair and Throne of Estate with *Christ*, Faith giveth glory to *Christ*, and taketh Grace as an almes, but taketh no glory from him, *Rom.* 4. 20. *But he was strong in the Faith giving glory to God*: We cannot be justified before we believe: 1. We are damned before we believe, he that believeth

Obj. 6. Crispe 16. 168.

We are not justified before we beleeve.

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lieveth not, is condemned already, *John* 3. 2. He that is justified is glorified, *Rom.* 8. 30. and saved, *Mar.* 16. 16.

3. 3. We are borne, and *by nature the sons of wrath*, Eph. 2. 2. *We our selves were sometime disobedient*, &c. *But he hath saved us: v.* 7. *That being justified by his Grace, we should be made heirs according to the hope of eternall life*, Rom. 7. *Paul* maketh clearly two different times and States of the Saints, on *vers.* 5. *When we were in the flesh, and the motions of sins which were by the Law did work in our members, to bring forth fruit unto death, then our first husband* the law was living, and we under a mother and father that begat children to death, and so we were unjustified: v. 6. *But now we are delivered from the Law*, &c. *Rom.* 6. 14. *Yea are not under the Law, but under Grace*, when Christ our second husband marrieth the widow freed from her first husband the Law, then are we under grace and justified, and then *new Lord, new Law*: 4. By Faith we are only united to *Christ*, possessed of him, Christ dwelling in us, *Eph.* 3. 17. Living in me by Faith, *Joh.* 11. 26. *Gal.* 2. 20. Receiving *Christ*, *Joh.* 1. 11. Having *Christ*, 1 *Joh.* 5. 12. Married to *Christ*, *Eph.* 5. 32. Eating and drinking *Christ* by Faith, *Joh.* 6. 35, 47, 45. *Coming to him as to a living stone*, 1 *Pet.* 2. 4. *Abiding in him, as branches in the Tree*, Joh. 15. 4.

4.

5. Now if we were justified before we believe, we should have a Union by the vitall act of Faith, before we be justified, and so we should live before we live, and be new creatures, while we are yet in the State of sin, and heirs of wrath: 5. This justification without Faith casteth loose the covenant. *I will be your God*: But here a condition. God is not bound and we free, therefore this is the other part: *And ye shall be my people*: Now it is taught by Libertines: *That there can be no closing with Christ in a promise that hath a qualification or condition expressed, and that conditionall promises are legall*: Its true if the word (*condition*) be taken in a wrong sence; the promises are not condirionall For 1. *Arminians* take

5.

Rise and Reign of Antin. err. 38. p. 7. ib. Err. 48. p. 9.

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take a condition for a free act, which we absolutely may perform or not perform by free-will, not acted by the predeterminating grace of *Christ*, so *Puritts* take the word, but this maketh men Lords of Heaven and Hell, and putteth the keys of life and death over to absolute contingency: 2. Conditions have a Popish sence, for doing that which by some merit moveth God to give to men wages for work, and so promises are not conditional: But Libertines deny all conditions: But taking condition for any qualification wrought in us by the power of the saving Grace of God: *Christ* promiseth soul-ease, but upon a condition which (I grant) his Grace worketh, that the soul be sin-sick for *Christ*; and he offereth *wine and milk*, *Isa.* 55. 1. *And the water of life freely*, Rev. 22. 17. Upon condition, that you buy without money; no purse is *Christs* Grace-Market, no hire and sence of wretchednesse, is a hire for *Christ*, and the truth is, its an unproper condition, if a father promise Lands to a son so he will pay him a thousand Crowns for the Lands, and if the Father of Free-grace can only, and doth give him the thousand Crowns also, the payment is most unproperly a hire or a condition, and we may well say the whole bargain is pure Grace; for both wages and work is Free-grace; but the ground of Libertines is fleshly lazinesse, and to sin, because Grace aboundeth; for they print it, *that all the activity of a Believer is to sin*: So to beleeve must be sin; to run the waves of Gods Commandments, with a heart inlarged by Grace, must be no action of Grace, but an action of the flesh.

A Condition taken in a three-fold notion

Its not a proper condition by way of strict, *Wages & Work*, when wee are said to be justified and saved upon condition of Faith.

Rise and Reign, Err. 36. p. 7.

6. *Paul* in the *Epistle to the Romans*, *to the Galatians*, taketh for granted, that justificatiō is a work done in time, transient on us, not an immanent, and eternall action remaining either in God from eternity, or performed by Christ on the Crosse before we believe; and so never taketh on him to prove that we are justified before we either do the works of the Law, or believe in *Jesus Christ*: but that we are justi-

6.

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fied

fied by Faith, which certainly is an act performed by a regenerate person, for a new creature only can perform the works of the new creature, and Faith is not the naked manifestation of our justification, so as we are justified before we have Faith; satisfaction is indeed given to justice by *Christ* on the Crosse, for all our sins before we believe, and before any justified person who lived these fifteen hundred years be borne; but alas, that is not justification, but only the meritorious cause of it, that is, as if one should say this wall is white since the creation of the world, though this very day only it was whited, because whitenesse was in the world since the creation; justification is a forinsecall sentence in time pronounced in the *Gospel*, and applied to me now, and never while the instant now that I believe, its not formally an act of the understanding to know a truth concerning my self, but its an heart-adherence of the affections to *Christ* as the saviour of sinners; at the presence of which a sentence of free absolution is pronounced: Suppose the Prince have it in his minde to pardon twenty Malefactors, his grace is the cause why they are pardoned, yet are they never in Law Pardoned, so as they can in Law plead immunity, while they can produce their Princes Royall sealed Pardon.

5. The properties of the covenant I call: 1. The freedom of it consisting in persons: 2. Causes: 3. Time: 4. Manner of dispensation: 1. Men, and not condemned Angels are capable of this covenant: 2. Amongst men some Nations, not others, *Psal.* 147. 19. 20. 3. So many, not any other: 4. The Father, not the Son, the poor, not alwayes Kings, the Fool, not the wise man, the husband, not the wife, not these *who were bidden to the Supper, but beggers, halt, withered, lame.* 2. *Causes*, in the first covenant there was Grace not deserving, and therefore now as the Law is propounded, it is a Pursevant of Grace, and the Gospels ser-

5. The properties of the Covenant: 1. Freedom, in regard 1. Of Persons 2. Of Causes.

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time to stand at *Christs* and the Believers back, as an attending servant. 2. *Yea many unto thousands*, toward these who have but Evangelick love to *Christ*, cometh into the Law; *Christ* having (in a sort) married the two Covenants: 3. *I am the Lord thy God*, Exod. 20. Is Grace standing at the entry of the door, to these that are under the Law, to bring them out, but in the Gospel all is unmixed Grace: 1. Not personall obedience is my heaven, but I stand still, and another doth all that may merit glory: *Christ* saith, *Do ye but stand still, behold me, and see, friends, my garments rolled in blood; I binde for you, only consent, put your hand to the Pen, but I am the only undertaker to fight it out for you*: 3. *For time*, the first breach of the Law is wrath; and no place by Law for repentance, but here come to *Christ*, who will, and when you will, after thou hast plaid *the Harlot with many lovers*: bring Hell, and sins read as scarlet and crimson, come and be washen, come at the eleventh hour and welcome; fall and rise again in *Christ*; run away, and come home again and repent. 4. The manner is: 1. That so much as would have bought ten thousand worlds of men & devils, was given for so many only, an infinite *superplus* of love, so (as I may say) Christ did more then love us. *Ægypt* and *Æthiopia* was not given for our ransom. 2. A sure and eternall covenant, bottom'd upon infinite love: Why may not the link be broken, and the sheep pluckt out of his hand? Why, the Father that gave them to me, is greater then all. Where dwelleth he? In what Heaven? Who is stronger then the Father? The covenant, with night and day, is naturall, and cannot fail; confirming Grace in the second *Adam* is more connaturall: 3. Well ordered, *Christ* keeping his place, the Father his place, Faith its place, the sinner his place.

3. Of Time.

4. Of manner of dispensation.

2. Property of the Covenant: Eternall.

3. Well ordered.

1. *Use*, All without this covenant are miserable; *Christ* undertaketh not for them: The Lord dealeth with them by Law, read *Deut.* 28. *Levit.* 26. *Job* 20. *chap.* 18. & 27. They have

6. 1. Use.

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All without the covenant, are under the curse of the Law.

have bread, but its not sure, not so the believer, *Isa* 33.16: *His bread shall be given him, his waters shall be sure*: The believer has all by the free holding of Grace, his bread by covenant, his sleep by promise, safety from the sword, to lie down, and no man shall make them afraid by covenant; his land is tilled by the Covenant of Grace, *Ezek.* 36.34: The man not in this covenant hath all by tenour of the condemning Law, the weapon of Steel shall go through bones and liver, by vertue of the curses of the Law.

2. Use. Men try not if they be in covenant with God.

2. Men never try their standing, whether they be under the first husband the Law, or if they be married to the better husband *Christ*, and under Grace, where art thou O sinner, in *Christ* or not? They live at random, and by chance not knowing that the two covenants hath influence on eternity, a man is judged according to his state, rather then his actions.

3. Use. They are stable and sure, and cannot fail.

3. No state so stable and sure, as the covenant of Grace, *Christ* is surety for the Believer that he fall not away: *Christs* honour is ingaged, he shall not have shame of his Theory, *Isa.* 50.7. *I know I shall not be ashamed*, saith *Christ*: Its his honour to raise me when I fall.

4. Use. We may plead Mercy from the covenant.

4. We may use arguments of Faith, challenging God, *Jer.* 31.18. *Turn thou me, and I shall be turned*: why, *For thou art the Lord my God*: The covenant is Faiths *Magna Charta*, the grand mother-promise, all prayers must be bottomed on this, *Jer.* 14.21. *Do not abhor us*: Why, ver. 22. *Art not thou he the Lord God*, Isa. 64.9. *Remember not our Iniquity for ever, behold, see we beseech thee*: Why, *we are all thy people*; every one doth for its own, the Prince for his own People, the Father for his own children; yea, the damme for her own young ones, the Shepherd for his own sheep, and God for his own in covenant with him; an offensive, and defensive covenant of Peace and War taketh in the believer, and all that serveth him, the stones of the field, *Job* 5.23. and in

covenant

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covenant with the horſe thou rideſt on, that it ſhall not caſt thee, and cruſh thee; in covenant with the ſword, with the Canon and Musket, with the Speare and Bow; yea, with Death, as a Boat to carry thee over the water to thy fathers Land: So the covenant, *Ile bleſſe them that bleſſe thee, and curſe them that curſe thee*, Iſa.54.16. *I have created the water to deſtroy*: Creation is a work of omnipotency only, no creature can do it. Then fire cannot conſume, water cannot drown the Saints, except by a diſpenſation of the *Lord*.

5. Chriſt is not faſtned as a looſe nail, or as one broken or rotten wedge in the covenant: He is there as a nail in a ſure place, *Zach.*10.4. *Iſa.*22.23. *Hang all the veſſels of the Fathers houſe on Chriſt*: He cannot break; O ſweet! we are given to the Surety of the covenant, *Ioh.*17.3. Son anſwer for him, thy life for his life, thy glory for his glory; and render account of him, when the Kingdom ſhall be given up to the Father: *Adam* was ſurety in the firſt covenant, and ſo it fell out, Free-will holdeth all ſure in the Arminian Covenant. 5. Uſe.

6. In deſertion, to ſwim upon the covenant keepeth from ſinking; ſo *Chriſt* in his ſad and black hour, *My God my God, why haſt thou forſaken me?* 6. Uſe.

SERMON IX.

O *Lord thou Son of David*] The one word (O *Lord*) holdeth forth *Chriſts* Godhead, the other (*Son of David*) holdeth forth his man-hood; Here's the perfection of our Mediator, in that he is the ſubſtantiall covenant, and *Emanuel*, God with us, or God us in a perſonall union; the ſubſtantiall marriage and aliance between the two houſes of heaven and earth, God and clay: 2. *He is not aſhamed to call them brethren*, Heb.2.11. And why would he take part of fleſh and blood, but becauſe he would be a childe of our houſe, *v.*14. 3. He would be of blood to us, not only come to the ſick, and to our bed ſide, but would lie down and be ſick, Chriſt God and man, and our Faith and comfort therein

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sick, taking on him sick clay, and he in that condition of clay, a worme and not a man, that he might pay our debes; and would borrow a mans heart and bowels to sigh for us, mans eyes to weep for us, his Spouses body, legs and arms to be pierced for us, our earth, our breath, our life and soul, that he might breath out his life for us, a mans tongue and soul to pray for us; and yet he would remain God, that he might perfume the obedience of a High Priest with heaven, and give to justice blood that chambered in the veins and body of God, in whom God had a personall lodging.

1. Use. Christ immediate in the act of redeeming us, and so sweeter.

1. *Use*, O what love! Christ would not intrust our redemption to Angels, to millions of Angels, but he would come himself, and in person suffer, he would not give a low and a base price for us clay, he would buy us with a great ransom, so as he might over-buy us, and none could over-bid him in his market for souls; if there had been millions of moe Believers, and many heavens without any new bargain, his blood should have bought them all: and all these many heavens should have smelled one Rose of Life; *Christ* should have been one and the same Tree of life in them all; O we under-bid, and under-value that Prince of love, who did over-value us; we will not sell all we have to buy him, he sold all he had, and himself too, to buy us.

2. Use. Christ incomparable.

2. *Use*. What an incomparable thing must the Mediator *God man* be? Theres no fair creature, no excellent one, but there's a piece of nothing, and creature-baseness, and creature-vanity in it, even a thing of blood to the mother-nothing of the creation of God, there is no Rose, but it hath a Bryer growing out of it, except the Rose of *Sharon*, that flower of the field, not planted with hands, the Son without a Father (*and who shall declare his generation?*) A Rose that should smell, and cast out odours for a mile of earth, or for ten miles could draw to it many beholders, but if it should smell for the bounds of the half of the earth, it should be more ad-

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great deale more it is, [illegible] garments to the thing it self: Your now sinfull [illegible] holy face, [illegible] praise Christ and [illegible] to men and Angels. The creatures [illegible] are Gods Lords, and they [illegible] men who have understanding and tongues [illegible] and Chamberlains to gather in [illegible] praise to God: the Heavens do it [illegible] Psal. 19. 1. they declare [illegible] Harpe, with [illegible] and tongue [illegible] God; and

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3. Use.

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4. Use.

5. Use.

2. Art.

To beleevers all temporall favours are spiritualized and watered with mercy.

1.

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cured the [illegible] *put forth his hand and touched him.* So is he building [illegible] Temple given, but crowned with mercies, *Zech.* 1. 16. *Therefore thus saith the Lord, I am returned to Jerusalem with mercies, my House shall be built in it.* *Epaphroditus* [illegible] heaped not [illegible] with it, some of Gods heart and bowels. Phil. 2. 27. *For indeed he was sick neer to death, but God had mercy on him.*

2. 2. The ground of this Gods mercy, the free [illegible] Mat. 20. 30. put this matter [illegible] *Have mercy on us, O Lord, thou Son of David.* They will not have [illegible] but under the notion of mercy. *David* pained with [illegible] nesse, as some think, or under some other rod of [illegible] reth to be [illegible] upon this ground. *Psal. 6. [illegible] me, O Lord, for I am weak.*

3. 3. *Faith* looketh to temporall favours, [illegible] spirituall eye, as *Christ* gave his merits goeth [illegible] *Heb.* 11. 22. *By faith Joseph when he dyed made mention of the departing of Israels children, and gave charge concerning his bones.* *By faith Moses when he was come to years refused to be called the son of Pharaohs daughter.* Why? and [illegible] was but a civil Honour. *Moses* his faith looked at it in a spiritual manner.

4. By what reason our Father as a Father giveth spirituall things by that same he giveth us all things.

4. That same ground that moveth God to give *Christ* enough to move him to give all other things with *Christ*, by what right, even the right of a Son; a Father giveth Inheritance to his Son, by that same he giveth him [illegible] rayment, protection, physick, there be not two Parents [illegible] but by one and the same covenant, *Ezech.* 36. 25, 26. [illegible] Lord giveth to his people remission of sins, and [illegible] *multiplieth the fruit of the Trees, and removeth the [illegible]* same [illegible] teacheth [illegible] we pray [illegible] *would [illegible] to our sins, and give us our daily [illegible] Christ* [illegible] the great [illegible] all [illegible] boat falleth after him, with the same [illegible] [illegible] be

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…winds, that carry on the ship and … injoyed by Faith, traileth after him … world, things present, and things to come, if God … in the fifth Chapter all things are yours, *be-* … *Christs, and Christ Gods*, 1 Cor. 3.21, *Christ* wa- … his blessing all things, it all that a Saint hath be … and every thing (to speak so) mercied, and chri- … *even his basket and his dough*, Deut. 28.5. His inhe- … must be blessed, much more all Christs inheri- … tance must be blessed, because he is the seed, the Spring, … and heir of blessings, Now *Christ*, Heb. 1.2. *is appointed* … *heir of all things*; then he is the heir of a draught of wa- … own bread, of a straw-bed on the earth, and hard … the pillow: to the Saints, to the children of *God*, … (speak so) is heaven'd, (for now joyed, poverty riched, … veries, dust and the grave animated and quickned … resurrection. God save me from a draught of … *Christ*, peace and deliverance from the sword … and the Gospel are linked and chained to … of God; alas, if men have the single creature, … make no account how other things go: *Give us Peace* … on any termes (say they) you may have the earth, peace, … the creature, and the Devil to fall them to you with the … God. *Judas* had the bag at his girdle, but withall, … in his heart, the creature waweth life and blood …

… mercy, that is, graced mercy is to be sought in *Je-* …; every mercy is mercy, because its in *Christ*, every … water, because its of the element of water: every … its own element and nature is most copious; water … so abundant as in the sea, so in Christ the great … fulnesse, Joh. 1.16. Col. 1.18. … a *fulnesse in Christ*, but 2. A *fulnesse*, … 3. *And* 3. *the all ful-* … nesse

Mercy originally in Christ, and how.

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neſſe is not in Chriſt, as a ſtranger in an Inne, coming in, and going out; *but it pleaſed the Father in him that it ſhould dwell and remaine in him*; The grace and mercy that is in *Chriſt* muſt be ſought, and no other, upon theſe grounds:

1. 1. Its a ſpeciall choice mercy that is in *Chriſt*. For 1. No perſon could ſerve Gods ends, in ſuch a way as *Chriſt* did,

2. being ſo compleat as he is. 2. God out of the deep of his wiſdom found out ſuch a Mediator, and ſo graced; *Iſaac* ſhould have been undutifull, if he had refuſed a wife of his fathers chooſing, for both out of love and much wiſdom he chooſed her; now when God out of infinite love and deep wiſdom hath choſen to us an husband, an head, ſuch a head, ſuch a Captaine, and Leader in whom there is ſuch fulneſſe, ſhall we refuſe him, and ſhall we not ſeek the beſt things in him? Now *Chriſt* is a husband of Gods chooſing, *Iſa.*42.1. *Behold my chaſen one in whom my ſoul delighteth*: 2. Its not from God, that we now receive mercy immediately, but from *Chriſt*, God in the Mediator, though Grace and mercy be every way free; yet now mercy is a flower that groweth in our land, in him who is our blood-friend; ſo now we have mercy by nature, as well as by good will; we muſt have it by an act of the man Chriſts will, and when our Writs are waxen old, why ſeek we not that which God hath laid by for us? Grace is more connaturall to us now, in that it is in the boſome of our brother,

3. and ours by derivation. 3. There's a difference between mercy, and purchaſed mercy, its payed for mercy that we receive, and ſo more excellent then *Angel mercy*: As ſome waters that run through mettals, hath a more excellent vertue then thoſe that ſpring from pure earth; mercy is ſo much the more deſirable, that its a River iſſuing through that more then golden, and precious Redeemer, and ſo to us its twice mercy, to the Angels its but once mercy: Even as the Bee gathers ſweetnes out of various and divers flowers,

yet

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yet its so composed, that the liquor resulting out of them all, hath not any particular taste from the sundry flowers, the Violet, the Pink, the Rose, the Woodbine, the Claver, but it tastes of hony only; so all we have meeting in *Christ*, wife, children, houses, lands; honour to the Saints have not their own natural taste but out of all theres in them a spirituall resultance of some heavenly composure of *Christs* sweetnesse, and are so sprinkled, and dipt in Grace and Mercy, that as fresh Rivers do borrow a new taste from the Sea, when they flow in to its bosome, so all earthly favours borrow a new smell and relliſh from the fountaine *Christ*: What do they say then, that teach that a man may have all Graces; yea, and poverty of spirit, and yet want *Christ*? As if these could be separated: he that believeth hath the son, Grace and *Christ* cannot be seperated, *Eph.* 1. 2. *Gal.* 1. 3. *Ioh.* 1. 11. These by wayes sunder souls and the foundation *Christ*.

SERMON X.

My daughter is grievously vexed with a Devill] Children, especially to mothers, whose affections are more weak and soft, are taking lovers, especially being parts and substantiall shadows of our self; yet four things are considerable in us to them: 1. So to hold, as we are willingly to let go, love them as creatures only; often the childe is the mothers daughter, and the mothers God: 2. We are to strive to have them freed from under the power of the Devil, as this woman doth; for they come into the world fuell for Hell; Parents make more accompt all their life to make gold, rather then grace, their childrens Patrimony & Legacy: 3. Look at them as May-flowers, as borne to come and appear for a space in the element of death; so they sport, laugh, run, eat, drink, and glister like Comets in the Air, or flying Meteors in the Spheare of the Clouds, and often go down to the grave, before their Parents: 4. Beware of selfinesse, for

Parents spirituall affections, and duty to their children.

Simile.

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for children are our ſelf, and their ſins white and innocent ſins to us: *Eli* honoured his ſons more then God, and God put a mark of wrath on his houſe.

My daughter] Obſerve the riſe of this paſſage of Providence: 1. *Chriſt* wearied of *Judea* came to the borders of *Tyre and Sydon*: 2. He went to a houſe to hide himſelf from her: 3. She heard of *Chriſt*: 4. The hard condition her daughter was in, tormented with a Devil; upon this God driveth her to *Chriſt*: 5. *Chriſt* is hereby declared to be the Savior of the Gentiles: 6. An illuſtrious miracle is wrought; ſee a wiſe conſociation of many acts of Providence; as one cluſter of paſſages of the Art of wiſe omnipotency; as many herbs, and various ſorts of flowers make up one pleaſant, and well ſmelled Meadow; many Roſes, Lillies, and the like, one ſweet ſmelling Garden, in which theſe practicall conſiderations may have our thoughts for Rules.

1. *Rule.* Practicall Rules in obſerving paſſages of divine Providence.

1. *Rule*, Go not before God and Providence, but follow him, preſcription of ſuch and ſuch means to God and no other, is to ſtint omnipotency, and to limit the holy one of *Iſrael*: The true God tied to a forbidden Image, to receive glory, is made an Idol, ſo to fetter God to this mean, as if not free to work by other means, is Idolatrous.

2. *Rule.* Weare neither to lead, nor ſtint Providence.

2. *Rule*, The book of Providence is full both Page and Margin, God hath been adding to it ſundry new Editions, and like children we are in love with the golden covering, the Ribbons, Fillering, and the Pictures in the Frontiſpiece, but underſtand little of the Argument of Providence, *Pſal.* 107. 43. *Who ſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord*, *Iob* 32. 7. *I ſaid* (ſaith *Elihu*) *dayes* (things of Providence) *ſhall ſpeak, and multitude of years ſhould teach wiſdom*: God is worthy to be Chronicled.

We are to obſerve God in his wayes.

3. *Rule.* Omnipotency not laid in pawn on any means.

3. *Rule*, God hath not laid his Godhead and omnipotency in pawn, in the power of means, ſo as God uſeth means,

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means, becauſe they are efficatious; but becauſe he uſeth them, they are efficatious: A *Ram horn* is as near of blood, to cauſe the *walls of Iericho* fall in Gods hand, as Engines of war; a ſtraw is a ſpear to omnipotency.

4. His wayes are often contrary to our judgement, we lie and wait the way to ſee God come upon the tops of mountains, but we are deceived, he cometh the lower way through the valleys: we thought omnipotence muſt change the Kings heart, ere ſuch Brambles as *Prelates* be thrown over the hedge, but our King is himſelf, and omnipotence taketh another way; the Diſciples thought Chriſt ſhould make them Kings and reſtore the Kingdom: *Chriſt* is dead and buried, and he goeth another low way, through deaths belly to make them *Kings* and Prieſts to God; *Chriſt* goeth a way, there be great indeavours, and running through ſtreets, Cities, walls: *O ſtreets ſaw you him, O broad wayes, ſaw you him whom my ſoul loveth? O dear watchmen, where is he?* But they are all dumbe: *Chriſt* taketh a lower way, *Cant. 3. 4. It was but a little that I paſſed from them, but I found him whom my ſoul loveth.*

4. *Rule.* God walketh not the way that we imagine

5. *Rule*, Slander not Gods wayes of Providence, with the reproach of confuſion and diſorder; to God all his works ars good, very good, as were the works of creation. There is a long chain, and concatenation of *Gods* wayes, Counſells, Decrees, actions, events, judgements, mercies; and there is white, and black, good and evil, crooked and ſtraight interwoven in this web, and the links of this chain, partly gold, partly braſſe, iron and clay, and the threds of his diſpenſation go along through the Patriarchs dayes, *Adam*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, and are ſpun through the ages of *Moſes*, and the *Church in Egypt*, and the wilderneſſe, and come through the times of the Kings of *Iſrael and Iudah*, and the captivities of the *Church*, and deſcend along through the generations of *Prophets*; *Chriſt, the Apoſtles*, &c. *per.*

5. Providence in its concatenation of decrees, actions, events, is a continued connexture goingalong from creation, to the day of Chriſts ſecondappearance, and nor a thred is here broken, all is fair and white.

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perſecuting Emperors, and *Martyrdomes* of the witneſſes of *Jeſus* ſlain by the woman *drunken with the blood of the Saints*, while the end of the thred, and laſt linke of the chain be tied to the very day of the marriage of the Lamb: now in this long contexture of divine Providence you ſee: 1. Not one threed broken, *My Father worketh hitherto, and I work* (ſaith *Chriſt*) providence hath no vacancy, but cauſes, events, actions, wayes, are all bordered one upon another, by the wiſdom of Providence, ſo that links are chained, and fettered to links, not by hazard, or chance: 2. Though this web be woven of threds of divers colours, black and white, comfortable and ſad paſſages of Gods Providence, yet all maketh a fair order in this long way; *Jacob* weepeth for his dead childe *Joſeph*; *Joſeph* rejoyceth to come out of the priſon to reigne; *David* danceth with all his might before the Ark; *David* weepeth ſore for *Abſalon* his ſons miſerable death; *Job waſheth his ſteps with butter, and the Candle of the Almighty ſhineth on his head*; and *Job defileth his horne in the duſt*, and lieth on aſhes, and mourneth; all is beauty and order to *God*.

6. *Rule.* 6. *Rule*, Put the frame of the ſpirit in *Equilibrio*, in a compoſed, ſtayed, indifferent ſerenity of minde looking to both ſides, black and white, of *Gods* Providence; ſo holy *David* was above his croſſe, 2 *Sam.* 15. 25, 26. *If I ſhall finde favour in the eyes of the Lord, he will bring me again, and ſhew me both the Ark and his habitation: But if he thus ſay, I have no delight in thee; behold here am I, let him do to me as ſeemeth good*: He putteth his ſoul upon *Gods* two (*ifs*) if he ſave its good, if he deſtroy its good: Make ſure this generall, *Chriſt is mine: at that Anchor, in this harbour my veſſell muſt ride*: What ever winde blow in externals: *Chriſt, died for me*: If I live, its in *Chriſt*; if I die, its to *Chriſt*; if I ride with Princes on horſes, its good; if I go on foot with ſervants, it is good; if *Chriſt* hide his face and frown, its *Chriſt*, its good; if it be full

The Spirit is to be an indifferency in all caſts of providence.

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full Moone, and he over ſhadow the ſoul with rayes and beams of love and light, its alſo *Chriſt*, its alſo good.

7. In all things, bleſſed *Chriſt*, let the deſires be low, *Jer.*45.5. *Seekeſt thou great things for thy ſelf? Seek them not*, ſaith *Jeremiah* to *Baruch*; its eaſier to adde to deſires, then to ſubſtract; better the heart aſcend from a Sallet of herbs to Wines, then compell thy ſpirit to deſcend and weep. 7. *Rule.* Low deſired are beſt.

8. Faiths ſpeculations to the worſt and hardeſt, in point of reſolution, is ſweet; *Job* putteth on a concluſion of faith, from black premiſes; ſuppoſe the Devil and Hell forme the principles, Faith can make a concluſion of gold and of heaven: What if God ſhould kill me? What though it were ſo? *Yet I will truſt in God*, Iob 13.15. What if he throw me in Hell? It were well reſolved, I would out of the pit of *Devils* cry, *Hallelujah, praiſe the Lord in his juſtice*: What if the enemy in War prevail over me? What if *I were brought from Scarlet, to embrace the Dung-hill*? Faith can ſhape what Providence poſſibly may never ſow: What if I be brought to the wheele, to the rack, to burning quick? 8. *Rule.* Lie under Providence ſubmiſſively in all.

9. There's a myſtery of Providence, that we ſee not; we know not what *God* is doing with us, when he is binding us; as the Sheep hath no notion of death in its fancy, even when the knife is at its throat, ſo are we. 9. *Rule.*

10. Providence walketh long in uncertainties; his way that ruleth, the world is in the clouds; Peace is within a ſtep, yet cometh not full victory and deliverance neer, and the enemy is well nigh ſubdued: and the Lord turneth the Scales, and layeth us low again: life is within the eighth part of a ſpan to *Ahab*, yet God ſo timeth and placeth vengeance, that the arrow of God muſt pitch on no place, but between the joynts of the harneſſe, and *Ahab* is killed. *Rule* 10.

11. We are with all ſilence and quietneſſe of ſpirit to ſubmit to Gods wayes, not to fret; believing can eaſe us, diſputing cannot. *Rule* 11.

12. Its

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Rule 12. 12. Its easier to see what is inflicted on us, then to see who inflicteth it; evil cometh, and we look no higher then the creature, as if the world created it self; so is this, when we dream that the creature moveth, and is not moved of God.

Rule 13. 13. This is to be observed, that God ascendeth in all his course, and Providence never goeth down the mount: when *Joseph* goes down to the Pit, to the Prison, God in his course of Providence is going up, and advancing the frame of beautifull providence; for *Josephs* going down, and his fall, is a higher step to Gods exalting of *Joseph*; and saving his Church; *Judahs* falling into captivity, is not Gods falling, but his advancing of the work to do them good in the latter end; Reformation goeth down, when obstructions and lets come in the way: but God worketh on; second causes move backward and miscarry, when omnipotency carrieth on the Lords work.

SERMON XI.

Matth. 15. 23. *But he answered her not a word: And his disciples came and besought him, saying, Send her away, for she crieth after us.*

24. *But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel.*

25. *Then came she, and worshipped him, saying, Lord, help me.*

WE now enter into the Dialogue between the *Woman* and *Christ*: The first tryall is, The woman crieth: But *Christ* answereth not a word: I shew first wherein the temptation standeth: 2. The reasons of it, and in what cases *Christ* answereth not: 3. Bring the uses; for the first, *Gods* temptations and *Satans*, and the fleshes, agree in this, that all temptations are of one colour, to wit, white, and seeming good, even when the skin of temptation is black as Hell, yet there is white in it, as (*Curse God and die, that thou maist be hidden in the grave from miserie*) the reason is, temptation were not

Every temptation hath its taking power from the seeming goodnesse in it.

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not temptation, if it had not a taking power to break in upon reason; this is clear in *Satans* temptations, he knows man is a fallen and broken creature like himself, yet that there's reason left; & that must have a fair object, the first black apple must be good to the eye; so the *Devil* suiteth a wife ever in his whites, though if you would wash the Devil in the lie, the bones are alwayes black: Now this woman seeth that which she looked not for, and the affections must be stirred; *Is this the Lord, the hearer of Prayers?* 2. *Is this he that biddeth us pray, and promiseth to hear?* 3. *Is this the meek Lambe of God, of whom its said, He shall carry the Lambs in his bosome*, Esa. 42.11. *And a bruised reed he shall not break, a smoaking Flax he shall not quench? He answereth me not one word; yea, he denieth me to be his, as its hereafter, he reproacheth me with the name of a dog; nature would say, I repent that ever I came to him, let my daughter suffer twenty, one hundred, a Legion of Devils, I have done with Christ, I come no more at him:* especially supposing what was true, that she had a great Faith; and Faith cannot be but loving and kind to *Christ*: *What? my heart sadned, and broken; my daughter vexed with a Devil! but oh alas, my Saviour answereth not one word, sweet Jesus rejecteth me, how can I stand under so many Hells? He cureth all that cometh to him: I am the first that ever this King sent away with a sad heart, he casteth none away that cometh, he welcometh all, only he will not look on me poor and miserable? Oh what can I now do!* You may know a mothers heart to her tormented childe, and a Believers bowels to a Saviour, here's a burden above a load: *But why answereth he all sinners, but not one word to me?* *Ans.* 1. Few or none are tempted, but the upshot of the temptation is to beget big apprehensions of the temptation: never was man in the condition I am in: *Christ* answereth the *Devils* when they cry, *he will not give me one look, one cast of his eye, not one half word:* The temptation must represent *Christ*, as a non such for rough dealing, and the tempted

Reasons why this was a temptation to the woman

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Temptations scope is to make the tempted believe theres none like him.

tempted a non-such for misery: *Elias* must say, 1 *Kin.* 18. 20. *I, even I only, am left alone, and they seek my life*, Psa. 22. 4. *Our fathers trusted in thee, they trusted in thee, and were delivered*, ver. 6. *But I am no body*: *But I am a worme and no man*, Lam. 1. 12. O passers by, hear, behold, *and see if there be any sorrow, like unto my sorrow! &c.* 1 Cor. 4. 9. *We are made a theator, a spectacle to men and Angels*: The temptation must put on the face of Hell to drive at this, to cause the childe of *God* put himself out of the Kalender and society of Gods children: hence, that (*no, there was never a soul since the world was, like me, I am my alone,* 1. *Christ* once, first or last, must be no *Christ*, and God not God to the tempted, *Hath he forgotten to be gracious?* Psa. 77. A forgetting God, a changed God is not God; stick by this principle, Yet he is Christ, and my Christ too. 2. Its said, he answered her not a word; but its not said, he heard not one word; these two differ much; *Christ* often heareth when he doth not answer, his not answering is an Answer, and speaks this (*pray on, go on, and cry*) for the Lord holdeth his door fast bolted, not to keep out, but that you may knock and knock; prayer is to God, worship; to us, often, its but a servant upon meer necessity sent on a businesse: The father will cause his childe say over again, what he once heard him say, because he delighteth to hear him speak: so God heareth and layeth by him an answer for *Ephraim*, Ier. 31. 18. *I have heard Ephraim bemoaning himself*; but *Ephraim* heard not, knew not that God told all *Ephraims* prayer over again behinde his back: 3. No answer from *Christ* is *Hell* to a Believer; but to kisse and embrace *Hell*, because its *Christs Hell*, is a work of much acceptance: when you say, Ile pray, and die praying, though I be never heard, because praying is my duty, and Gods glory: let me die in a duty that glorifieth him. 4. Wrestling addeth strength to armes and body, praying and praying again, strengthneth Faith; customary running, lengthneth the

1.

The non-answering of Christ is an answer.

2.

3.

4.

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the breath: By much praying faith is well breathed: *Jacob* is stronger in the morning, when he hath prayed a whole night, then at bed-time, Gen. 32. 26. *The Angel said, Let me go, for the day breaketh: And he said, I will not let thee go, till thou blesse me.* Then in the dawning he hath prayed harder, and used his arms with greater violence then before; by this hunger groweth fatter, sense stronger: its here, *Eate and be hungry, pray and desire more strongly to pray.* 3. Reasons of *Gods* not hearing prayer are, 1. Superstitious and false worship, Isaiah 16. 12. *Moab wearied of his high places, comes to his Sanctuary to pray, but prevaileth not.* Wildfire cannot roast raw flesh. 2. *God* hear's not sinners, Joh. 9. 31. *Let his prayer be sin,* Psal. 109. 7. Yea the prayers of *Britain* are not heard, nor their Solemn Fasts accepted; *for iniquity hath separated between God and us,* Es. 59. 2. 3. *God* heareth not when there's a heart-love to vanity, Psal. 66. 18. Job 35. 15. 4. *God* heareth not Malignants, nor us, when many are heart-enemies to the Cause, Psal. 18. 41. 5. He heareth not *bloudy men,* Es. 1. 15. Now for the Saints, sense maketh non-answering a mercifull judgement, its here as in riches; he is rich who thinketh himself rich, and desireth no more: So not to be answered is a plague; but to finde you are not answered, and be sad for it, hath much of *Christ*: The Saints are heavier, because *God* answereth not, then because the mercy is denyed.

Reasons of the Lords not hearing Prayer.
1.
2.
3.
4.
5.

Quest. *How shall we know we are answered?* Answ. *Hannah* knew it by peace after prayer: 2. *Paul* knew it, by receiving new supply to beare the want of that he sought in prayer; he is answered that is more heavenly after prayer. 3. Liberty and boldnesse of Faith, is a sign of an answered prayer: The intercessor at the right hand of *God*, cannot lose his own work; his spirit groaneth in the Saints; doth not my head accept what I set my heart on work to do? Rom. 8. 23. 26, 27.

How to know that our prayers are answered.
1.
2.
3.

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& 23, 26, 27. compared with Rev. 8. 5. 4. We are heard and answered of *God*, when we are not heard and answered of *God*. I pray for a temporall favour, victory to *Gods* people in this battle, they lose the day; Yet I am heard and answered, because I prayed for that victory, not under the notion of victory, but as linked with mercy to the *Church* and the honor of *Christ*: So the *formall object* of my prayers was a spirituall mercy to the *Church*, and the honor of *Jesus Christ*. Now the Lord by the losse of the day, hath shewen mercy on his people in humbling them, and glorifieth his Son, in preserving a fallen people; So he heareth that which is spirituall in my prayers; he is not to hear the errors of them. *Christ* puteth not drosse in his *Censure of Gold.*

Wee are heard, when we are not heard: praying in Faith is alwayes heard even when the particular that we aske, is denyed.

5. 5. We are heard when ever we aske in Faith; but let Faith reach no farther then *Gods* will: when we make *Gods* will our rule, he will do his own will, if he do not my will, its to be noted. That the creatures will, divided from *Gods* will, in things not necessary for Salvation, and *Gods* glory, is no part of *Gods* will, and no asking of Faith. Therefore Faith frequently in the Psalmes, prayeth, and answereth. Psal. 6. v. 4. compared with v. 9. Psal. 55. 2. *Attend unto me, and hear me*, v. 19. *God shall heare, and afflict them*, Psal. 57. 1. *Be mercifull unto me O God &c.* v. 3. *He shall send from Heaven, and save me from the reproach of him that would swallow me up*, Psal. 59. 1. *Deliver me from mine enemies, O my God.* 2. *Deliver me from the workers of iniquity*, v. 10. *The God of mercy shall prevent me, God shall let me see my desire upon mine enemies*, Psal. 60. 1. *O God thou hast cast us off, thou hast scattered us, &c.* But in the end, v. 12. *Through God we shall do valiantly.* The prophecying of Faith is not dead with the Prophets. Faith reacheth as far off as yet, to see things that God shall do, either by Himself, or by Angels, is an act of prophecy, and differeth not in nature from the prophetical light of the prophets, now the light of Faith reacheth as yet the same,

Faith in a prayer asketh and answereth it self.

The light of saving Faith, and the Prophetical light of the Prophets not different in nature and speece.

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[illegible] that Christ shall raise [illegible] and his [illegible] gather in his [illegible] [illegible] [illegible]

in them, understandeth not the mystery of sorrow, and fervour of affection in the Saints, crying to God in desertion, and not heard.

Naturall men, and the renewed in so far as there remaineth in them flesh, are ignorant of the mistery of an afflicted *spirit*,

1. Naturall men jeer at *Christ* deserted, Ps. 22. 8. *He trusted in the Lord, let him deliver him.* Heavie was the spirit of the weeping Church, a captive woman *at the rivers of Babylon*; yet see, they mock them; *Sing us one of the songs of Sion.* 2. Even the Saints, in so farre as they are unrenewed, are strangers to inward conflicts of soules praying, and not answered of God, the fainting and swooning Church, Cant. 5. 6, 7. is pained; *O deare watch-men, saw you my Husband?* Heavie was her spirit, but what then? v. 7. *The watchmen that went about the City found me, they smote me, they wounded me, the keepers of the walls tooke away my vaile from me*; instead of binding up her wounds, they returned her buffets, and pulled her haire downe about her eares. And the *daughters of Jerusalem* say to the sick sighing Church, pained for the want of her Lord, v. 9. *What is thy beloved more then another beloved,* &c. Whereof is thy *Christ* made, of Gold? or is thy beloved more pretious then all beloveds in the world? Troubled *Hannah* grieved in spirit, to *Eli*, is a drunken woman. The Angels find *Mary Magdalen* weeping, they leave her weeping, they give her a doctrinall comfort; *Woman why weepest thou, he is not here, he is risen againe.* 1. If a string in the conscience be broken, the Apostles that were with *Magdalen* cannot tye a knot on it againe; if there be a rent in the heart, so as the two sides of the soule of the woman rent asunder, she poore woman still weepeth; *O why speake you, O Angels, to comfort me; they have taken away my Lord. Angels, what are you to me?* And indeed, they cannot sew up the womans rented heart. This is the Lords Prerogative, Esa. 57. 19. *I create the fruit of the lips, peace*; *I know no Creator* but one, and I know no *Peace-creator* but one; peace of conscience is Grace, Grace is made of pure nothing, and not made of nature: Pastors may speake *of peace*,

1.

2.

Peace of Conscience is a work of creation.

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peace, but *God ſpeaketh peace to his people*, Pſ. 85. 8. 2. There be ſome acts of nature, in which men have no hand; to bring Bread out of the earth, and Vines, men have a hand; but in raiſing Winds, in giving Raine, neither King, Armies of men, nor acts of Parliament have any influence; The tempering of the wheeles and motions of a diſtempered conſcience is ſo high, and ſupernaturall a work, that *Chriſt* behooved to have the *Spirit of the Lord* on him *above his fellowes*, and muſt be ſent with a ſpeciall Commiſſion to apply the ſweet hands, the ſoft mercifull fingers of the Mediator, with the art of Heaven, Eſa 61. 1. *That I* (ſaith he) שברח, *ſhould as a Chyrurgian bind up with ſplints and bands the broken in heart, and comfort the mourners in Sion.* There muſt 3. be ſome immediate action of Omnipotency, eſpecially when he ſets a Hoaſt of terrors, in battle array, againſt the ſoule, as is evident in *Saul*, in *Job*, c. 16. 13. *His Archers compaſſe me round about*; that is, no leſſe then the ſoule is like a man, beſet by enemies round about, ſo as there is no help in the creature, but he muſt dye in the midſt of them, Iob 6.4 *The terrours of God doe ſet themſelves in array againſt me*; only the *Lord of Hoaſts*, by an immediate action, raiſeth theſe ſouldiers, the terrors of *God*, and he only can calme them.

2.

3.

What wonder then that *Miniſters*, the *Word*, *Comforts*, *Promiſes*, *Angels*, *Prophets*, *Apoſtles* cannot bind up a broken heart, friends cannot, while a good word come from *God*; its eaſie for us on the ſhore to cry to thoſe toſſed in the ſea between death and life, *Sayle thus, and thus*; its nothing to ſpeake good words to the ſicke, yet Angels have not skill of experience in this; the afflicted in minde are like infants that cannot tell their diſeaſe, they apprehend Hell, and its reall Hell to them. Many Miniſters are but Horſe-phiſitians in this diſeaſe; wine and muſick are vaine remedies, there is need of a *Creator of peace*; ſhe is frantick (ſay they) and its but a fit of natu-

1. Uſe. A Reaſon why its ſo hard to convince deſerted ones of the comforts of the Spirit, and to bind them up.

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rall

raill melancholy and distraction.

2. Use. The Disciples are Physitians of no value to a soule crying, and not heard of *Christ*. Oh, *Moses* is a meek man, *David* a sweet singer, *Job* and his experience profitable, the *Apostles* Gods Instruments, the *Virgin Mary* is full of Grace, the glorified desire the *Church* to be delivered, but they are all nothing to *Jesus Christ*; there is more in a piece of a corner of *Christs* heart (to speake so) then in Millions of worlds of Angels, and created comforts, when the conscience hath gotten a back-throw with the hand of the Almighty.

Christ sweeter to the deserted then all the world.

Verse 24. 24. *But he answered and said, I am not sent but for the lost sheep of the house of Israel.*

In this answer two things are to be observed; 1. The temptation coming from *Christ*, denying he had any thing to do with this woman, *I am not sent for her.* 2. The matter of the temptation, containing *Christs* 1. sending, 2. to whom, *To the house of Israel*; 3. Under what notion, *The sheep of the house of Israel*; 4. what sort of sheep, *The lost sheep*. In the temptation consider, 1. who tempteth; 2. the nature of the temptation; for the former, Its *Christ* who tempteth. Hence these Positions;

1 *Posit.* 1. *Pos.* *God* tempteth no man to sin, Iam. 1.13. *Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted, neither tempteth he any.* 14. *But every man is tempted, when he is drawn away of his own lust*: *God* doeth try, rather then tempt. 1. *God* cannot command sin. 2. He cannot actuate the crooked faculties to sin, as he that spurreth a Horse, putteth the horse to actuall motion: But the dilocated legge of the horse putteth in act the halting power of the horse. 3. He cannot infuse sinfull habits, which are as weights of Iron and Lead, to incline the soul to sin. 4. He cannot approve sin. *Satan* never tempteth, but upon practicall knowledge, either that the wheels may run down the

How God tempteth.

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the mount, as he tempted *Eve*, and upon that falſe perſwaſion tempted *Chriſt* to ſin; or then he knoweth ſin hath oyled the wheels and inclinations, and ſo caſteth in Firebrands, knowing that there's powder and fire-wood within us, in our concupiſcence; he ſhould not offer to be a Father to the brood of Hell, if he knew not that a ſeed and mother were within us; except *Chriſt* by grace caſt water on our luſts, and coole the furnace, we conceive flames eaſily.

Difference between God trying men, and Satan, the world and ſin tempting men.

2. *Poſ.* Neither Devils, nor men, nor our heart may, without ſin, tempt or try the creature by putting it to do that which may prove ſin, upon any intention to try, whither that creature ſhall obey *God* or not: Had *Abraham* commanded *Iſaac* to kill *Jacob* his ſon, to try whither *Iſaac* loved *God*, or no, it had been a ſinfull tempting of him. A creature cannot put his fellow-creature upon the margin and border of death (ſuch as all ſin is) to try if the creature hath a good head that cannot be giddy. *God* may try duties by events, *He is the Potter, we the Clay*; but clay is limited to try events upon clay by duties only; and not events by duties.

2. *Poſit.* A creature canot put another creture to act ſin, upon an intention to try his fellow-creature.

3. *Poſ.* Wanton and vain reaſon would ſay, Why did the *wiſe Lord create ſuch a Tree of knowledge, the taſting whereof, was the ſecond death by Law, and that in Eves eye? Why did not God fortifie the firſt beſieged Caſtle, Eves will and minde with grace, that the day ſhould not have been the Devils?* But, O vain man, is the potter holden to make a veſſell of earth, as ſtrong as a veſſell of Iron, or Braſſe, that though it fall, by no fault of the maker it ſhall not be broken? We may ſay to ſuperiors of clay, yea to *Angels*, Who art thou that commandeſt? And beſide we may ſay, *What doeſt thou?* and, *Why doeſt thou?* and, *What commandeſt thou, another Goſpel, or no?* And we may take their will with a reſerve; But we may know of *God*, *Quis*, who he is, that he is *Jehovah*. But we are not to inquire, *quid* and *cur*, *Lord, Why doeſt thou this?* Or, *Lord, What is it that thou commandeſt?* The Agent here warrants

3. *Poſit.*

In creatur actions & cõmandements, we muſt 1. know, *Quis* who commandeth. 2. *Quid*, what he commands.

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warrants the action, and all its motives; *God* in such wisdome and goodnesse in all his wayes, because they are his wayes; goodnesse is a stranger to what Angels and men doe, except there be a safer Law for their doing, then their person. God must have absolute obedience, though he seeketh no blinde obedience, mens actions must be warranted, not only from the wisdome of the doer, but also from the nature of the deed; *Gods* actions have all, and abundance of goodnesse in them, from the *Lord*. It's enough to me what I suffer (I meane it ought to be enough) if it be Hells for one sin, if the absolute former of all things do it; we love to put Law on *God*, whereas to examine mens commandements is religion, we take them upon trust, and to examine *Gods* wayes is arrogancy; yet we must judge *God*. We see in permitting sinne in bloods, in confusion, in the *fall of Adam*, more fairnesse, beauty, and glory in *Christ Iesus*, and his new Heaven, then we can see of blacknesse of Hell, of sinne in Devils, and in sinne; possibly it should have been lawfull to the Creature, and to Angels to permit sin, so they could and would from thence raise a *Gospel*, an heaven of Free-grace. Now for temptations from God, we are to consider that they are all reason, all wisdome, all goodnesse.

3. *Quare*, Upon what Reason he commandeth. But for *Gods* actions and commandements, its enough. *Quis*, Who doth it, who commandeth it. *It Jehovah*, I am silent, and must obey.

1 *Posit.* 1. *Posit.* *Christ* saith to the Disciples of her (it had been some comfort, if he had given her selfe but one word) *I am not sent for this woman, nor for any of her blood, and kindred; she is a Gentile, I am sent primarily for Jews.* Hence *Christ* may in words, and to the apprehension of weak ones, say, *I am not thy Saviour, thou art not any of my redeemed ones.* *Christ* may give rough answers, when he hath a good minde; he put a hard word upon the Noble man, Ioh. 4. that came to him for his dying sonne; *Ye* (and all your nation) *will not beleeve, except you see signes and wonders.* Never any man saw and apprehended harder things of God then *Jeremiah*,

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miah, c. 15. v. 18. *Wilt thou be altogether to me as a lyer, and as waters that faile?*

2. *Posit.* How often doth the promises of the *Gospell* lye at a distance to us, and we have foure doubts touching them; 1. *They are not mine. In dispensation God dealeth otherwise with me, then with the rest*: so *David*, Psal. 22. 4. *Our fathers trusted in thee, they trusted in thee, and thou deliveredst them*; and why should he not deliver thee also? v. 6. alas, it is not so: *But I am a worme and no man*, so Esa 49. 13. *Sing O Heavens, be joyfull O Earth, and breake forth into singing, O Mountaines.* What is the matter, that the Skies and Starres are *bidden sing Psalmes? for God hath comforted his people, and will have mercy upon his afflicted.* Yea, but no mercy for me, v. 14. *But Sion said, the Lord hath forsaken me, and my God hath forgotten me*; *whoever finde mercy, Gods dispensation saith, I shall finde none.* 2. *For unworthinesse and sinne, I am uncapable of mercy*; the forlorn sonne dare not beleeve his father will make him a sonne in his house: why? there is all his reason, Luke 15. 18, 19. *Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy sonne, make me as one of thy hired servants.* Thy sonne, such was *Peters* reasoning; *Lord depart from me, for I am a sinfull man.* 3. *I know not how the promises shall be made good to me*; but *Ioseph* had a word, that the Sunne, Moone, and eleaven Starres should honour him, but how that could be performed he saw not; when he was sold as a slave, and that was farre from honour, yet was he to beleeve his Dreame should be fulfilled: and so *Abraham* did adheare to the Promise, when *God* commandeth the Sonne of Promise to be killed, *Heb.* 11. 19. *accounting that God was able to raise him up, even from the dead.* 4. I see not the time of the fulfilling the Promise yet, *Hab.* 2. 3. *Though the Vision tarry, waite for it, because it will surely come, and not tarry* We are to remember *God* can trayl his promise, in our seeming, through

2. *Posit.* 4. Doubts of the tempted. 1. 2. 3. 4.

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Hell,

Hell, and the *Devils* black hands, (as he led *Christ* through Death, the Curse, and *Hell*) and yet fulfill them, when *Christ* is under a stone, and buried, the Gospell seemes to be buried.

3 *Posit.* 3. *Posit.* *Christ* is on both sides, he holdeth up, and throweth downe, in one and the same act; he denyeth the woman to be his, and is on her side to grace her, to beleeve that he is hers. *Christ* putteth his childe away, and he desireth that his childe should not be put away from him; he is for *Iacob* in his wrestling, and as if he were against him, saith, Let me alone. *Christ* here doth both hold, and draw; oppose, and defend at once.

I am not sent] He doth not here deny the interests of the *Gentiles* in the *Messiah*, but his meaning is, *I am not first and principally sent*, 2. *in the flesh, and personally as man for the Gentiles, to preach the Gospell to them, and to worke Miracles for them, but principally as the Minister of Circumcision, to the Iewes*; therefore *Mat.* 10. he forbiddeth his Disciples *to goe to the Samaritans, but rather to preach to the house of Israel*. First then a word of *Christs* sending, which includeth these three:

1. *Designation.*
2. *Qualification.*
3. *Speciall Commission.*

1. The Designation of Christ to his Office. 1. *The Designation* was an act of Divine and voluntary Dispensation, according to which the *second Person of the Trinity, the Son of God, not the Father, not the Holy Ghost*, was designed, and set apart to take on him our nature, place, and the Office of the Mediator to redeeme us, in his owne Person; the Son was fittest to be the first, and originall sampler of sonnes; the Sonne by naturall generation was the most apt Person to be the perfect mould and patterne of all the sonnes by the adoption of grace, Gal. 4. 4. the substantiall power of *God* is in the Holy Ghost, the personall rise and fountaine

How the Son is most fit to be our Mediator.

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fountain of all the excellencies of God, was in the Father; and so, though there was no unfitnesse in either to be our *King, Priest, and Prophet*; yet the love, grace, mercy, righteousnesse of God and his infinite wisdom dwelleth in the Son: O what a bargain of love that (to borrow the word) the lot of matchlesse love, and free grace fell upon the Son: *Son, my onely begotten Son, thou must go down, empty thy self, and leave heaven, and go and bring up the fallen sons out of Hell*: Mankinde like a precious Ring of Glory fell off the Finger of God, being his Image, and was broken; the Son must stoop down, though it paine his back, to lift up the broken Iewell, and mend and restore it again, and set it as a seal on the heart of *God*: This was the rise of the Covenant from Eternity; that *Christ* gave his word as the prime Son, that all the derived sons should put their hands and hearts to the Pen, and signe and subscribe the Covenant of Grace; the Writs, Evidences, and Charters of our salvation were concluded, and passed the signe and seal of the *Blessed Trinity*, in Heaven from Eternity: The Gospel is not a yesterdayes fable, its an old councell of infinite wisdom. *Simile.*

2. The Son was qualified: 1. With a Passive aptitude (to speak so) to be a man, that he might suffer: 2. He was graced with all active indowments, to be a Mediator; The ground-work of all was the grace of Union, the Godhead dwelling bodily in him: 2. The sea of infused graces above all his fellows; to say nothing of what he learned by experience, being a Son put to School, he learned his lesson of obedience, with many stripes, though an innocent childe, *Heb.* 7. *v.* 8. Hence he came loaded with Grace and blessings for all the cursed sons. 2. The qualification of Christ.

3. All was nothing, except this Ambassador of Heaven had also had a Commission for us: but he brought two Writs, two Bonds from Heaven! 1. He came as a flying 3. Christs Commission.

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Angel with the everlasting Gospel, to preach to the Nations: 2. The book of Life also; in the former, were three acts of Law: So *Christ* is our Saviour both by nature, and by a Positive Law: *Christ* and Grace is Law: 1. Because of his place and birth, being our goel and *neerest kinsman*, he was more kinde then any other here to redeem the sold inheritance: *Christs* nature in the wombe was grace, its nothing but nature, and that bad enough, for us to be born; *Christs* mothers wombe was Grace; it was grace that the Son should be conceived, and born, and by this he had law to us: 2. *Christs* act of dying, was a speciall Law, *Joh.* 10.18. *This commandement received I of my Father, that I should lay down my life*: 3. By his death and Resurrection, he is made a Prince by Law, and hath Law and authority to forgive sins, *Acts* 5.31. *Matth.*9.6. And power to give life eternall, *Joh.*17.2. And rule all by a new Law in his new Kingdom, *Matth.*28.8. Our heaven now is by Law, and a speciall Commission: But the Gospel is a Generall; he brought all *Gods* secrets from Heaven, and in his speciall Commission, *Christ* hath (as it were) private Instructions, *Save such and such persons, not any other, not all Israel, but the lost sheep*; Not the Goats; there's a great mystery, how there be no double dealing in the Gospel, and two contrary wils in God.

Its not properly grace that we are borne, its an act of free grace, that Christ was borne.

1. Use. Gods hidden decree, and his revealed will opened.

1. He offereth in the *Gospel* life to all so they believe, and God mindeth to work Faith, and intendeth to bestow life on a few only; like a *Kings Son* coming to a Prison of condemned men, with offered Pardons to all upon condition they accept of them; but yet he singleth out some, and perswadeth them to lay hold on the Fathers Grace, and by the head taketh them out, leaveth all the rest to justice: Yet is this no greater mystery then this, *Many are called, but few are chosen*: so *Christs* sending with his Commission, cometh under a twofold notion; one is, in the intention of the Evangel;

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the other is, in the intention of him who propoſeth the Evangel to men: I mean Gods intention to give Faith and effectuall Grace. The former is nothing but Gods morall complacency of Grace, revealing an obligation, that all are to beleeve if they would be ſaved; and upon their own perill be it, if they refuſe *Chriſt*. This is the heart and minde of *Chriſt* to perſons, revealing two; 1. Mens duty. 2. *Gods* Grace to give life Eternal to beleevers; but the latter is not a morall will in *God* onely, but a reall phyſicall will (to ſpeak ſo) according to the which *Chriſt* effectually, ſtrongly, layeth bands of love, cords of ſweet inforcing Grace, to perſwade the Soul to take *Jeſus Chriſt*. *Chriſt* cometh to the minde under a higher apprehenſion, with his rainy and wet hair, knocking, and again knocking, to ſhew his face in ſuch ſoul redeeming beauty and excellency; as the ſoul muſt be taken Captive, ſubdued and overcome with the love of *Chriſt*, as the Spouſe is ſo wrought on with the Beauty, Grace, Riches, Indowments of excellency, words of love of ſuch an husband, that ſhe is forc'd to ſay, *I have no power, neither heart nor hand to refuſe you.* Now the former notion of the *Goſpel* is enough to lay on the obligation of beleeving on all; ſo as though the Goſpel reveal not *Gods* purpoſe of Election (that is onely and formally revealed in, and by Gods efficacious working of Faith, called the inward calling) yet it ſaith this to all, *You are all to beleeve no leſſe then if there were not any Reprobated perſons amongſt you*: If therefore any diſpairing ones, as *Cain*, yea, and many weak ones refuſe to beleeve upon this ground, (*Why ſhould I beleeve the Goſpel hath excepted me, it belongeth not to me, I am a Reprobat*) they are deluded, for the *Goſpel* formally revealeth, neither the Lords decree of Election, nor Reprobation; the embracing of the *Goſpel*, and the finall rejection thereof, can ſpeak to both theſe, but that is neither the *Goſpel voice*, nor the *Goſpel ſpirit*, that revealeth any ſuch bad tidings. Its true,

A two fold intention in the offer of the promiſes.

How and who are to beleeve the Decree of Reprobation concerning themſelves

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true, *Satan* may speak so, but *Christ* cometh once with good tidings to all, Elect and Reprobate; men do here buy a Plea against *Christ*, and force a quarrell upon him; the beleever breaketh first with *Christ*, before ever *Christ* breaketh with him; bad tidings are too soon true; I doubt if Reprobation be so far forth revealed to any, even to those that sin against the *Holy Ghost*, as they are to beleeve their own impossibility to be saved. For though a man knew himself to be over score, and past all remedy, he is obliged to beleeve the power of infinite mercy, to save him, and to hang by that threed in humility and adherence to *Christ*.

2. If *Christ* be sent for lost *Israel*, and say in the *Gospel*, *Who will go with me?* And say to thee, *My Father the King sent me his own son, to bring thee up to his house*: Why? But thou should'st go: When old *Jacob* saw the Chariots and Messengers that *Prince Joseph* his own son, yet living, had sent to fetch him, *His heart failed for joy*: Seest thou the *Chariot of Pharao paved with love*, make then for the journey, the home we have here, is a taking lover: Why? But thou maist say, I cannot stay here, the King hath sent for me.

SERMON XIII.

Its a priviledging mercy that Christ is sent to the Iews first. Priviledges of the Iews 9. reckned here,

1.

2.

OF *Israel*] It was then a priviledged mercy that *Christ* was sent to the Iews, 1. The Iew is the elder Brother, and the Native heir of *Christ*: *Christ* is of their blood and house, *Rom.* 1. 2, 3. *Rom.* 9. 3. They were *Christs* first Bride. Alas, they killed their husband; there's a born Iew in Heaven, in soul and body; its sweet to have any relation to *Christ*. 2. The *Catholick Covenant* of Grace made with the great Sister the *Church* Universall, was first laid down in pawn in their hand; they put their hand first to the contract, in subscribing the marriage contract, *Jer.* 2. 3. *Israel* was holy to the *Lord*, & the first fruits of his increase: O sweet! the fallen race of mankinde was *Christs* corn-field, and his wheat, the Iews were the first sheaf of the field, *Deut.*

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*Deut.*7.6. They got *Christs* young love and (to speak so) the first handfull of Free-grace in a *Church way*. 3. *Christ* in the Iews flesh, (yet not excluding *Ruth*, *Rachab*, and other *Gentiles* of the Blood-Royall) acted the whole Gospel; a born *Iew* Redeemed the lost world, offered a sacrifice to *God* for sinners; a born *Iew* is heir of all things, is exalted, a Prince to guide and rule all, and shall judge men and Angels: 4. The *Lord Christ* in the flesh was first offered to them; they had the first Gospel-*love*, *Matth.*10.5.6. *Act.* 13.46. 5. The Oracles of *God* was committed to them, *Rom.*3.1. *Rom.*9.4. The Testator *Christ*, his written will was in their keeping: 6. *God* was their first Crowned King. *He gave Ethiopia, and Egypt and Zeba a ransom for them*, and was their Law-giver: 7. Every Male childe amongst the Iews, did bear somewhat of Christ in his flesh, *Col.*2.11. When all the world was without Christ: 8. Their land was Christs by a speciall typicall right: God saith of it, *Its my land*; Christ was their *Soveraigne Land-lord*, and they the great Kings Free-holders: 9. The Lord never dwelt in *a house made with hands*, in a Temple as amongst them, having speciall respect to the true Temple, *Jesus Christ*, *Joh.*2.19. 3. 4. 5. 6. 7. 8. 9.

1. Let us pray our Elder sister home to Christ, *Cant.*8. They said, *We have a little sister, and she hath no breasts, what shall we do for our sister in the day that she shall be spoken for?* Now we have a greater sister: What shall we the Gentiles do for her? *There's a day; when ten men shall take hold, out of all Nations, of the skirt of a Iew, saying, We will go with you; we have heard that God is with you*, Zach.8.21. 1. Use.

2. It is the happinesse of our Land, that we have a three-fold relation to *Christ*, I meane these two Nations, that we have avowed the Lord by a Nationall Testimony, and the Nations are the publick Martyrs and witnesses of *Christ*, in that they are made a field of blood, for no other quarrell, The honour and priviledge of Britain.

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quarrell, but because they desire to stand for *Christs Truth*, against *Antichrist*, sure in the intention of Papists now in Armes against us, there is no cause of warre but this only. 2. That we have sworn that the Lord shall be our God, in a solemne Covenant. 3. That we are honoured to build the Temple of the Lord, and reforme Religion. O that we could see our debt and be thankfull.

3. The *Iewes* had the morning market of *Christ*, and they would not pay the rent of the Vineyard to the *Lord* there of; we have the after noon of *Christ*, and know we what a mercy it is, that *our beloved feedeth amongst the Lillies, till the day breake, and the shadowes fly away*, and that *the voyce of the Turtle is heard in our Land?* God for our abuse of the *Gospell* hath sent amongst us the bloody Pursevants, and Officers of his wrath, *men skilfull to destroy*; *God* is now in three Kingdomes, arresting the Carcases of men, we are owing much to *God*, he will now have husbands, and sons, from us, and leggs, and armes of wounded and slaine men from us, *for that rent we owe to the Lord of the Vineyard*, for our contempt of the *Gospell*. *Sheep*] first a word of *Sheep*, then of lost *sheep*, I take no other reasons why the redeemed of the Lord are called sheep, then are obvious in Scripture. 1. *The sheepe* are passive creatures, and can doe little for themselves; so can beleevers in the worke of their salvation: as

Why the Redeemed are called the Sheepe of Christ.

1. *Reas.*

1. They have not of themselves more knowledge of the saving way then sheep, and so cannot walke but as they are taught and led, *Psal.* 119. 33. *Teach me O Lord*, Psa. 25. 5. *lead me in thy truth.* Like a blinde man holding out his hand to his guide, so they, *Psal.* 5. 8. *Lord leade me in thy righteousnesse.* 2. Its not common leading, but the leading of children learning to goe by an hold, *Hos.* 11. 1. *When Ephraim was a childe, I loved him.* 3. *I taught Ephraim also to goe, taking them by their armes*; but *Ephraim* like a childe,

How passive the redeemed are in the way to Heaven.

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knew not his leader; *But they know me* (saith the Lord) *that I healed them.* 3. Leading may suppose some willingnesse, but we must be drawn, *Joh.* 6. 44. *No man can come to me, except the father draw him*, Cant. 1. 4. *Draw me, we will run after thee.* 4. There is a word of speciall grace, which is more then teaching, leading, drawing; and that is bearing, Cant. 8. 5. *Who is this, that cometh up from the wilderness, leaning upon her beloved?* 5. There is a word yet more, and that is bearing, *Lu.* 15. 5. when the good shepherd hath found the lost sheep, *He layeth it on his shoulders with joy*, Esa. 46. 3. *Hearken to me O house of Iacob, and all the remnant of the house of Israel, which are borne; (by me) from the belly and carried from the gray haires*; so also, Deut. 32. 11. *God beareth them on Eagles wings*: Grace, grace is a noble Guide and Tutor.

4.

5.

2. The life of sheep is the most dependent life in the world; no such dependent Creatures as sheepe; all their happinesse is the goodnesse, care and wisdom of their shepherd, *Wolves, Lyons, Leopards* need none to watch over them; Briers and Thornes grow there alone, the Vine Tree, the noble Vine is a tender thing, and must be supported, *Esa.* 40. 11. *Christ* must beare the weake *Lambs in his bosome*; the Shepheards bosome and his leggs are the leggs of the weake Lamb; even the habit of Grace is a creature, and no independent thing, and so *in esse, in conservari*, in its creation, in its preservation, it dependeth on *Christ*: Grace is as the new-borne Bird, its life is the heate and warmenesse of the body and wings of the Damme, its like a Chariot, though it have foure wheeles, yet it moveth only as drawen by the strength of Horses without it, its a Plough of timber only, that without Iron and Steele breaketh up no earth. The new Seed of *God* acteth as acted by *God*; hence repenting *Ephraim*, Ier. 31. 18. *Turne thou me, and I shall be turned*; renewed *David* is often at this,

2. *Reas.* The Saints are most dependent creatures.

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Quicken me, quicken me; the ſwooning *Church*, Cant. 2. *Stay me with Flagons, and comfort me with Apples.*

3 *Reaſ.* How know we Scripture to be the Word of God, by a ſupernaturall inſtinct.

3. Sheep are docile creatures, *Joh.* 10. 27. *My ſheep heare my voyce, I know them, and they follow me.* There is a Controverſie with *Papiſts*, how we know Scripture to be the Word of *God*; there is two things here conſiderable; one within, and another without. How knoweth the Lambe its mother amongſt a thouſand of the Flock? *Naturall inſtinct* teacheth it. From what Teacher or Art is it, that the Swallow buildeth its clay houſe and Neſt, and every Bee knoweth its owne cell and waxen Houſe; ſo the inſtinct of Grace knoweth the voyce of the Beloved amongſt many voyces, *Cant.* 2. 8. and this diſcerning power is *in the Subject*. There is another power in the *Object*, of many thouſand Millions of men, ſince the Creation, not one, in figure and ſhape, is altogether like another, ſome viſible difference there is; amongſt many voyces, no voyce like mans tongue; amongſt Millions of divers Tongues of men, every voyce hath an audable difference printed on it, by which its diſcerned from all other. To the new Creature, there is in *Chriſts* Word ſome character, ſome ſound of Heaven, that is in no voyce in the world, but in his only, in *Chriſt* repreſented to a beleevers eye of Faith, there is a ſhape, and a ſtampe of Divine Majeſty, no man knoweth it, but the beleever, and in Heaven and Earth, *Chriſt* hath not a Marrow like himſelfe. Suppoſe there were an hundred counterfeit Moones, or fancied Sunnes in the Heaven; a naturall eye can diſcerne the true Moone, and the naturall Sun from them all; the eye knoweth white not to be blacke, nor green. *Chriſt* offered to the eye of Faith, ſtampeth on faiths eye, ſpeces, little Images of *Chriſt*, that the ſoule dare goe to Death, and to Hell with it; this, this only was *Chriſt*, and none other but he only.

4 *Reaſ.*

4. Sheep are ſimple, fancy leadeth them much, there-

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fore

fore they are straying creatures, *Esa* 53. 6. *Psal.* 119. *v.* 176. 1 *Pet.* 2. 25. there is nothing of the notion of death, or of another life in the fancy of Sheep, a mouth-full of green Grasse carrieth the sheep on upon a Pit; and the mouth and teeth of Lions and Wolves. *Fancy* is often the guide of weake *Beleevers*, rather then Faith; little care we by nature, what we shall be in the mixt Generation. Fancy and Nature cannot out-see time, nor see over, or beyond death; fair green-like hopes of gaine are to us hopes of reall good: we thinke we see two Moones in one Heaven, there is a way good-seeming that deceiveth us; but black Death is the night lodging of it. Alas, we are journying, and know not our night Innes, and where we shall lodge, when the Sun is going down, poore soul where shall you be all night?

Fancy leadet hot the Saints, but faith.

1. If Beleevers be such dependent creatures, what doe *Libertines* and *Antinomians* teach us, *That the soule need not goe out to Christ, for fresh supply, but it is acted by the spirit inhabiting and dwelling in us*; also, *that it is the way of the Law, not of the Gospell, that we act in the strength of Christ*: both these are against the Gospel; 1. We are commanded to pray, even the sonnes who in faith calleth *God, Our Father which is in Heaven, leade us not into temptation*, which *God* doth no other way then by giving us new supply of Grace to actuall resistance; and Christ will have us to pray, *Lord increase our faith*; the Virgins in love with Christ pray, *Draw us*. *Paul* prayeth, that *the God of peace would sanctifie the Thessalonians wholly*, 1 Thes. 5. 23. and for this he boweth his knee, that the beleeving *Ephesians may be strengthened according to the riches of his glory, with might by his Spirit in the inner man, that Christ may dwell in their hearts by faith, and that with all the Saints they may be able to comprehend the transcendent Love of God in Christ*, Eph. 3. 15, 16, 17, 18, 19. and that Author, *Heb.* 13. 20, 21. *That the God of peace may make*

Rise, Reign Ruine of Antinom. errour, 51. pag. 10. is, &c. 52.

The Saints need fresh supply of grace from Christ, thoughthey have a habite and stock of grace within them, proved by six reasons.

1.

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make the Saints perfect in every good worke to do his will, working in them, that which is well pleasing in his sight. 2. Item against Christs intercession, whose it is to keep the faith of the Saints from failing, *Luk.* 22. 32. and who *finisheth our faith*, *Heb.* 12. 2. *confirmeth us to the end*, 1 Cor. 1. 8. *advocate* for new grace, 1 Ioh. 2. 1, 2. *appeareth in the presence of God for us*, Heb. 9. 24. 3. This cannot stand with the promise of perseverance, made in the covenant of grace, *Ier.* 32. 40, 41. *Es.* 59. 21. 24. *Ezech.* 36. 27. *Ioh.* 6. 39, 40. *Ioh.* 4. 13, 14. 4. Nor 4. with the faith of perswasion of perseverance, *Rom.* 8. 38, 39. *Iude*, v. 24, 25. *Psal.* 23. 6. 2 *Tim.* 4. 18. and 5. This must inferre either that the regenerate doe not, and cannot sin by not beleeving and persevering in faith, *and perfecting holinesse in the feare of God*, (which is blasphemy) or that the Saints may finally fall from Grace, or that the use of grace, and willing and doing in the Saints is not of, or from confirming and assisting grace. 6. This putteth our stock of Grace in our owne hand, as if Christ did literally only reveale to us, the way to Heaven, and leave it to our owne free will to guide well or ill.

1. Use. Grace and glory but one continued thread. And so we are to thank *Christ* for beginning in the spirit, and to thank our selves that we go on, and grow in grace, or end not in the flesh. Nay but *Christs* dispensation, in whose grace we are strong, *Eph.* 6. 10. *& can do all things*, *Phil.* 4. 13. is nothing but one continuate act of free grace, or a long cord or chain of dependency on *Christ*, yea Grace in glory on the wheels, its glory like wheat in the blade, in the way, in the fruit and tendency to the eare and Harvest, depending on the continued aspect of the Summer-Sun of Righteousnesse; the new creature is the iron in the fire, heaven in the moulding and framing, and under the hammer and tooles of *Christ*, and a rose in the opening before it cast out its leaves, and in this we are to have these considerations.

In our progresse to heaven, we are to have these considerations.

1. Faith

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Faith is [illegible] to look to *Christ*, in bringing his workmanship of the mould and taking the new ship off the frame, an aquatical vessell: We conceive erroneously that Faith only eyeth *Christ* as pardoning, and that it hath no eye, no activity and influence on our own gracious acts wrought in us by *Christ*; but Faith is an agent, as it is a patient, and joyneth with *Christ* and with Free-will to an active purifying of the heart, It believeth Heaven, and worketh Heaven. 1. *Consideration.* Faith both active and passive.

We run on, imagining that we are in a way of backsliding, deserted souls not conscious of the reflect acts of believing and longing for *Christ* think themselves *Apostates*, when they are advancing in their way: In great Water-works, where there be a great multitude of wheels, the standing of some five or six, is the advancing of the work in other twenty, or forty wheels: In desertion some wheels are at a stand, and move not; as often acts of feeling, joy, full delight in the actuall beholding of *Christ*, are at a stand, and then he says: *I said, I am cast out of his sight*, yet other wheels are moving, as 1. Humble and base thoughts of himself. 2. Broad and large thoughts of *Christ*, and his Grace. 3. Hunger and longing for Christ. 4. Self-diffidence is mult. 5. Care and love-sickness (*Show ye him whom my soul loveth*) is vehement. 6. Sense of sin, and of wants and spirituall poverty increaseth now. 7. Sense of the misery of the combate, is much more then before: *O wretched man that I am, &c.* 8. Believing under hope, and against hope, is strongest now. 9. There's more tenderness and humble fear now then before. 10. A stronger resolution to entertain *Christ* more kindly, when he shall return again in his fulnesse of presence. 11. Sorrow, that remembering he said, *My head is full of dew, and my locks with the drops of the night, Cant.* 5. 2. Yet the sleeping soul kept him at the door. 2. *Consideration.* Desertion hath reall advancing in the way to Heaven, in 11. particulars. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

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The 3. Consideration. We are to adore that Dispensation who will have us not stepping one foot to Heaven, but upon Grace and upon Graces charges; he could make Saints to be sinlesse Angels: But what haste? We should then, not yet being habituated with glory, nor confirmed in Heaven, think little of *Christ*.

2. Use. We are not freed from Law-directions. If we be so dependent on Christ; we have not ended with all Law-directions, the Law standeth us yet in good use; I mean, when Christ hath made us and the Law friends, and hath removed the curse, and made the beleever say, *O how love I thy Law?*

Obj. 1. Actuall condemnation may be separated from the Law. Obj. *Can you* (saith Mr. *Town*) *seperate the directing or commanding power of the Law, from the condemning power of the Law? can the Law speak to any but to those who are under the Law? Is it Law at all, if it condemn not? Ans.* Actuall condemnation may well be separated from the Law, as a Lyon is a Lyon, and yet being chained, cannot actually devour. To condemn may well be removed from the Law, it could not condemn *Adam* before sin entred in the world, it cannot condemn the Holy, Elect, and sinlesse *Angels*; yet it had, and hath a commanding and obliging power to command and direct both; to condemne is accidentall to the Law, as the state of sin is accidentall to man. 2. The Law may speake by way of direction to Beleevers, but cannot speake to them by way of actuall condemnation, because Christ hath removed the curse.

2.

Obj. 2. How works of holinesse conduce to Salvation. Obj. 2. *Holinesse and walking in the way of holinesse conferreth not one jot to Salvation; as causes, or as the way thereto, Christ hath done that perfectly.*

Three things here in to be distinguished. *Ans.* I pray you consider three things here, 1. *The Will of God to save, yea, and to justifie the ungodly.* 2. *Ius*, the *Law-right to righteousnesse and salvation.* 3. *Actuall salvation*. Christs merits are neither cause, nor motive, nor condition moving *God* to will, to choose, or ordaine persons for glory, this

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this is an act of eternall election to glory, which is not from Christs *merits*; nor doth any externall worke or condition, either good or evill in *Iacob*, or *Esau*, or in the surety Christ, move *God* to such an act of free liberty. Libertines are ignorant in so speaking; yea, faith is no condition, cause, or motive of such a will. 2. Christs *merits*, not faith, not holinesse in us, must be the cause of our *Law-right to righteousnesse and glory*; Christ, his alone gave the *price of Redemption* for us, no Garments were roled in blood for a patent and right to Heaven, but his only, his alone trod the Wine-presse of *Gods* Wrath; in these two notions, workes of holinesse have no footing in the worke. *But* 3. as touching *actuall salvation*, the way to it is holinesse, without which none can see *God*. Its expresly commanded, *Be yee holy, as I am holy*, 1 Pet. 1. 19, 20. and Rom. 6. 21. *But being now made free from sinne, and become servants to God, yee have your fruit into holinesse, and the end life everlasting*, 2 Pet. 1. 10. *If yee doe these things yee shall never fall, for so an entrance shall be ministred unto you abundantly, unto the everlasting Kingdome of our Lord and Saviour Iesus Christ*, Rev. 2. 7. *To him that overcometh I will give to eate of the Tree of life, which is in the midst of the Paradice of God*, Revel. 3. 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set downe with my father on his Throne.* They answer, *overcoming is by faith.* But I reply; Faith to *Libertines* is but a beleeving that *Christ* hath overcome in their person and place, for faith is no more to them a condition or way to salvation then good workes; for *Faith* (say they) is not *Christ*; *Christ* only is the way to Heaven; but this were a vaine promise, if overcoming were not; 1. A duty required of us in time, upon the performance whereof, we have an entrance made to life eternall. 2. If overcoming be but only beleeving, and so an act of the soule only; those to whom the promise is made, are to doe

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no more but beleeve *Christ* hath overcome the persecuting world for them, and yeild, and in profession deny the Faith, and accept of conditions of life, and so be foyled, and yet claime right to the promise, contrary to the intent of *Christ*, Revel. 2. 13. who commendeth *Pergamus* for not denying the faith. Now in all this, as the walking in the way to a faire Palace to dwell in it, in honour and happinesse, cannot be the price, the ransome, the summe given to buy right to that place, and to the honour and happinesse thereof, so neither can our walking in the way to glory be the price of glory.

Obj. 3. Obj. 3. *But we are saved by Christs merits before we can doe any good workes, then good workes cometh not to perfect and make up salvation.*

Answ. So are we in regard of right of purchase, saved before we beleeve; yet that hindereth not, but faith is a way to salvation. 2. This concludeth that good workes are no cause, or way, or meane of obtaining the right (*jus*) of purchase to Redemption, which we yield, but not that we are actually saved without walking in the way, called *the way of holinesse, which the uncleane shall not passe over*, Esa. 35. 8.

Obj. 4. We are to performe good works both from the principle of love and Law. Obj. 4. *We are to doe good workes from the principle of the love of Christ constraining us, not from the Law commanding, or directing us.*

Anſ. 1. These are no way contrary, the Regenerate from both Principles are to walke in love and holinesse as Christ did; the Law directing is not abolished by Grace, or by love to Christ, and this is no other then the reasoning of old *Libertines*; *Paul* said, Rom. 7. 6. Now we are delivered from the Law. Oh then said *Libertines*; *Women, sin, and fleshly walking shall not pre-judge salvation, nor condemne us*, vers. 7. *What shall we say then? Is the Law sin? God forbid*, and Rom. 5. 20. *Where sin abounded, grace did much more abound.*

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abound. Then said the *Libertine, chap.* 6. 1. *What shall we then say? Shall we continue in sin that Grace may abound* 2. *God forbid, then the Law* commandeth and directeth not to sin; and *Christ* and Grace being friends, speake with the same mouth, *God forbid* that we sin; we are not so freed from the commanding power of the Law, as that we sin not: when we do what is contrary to *Gods* law, we are so far under the Law, as not to sin, because the rule of Law is removed; nay, the *Law* backs a man while he come to *Christ*, and to glory; and *Christ* backs the Law, and saith, the *Law forbiddeth you sin, I say Amen.* Grace saith, *sin not*; and *Christ* also layeth new bands of love and obligation to thankfulnesse on us, not to sin, but removeth not the ancient bounds: Grace and condemnation are opposite; but not Grace and the commanding power of the Law.

Obj. 5. *The Law is a letter of death and bondage, and can never convert the soul, only the Gospel doth that, for in the Gospel, Grace is given to obey what is commanded; Therefore your Law-preachers lead men from the foundation Christ.* *Ans.* 1. The Letter of Law without the spirit of Christ, cannot convert any, nor can the Letter of the *Gospel*, or *Gospel-threatnings* without the spirit of Grace convert any; both Law and Gospel separated from the spirit are alike in this; and neither Law nor Gospel according to this reasoning should be preached. *Antinomians* do in down right tearms teach this: for they say, 1. (a) *That the due searching and knowledge of the Scriptures, is not a safe and sure way of searching and finding Christ.* The Word saith the contrary, *Psal.* 19. 7, 8, 9. *Act.* 10. 43. *Rom.* 3. 21. *Joh.* 5. 39. *Luk.* 1. 70. 71. 2. (b) *To do any thing by vertue of a commandement, is a Law-way, not Gospel obedience.* Contrary to *Psal.* 119. 6. 43. 44. *v.* 11. 2 *Pet.* 1. 19. 20. 2 *Tim.* 3. 16. 3. (c) *All verbal Covenants, and the word written is but a Covenant of works, and taketh men off from Christ;* And (d) *the whole letter of the Scrip-*

Obj. 5. Of the letter both of Law and Gospel, divers errors of Libertines touching the point.

Rise and Raign, er. (a) 39.

(b) er. 33.

(c) er. 74.

(d) er. 7.

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(e) Er. 61. *Scripture holdeth forth a Covenant of works.* (e) *All Doctrines, Revelations, and ſpirits are to be tried by Chriſt, rather then by the Word.* Thoſe that go from the Sun muſt at length walk in darkneſſe. *Anabaptiſts* of old ſaid, *the Covenant of Grace was written in the inward parts, and in the heart, and therefore there was no need of word or miniſtery:* But when *Satan* knocketh, his knock is dumbe and ſpeechleſſe; he bringeth not the Word, and ſpeaketh not according *to the Law and Teſtimony*; Becauſe he is a dumbe Devil: *Chriſt* bringeth the word with him. To all theſe, we can ſay no other, then that they condemne the Scriptures and the Preaching of the word; Becauſe nothing can availe us to Salvation without the ſpirit. This is 1. to condemn the wiſdom of our Lord, who hath appointed that Faith ſhould come *by hearing*, and that the things that are written, are written, *That we in beleeving, might have Eternal life, Joh.* 20.31. 2. Its to fetter the free operation of the ſpirit, whoſe wind bloweth when he liſteth, to the preaching of the word. 3. Yea to make *Chriſts* Death, Reſurrection, Aſcenſion, and Interceſſion at the right hand of *God*, which all muſt be the marrow of the Evangel, things meerly legall, and things belonging to the Covenant of works; becauſe all thoſe without the Grace of the ſpirit, are meerly fruitleſſe to many thouſands.

The Scriptures are not to be condemned becauſe they profit nothing without the teaching of the ſpirit.
1.
2.
3.

Obj. 6. Hen. Denne Doctor of Ioh. Baptiſts, pa. 46. 47. Repentance is different from Faith, the contrary whereof *Libertines* teach.

Obj. 6. *But Repentance in the New Teſtament, is nothing elſe but the change of the minde, and to be of another minde then to ſeek Righteouſneſſe by the works of the law; even to ſeek it in Chriſt alone; and mortification is but the apprehenſion of ſin ſlain by Chriſt, and ſo Repentance is a part of Faith, though Repentance in the Old Teſtament, was to bewail ſin and forſake it.* *Anſ.* But this is to dally with *Chriſt*; all mortification & dominion over our luſts that fighteth againſt mercy and juſtice, and the duties of the ſecond Table, muſt be, by this means, an act of Faith, and *the New light of Chriſt in the minde,*

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minde, beleeving our Righteousnesse to be in Christ: And so an act of Internall worship belonging to the first Table; then as the Scripture saith, The sinner is justified by Faith, apprehending *Christs* Righteousnesse; so might we well say that we are justified by Repentance and by mortification. 2. That Repentance layeth hold on *Christs* Righteousnesse. 3. That as to beleeve only without works doth justifie and save; so to repent only (that is to change the minde and apprehend Righteousnesse not in works, but in the Christ) without all holinesse and forsaking of sin should save us: But this is to acquit men from all duties of the second Table; yea, and of all the first Table, loving of *God*, Praying, Praising, hearing, &c. except only we are to beleeve: This is clear the way of the old *Gnosticks*, who placed all holinesse in meer knowledge and apprehension of *Gods* will, without love or obedience. 2. Repentance is sorrow according to God, 1 *Cor.*7.9,10. *Jam.*4.9. And eschewing evill and doing good, 1 *Pet.*3.11. And the *Crucifying of the old man, and the lusts thereof, as Fornication, Uncleanesse, Inordinate affection, evill Concupiscence, Coveteousnesse*, Col.3.5. And these are commanded in the New Testament, as the very lesson of *the Grace of God*, *Tit.*2.11. Its true in the Old Testament, the People were under tutors and bondage; but that was in regard of the carnall commandement of Ceremonies, the cognizance of our bloody demerit held forth in bloody sacrifices. 2. In regard, lesse of Christ and the sweetnesse of the Gospel was then known, and the Law chased harder the guilty to *Christ*. But 1. Servile obedience through apprehension of legall terrors, was never commanded in the spirituall Law of *God* to the *Jews*, more then to us. 2. The *Iews* were not justified by the works of the Law more then we; but by Faith in Christ as well as we, *Act.* 15.11. *Act.*10.42,43. *Heb.*11. 1 *Cor.*10.1,2,3. Yea, we are justified as *David*, and *Abraham*

Repentance the same in the Old and New Testament.

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ham were, *Rom.* 4. 3, 4, 5, 6, 7, 8. Yea, the *Iews* seeking of Righteousnesse by the works of the Law, is a stumbling at the stone laid on *Zion*, *Rom.* 9. 31. 32, 33. Yea, its blasphemy to say, Repentance in the Old Testament was a sorrow for sin, and a forsaking of it; as if under the New Testament we were Licensed to sin, and turn Grace into wantonnesse,

SERMON XIV.

In what sense *Christ came to save the lost.*

Lost sheep] Lost, is either understood of the common condition of all men, and so because all are *the Heirs of wrath*, Eph. 2. *All have sinned, and commeth short of the glory of God*, Rom. 3. 23. and so are lost: But the Scripture intituleth men by that which they are in their own esteem, as *Math.* 9. 13. *I am not come to call the Righteous but sinners to Repentance*; this may seem to hold forth that there be some sinners, and some not sinners, but righteous; whereas none are righteous that sinneth not, *Rom.* 3. 10. but *God* giveth to men the title which they give themselves, and so lost here, is such as are lost in their own esteem; for *Christs* intention in comming in the flesh, and dying, is to seek and to save the lost, *Luke* 19. 10. In this sence, *Math.* 9. 13. and 1 *Tim.* 1. 15. *Christ came to save sinners*, otherwise, all the house of Israel are lost, *Ier.* 50. 6. *My people have been lost sheep*, *Ezec.* 34. *Neither have ye sought that which was lost*: Nor is this to be meant of the lost considered, as redemption is purchased, in this notion, *Christ* died for his enemies, *Rom.* 5. 10. the just for the unjust, 1 *Pet.* 3. 18. And so for the lost: But we are here lead to this, *that these at whose salvation Christ hath a speciall ayme, and whom he actually converteth are first sinners*, And lost in their own eyes, as is clear, *Matth.* 9. 13. 1 *Tim.* 1. 15. *Luke* 19. 10. It is one thing to be lost, and a sinner, and another thing to be self-lost, as many are loaden who are not weary, and yet none are weary, but they be loaden. 1. all that *Christ* converteth are self-sinners too, but *Christ* converteth

Those whom Christ immediately converteth are first lost.

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vereth not all ſinners. Hence *Chriſt* actually calleth and ſaveth but thoſe who are ſuch and ſo prepared; now there is *a preparation of order, and a preparation of deſerving*: I cannot ſay, there are preparations in the converted by way of deſerving. *Chriſt* calleth not ſinners becauſe, or for, that they are ſinners in their own ſenſe, *For he hath mercy on whom he will.* A two fold preparation before converſion.

2. Nor are their preparations in the converted, to which converſion is promiſed as a free reward of grace, which may be called *morall preparations*, there is no ſuch promiſe in the word as this: *Whoſoever are wearied and loſt in their own eyes, they ſhall be converted*; yea 3. Its hard to affirm that all who are prepared with theſe preparations of order are infallibly converted; its like *Iudas*, *Cain*, reputed themſelves ſinners, and had ſome law-worke in their heart, and yet were never converted. But *Gods* ordinary way, is to bring men into *Chriſt* being firſt ſelf-loſt, and ſelf-condemned, and that upon theſe grounds that proveth *Gods* way of working to be ſucceſſive: 1. Becauſe converſion is a rationall work, and the *Goſpel* is a morall inſtrument of converſion therefore *Chriſt* here openeth a veine ere he give Phyſick; he firſt cutteth and then cureth, for though in the moment of formal converſion, men be patients, and can neither prevent *Chriſt*, nor co-operate with *Chriſt*, yet the whole work about converſion is not done in a moment; for men are not converted as the *Lillies grow*, which *do not labour nor ſpin*; there be ſome pangs in the new birth; nor are men converted as *Simon* carried *Chriſts Croſſe*, altogether againſt their will; they do hear and read the word freely; nor are men converted beſide their knowledge, as *Caiaphas* prophecied; nor are we to think with *Enthuſiaſts*, that *God* doth all with one immediate rapt; as the ſun in its riſe inlightneth the aire. The *Goſpel* worketh morally as doth the Law; Reaſons work not in a moment, as fire-flaughts in the aire: *Chriſt* putteth ſoules to weigh the bargain, to conſider the

Converſion is done by the ſucceſſion of foregoing preparations, proved by four reaſons.

Reaſ. 1.

field

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Reaſ. 2. field and the pearle, and then buy it: 2. *Chriſts* ſaving and calling the loſt, is a new generation as well as a creation: A childe is not born in one day; ſaving Grace is not Phyſick that worketh the cure while the ſick man is ſleeping: Chriſt caſteth the metall in the fire ere he form the Veſſell of mercy; he muſt caſt down old work, ere he lay
Reaſ. 3. the new foundation: 3. Converſion is a Goſpel-bleſſing, & ſo muſt be wrought in a way ſuitable to the ſcope of the Goſpel; Now the ſpeciall intent of the *Goſpel* is to bring men to put a high and rich price upon *Chriſt*, and this is one *Goſpel-offer*: *What thinkeſt thou of ſo excellent a one as* Chriſt? *What wouldſt thou part with? What wouldſt thou do or ſuffer for* Chriſt? Now men cannot prize *Chriſt*, who have not found the terrors of the Law: So *Paul* finding himſelf the chiefe of ſinners, and in that caſe ſaved, 1 *Tim.* 1. 15. Muſt hug and embrace Chriſt, and burſt out in a Pſalme, *ver.* 17. *Now to the King eternall, immortall, inviſible, the onely wiſe God, be honour and glory for ever and ever: Amen.* A ſight of the Gallows, of the Ax, raiſeth in the condemned mans heart, high thoughts of the Grace of a Pardoning Prince; to be a Tenant of Free-Grace is ſo ſweet a free-holding, that it
Reaſ. 4. muſt put a high Rate on Free-Grace. 4. The Clay-organs and faculties of the ſoul working by them, cannot bear the too great violence of Legall terrors; for in reviving the Spirit, *Iſa.* 57. 16. *If he ſhould let out all his wrath, the ſouls ſhould faile that he has made*: Nor can they bear that *God* let out all his ſtrength of love in one moment; *rough or violent* dealing ſhould break Chryſtall Glaſſes: Chriſt ſhould break the needle, when he ſoweth a heart to himſelf, if he ſhould put to all his ſtrength; too ſwift motion of wheels may break the Mill; Chriſt muſt drive ſoftly for a ſight of the fourth part of the fire of Hell, and a ſight of one chamber or one window of heaven is enough at once.

1. Its not enough to be fitted for the Phyſick, and not

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for

for the Physitian: The weary and laden are fit to be eased, but not fitted for Christ the Physitian, except they come to him and believe: Faith is a thing very suitable for Christ: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat*, Isa. 55. 1. It is true, in regard of all good deserving, moving God to have mercy on one, rather then another; *Jerusalem* and all converted are dying in their blood, and no eye pittying them, *Ez.* 16. 6, 8. And therefore are none discouraged to come because of their wretched estate; that is to say, we cannot come, we have no money: But Christ inviteth these which have no money, and though Christ seem to exclude the woman from mercy, yet Christ in wisdom holdeth forth the promise here in that latitude of Free-Grace; while as he saith, he came for the *lost sheep*; that there is room for the woman, and all believing Gentiles to come in, and lay hold on the Covenant; Sense of wretchednesse and unbelief representeth Christ as too narrow, and contracteth and abridgeth the Promises, as if there were no place for thee, because thou art thus and thus sinfull. Sense of poverty fitteth for Christ.

Obj. 1. *The King putteth forth a generall Proclamation to all Theeves: Oh* (saith one) *but he may mean others but not me; Why? he means Theeves in generall, he excepteth none; why shouldst thou say not me*, Christ *belongeth to sinners as sinners, he receiveth sinners as sinners, yea he ascended on high to give gifts to the rebellious, therefore theres no qualifictaion required in men, that believeth in* Christ, *no nor doth unbelief debar a man from* Christ, *it only excludeth him from the experimentall knowledge that* Christ *is his. Ans.* 1. Its true, the *Gospel* excepteth no man from Pardon, and all that heareth the *Gospel* are to be wearied and loaden, & to receive Christ by faith, as if God intended to save them: But the Promises of the *Gospel* are not simply Vniversall; as if *God* intended and purposed, that all and every one should be actually redeemed Crisp, Ser. 7. pag. 208, 209. 210. seq.

Sinners as sinners, are not fit to receive Christ.

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med and saved in Christ, as *Arminians* teach; and so *God* excepteth in his owne hidden Decree, not a few, though he reveale not in the *Gospel* who they are, yet he revealeth in the Gospel the generall, that *Many are called, but few are chosen*: And I grant there's no ground for any one man not to believe upon this ground, because some are reprobated from Eternity, and it may be I am one of those, for the contrary is as sure Logick; many are chosen to life Eternall, and it may be that I am one of those.? It is most untrue, that *Christ belongeth to sinners as sinners*, for then Christ should belong to all unbeleevers, how obstinate so ever, even to those that sin against the *Holy Ghost*. Nay, Christ belongeth only to sinners elected to glory, as elected to glory, in regard of *Gods* gracious purpose, and he belongeth only to beleeving sinners as beleeving, in regard of actuall Union with Christ, *Eph.* 3. 17. *Gal.* 2. 20. 3. Its false, that sinners as sinners doth receive *Christ*, for so *Judas* and all sinners should receive *Christ*: Now the Scripture sheweth that Believers onely receive him, *John* 1. 12. *Galatians* 2. 20. *Ephesians* 3. 17. 4. Its false that sinners as sinners beleeve in *Christ*. This way of *Libertines* is a broad way for Sorcerers, Theeves, Murtherers, Paricides, Idolators, remaining in that damnable state to beleeve; whereas sinners as such, sinners thus and thus qualified, are to beleeve; that is humbled, wearied, and self-condemned sinners only are to beleeve, and come to Christ. Its true, all sinners are obliged to beleeve; but to beleeve after the order of Free-grace; that is, that they be first self-lost and sick, and then be saved by the Physitian.

How Christ belongeth to sinners, under the notion of sinners.

I cannot but here mention some damnable errors of *Libertines*, contrary to this Truth of Christ; as this, *That the Spirit acts most in the Saints, when they indeavor least.* 1. It may be by accident and through our abuse, who confide in our

Rise, and Reign, &c. error 43.

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our indeavors and works, that Grace and the ſpirit will not flatter merits, which are too naturall to us; that God let a ſweating wreſtler who hath ſpent nights in Prayer, and is carefull in all means, and *abundant in the work of the Lord*: See and underſtand, that Free grace, not our indeavors, leadeth us on to Heaven: Better it is I be conſcious to my ſelf that I am Chriſts debtor, not debtor to my ſelf. 2. That we ſee *ſelf* to be wretched, and that *ſelf* loveth to ſhare and to divide the glory with Free-grace. 3. That Chriſt reſerveth the flowing of his tide, and the blowing of his wind to his own Free-grace, *Joh.* 3. 8. And that Grace in its filling the ſailes is not in the Sea-mans power.

How the Spirit acts moſt in the Sts. when they endeavour leaſt.

But this error is the Daughter of another more damnable: that is, *That the activity and efficacy of Chriſts death, is to kill all activity of Graces in his members, that Chriſt may be all in all.* This I take to be the marrow of fleſhly *Libertiniſme*, that not onely the Regenerate cannot ſin; but they ought to ſin that Grace may abound; and that Chriſt died for this end, that we ſhould live in ſin, the contrary of which is ſaid, 1 *Joh.* 3. 8. That *Chriſt died that he might deſtroy the works of the Devil, that is ſin.* Now the not ſtirring up of the Grace of Chriſt in us, is a grieveous ſin, 1 *Tim.* 4. 14. 1 *Cor.* 15. 10 *Yea he*, 1 *Pet.* 2. 24. *Bear our ſins on the Tree that being dead to ſins, ſhould live unto righteouſneſſe*, Rom. 6. 4. *That we ſhould walk in newneſſe of life.* And Gal. 1. 4. *Chriſt gave himſelfe for us, that he might deliver us from this preſent evill world, according to the will of God, and our Father.* And 1 Pet. 1. 18. *We are not redeemed from our vain converſation received* by tradition from our fathers, by any corruptible thing, &c. This maketh good that which is the up-ſhot of all the Antinomian-Doctrine, that *Chriſt* is ſo our ſanctification, that there is neither Law nor Goſpel which requireth of us that we be holy. Hence their fifth Errour; *Here is a great ſtir about graces, and looking to hearts, but give me Chriſt,*

Error 34. The marrow of Libertiniſme, to neglect ſanctification, & wallow in fleſhly luſts

Chriſts death maketh us active in duties of holineſſe.

Vnſavoury ſpeeches, Error 5.

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I seek not for graces, nor promises, nor sanctification, tell me not of meditation and duties, but tell me of Christ. So *Christ* hath not onely suffered for us all that he should suffer, so as its sacriledge to adde to his sufferings our own; and the like sacriledge it is for us to be holy, and to adde any of our active holinesse to his active obedience. So Master *Towne* saith, *All our obedience as its the work of the Spirit, its passive, and truly called the fruit of the spirit,* Gal. 5. 22. *and so its an entire work, and undefiled, every way correspondent to the minde of the efficient, and Authour, which is the Law and Rule he worketh by: but as it is actively our obedience, so its very imperfect, and polluted; yea, simply considered, its a menstruous cloth, and dung;* and their 36. Error, is, *All the activity of a beleever is to act to sin; so we can do nothing but sin, and we are to do nothing, nay, not obliged to pray, but when the Spirit moveth us, & that is the work of the Spirit; we are in it meer Patients:* so Er. 4. saith, *If Christ will let me sin, let him look to it, upon his honour be it.* Indeed, it standeth upon the honour of him who has promised to keep us spotlesse untill the day of *Christ*, and *Christ* is so an ingaged Advocate to intercede for the Saints, when they sin, that the redeemed of the *Lord*, fall not away, but be presented spotlesse before the *Lord* in the day of *Christ*: But what is all this to annull, 1. All action of grace, and to sooth men up in a lazie dead faith? 2. To take away all commandments of duties so frequent in the word of grace, which teacheth us to deny all ungodlinesse, and to *live soberly, righteously, and godly in this present world*: Tit. 1. 11. 3. To make an opposition between Christ and his grace, the fountain and the stream? *Joh.* 1. 16. *Tit.* 1. 14. 1 *Joh.* 3. 8.

Towne Ans. to D. *Tailor*, pag. 23.

Rise p. 7.

Vnsavoury speeches, Er. 4. p. 19.

How Christ keepeth us from sin.

1.

2.

3.

Obj. If the actions of grace be all turned upon this axletree of Gods gracious will, what can I do, when I am indisposed to do good? *Anf.* If this be a rationall question, then is no man condemned, because he beleeveth not in the only

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onely begotten Son of God, contrary to *John* 3.18. 36. For Reprobates are finally indiſpoſed to believe: 2. Indiſpoſition is our ſin that we ſhould be humbled for, and Inke water cannot waſh a blacked cloth, ſin excuſeth not ſin.

SERMON XV.

25. *Then came ſhe and worſhipped him; ſaying, Lord help me*] 8. Neceſſary duties required of a believer under deſertion.

CHriſt had denied her to be His, but ſhe will not deny but *Chriſt* is hers; See how a Believer is to carry himſelf toward *Chriſt* deſerting, frowning. *Chriſt* firſt anſwered her not one word: 2. He gave an Anſwer, but to the Diſciples, not to the woman; O dreadful, *Chriſt* refuſeth to give her one word, that may go between her, and Hell, and diſpaire: 3. The Anſwer that he giveth, is ſadder and heavier then no Anſwer; its as much, *As woman, I have nothing to do with thee; I quit my part of thee*; Yet ſhe is patient: 2. She believeth: 3. She waiteth on a better Anſwer: 4. She continueth in praying: 5. Her love is not abetted, ſhe cometh and adoreth: 6. Acknowledgeth her own miſerie: *Lord help me*; And putteth *Chriſt* as *God* in his own room to be adored: 7. She taketh *Chriſt* aright up, and ſeeth the temptation to be a temptation: 8. She runneth to *Chriſt*; ſhe came nearer to him, and runneth not from him; ſhe claimeth to *Chriſt*, though *Chriſt* had caſt her off.

1. Patient ſubmiſſion to God under deſertion is ſweet: What though I ſaw no reaſon why I cry and ſhout, and God anſwereth not: 1. His comforts and his anſwers are his own free-graces; he may do with his own, what he thinks good, and grace is no debt: *Hear O Lord for thy own ſake, Dan.9.19.* 2. Infinite Soveraignty may lay ſilence upon all hearts; good *Hezekiah*, Iſa.38.15. *What ſhall I ſay? he hath ſpoken unto me, and himſelf hath done it*: It is an act of Heaven; I bear it with ſilence. 1. Patience.

2. She believeth, *Iſa.50.11.* There's a high and noble 2. Faith.

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Commandment laid upon the ſad ſpirit: *He that walketh in darkneſſe, and ſeeth no light, let him truſt in the name of the Lord, and ſtay upon his God*: 2. Fill the field with Faith; double or frequent acts of Faith, *Pſal.* 22.1. *My God, my God, why haſt thou forſaken me?* Two faiths, are a double breaſt-worke againſt the Forts of Hell.

3. In the greateſt extremity believe, even as *David* in the borders of *Hell*, Pſal. 23.4. *Yea though I walk through the valley of the ſhadow of death, I will fear no evil*; its a *Litote*, I will believe good: its a cold and a dark ſhadow to walke at deaths right ſide, *Job*, 13.15. *Though he ſlay me, yet will I truſt in him*: See *Steven* dying and believing both at once, *Chriſts* very dead corps and his grave in a ſort believing, *Pſal.* 16.9. *My fleſh alſo ſhall reſt in hope*: How ſweet to take Faiths back-band, ſubſcribed by Gods own hand into the cold grave with thee, as Chriſt did, *v.* 10. *Thou wilt not leave my ſoul in grave*: 4. Faith ſaith, ſenſe is a Liar; *Fancy, ſenſe*, the *fleſh* will ſay, *Job* 16.13. *His Archers compaſſed me round about, he cleaveth my reins aſunder, and doth not ſpare, and poureth out my gall on the ground*: but Faith ſaith, *ver.* 19. I have a friend in Heaven: *Alſo now my witneſſe is in heaven*, *Job* 19.11. Senſe maketh a lie of God: *He hath alſo kindled his wrath againſt me, and taketh me for his enemy*: No, *Job*, thou art the friend of God; ſee how his Faith cometh above the water, *v.* 25. *I know that my friend by blood, or my Redeemer liveth, &c.* 3. She waiteth on in hope, and took not the firſt nor ſecond Anſwer: Hope is long breath'd, and at mid-night propheſieth good of God, *Mic.* 7.9. *Though I fall, I ſhall riſe again*, Jonah 2.4. *Then I ſaid, I am caſt out of thy ſight, yet I will look toward thy holy Temple*; Theres a ſeed of heaven in hope, *Job* 13. When God did hide his face from him, *ver.* 24. Yet *ver.* 16. *He alſo ſhall be my ſalvation*: There is a negative, and over-clouded hope in the ſoul at the ſaddeſt time; the believer dares not ſay Chriſt will never come

3. Hope which propheſieth gladtidings at mid-night.

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come again: if he say it, its in hot blood, and in haste, and he will take his word again, *Isa.*8.17.

4. She continueth in praying: She cried, *Lord, Son of David, have mercy on me*; she has no Answer, she crieth again, while the Disciples are troubled with her shouts; she getteth a worse answer then no answer, yet she cometh and prayeth; we know the holy wilfulnesse of *Jacob*, *Gen.* 32 26. *I will not let thee go till thou blesse me*: raine calmeth the stormy winde; to vent out words in a sad time, is the way of Gods children, *Psal.*88.7. *Thy wrath lieth hard upon me*: 9. *My eye mourneth by reason of my affliction*: And what then? *Lord I have called daily upon thee, I have stretched out my hands to thee*, Psal.22.2. Christ in the borders of Hell prayed, and prayed again, and died praying. 4. Prayer.

5. She hath still love to Christ, and is not put from the duty of adoring, 1 Pet.1.8. *Whom having not seen, yet ye love*; The deserted soul seeth little, there must be love to Christ, where there is 1. Faith in the dark; Faith is with childe of love: 2. Where the believer is willing, that his pain, and his Hell, may be matter of praising of God, *Psal.*77.13. *Who is so great a God as our God*: The Church was then deserted, as the Psalme cleareth. 5. Love to God.

6. She putteth Christ in his Chair of State, and adoreth him; the deserted soul saith, *be what I will, he is Jehovah the Lord*; confession is good in saddest desertion, *Job* 7.20. *I have sinned, what shall I do to thee, O preserver of man? Lam.* 1.17. *The seed of Jacob* is in a hard case before God, and under wrath, *ver.*12.13.14. Yet *v.* 16. *The Lord is righteous, for I have sinned*: This maketh the soul charitable of God, how sad soever the dispensation be. 6. Acquitting of God and exalting of him.

7. She seeth it is a triall, as is clear by her instant persuing after Christ, after many repulses: Its great mercy that God cometh not behinde backs, and striketh not in the dark, *Psa.*77.10. *And I said, this is my infirmity*; he gathereth his 7. A sight of the temptation as a temptation.

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his ſcattered thoughts, and taketh himſelf in the temptation: Its mercy 1. To ſee the temptation in the face; ſome lie under a dumbe and a deaf temptation, that wanteth all the five ſenſes: *Cain* is murthered in the dark at midnight with the temptation, and he knoweth not what it meaneth: 2. Gods immediate hand is more to be looked at, then any other temptation: 3. Hence the conſcience is timerous and traverſeth its wayes under the Triall; when a night Traveller dare not truſt the ground he walketh on, he is in a ſad condition; he is under two evils, and hath neither comfort, nor confidence, Iſa. 50. *He that walketh in darkneſſe, and hath no light* (but ſome glimmering of ſtar light, or half moon under the earth, and knoweth not the ground he walketh in) *Let him truſt in the name of the Lord.*

2. Running into Chriſt.

8. She runneth not away from *Chriſt* under deſertion: But 1. She cometh to him, its a queſtion what deſerted ſouls ſhall do in that caſe: See 2. that you run not from Chriſt; it was a deſertion that *Saul* was under, and a ſad one we read of, but he maketh confeſſion of his condition to the Devil, a ſad word, 1 Sam. 28. 15. *I am ſore diſtreſſed*, there's a heavy and lamentable reaſon given, why the Philiſtines make War againſt me: Why? That is not much, they make war alwayes againſt the people of God: Nay, but here is the marrow and the ſoul of all vengeance, *God is departed from me*: Why? Fooliſh man, What availeth it thee to tell the Devil God is departed from the; *Judas* was under a totall deſertion; he went not to *Chriſt*, but to the murtherers of Chriſt to open his wound; I have ſinned; Fool, ſay that to the Saviour of ſinners, the Church deſerted, *Cant.* 1. & 5. betaketh her ſelf to Chriſt, and ſearcheth him out, *Saw ye him whom my ſoul loveth?* Its a bad token, when men conceiving themſelves to be in calamity, maketh lies and policy their refuge.

Obj. But it is a greater ſin to go to Chriſt, being in a ſtate of ſin:

What

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What have I to do to go to him whom I have offended so highly? *Anſ.* To run from *Chriſt* under deſertion, is two deaths. 1. Deſertion is one, and if reall, the ſaddeſt *hell* out of *hell*. 2. To flee from Chriſt and life is another death; now to come to him, though he ſhould kill thee for thy preſumption, is but one death, and a little one in compariſon of the other, and one little death is rather to be choſen, then two great deaths. 2. Conſider how living a death it is to be killed doing a duty, and aiming to flee in to Chriſt; better die by Chriſts own hand (if ſo it muſt be) as by another; and better be buried, and lie dead at his feet, as to run away from him in a heavie deſertion: if the beleever muſt die, its better his grave to be made under the Throne, and under the feet of Jeſus Chriſt, as to die in a ſtate of ſtrangeneſſe, and alienation from Chriſt, not daring to come nigh him: all the deſerted ones that we read of did flee in to himſelfe, *Pſal.* 34. *Pſal.* 88. *Pſal.* 39. *Job* 13. 15. *Iſa.* 38. 2. Its good to claime him as thy *God*, though he ſhould deny thee, and creep into him, though he ſhould throw thee out of his ſight: Better kiſſe the ſword that killeth thee, and be ſlain with his own hand, as caſt away thy confidence.

To run from Chriſt in deſertion is two deaths; to flee in to him, though unprepared, at worſt is but one death, and a little one.

25. *But ſhe came and worſhipped.*] An heavier temptation cannot befall a ſoule tender of Chriſts love, then to cry to God, and not be anſwered, and to cry and receive a flat and down-right renouncing of the poor ſupplicant; yet this doth not thruſt her from a duty, ſhe commeth and worſhippeth, and prayeth. It is a bleſſed mark when a temptation thruſteth not off a ſoul from a duty: and 1. when the danger and ſad triall is ſeen, its good to go on. *Chriſt* knew before, he ſhould ſuffer, and when they would apprehend him, yet he went to the garden to ſpend a piece of the night in prayer. It was told *Paul* by *Agabus*, if he went to *Jeruſalem* the Jewes ſhould binde him, *and deliver him to the Gentiles*; it was his duty to go, thither he profeſſeth he will go,

Its a bleſſed mark when a temptation chaceth not a ſoul from a duty, in 3. caſes illuſtrated.

1.

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Act. 21. 13. *What mean ye to weep, and break my heart, I am ready not onely to be bound, but to die for the name of Jesus*; dying could not thrust him from a duty. *Esther* ran the hazzard of death to go in to the King; yet conscience of a duty calling, she goeth on in faith; *If I perish, I perish.* 2. In the act of suffering: Christ on the Crosse prayeth, and converteth the Theefe; *Paul*, with an iron chain upon his body, preacheth Christ before *Agrippa* and his enemies, and preaching Christ was the crime; *Paul* and *Silas* with bloudy souldiers must sing Psalmes in the stocks. 3. Indefinitely; after the triall, and when the temptation is on, yet the Saints go on, *Psal.* 44. 17. *All this is come on us*; there is the temptation: the duty; *Yet we have not forgotten thee, neither dealt falsly in thy Covenant*, Psal. 119. 23. *Princes did speak against me*; there is a temptation: yet here is a duty; *But thy servant did meditate on thy Statutes*, vers. 81. *My soul fainteth for thy salvation, but I hope in thy Word*, vers. 110. *The wicked have laid a snare for me, yet I erred not from thy Precepts*, vers. 157. *Many are my persecuters, and mine enemies, yet do I not incline from thy Testimonies*, Psal. 109. 3. *They fought against me without cause*, vers. 4. *For my love they were my adversaries, but I gave my selfe to prayer.*

2.

3.

1. To go on in duties under a temptation, speaketh three good signes.

1. Its a signe of a sweet humbled servant, who can take a buffet, and yet go about his Masters service; and when a soule can passe thorow fire and water to be at a duty; for then the conscience of the duty hath more prevailing power to act obedience, then the salt and bitternesse of the temptation hath force to subdue and vanquish the Spirit; its like Grace hath the day, and better of Corruption. 2. It argueth a soule well watched and kept from the incursion of a house sin, and a home-bred corruption: for the temptation setteth on the neareſt corruption, as fire kindleth the neareſt powder, and dry timber; and so goeth along, *Psal.* 18. 18. *They prevented me in the day of my calamity.* Vers. 23.

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I was

I was upright before him, and I kept my selfe from mine iniquitie. The Devill hath a friend within us; now there be degrees of friends, some nearer of bloud then other some, the mans own predominant is the dearer friend to Satan, then any other sin; if pride be the predominant, its so Satan his first-born, he agents his businesse by pride. 3. So it may argue, that the soule steeled and fortified with grace, taketh occasion from the sinfulnesse of the temptation, and the edge of it, to be more zealous and active in duties. *David* scoffed at by *Michol*, said, *Ile be more vile yet*; so Psal. 22. 7. *All that see me, laugh me to scorn, they shoot out the lip, they shake the head*: 8. He trusted in the *Lord* &c. See here a heavie temptation, but his faith diggeth deeper, to the first experience of Gods goodnesse: vers. 9. *But thou art he that took me out of the wombe, &c.* As the Church mocked with this; *Sing us one of the songs of Zion*, Psal. 137. raiseth an higher esteem of Zion, because Zions songs are scoffed at; Vers. 5. Let them mock Zion as they list. *But if I forget Zion*, then, vers. 6. *I pray God my tongue may cleave to the roof of my mouth*: So the Theefe hearing Christ blasphemed, and railed on by his fellow, doth take more boldnesse to extoll him as a *King*; *Lord, remember me when thou comest to thy Kingdome:* Grace appeareth the more gracious and active that it hath an adversary, contraries in nature, as fire and water, put forth their greatest strength, when they actually conflict together.

Use. 1. Antinomians turn grace in a temptation, and then cast off all duties, as *Christ* has pardoned all sin, his righteousnesse imputed, is mine; what do you speak to me of Law-duties? The way that cryeth down duties and sanctification, is not the way of grace; grace is an innocent thing, and will not take men off from duties; grace destroyeth not obedience; *Christ* has made faith a friend to the Law; the death of *Christ* destroyeth not graces activity in duties: Its true, grace trusted in, becomes our self, not 1. Use.

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grace; and selfe cannot storm heaven, and take *Christ* by violence; grace, though near of kindred to *Christ*, as it is received in us, is but a creature, and so may be made an Idoll, when we trust in it, and seek not *Christ* first, and before created grace; but beleeving and doing are bloud-friends, *Joh* 11.26.

2. Use. *Use* 2. This would be heeded, that in difficulties and straits, we keep from wicked wayes, and being tempted, that we strive to come near the forerunners way; it was peculiar to *Christ* to be angry, and not to sin; to be like us, *in all points tempted like as we are, yet without sin*, Heb. 4. 15: with this difference, *Christ* was tempted, but cannot sin, the Saints tempted, but dare not sin. The Law of *God*, honeyed with the love of *Christ*, hath a Majestie and power to keep from sin: So *Christ* made under the Law for us, *Isa.* 53. 7. *was oppressed, he was afflicted*, (oppression will make a sinfull man mad) but it could not work upon *Christ*, *He was oppressed, yet he opened not his mouth*; he is brought as a lambe to the slaughter: So all *Christs* followers did, they are tempted, but grace putteth a power of tenderneſse on them. *Joseph* tempted, saith, *Gen.* 39. 9. *How can I do this great wickedneſse, and sin against God.* *David* is reproached by *Shimei*, but he dares not avenge himselfe. *Job*, heavily, as any man, tempted, yet *Job* 1. 22. *In all this Job sinned not, nor charged God foolishly.* I deny not, but the temptation doth sometime obtain halfe a consent; *Nabal* tempted *David*, so that he resolved to be avenged. 2. It will leave a bleck and a crook behinde it in some, for their whole life; *Peter* shall be all his life known to be one that once forsware his *Lord*. But this is fearfull, when men both creat temptations, by defending a bad cause, (as holy men may have an unholy cause) and then can finde no way to carry it out, but by crooked policie, and calumnies. We are now pursued by Malignants with an unjust war, to embrace peace

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peace upon any dishonourable tearms to *Christ*, is to desert a duty for fear of a temptation: On the other side, to refuse an offer of peace, because many innocent persons have been killed, is also a yeelding to a temptation; for by war we kill many moe innocent ones, and its against the Lords counsell, Psa. 34. 14. *Seek peace*: that is, as much as we are not to be patients onely, but agents, even when we are wronged, in seeking peace. But what if peace flee from me? I confesse, that is a temptation, then saith the Lord, *follow after it*; the word דרש Darash, is διωξον Heb. 12. 14. the Syrochald: is, *run after peace*; compell peace, and force it, as men follow an enemy, Rom. 14. 19. διωκωμεν *Let us pursue after* things of peace.

Use 3. See the sweet use of faith under a sad temptation; faith traffiqueth with *Christ* and heaven in the dark, upon plain trust and credit, without seeing any surety or pawn, Joh. 20. 29. *Blessed are they that have not seen, and yet have beleeved*: And the reason is, because faith is sinewed and boned with spiritual courage, so as to keep a barred city against hell, yea, and to stand under impossibilities; and here's a weak woman, though not as a woman, yet as a beleever, standing out against him, who is, Isa. 9. 6. *The mighty God, the father of ages, the Prince of peace.* Faith onely standeth out, and overcometh the sword, the world, and all afflictions, 1 *Joh.* 5. 4. This is our victory, whereby one man overcometh the great and vast world. 3. Use.

SERMON. XVI.

Mat. 15. Vers. 26. *But he answered, and said, it is not meet to take the childrens bread, and to cast it to whelps.*

27. *And she said, Truth Lord, yet the whelps eat of the crums that fall from the Masters table.*

28. *And Jesus answered, and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt: and her daughter was made whole from that very houre.*

Mark 7. 30. *And when she came to her house, she found the devill gone out, and her daughter laid upon the bed.*

THe dispute between *Christ* and the woman goeth on: *Christ* bringeth a strong reason, *vers.* 26. why he should not heale her daughter; because she, and all her nation, not being in covenant with God, as are the *Jewes* the *Church of God*, are but dogs, and prophane, and unworthy of *Christ*, which is the *bread* ordained for the *children*.

Nationall sins may occurre to the conscience of the childe of God in his approach to God.

When *Christ* humbleth, he may put us in remembrance of our nation, and nationall sins, *Isa.* 51. 1. *Look to the Rock whence ye were hewen, and to the hole of the pit whence ye were digged: Look unto Abraham, he was an Idolater*, Hos. 9. 10. I found Israel like grapes in the wildernesse, they should have been wilde grapes rotten in the wildernesse, had I not put them in my basket, *Ezech.* 16. 2. *Son of man, cause Jerusalem to know her abominations.* How? Make them know the stock they came of. 3. *And say, thus saith the Lord unto Jerusalem, Thy birth, and thy nativity, is of the land of Canaan*; thy father was an Amorite, and thy mother a Hittite. When the *Jew* was to offer the first fruits to the Lord, *Deut.* 26. 5. *And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and went down to Egypt to sojourne there.* Thus the forgetting of what we are by nature, addeth to our guiltinesse, *Ezech.* 16. 22. *And in all thine abominations, and thy whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare,*

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bare, (and wast) polluted in thy blood: So the *Ephesians* must be told how unfit they were by nature for Christ, being the very worke-house, and shop of the Devil, in which he wrought, *Eph.*2.1,2,3. Nationall sins hath influence in their guilt and contagion on believers: 1. When they mourn not for them, Gods displeasure should be our sorrow: 2. When they stand *not in the gap to turn away wrath*, *Ez.*22.30, There were, *Isa.* 59. Godly men that departed from ill, *v.*15. But Gods quarrell was, that there was no intercessor: in Fasting, believers, though pardoned, may have on them a burden of the sins of three Nations, and be involved in that same wrath with them: Nationall repentance is required of every one, no lesse then personall Repentance: who sorrowes for the blood of Malignants and Rebels? for their oaths, mocking, scoffing, Massing; The sins of the Land, Idolatry, Superstitious dayes, vain Ceremonies, &c. have influence on a believers conscience in his approach to God. But we are here to consider, that Christ doth two great and contrary works at once: 1. He humbleth the believing woman, in reproaching her as a prophane *Dog*, unworthy of the *childrens bread*, that the *Will* may be more broken for believing: And 2. He tryeth and tempteth her, to see if she can, by reproches be taken off from *Christ*. A broken *will* is a broken heart; for *will* is the iron sinue in the heart; decourt merit & conceit of any good in thy selfe, but the uncleanesse of a dog: And 2. break *will*, that that proud thing may fall in two pieces at *Christs* feet: And 3. Believe, stick by thy point, that though a Dog, yet thou art one of *Christs* Dogs, and then all is well: The best way to break the *will*; is 1. to offer *Hell*, and the coals of everlasting burning to it; yea, and when the soul is humbled, to humble it more: *Christ* knew, that this woman was lying in the dust, but he will have her below the dust when he trieth her with such a humbling temptation; Many thinke the

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the troubled conscience should not be further humbled: They say (*There is nothing for such a soul but the honey and sweetnesse of consolations in the Gospel*) Nay, but often that which troubleth them, is subtle, and invisible pride; he'll not believe for want of self-worthinesse: *Oh I dare not rest on Christ, nor apply the Promises, because of my sinfull unworthinesse:* Now if this be humility, its the proudest humility in the world, for the soul thus troubled, saith, I am not good enough, nor rich enough for *Christ* and his fine gold; and the truth is, he is not a good enough *Papist* to give a ransome of self-worth, for that great ransome of blood, which cannot be bought; but though thou shouldst buy *Christ*, the Father will not sell him: *Christ* is disposed to a sinner, as a free gift, not as a wage or a hire: There is a difference between down-casting, and saving-humiliation; down casting may exceed measure in the too much apprehension of the Law-curses, and may be conjoyned with much Pride, and selfe-love: But right and saving-humiliation, conjoyned with Faith, cannot over passe bounds; it ariseth often from the sense of grace, rather then from the Law; God giveth grace to the humble, and he giveth humility to the gracious, under the sense of rich grace, 1 *Tim.* 1.15. *Eph.*3.8. *Tit.*3.3,4,5. 2 *Tim.*1 9. Nothing humbleth us more then an opinion of the power and excellency of Grace: Grace known and apprehended in its worth, layeth down proud nature on the earth, 1 *Cor.*15.9.10. *Christs* Grace was *Christs* Accompt-book to *Paul*; *But by the Grace of God, I am that I am:* A borrowed garment, though of silke, will make a wise man humble; many sins pardoned made much love to *Christ*, and much humility in the woman, *Luk.*7.44. And made her lay head and hair, yea, and heart also, under the soles of *Christs* Feet; no doubt she thought basely of her self, and her hair, remembring that grace put these feet to a sad & tiresome journey,

A subtle, humble pride, the disease of weake ones who dare not apply the promises.

Sence of Free-Grace humbleth exceedingly.

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to come in the world to seek the lost, and to be pierced with nails for her: There's courtesie in Free-grace, being the marrow and flower of unhired love, to kill high thoughts of a self-destroying sinner.

Observe also, that not to dare to come to *Christ*, and believe and pray, because of unworthinesse, such as is in Dogs that are without the new City, *Rev.* 22.15. Is but a very temptation: And *Christ* under the notion of tempting and trying, offereth that to the woman, that she was too daring and bold, being a Dog, to presume to ask for the childrens bread; hence have we to consider how far the conscience of sin ought to stand in our way toward *Christ*; hence these considerations: 1. Conscience of sin is to humble any, that is, to make out for *Christ*; Act. 9. (*Saul, Saul, why persecutest thou me?*) Spoken by *Christ*, brought *Paul* down off his high horse, and laid his soul on the dust, *Rom.* 3.19. *Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God*: Its a speech taken from a malefactor Arraigned and pannelled upon his head: Whom the judge Objecteth, *What say you? this and this Treason is witnessed against you*: Alas, the poor man standeth speechlesse, and dumb, his *mouth is stopped*, Ezek. 16. 63. *That thou maist remember (thy old shame) and be confounded, and never open thy mouth any more, because of thy shame*: *Christ* then hath the sinners neck under his Axe: What justice and Law may do, that *Christ* may do: The Captive taken in war, may be killed, by the Law of Wars, if he refuse to submit: 2. No sin is unpardonable Treason, but the sin against the holy Ghost, and finall impenitence: The *Gospell* is a Treaty of Peace, between parties in war, none are excepted but these two: 3. But what then, if a soul come to this; *I have either sinned against the holy Ghost, or certainly am upon the borders of it; because Christ knocked long, and a*

How far forth conscience of wretchednesse can hinder any to come to Christ, and how it is a temptation.

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year

year ago, or a long time from this, I remember of his farewell rap: When Christ knocking, took his last good-night with this word; he that is filthy, let him be filthy still; and said he would never come again: I grant, an ill conscience can speak prophecy, *Exod.* 10.28.29. So *Pharaoh* did Prophesie, and *Cain* also, *Gen.* 4.13,14. But 2. I can yeeld that there be some farewell-knockings of *Christ*, after which *Christ* is never seen or heard at the door of some mens hearts, *Act.* 13.46. *Paul* speaketh so to the *Jews*: *But seeing you put (the Gospel) from you, and judge your selves unworthy of everlasting life, lo we turne to the Gentiles*: The like is *Christs* language to them, *Joh.* 8.21. *Then said Jesus to them, I go my way, and ye shall seek me, and shall die in your sins; whether I go, ye cannot come.* I doubt if any can sin the sin against the holy Ghost, & the sinner only & no other complain of it; that sin breaketh out in prodigious Acts of wickednesse, as blood and persecution: Though it were true, that you were upon the borders of Hell, yet the *Gospel*, though it except you from actuall mercy, yet not from the duty of believing and coming to Christ; and though such think, and imagine that they believe Christ is able to save and redeem them, onely they doubt of his will; yet the truth is, the doubt of unbelief is more of the power of mercy and infinite Grace in Christ, then of his will; and my reason is, that *whosoever believeth*, *Joh.* 3.33. *hath set to his seal that God is true*, and 1 *Joh.* 5.10. *He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son*: Now it is not Gods Testimony, but any *Gospel-Truth*, that such as sin against the *holy Ghost* shall be pardoned; yea, the contrary is said, *Matth.* 12.31,32. Yet these that sin against the *Holy Ghost* are condemned, for unbelief, as all other unbelievers are, *John* 3.18,36. Then such as fall in this sin, though they say, *Infinite mercy can pardon them, but infinite mercy will not pardon them*; should not be-

Who ever doubteth if God will save him, doubteth also if he can save.

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lye

lie God, by unbeleeving theſe truths, for they are *Goſpel-truths*; then muſt the unbeliefe of thoſe that ſin againſt the *holy Ghoſt* put a lie upon ſome *Goſpel truth*, and this can be onely on the power of infinite mercy; and ſo they muſt ſay, *Chriſt* cannot ſave, though he would, for there's a power of *Chriſt* in mercie, no leſſe then a will. If *F. Spira* go for a deſpairing Reprobate (which I dare not averre) yet when he ſaid, he beleeved *Chriſt* was able to ſave him, but he doubted of his will; he muſt not be ſo underſtood, as if it were ſo indeed: Unbeleevers know not all the myſterious turnings of lying and ſelf deceiving unbeleef. Unbeleef may lie to men of it ſelf, when it dare belie the worth of that ſoul-redeeming ranſome of *Chriſts blood*; if he that ſinneth againſt the *holy Ghoſt*, could beleeve the power of infinite mercy; he ſhould alſo beleeve the will and inclination of infinite mercy, for the power of mercy is the very power of a mercifull will. I ſhall not then be afraid that ſoul is loſt, which hath high and capacious apprehenſions of the worth, value, dignity and power of that dear ranſome, and of infinite mercie. Its faith to beleeve this *Goſpel-truth*, which is, *Heb.* 7. 25. *That Chriſt is able to ſave to the utmoſt all thoſe that come to him*: if I beleeve ſoundly what free grace can do, I beleeve alſo ſoundly what free-grace will do. Its true, *Chriſt* can ſave many, whom he he never will ſave; but the faith of the power of mercie, and of his will to ſave, is of a far other conſideration. 4. It muſt then be the prevailing of a temptation, not to dare to come to Chriſt, becauſe I am a dog, and unworthy. 1. Becauſe ſin is no porter put to watch the door of *Chriſts* houſe of free-grace, mercie keepeth the keys; ſin may object my evill deſerving, but it cannot object *Chriſts*, rich deſerving. 2. That which maketh me unworthy, and graceleſſe, and unfit to be ſaved, may make *Chriſt* worthy, and gracious to ſave; my ſin may be *Chriſts* rich grace.

Sin keepeth not the door of Chriſt to hold out ſinners.

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though sin maketh me unworthy of *Christ*, yet it maketh me a fit passive object for the Physician *Christ* to work on; and maketh not *Christ* unworthy to save. If I feel sin, it then saith, Thou art the very person by name that Christ seeketh. Therefore is the sense of sin required as a condition in all that commeth to *Christ*, whether it be before conversion, or after conversion, when acts of faith are renewed.

Rise, raign, and ruine of Antino. error 17. pag. 4.

Obj. *But we finde by experience, that true poverty of spirit, and sense of sinfull wretchednesse, doth kill and destroy any sight of guilt and wickednesse in my selfe; if I rightly see Christ, I shall not also see any unworthinesse in my selfe.* *Answ.* This experience is not warranted by the word of truth. These may well consist together: 1. That felt and apprehended wretchednesse of a sinner, may stand with a sight of *Christs* riches of grace, is as evident, as the felt paine of the sting of the *fierie Scorpion*, may stand with looking up to the *brazen Serpent*, and being saved: yea, when the poor man, *Mark* 9. 24. said, *Lord, I beleeve, help my unbeleefe*; he both was sensible of faith, and unbeleefe. 2. Yea, the converted may well see grace and holinesse in himselfe, (else how shall he be thankfull to *Christ* the giver) and also see *Christ*, and beleeve his righteousnesse: for holy walking commeth under a threefold consideration: 1. *As a duty.* 2. *As a mean ordained of God that we should walk in*, Eph. 2. 10. 3. *As a promise, or a thing promised* in the new Covenant: and in this threefold consideration, we may know how far we may build our peace upon any duties, as upon evidences of our state of grace; 1. as holy walking, as a duty comming from us, is no ground of true peace, beleevers often seek in themselves what they should seek in *Christ*, this naturall is merit; often we argue from the measure of obedience to deny grace altogether, this is a false way, especially its a false way of Logick, to argue Negatively, from want of such and such a measure of obedience, to deny you are in *Christ*; how we

Sense of my own sinfull condition, and a sight of the Excellencie of Christ and his grace, may stand together. Holy walking may be felt by the beleever in himselfe, and Christs excellencie also. Holinesse considered 1. as a Duty. 2. As a mean. 3. As a promise.

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may

may argue Affirmatively, we shall hear hereafter. 2. The dutie is Christs mean, not injoin'd in a strict Law-way, but in a *Gospel-way*, as the commandment is oiled with a *Gospel-spirit* of love: Law and love are not contrary, as *Antinomians* do imagine; *Christ* has united, not onely persons, but also graces and vertues. This way the duty is a mean, and a way, not to the right of salvation, but to the actuall possession of it; and as it is, or standeth stated before us in the letter of the *Gospel*, in a Morall commanding, or a Doctrinall, or directing way, without the efficacie of grace, it can be nothing but a Doctrinall-mean, no more then the Law-way is; for all *Gospel-precepts* without grace, are as little available to us, as the Law: But in the third Notion, holy walking as performed by that efficacious grace promised in the Covenant of grace, is an Argument on which we may build our peace, not as a cause, or a merit-deserving peace, but as a grace threeded upon the free promise of *God*: so the Saints have builded upon their sincere walking, as on a fruit of the covenant of grace promised to us, *Jer.* 31. 33. *Jer.* 32. for so duties speak the mercies promised in the covenant, 38. *And I will give them one heart, and one way, that they may fear me for ever*: See *Ezech.* 36. 27. *Isa.* 54. 13. Upon this ground *Ezekiah* pleadeth with God, when he heard the sentence of death, Isa. 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: And *David* putteth his faith upon this, as a gracious fruit of grace promised in the covenant of grace: So *David* pleadeth, and in faith, Psal. 86. 2. *Preserve my soule*; here is a prayer in faith, and upon what ground, *for I am holy*. Now this would seem Pharisaicall, and merit-like, if holinesse did not relate to the free promise of the covenant of grace, in which *God* hath promised, and tied himselfe by covenant, to make his own children holy; and also is resolved upon

Auguſt. *Deus coronat in nobis, non noſtra merita, ſed ſua dona.*

How we collect peace in our ſpirituall ſtate by holy walking.

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upon a propoſition of the covenant of grace. *God* hath both promiſed to cauſe his covenanted ones walk before him in truth, as did *Ezechiah*, as we have it, *Ezech.* 36. 27. and he has promiſed to ſave and deliver the upright in heart; as is clear, *Pſ.*50.23.*Pſ.*34.15.1 *Pet.*3.12. *Pſ.*145.18,19. So all the peace we can collect, for our comfort, from holy walking is reſolved on a promiſe of free-grace, and the duty as performed by the grace of the covenant, may and doth lead us to the promiſe, and ſo no ways from *Chriſt* but to *Chriſt*. Holy walking, is a faithfull witneſſe; and a true witneſſe may lead any accuſed man to Law-right; holineſſe may lead me to the promiſe, and that is good Law-right: if we cannot gather any aſſurance of our ſpirituall eſtate from holy duties in us, ſuch as are univerſall obedience, ſincerity in keeping cloſe to *Chriſt*, and *love* to the Saints, becauſe they may deceive us, and may be in Hypocrites, as Doctor *Criſpe* ſaith, then may Faith alſo deceive us, for there be as many kindes of falſe Faiths, as there be of counterfeit loves to the Saints: and there is ſomewhat of *Chriſt* peculiar to the regenerate in their love, obedience, and ſincerity, which they may diſcern to be a ſaving Character, and badge of *Chriſt*, no leſſe then in Faith: 2. But here's the myſtery, neither Faith, nor any thing inherent in us, can yeeld us certainty that we are in *Chriſt*, or any Peace with God, in regard all grace, all evidences of our good eſtate is without us in *Chriſt*, inherent holineſſe and duties are but fancies; When we then refuſe the comforts of *God*, and Peace from holy walking, as its thred; and linked to the Promiſe, we refuſe *Chriſt*; eſpecially, under deſertion, we bid *Chriſt* look away from us; and there's a wilfulneſſe of unbeleeving ſorrow, ſo that *Rachael* will not be comforted: But when we refuſe *Chriſts* comforts, we refuſe himſelf; ſhe who refuſeth to accept of a Bracelet, or of a Gold-ring from him who ſuiteth her in marriage ſhe refuſeth both his love, and him.

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himself, in that she refuseth his love-token.

Observe also, that *Christ* bringeth himself in, as a great House-holder in the Gospel: in his house there be divers children, servants, Dogs, and the house is bread, and open to all that comes: There's bread in our Fathers house for all: What bread? A great Marriage-Supper; here's a Kings Son Married, *Matth.*22. *Luk.*14. and many excellent dainties, and all dainties is *Christ* the marrow of the Gospel that bread of life, *Joh.*6.48. *I am that bread of life*: he was the wheat, *Joh.*12 24. That dieth and rotteth in the earth, and then raketh life, and bringeth forth fruit; he is the wheat that suffered the Winter Frosts and storms, rain and windes, and went through the millstones of *Gods* wrath, and was *bruised for our iniquities*, Isa. 53.5. For it *pleased the Lord to bruise him*: ver.10, דכא Dakeo, is *Contundere*, to grinde us in a Morter, or Mill; and he went through the Oven and Fiery furnace of the anger of God, before he could be bread for the Kings Table and the children? 2. Every bread is not the bread of children: *Christ* is not a loaf, nor a Feast, for the man that wanteth his wedding-garment; such a friend was never invited to the banquet, *Matth.*22.11,12. and of those that loaths *Christ*, and loveth their lusts better then him, *Christ* saith, *Luk.*14.24. *None of these men that were bidden shall taste of my supper*: The children are parts of the house, and are more then children, heirs, even joynt-heirs with the eldest heir *Christ*, Rom.8. 17. 1. Because *Christ* and the younger heirs divideth Heaven (to speak so) between them, and 1. the Spirit that raised *Christ* from the dead, *Rom.*8.11. dwelleth in them: 2. They have on *God*, and on Father *Christ*, and we are Fathers children, *Joh.*20.17. *Go to my brethren, and say to them, I ascend unto my Father, and your Father, and to my God, and your God*: 3. We must be together in one place, all the children must dwell in one house together, *Joh.*17.24. *Joh.*14.3. *And if I go*

Christ a great house-holder.

The Priviledges of the children of the house.

Christ the bread of life.

Communion between the children and their first heir, Christ in five particulars.

1.

2.

3.

(its

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(its not an if) of doubting) *And prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also*, Ioh. 12. 26. *And where I am, there shall also my*
4. *servant be*: 4. On Resurrection, *Job.* 14. 19. *Because I live, ye shall live also*, 1 Cor. 15. 23. Every believer is raised in Christ, but in order, *Every man in his own order*, Christ *first*,
5. *as the first fruits*: 5. One Heaven, and one Kingdom, and one Throne, *Luk.* 22. 29. *Rev.* 3. 21. 2. There be great oddes between the spirit or minde of an heir, or a son, and a servant; the heire will do much for the birth-right, take his life from him, ere you take his Heritage from him: *Esaws* face dried, he weeped no more, when his father blessed him with the dew of Heaven, and the fatnesse of the earth; a servant will not contend to be an heire: 3. *Joh.* 8. 35. *The servant abideth not in the house for ever, but the Son abideth ever*: The sons reward is all hope; as some courtiers attend Princes upon hopes; servants have hand-payment, and present wages, every Professor trie his spirit, and nature, if the spirit bend toward the inheritance and Heaven-ward its right; see who looketh to the last year of Nonage and minority, and hath not an eye and heart on time; theirs a latent hope in all troubles in sons, as in a Kings heire in a far Country where he is not knowen, not honoured as one of a Princes blood, but neglected, injured; yea, in want and necessity, yet when he casteth his eye upon his over-sea hope, it cometh home to his heart with ease, *One day I shall be a King, in honour, and wealth*; 2. Try the free and ingenious spirit of a son toward the Father, there's not a nature or an instinct in the servant, nor such an inward principle toward the lord of the house, as in a son; blood and nature is strong and prevalent, blood-bonds, nature-relations are mighty, *Mark* 7. 27. *But Jesus said unto her, let the children first be filled*: Christ denied not, but the woman and the *Gentiles* have a right to the bread of Christs house, only

The Spirit of an heire and of a servant different.

Grace

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Grace must keep an order; let the *Jewes* first have the loaf broken to them, and then let the *Gentiles* have the by board, or the second Table of Christ; hence observe Christs wise attemperating of the temptation in these particulars: 1 That temptations are measured by grans and scruples to the Saints; there's a seed of comfort and hope in Christs glowning and frownings; he would say, when the *children* are filled with bread first, then you that are dogs shall also have your portion of the childrens bread; there is a kisse and bowels of compassion under the lap of that covering and cloak of wrath, with which he is covered, for *in wrath he remembers mercie*, and moderateth anger; *Fury is not in me*, *Isa.* 27.4. 2. Gospel-trials and temptations are for a merciful end, that *Paul* may not be puffed up, or as he saith, 2 *Cor.* 12.7. ἵνα μὴ ὑπεραίρωμαι *Least I should be like a Meteor, lifted up in the air above measure*, 2 Cor. 1.9. *But we had the sentence of death in our selves* (*as condemned malefactors*) *that we should not trust in our selves*: 3. God will not have them above our strength; but the burden and the back are proportioned, 1 *Cor.* 10.13. Its good that we know Christ broweth or mixeth our cup; he can Sugar the salt and bitter wine with mercy, there is no desertion of the Saints that we read of, but there's as much of Christ in it, as giveth it some taste and smell of heaven: Heaven is stamped upon the Hell of the Saints, life is written on their death; their grave and dead corps are hot, and doth breath out life, and glory, their ashes and dust smell of immortality and resurrection to life: Even when Christ is gone from the church, He leaveth a pawn or a pledge behinde him, as love-sickneſse for the want of him, *Cant.* 3. & 5. When Christ is nothing but an empty grave, and he himself is away yet weeping for the want of him, without care of Angels or Apostles, when the beloved himself is gone is somewhat of Christ; yea, he sendeth before a Messenger to tell that the King himself is

Theres a seed of hope and comfort in the hardest desertions of the Saints.

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coming, as in a great Summer drouth, little drops goeth before the great shower, to make good report that the earth shal be refreshed; 1. longings for him: 2. waiting after him: 3. Christ in you seeking after *Christ* are Messengers of heaven sent before to dresse and adorne the lodging for the Prince, who is on his journey coming to thee.

SERMON XVII.

27. *And she saith truth Lord, yet the whelps eat of the crums that fall from the Masters Table.*

Grace maketh quicknesse and wittinesse heavenly reasoning.

OBserve 1. The womans witty answer by retortion in great quickneſſe by concession of the conclusion, and granting she was a Dog, she borroweth the Argument, and taketh it from Christs mouth to prove her question: She Argueth from the temptation: Let me be a Dog, so I be a Dog under Christs feet at his Table: Wisdoms Scholers are not fools: Grace is a witty and understanding spirit, ripe and sharp; so its said of *Christ*, Isa. 11. 3. בריחו

The Spirit of the Lord shall make him of an excellent faculty of smelling.

Vatablus: *Odorari facit illum* Forerius *respirare ejus erit in timore Domini.* Grace has a sagacity to smell things excellently; so *Prov.* 1. 4. The wisdome of God in the *Proverbs* giveth subtilty to the simple; *Vatablus ductil bus calliditatem;* פתאים Petaim, *à Rad.* פתה Aquila, ἀκεραίοις *such as may easily be milked, and flattered, and perswaded*; in young ones, *reason sleepeth, affection ruleth all*; and ערמה Gnarma; the 70. πανουργία quicknesse in all things; and the other word, מזמה rendered *Discretion*, its *Thoughtfulnesse*; grace furnisheth the soule with quick, sharp, deep thoughts, to know a *Devil*, and an *Angel*; *Heaven*, and *Hell*; and that *stolen waters are not sweet*, Heb. 5. 14. They have αἰσθητήρια γεγυμνασμένα their spirituall senses are as wrestlers experienced, or as learned Scholers in Universities, acquainted with the knowledge of good and ill. 2. Faith is thus pregnant, as to draw saving conclusions from hard principles, and to extract the spirit of the promises. *Christ* came to save sinners; then saith *Paul*, to save

Forerius his breathing or smelling of things shall be in the fear of the Lord.

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ſave me: for 1 *Tim.* 1. 15. *I am the chiefe of theſe ſinners*; and though a temptations language be the language of *Hell* and unbelief; as thus, *Thou art a ſinner, a loſt and a condemned one, and therefore haſt nothing to do with* Chriſt; Faith argueth the language of *Heaven*, and the *Goſpel* from this: *I am a ſinner, and a loſt one, but one of Chriſts ſinners, and one of Chriſts loſt ones*, and for that ſame very cauſe, I belong to *Chriſt*.

3. Faith doth here contradict the temptation, and modeſtly refute *Chriſt*, if *Chriſt* ſay, *Thou art a tranſgreſſor from the wombe*: Anſ. *I confeſſe Lord, But Chriſt died for tranſgreſſors*: 2. If he ſay, *Thou art under a curſe*: Anſ. With a diſtinction, Its too true Lord: *So I am by nature, But* Chriſt *was made a curſe for me*: 3. If he ſay, *Thou haſt holden me at the doer*: *I confeſſe Lord it is ſo*; But if *Chriſt* ſay, *I came not for thee, thou art a Dog, to ſuch belongeth not Chriſt the bread of children*; you may then Anſwer, *O Lord, with all reverence to thy holy Majeſty: Its not ſo, I am thine; thou didſt come for me, the bread belongeth to me*: When a ſinner dare not diſpute his actions with *Chriſt*, yet he may diſpute his eſtate: The ſtate of Son-ſhip is not ſin, and therefore we muſt adhere to this, as *Chriſt* did, when he was tempted; *If thou be the Son of God, &c.* He refuſed to yeeld that, if then *Chriſt* himſelf ſhould ſay, *Thou art a Reprobate*, expound it as a temptation; far more if *Satan*, if conſcience, if the world ſay it; you are not to acknowledge theſe to be *Heralds* ſent to Proclaime Gods ſecrets; *Job* would not beleeve his friends in this: Then to be tempted, to deny your ſon-ſhip & claim in *Chriſt* may be your temptation, not your ſin; injections of coals to fry, may come immediately from *God*, as well as from *Satan*: 2. It is good (ſay *Antinomians*) *To lay the Saints under a Covenant of workes, becauſe it doth this good, to make us make ſure our evidences, that Chriſt is ours*; yea, ſome deſire a wakened conſcience, that the ter-

3. Faith contradicteth Chriſt tempting, but humbly and modeſtly.

The Saints may diſpute their ſtate with Chriſt, when they dare not diſpute their actions.

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rors

We are to accept submissively of a wakened conscience, but not to seek a storming conscience.

rors of God may chase them to *Christ*: But 1. that is a murmuring at Gods dispensation: Let *Christ* carve as he thinketh good, he hath seven eyes, I have but one, and that too dimme: 2. We are not to make sad, whom *God* hath not made sad, *Ezek.* 13.22. Nor to make a lie of Grace: Nor 3. to usurpe the *Devils* office, to accuse a brother, forresse your selfe.

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True humility and its way in seven particulars

Truth Lord, the Dogs] Behold where humility sitteth: 1. *Christ* cannot put humility lower, it sitteth in the dust, *Luk.* 15.19. *I am not worthy to be called thy son*: O great *Paul*! What is lesse then nothing, and lesse then the least of all: *Eph.* 3.8. *Unto me who am lesse then the least of all Saints, is this grace given*, 1 Tim. 1.13. *I was a persecuter, a blasphemer*: 1 Cor. 15.9. *I am the least of the Apostles*; humility is no daring grace, it dare scarce seek to be a door keeper in heaven; it setteth it selfe in hell: 2. Though humility be well born, and of kin to *sweet Jesus, who is lowly and meek*: yet *Christ*, and *Christ* only is humilities free-hold: The humble soul knoweth no Land-lord but *Christ*; and is only Graces humble Tenant; there is none to him but the *Lord Jesus* with his rich ransom of blood, 1 *Tim.* 1.16, 17. So there is much humility in heaven, if it were possible that tears could be in heaven, the humble Saints that are there should not see *Christ* reach out a Crown to set on their head, but they should weep and hold away their head; yet the glorified are ashamed to bear a crown of glory on their head, when they look *Christ* on the face, and so cannot but cast down *their crownes before the Throne*, Rev. 4.10.

Christ cannot put humility lower.

2.

Humility knoweth no Land-lord, but Christ and free grace.

3. All the Saints truly humbled cry up *Christ*, and down themselves; and in their own books are as far from *Christ* as any, *Matth.* 8.8,9. *I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed*, yea, mark together from *Job* pleading, c. 14. that humble Saints think not themselves only below grace and mercy, but also below the glory

glory of justice and wrath, Job 14.2. *Man fleeth also as a shadow and continueth not: 3. And dost thou open thine eyes upon such a one, and bringest me into judgement with thee? 4. Who can bring a clean thing, out of an unclean one?* Not one: he would say, I am not only frail by condition of nature being a shadow of clay, *v.* 1.2. But also by birth, sinfull and unclean, by reason of sin originall: I am therefore a party unworthy of the anger of *God*; as a Beggar is not worthy of the wrath of the *Emperour*, or a worme of the indignation of an *Angel*: 4. Any man is nearer God then the humble soul in his own eyes, *Psal.* 22.24. *Our fathers trusted in thee, &c. 6. But I am a worme and no man*: Because humility is a soul smoothed, and lying levell with it self, no higher then God hath set it, *Psal.* 131. 1. *I do not exercise my self in great matters, or in things too high for me*: The proud soul hath feathers broader then his nest: 5. The humble soul is a door-neighbour to Grace: *Christ* is near a casten-down mourner in *Zion, to give him beauty for ashes, the garments of praise for the spirit of heavinesse*, *Isa.* 61.3. Christ hath a Napkin for the wet face of a humbled sinner. Christ the Chirurgion of Souls hath a wheel to set in joynt the broken bone, *Isa.* 61.1. Theres a Saviours hand in heaven to wheel in an ill-boned soul on earth, *Psal.* 51.8. O what consolation; Christ doth both seek and save the self-lost soul, *Luke* 19.10. The Lambe one of the lowliest and meekest creatures hath a bed beside the heart, and in the bosome of Christ, *Isa.* 40.11. *He shall carry the Lambs in his bosome, yea, he shall deliver the needy when he crieth, the poor also, and him that hath no helper*, Psa. 72.12. *The Lord giveth more grace, he resisteth the proud, and giveth grace to the humble*, Grace upon grace is for the humble, *Jam.* 4.6, 8. The humble cannot complain of Gods dispensation, 1 *Sam.* 15.26. Humble *David, But if the Lord say, I have no delight in thee, behold here am I, let him do to me, as seemeth good to him*: That I am not fet-

Humility as it extolleth Christ, so it thinketh the party not onely below Gnod and mercy, but also below the Iustice and wrath of God.

4. Humility putteth all men above it selfe.

5. None so capable of Grace as the humble man.

6. The humble man cannot complain of Gods dispensation.

fettered with the Prince of darknes, is the debt of grace on me: then that you are any thing leſſe then timber and fire-wood, for *Tophet*, put it up in Chriſts compt, and ſtrike ſail to Chriſt, and ſtoop to him: 7. Yet is the hope of the humble green at the root, it ſhall not be as a broken tree, *Pſa.9.18.*

Many rich favors conferred on the humble ſoul.

1. Becauſe *God ſhall ſave the humble*, *Job* 22.29. 2. *And hear his deſire*, Pſ.10.17. 3. *Revive his ſpirit*, *Iſa.*57.15 4. *Beautifie him with ſalvation*, Pſ.149 4. 5. *Honour him*, Prov.15. 33. 6. *Satisfie him*, Pſa.22.26. 7. *Guide him in judgement*, *Pſ.*25.9. 8. *Encreaſe his joy*, *Iſa.*29.19. 9. *Bleſſe him*, Mat.5.5. and give him a ſure inheritance: None can extoll grace as the humble ſoul, 1 *Cor.*15.10. *Not I, but the grace of God in me*, 1 *Cor.*4. *I have written that ye be not puffed up for one againſt another*: 7. *For who maketh to differ from another? And what haſt thou that thou didſt not receive*, 1 *Cor.* 1.27.28.29. Then becauſe thou art little in thine own eyes, put not thy ſelf out of graces writing, for *God* putteth thee in: Grace is mercy given for nothing, & the promiſe is made to the humble: In the judgement of ſenſe, every one is to eſteem another better then himſelf, *Phil.*2.3. *Peter* is to have a deeper ſenſe of his own ſinful condition, then of the ſinful condition of *Judas* the Traitor; Though *Peter* being graced of God, owe more charity to himſelf then to *Judas*; when *Judas* is a known Traitor, yet ſhould not humility decline to that extream, as to weaken Faith, and to ſay, becauſe I am unworthy of pardon, therefore its preſumption to believe pardon of ſins.

How we are to eſteem every man better then our ſelfe in the judgement of ſenſe, not of charity always far leſſe of verity.

3. Uſe. Pride hatefull to God

Beware of Pride, the *Elephants* neck and knees that cannot bow, *God* muſt break: *God knoweth the proud a far off*, *Pſa.* 138.6. the word גבוה *Gavoah* is the high man, the Scripture word, *Jam.*4.6. is *ὑπερηφάνοις* the proud man is an appearance, not a reall thing, and an appearance more then enough: the Phraſe importeth two: 1. Its borrowed from men, who ſee things near hand, before they ſee things

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things a far off, and so more of their eyes is fixed on that which is near hand, & so its more delighted in; we see things *a far off with lesse delight to the sense.* Lorinus, *Quasi in transitu videre,* and with contempt. The humble man lieth near *Gods* eye, the proud man is further from his eye, and seen in the by, and with contempt by *God.* 2. A man seeth his enemy a far off, and loveth not to come near to him; *God* hath an old quarrell against pride, as one of the oldest enemies born in heaven, in the breast of the fallen Angels, and thrown out of heaven, and it seeketh to be up at its own element, and countrey, where it was born, as proud men are climbing and aspiring creatures: But *God* a far off, resisteth the proud, and denieth grace, or any thing of heaven, to the proud Pharisee. When *God* first seeth a proud man, he saith, *Behold my enemy*: The lowly man is *Christs* friend.

4. Though the woman be a dog in her own eyes, and so a sinner; See, O sinner, rich mercy, that *Christ* should admit of dogs to his Kingdom: O grace, that *Christ* should black his fair hands (to speak so) in washing foul and defiled dogs: How unworthy sinners, and so foul sinners that they should be under *Christs* table, & eat his bread within the Kings house: What a motion of free mercy, that *Christ* should lay his fair, spotlesse, and chaste love, upon so black, defiled, and whorish souls? O what a favour, that *Christ maketh the Leopard and Ethiopian white* for heaven? These two go together, Revel. 1. 5. *Who has loved us, and washed us:* Humble sinners have high thoughts of free-grace; stand not afar off, come near, be washed, for free-grace is not proud, when grace refuseth not dogs; salvation must be a flour planted without hands, that groweth only out of the heart of *Christ.* Take humble thoughts of your selves, and noble and high thoughts of excellent *Jesus* to heaven with you; A curse upon the creatures proud merits,

4. Use. Graces lowlinesse in taking notice of sinners.

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merits, if you make price with *Christ*, and compound with everlasting grace, you shame the glory of the Ransom-payer. Its no shame to die in *Christs* debt, all the Angels, the *Cedars* of heaven are below *Christ*; Angels and Saints shall be *Christs* debters for eternity of ages, and so long as *God* is *God*, sinners shall be in graces compt-book.

5. Use. The truly humble is the most thankefull soule that is, unthankfulnesse is one of the sins of the age we live in; it floweth from 1. Contemning and despising *Gods* instruments; The valour of *Jephtah* is no mercy to *Israel*, because the Elders hate and despise a bastard, *Judg.* 11. 1, 2, 6. The curing of *Naamans* leprosie is not looked on as a mercie: Why? washing in *Jordan* must do it, and there be better Rivers in his own land, in *Damascus*: Not onely *God*, but all his instruments, that he worketh by, must be eye-sweet to us, and carry *God* and omnipotencie on their foreheads; else the mercie is no mercy to us. 2. Mercies cease to be mercies when they are smoked and blacked with our apprehensions; *David*, 2 Sam. c. 18. & 19. receiveth a great victory, and is established on his Throne, which had been reeling and staggering of late, but theres one sad circumstance in that victory, his dear son *Absolom* was killed, and the mercy no mercy in *Davids* apprehension; *Would God I had died for Absolom*; so a little crosse can wash away the sense of a great mercy: The want of a draught of cold water, strangles the thankfull memory of *Gods* wonders done for his peoples deliverance out of *Egypt*, and his dividing the Red-sea. What a price would the godly in *England* have put on the removall of that which indeed was but a Masse-book, and the burdensome Ceremonies, within these few years? But because this mercy is not moulded and shapen according to the opinion of many, with such and such a Reformation, and Church-government, I am afraid theres fretting in too many, in stead of the returne of praise;

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praise; and hating of these, for whom they did sometimes pray; God grant that the sufferings of the Land, and this unnaturall bloud-shed may be neer an end; except the Land be further humbled, I fear the end of evils is not yet come. This is a directing of the Spirit of the Lord, to teach *God* how to shape and floor his mercies toward us. Is it not fitting there be water in our wine, and a thorne in our rose? Shall God draw the lineaments and proportion of his favours after the measure of my foot? Shall the Almighty be instructed to regulate his wayes of supernaturall providence, according to the frame of our apprehensions? O, he is a wise Lord, and wonderfull in counsell: Every mercy cannot be overlaid with *Saphires* and precious stones, nor must all our deliverances *drop sweet smelling myrrhe*. *God* knoweth when, and how to levell and smooth all his favours, and remove all their knots, in a sweet proportion, to the main and principall end, the salvation of his own: There is a crook in our best desires, and a rule cannot admit of a crook, even in relation to the creature; farre lesse to him who doth all things after the counsell of his own will.

Truly Lord, the dogs] See and consider this woman, whose faith was great, as *Christ* saith, and so was justified: she confesseth, and esteemeth herself a dog, and so an unworthy and profane person.

Doct. A justified beleever is to confesse his sins, to have a sense & sorrow for them, though they be pardoned. The word is clear for both confession, and sorrow for sin: though *Antinomians* make it a work of the flesh in the justified person, either to confesse sin, or to sorrow for it, or to crave pardon for it: For confession there is commandment, practice, promise, Numb. 5. 6. *Speak unto the children of Israel, when a man or a woman shall commit any sin that men commit to do a trespasse against the Lord, and that person be guiltie.*

Doct. A justified soul is to confesse sin and to be sorry for it. Confession of sins made by the justified proves to be a duetie.

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ty. 7. *Then they shall confesse their sin, that they have done*: This is not a duty of the unconverted onely, but tying all *the children of Israel*, men and women, *Jam* 5. 16. *Confesse your faults one to another*: Now its not confession to men only, as if they were sins onely before men, which the justified person committeth, and not sins in the court of heaven before God, as *Libertines* teach: therefore it is added, *Confesse---and pray one for another, that ye may be healed, for the effectuall fervent prayer of a righteous man availeth much.* Then justified persons are to pray for pardon of sins confessed. I take it to be a Precept, that as many as say, *Our Father*, to *God* in prayer, should also say, *Forgive us our sins as we forgive them that sin against us*; and so pardon of sins, by a justified person, and a son of *God*, is to be asked when we pray for *Daily bread*, *and the comming of Christs Kingdome*, Hos. 14. 2. *Take with you words, and turn to the Lord, say unto him, Take away all iniquity*: This must be a confession, that a people turned to the Lord are in their iniquities.

2. 2. This is set down as a commendable practice, Ezra 10. 1. *Ezra confessed and weped*, Nehem. 9. 1, 2. *And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquity of their fathers.* Dan. 9. 4. *I prayed unto the Lord, and made my confession.* So *David*, 2 Sam. 12. 13. *I have sinned against the Lord.* Isa. 64. 5. the Church confesseth, *Thou art wroth, for we have sinned---6. But we are all as an unclean thing.* Isa. 59. 12. *For our transgressions are multiplied before thee, and our sins testifie against us.* Job 7. 20. *I have sinned against thee, O preserver of man.* Psa. 40. 12. *My sins are more in number then the hairs of my head.* Jer. 14. 7. *Our iniquities testifie against us---our backslidings are many.* Its a vain shift to say, The Church prayeth and confesseth in name of the wicked party, not in name of the justified ones; for as many as were afflicted, confesseth their sins, for the which the hand of God was upon them;

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now *Gods* hand was upon all: *Daniel*, and *Jeremiah*, were carried away captive, yea, the whole seed of *Jacob*, Isa. 42. 24, 25. Isa. 64. 5, 6, 7. and *Jeremiah*, Lament. 1. 16. in name of the whole captive Church, saith, *The Lord is righteous, for I have sinned.* 3. There is a promise made to these that confesse: Prov. 28. 13. *Whose confesseth, and forsaketh their sins, shall have mercy.* Psal. 32. 3. *When I kept silence,* (and confessed not) *my bones waxed old. &c.* Vers. 5. *I said I will confesse my transgression unto the Lord, and thou forgavest the iniquity of my sin.* And this is not an old Testament-spirit onely, for the same promise is, 1 Joh. 1. 8, 9. *If we confess our sins, he is faithfull and just to forgive,* Lev. 26. 40. *If they shall confesse their Iniquity,* 42. *Then will I remember my covenant with Jacob.* 3. Not to confesse, is holden forth as a guiltinesse. Ier. 2. 35. *Yet thou saidst, Because I am innocent, surely his anger shal turn from me, behold, I wil plead with thee, because thou sayest, I have not sinned:* Its a token of impenitencie. Ier. 8. 6. *No man repented him of his wickednes, saying, What have I done?* 3.

2. *Ephraim, Gods dear childe,* is brought in, as commended of *God*, and the Lord telleth over again *Ephraims* prayers and sorrowing for sin, *Jer.* 31. 18. *I have surely heard Ephraim bemoaning himself, &c.* We have a precept for it in the New Testament, *Jam.* 4. 9. *Be afflicted and mourn and weep: Let your laughter be turned to mourning, and your joy to heavinesse,* 10. *Humble your selves in the sight of the Lord, and he shall lift you up.* Now there is better reason to mourn for sin, because they did lust, war, and were contentious, then because there was afflictions on them. Nature will cause any cry, when punishment is on them, but not nature, but Grace, not the flesh, but the spirit causeth men sorrow for sin as sin, *Levit.* 26. 41. *If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity,* 42. *Then I will remember my covenant with Iacob.* 2. To mourn for sin is a Grace promised under the New testa- 2.

Mourning for sin warranted to those who are pardoned. 1.

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ment, *Zac.* 12.10. *And I will powre upon the House of David, and upon the Inhabitants of Ierusalem, the spirit of Grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn as one mourneth for his only begotten son.* 3. Those for whom the consolations of *Christ* are ordained, are the *mourners in Zion*; But the consolations of Christ, are not for legall mourners, and such as are weary and laden for sin, and yet never cometh to Christ, nor beleeveth: there's no promise made to such mourners as *Cain* and *Judas* were. Can we say that *God* promiseth Grace and mercy to any acts of the flesh, or of unbeliefe? 4. Its a mark of a conscience in a right frame, to be affected with the sense of the least sin as *David* was one in whose conscience there remained the character of a stripe, when he *but cut the lap of* Sauls *Robe*, 1 *Sam* 24. 5. And when wicked men sin, their *conscience is past feeling*, *Eph.* 4.19. And *seared with an hot iron*, 1 *Tim.* 4.2. It is not an Argument of Faith, apprehending sin pardoned, not to mourn for sin and confesse it; for if this be a good Argument, that if we being justified, cannot but out of unbelief, sorrow for a sin that before *God* is no sin, as it is, Jer. 50.20. Fully *removed and taken away*, Joh. 1. 29. Mic. 7.19. *Cast in the depths of the Sea*, (as *Libertines* argue) *for then* (say they) *we were both to believe, that that sin remaineth and maketh the justified person, lyable to Eternal wrath, and so to sorrow for it as sin before God; and also to believe that it is taken away, and maketh the person not lyable to Eternal wrath, which are contradictory.* If this (I say) were a good Argument, then were we not to eschew evill, and to be averse to the acting of sin, before it be committed; for by the Doctrine of *Antinomians*, All sins, even ere they be committed, yea from Eternity (say some) are as fully taken away and pardoned, as after they be committed, and as when we do now believe and repent; For if we were to have a will averse to the acting of sin, before it be com-

If we are not to mourn for sin because pardoned, the pardoned sin being no sin, neither are we to eschew the committing of sin, because it is also no sin before it be committed, being pardoned (as Libertines teach) from eternity.

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committed, it must be upon this ground, that it is *sin before God*, and not taken away by *Christs* death, else we should not abstain from sin as sin; but this is a false ground to *Antinomians*, and inconsistent with the object of faith, which is to beleeve this truth, *that all sins past, present, and to come, are equally removed, pardoned, yea, and in Christ* taken away, as if they never had been: and so sorrow for sin committed, being an act of the sanctified will displeased with sin, if it be unlawfull, the will of the justified person is not to be displeased with it, ere it be committed; but by the contrary, if he is not to be displeased with sin committed, but rather to will its commission; not to sorrow for it, because he beleeveth its pardoned, and in *Gods* Court its no sin to him, being in *Christ*; by the same ground, ere it be committed, in *Gods* Court its no sin, and so, neither can he be displeased with it, ere it be committed, but may also will it, and beleeve its pardoned, and he ought to have no act of remorse, nor reluctance of Conscience, which is *Gods Solicitour*, before the committing of it: For how is it not equally an act of the flesh and unbeleef to fear sin to be committed as not pardoned in Christ, as to fear sin already committed as not pardoned? 2. If it be a lie and an act of unbeleef for any justified person to say, (*Lord I have sinned*) (*O God, thou knowest my foolishnesse, and my sins are not hid from thee*) as justified *David* saith, *Psal.* 69. 5. in regard all his sins are pardoned, and the man in faith, contrary to the sense of his weak flesh, is to beleeve that they are all taken away. Upon the same pretended ground of faith, he is to say, (*Lord, I shall never sin, though I am to commit adultery, and to murder innocent* Uriah *to morrow, yet thou, O God, neither to morrow, nor at any time, doest see my foolishnesse and sins*) because the sins to come are equally removed, and taken away in the free justification of grace, as the sins already past. Master *Eaton* saith, *To hold, that when God hath justified* Hony-combe of justific. 37.

ſtified both us and our works, God yet ſeeth us in the imperfection of our ſanctification, is another evident mark of an hypocrite, that was never yet truly humbled for the imperfection of his ſanctification--But theſe imperfections of our ſanctification are left in us to our ſenſe and feeling, that they may be healed in our juſtification: And he bringeth, *pag.* 375. divers Reaſons to prove, *That we are not both righteous in the ſight of God, and yet ſinners in our ſelves.* Let me anſwer, That *Antinomians* in this joyn hands with the *Councell of Trent*, who curſe us *Proteſtants*, becauſe we ſay, *The guilt of originall ſin is taken away in Baptiſme, but that ſin, and that which is eſſentially ſin, dwelleth in us, while we are here, as the ſad complaints of juſtified Saints do teſtifie*, as *Chemnitius* obſerveth; yea, *Andradius* ſaith, as *Antinomians* do, that we put blaſphemy upon *Chriſt his merits and grace, as if he could not in a moment waſh us perfectly from all ſin*: And what Arguments *Papiſts* in this Point uſe, the ſame doth *Eaton* and *Antinomians* uſe alſo; yea, but juſtified *Job* ſaith, cap. 9. 30. *If I waſh my ſelf with ſnow-water, and make my hands never ſo clean*; 31. *Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhorre me*. Job 40. 4. *Behold, I am vile, what ſhall I anſwer thee?* This *Job*, after he was by Gods pen declared an upright man, ſaith of his own wayes, in his ſufferings: And *David*, a juſtified man, ſaith, Pſal. 143. 2. *Enter not in judgement with thy ſervant, for in thy ſight ſhall no fleſh be juſtified*; yet *Job* and *David* were no hypocrites.

Dec. 5. ſeſſ.

Chemnitius exam. Con. Trid. pag. 94.

Libertines conſpire with Papiſts in the Doctrine of juſtification.

SERMON XVIII.

NAy, give me leave to ſay, that *Antinomians* make juſtification and free grace their Common-place of Divinity, as if they onely had ſeen *the viſions of the Almighty*, and no other, but they are utterly ignorant thereof; for they confound and mix what the Word diſtinguiſheth, becauſe juſtification is onely a removall of ſin by a Law-way, ſo that in Law it cannot actually condemne, Ro. 8. 1.

How ſins are removed in juſtification, and how not.

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There is no condemnation to them that are in Christ Jesus, οὐκ κατάκριμα, he saith not, οὐκ κατάκριτον, nothing that deserveth condemnation; *Nihil condemnabile*: So that in Law, all obligation to externall punishment, called *Reatus personæ*, the guiltinesse of the sinner is removed, and he shall never be condemned for sin, because *Christ* did bear that guilt for him; hence we say, in this regard its blasphemy to say, that *tears of sinners* do wash away sin, that sorrow for sin, and fasting, pacifieth, or removeth Gods wrath; for my part I never used such Popish and unsavoury speeches. Papists do, and we must distinguish between the 1 x *Rhetorick*, and the strict Divinity of fathers. But 2. Justification is not an abolition of sin in its reall essence, and Physicall indwelling. Justified *Paul* figheth and crieth, Rom. 7. 14. *I am carnall, sold under sin.* 18. *I know that in me, that is, in my flesh, dwelleth no good.* 24. *O wretched man that I am, who shall deliver me from the body of this death*: Now if the sense of the corrupt flesh make these complaints in *Job*, *David*, *Paul*, and if sinfull flesh opposite to faith, apprehending the just contrary in *Christ who justifieth the sinner, dwell not in us*, Then 1. *David*, *Job*, *Paul*, did lie in these confessions; for to speak contrary to the language of justifying faith, must be a lie. 2. They were not really carnall, and sold under sin, but onely according to the sinfull doubting and apprehension of the flesh: *Pauls* crying out of the body of sin, was an irrationall, fleshly, and hypocriticall complaint. 3. We are not to grow in the grace of sanctification, and abstinence from yeelding to the motions of the flesh, because if there be no sinfull imperfections in our sanctification, we are not to grow in grace really, but onely in the false and hypocriticall apprehension of the flesh. 4. If God see nothing of sin in the Saints after their justification, then there can be no sin in them after justification, and so the justified cannot sin, except they may sin, and yet

That there remaineth that which is formally sin in the justified, and that sin dwelleth in the regenerated is proved by 5. Arguments.

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2.
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God cannot see them sin, contrary to *Psa.*69.5. *Psa.*139.1. 2.3. Yet *John* saith, even of himself, and of these who have an Advocate in heaven, 1 *Joh.*2.1. *That if we say we have no sin we deceive our selves, and the truth is not in us*, 1 Ioh.1.8. Now he cannot speak of men as considered in the state of nature and unjustified, because to answer a doubt of weak consciences who said; oh if we have sin, then are we eternally lost and condemned: he answereth, 1. the justified are to confesse, *v.*9. and God is faithfull to forgive: 2. He answereth, 1 *Joh.*2.1. *If we sin, we have an Advocate with the Father.* 5. It must inevitably follow that Christ commanding these who have a Father in heaven to pray (*forgive us our sins*) commandeth them daily to pray out of a fleshly doubting, not from the Spirit of Faith; I had rather say with Scripture, that all the justified Saints must take down their Top-Saile, and go to heaven halting, and that they carry their bolts and fetters of indwelling sin through the field of Free-Grace, even to the gates of glory, Christ daily washing and renewing Pardons, and we daily defiling, *to the end that grace may be grace.*

Sin dwelling in us after we are justified.

6. Yea, the Scripture is most clear, that the fairest face that is now shining in glory, was once even in the Kingdom of *Grace*, and in the state of justification; blacked with sin, and sin-burnt by reason of sin dwelling in them, 1 *Kin.*8. 46. *For there is no man that sinneth not.* This is a black put on the faces of all men dwelling on the earth, amongst which you must reckon justified, and pardoned souls, *Eccles.* 7. *v.*20. *For there is not a just man upon earth, that doth good, and sinneth not:* Then there's a Thorne in our fairest Rose, *Davids* Sun shines not so bright, but there's a cloud going over it; in every justified mans good he doth, in every sacrifice he offereth, there's some dung; *The sun hath looked on him*; *Augustine* had the same controversie, but on another ground with *Julian*, who also of old, conceited that justi-

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justified souls were free of inherent sin, as Libertines now teach, but *Augustine* saith alway, *That sin dwelleth in the regenerate, but it is not imputed, and concupiscence after Baptisme is removed: Non ut non sit, sed ut non imputetur: Not that it is not, but that in the Court of justice it is not reckoned on our score:* by which it is more then evident that justification is not such an abolition of sin, in its root and silence, as shall be in the state of glory, when root and branch shall be abolished, and not only shall justification free us, as it doth in this life from all Law-guilt, and obligation to wrath, which is but *Actus Secundus*, the second Act of sin, the effect, not the essence of sin, but also sanctification being perfected, all indwelling of sin shall be removed; sin in the justified hath but house-room, and stayeth within the walls as a Captive, an Underling, a servant, it hath not the keys of the house to command all, nor the Scepter to rule: All the keys are upon *Christs shoulder*, far lesse hath it a Law-power to condemne, therefore saith *Augustine* excellently, *Cont. Julian, lib. 6. c. 5. Sanat vitiatum à reatu statim, ab infirmitate paulatim: God healeth the sinner from his guiltinesse* (its a Law word, and a Law cure) *presently, but from his infirmity by degrees, by little and little*, and *Gregory*, Moral. lib. 29. c. 2. *Quid in hac vita omnes, qui veritatem sequimur, nisi aurora sumus? aurora enim noctem preteriisse nunciat, nec tamen diei claritatem illa satis ostendit, sed dum illam pellit, & hanc suscipit, lucem tenebris per mixtam tenet, sic nos quedam jam quæ lucis sunt agimus, & tamen in quibusdam ad huc tenebrarum reliquiis non caremus:* The holiest in this life, is but the dawning of the morning, we are half night, half day, *Prov. 20. v. 19. Who can say I have made my heart pure, I am clean from sin?* מי יאמר Who can say I have a clean heart, and not lie? *Libertines* can say it, in a higher manner then *Papists*, who acknowledge that venials, little sins, and motes are in us alwayes in this life; but it may be this is the *Old Testament-Spirit* that spea-

A twofold removall of sinne, one Morall or Legall in Iustification, another Physicall in our sanctification.

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speaketh, as they say, but the *Apostle*, *Rom.* 3. applyeth the Psalme 14. that stoppeth all mouthes of the world, as so many guilty malefactors at the high bar of heaven, and he proveth that no flesh, not *David* nor the holiest on earth can be justified by works, either done by the strength of nature, or by the help of grace: now if there be no indwelling sin in the justified person, we answer not *Papists* and *Pelagians*, who say, *That we are justified by works done by the help and aid of Grace after regeneration, but not by the works that we perform by the strength of nature*, for if there be no indwelling sin in the regenerated, all their good works must be perfect and sinlesse, and can draw no contagion from an impure heart, because if there be no indwellig sin, and no imperfect sanctification in us (as Master *Eaton* saith, its hypocrisie so to think or say) how can an impure heart defile these works, that are done by the aid of Grace? for that which is not, hath no operations at all; if there be no contagious fountain, and no indwelling sin, but root and branch be removed in justification, then such a fountain cannot defile the actions, *Jam.* 3. 2. *In many things we offend all*, πάντες πταίομεν, a Metaphor from travellers walking on stony or slippery ground, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from the body of this death?* If this was but the flesh and unbeliefe that made this complaint, then the combat between the flesh and the Spirit, shal come from the flesh, now the conflict of two contraries, such as are the flesh & the Spirit, is not from the one more the the other, but equally from both; the conflict between fire and water, is neither from the fire only, nor from the water only, but from both, yoking together; yea, certain it is, that the flesh cannot, and doth not complain of its own motions against the spirit, sin cannot complain of sin, its the renewed part that complaineth of the stirrings and motions of the unrenewed part: *Satan* is not divided against *Satan*, nor sin against sin,

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Its true, the ſins of *the Juſtified are ſaid to be ſought, and not found*, Ier.50.20. And our tranſgreſsions are ſaid *to be blotted out*, and *blotted out as a thick cloud, and to be remembred no more*, Iſa.43.25. *Iſ.44.22. Pſ.51.1. And to be ſubdued, and caſt in the depths of the Sea*, Mic.7.19. and *we waſhed*, Rev.1.5. Pſa.51.2. *And made whiter then the ſnow*: 7. And Chriſts Church is *ſo undefiled*, ſo *faire as the Moon, clear as the Sun*, *Cant.5.2. c.6.10.* That *Chriſt* himſelf giveth a teſtimony of her, Cant.4.7. *Thou art all fair my love, there is no ſpot in thee*; all which are true in a Law-ſenſe, *and in Legall and Morall Freedom* from ſin, in regard the ſins of the juſtified and waſhed in *Chriſts blood*, ſhall no more be charged upon them to their condemnation, then if they had never committed any ſins at all, and as if their ſins were no ſins to witneſſe againſt them in judgement, they being cloathed with *Chriſts* white and ſpot-leſſe righteouſneſſe; for they are in their actuall guilt, as touching the Law-ſting and power, as no ſins, no debts, but oblitrated in the Book of *Gods account*, and as a *blotted out cloud*, which is no cloud, in which regard they muſt be white and faire whom *Chriſt* waſheth: I profeſſe it is ſweet to be dipped in the new *fountain opened to the houſe of* David, *and the inhabitants of Jeruſalem, for ſin and for uncleanneſſe*, and under the ſweet and fair hand of the Mediator, that he might waſh us; I know he ſhould not be aſhamed of his labour, but ſhould make fair and white work. But in regard of the *inherent root, eſſence*, and formall being of ſin, the Saints are not freed and delivered from ſin, but theſe ſame ſins, though broken in their dominion to command as Tyrants, and removed and taken away, *Quod actualem reatum æternæ mortis*, in their Law demerit and guilt, yet do remain and dwell in the Saints, while they are here in this life; and theſe two removals of ſin differ much, the former is a Law-removall of ſin, not the removall of the eſſence and being of ſin, the other removall is

The difference between the removall of ſin in juſtification, and its removall in ſanctification.

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is a Physical removall in root & branch, and therefore done by degrees according to the measure of begun sanctification, and shall never be perfect in this life, while that habite of sanctification which is contrary to sin Physically considered, shall be introduced, and the person perfected in *glory*: whereas the formes removall is so perfect, as the person is made spot-lesse and whiter then snow, which two removals of sin, may be thus illustrated, there is a man defiled with leprosie in his bodie, this is a Physicall contagion, the same man is condemned to die for a high point of Treason against the State and Prince, this is a *Law-Contagion*. The Physitian cureth him of his Leprosie by a Physical expulsion of the disease, but by degrees, and by little and little, and maketh at length his skin as the skin of a young childe.

Simile. The Prince and State sendeth to him a free Pardon of his Treason, and he is at once perfectly acquited from his guilt, but the Princes Pardon doth not Physically, and really expell out of his person the shame, the inherent blot and infamy of his foul and treacherous disloyaltie that he committed against Prince and State, so as this Pardon should transubstantiate and change him by a Physicall transmutation in a person as innocent and blamelesse, as any the most loyall subject of the Kingdom, the Pardon putteth only upon him a Law-change, and a Morall immunity and freedom from a shamefull death; and *Christs* pardon in like manner doth remove a Law-obligation to eternall death, so as there's no condemnation to the man, but it removeth not the inherent and Physicall blot, nor the reall obliquity between his foul sin, and the Spirituall Law of God, nor doth it make him perfectly sinlesse and holy as if he had

Simile. never sinned, as *Antinomians* dream, so the justification of the Saints is like the free acquitting of a broken man, that hath borrowed thousands, and is unable to pay, the cancelling of his Bill, freeth him in Law, from paying the sums, but doth

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doth in no case make him a man that never borrowed mony, nor doth it free him from that inherent blot of injustice, in regard of which he is a broken man, who hath wasted his neighbours goods; but perfected sanctification expelleth sin in his essence, being root and branch in its dominion, Lordly power indwelling, so that it is no more: and this is like the expelling of night-darknesse out of the whole body of the Aire, by the presence of the Sun dissusing its beames and light, from East to West, and North and South: I grant the babie of sanctification perfected in glory doth not make it a false proposition, that such a pardoned and washed Saint never sinned, for *Factum infectum, fieri non potest: What is done, can never be undone*; that were a speaking contradiction, but it putteth the man in that State that he is as free of the indwelling of the body of sin, and perfectly holy, as the body of the Aire at Noon-day is free of darknesse, and qualified with inherent light; now *Antinomians* cannot endure (especially Master *Eaton* their chiefe leader) that we say that sanctification is unperfect in this life, or that the indwelling of sin can consist with free justification, and remission of sins in *Christs* blood: But let us turne our eyes a little toward the wisdom of Gods free dispensation, to scan the reasons why our Lord will have justified Saints to go halting to heaven.

I. Seven reasons, why sin dwelleth in the Godly after they are justified by Grace.

1. He can at our first conversion make us *Glorified and perfected Saints*; but its his wisdom to take a time and succession to perfect his Saints, he took about thirty and three years on earth for the work of our Redemption, and would for three dayes lodge in the grave, as it were a neighbour *to our Father corruption, and the worme our brother and Sister, Iob* 17.14. (*Though he saw no corruption, Psa.* 16.10.) He hath been dressing up the high palace of *Glory*, his Fathers house, these sixteen hundred years, if he be pleased to take moneths and years to the work of the applying of the pur-

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purchased Redemption; whereas he might and could have done it in one instant, as he created light out of darkness with one word; we are to be silent, his wisdom in so doing is sufficient for us, the second heaven, and the new light in the Redeemed soul is done by continued acts of omnipotency, the first heaven was sooner made; shall it seem hard to us, that our midnight, and our full noon-day-light of grace are not existent in one instant together? We are to wait on in patience, and not to fret that we cannot at our first conversion pray out of us the indwelling body of sin, and sigh out the *weight and sin that doth so hardly beset us, Heb.* 12,1. *God* is wise who will have our day to break and dawn by degrees, and *our shadowes to flee away*; and our Sun to arise to Noon-day-light, through length of time, if a creature, yea, the most excellent of created *Angels* should but sit at the helme of this great world to Rule and Governe all things but for fourty and eight hours, the Sun should not rise in due time, the wals and covering of the great building of the world should fall, the Globe of the world, and of the whole earth *should reele to and fro, and stagger like a drunken man*, all should go to confusion; and so if we had a world of Grace of our own carving, and had it in our wise choice to go from the first moment of our New-birth to heaven, without sin, we should lose our selves by the way, and take one new debt, that should require the new and fresh crucifying of the Lord of Glory; we should be no better Tutors, Governors, and Lords to our selves, then *Adam* and the *Angels* that fell: The weight of a Saints Heaven and Hell upon his own clay-shoulders is a Heaven put to a great hazard, or rather to a remedilesse losse: I shall easily grant that its sure that my Heaven be upon Christs shoulders.

2. 2. Grace worketh suitably to the nature of the Patients, the Vessell would be prepared with the frequent sense of Grace, before Christ powre in it the habite of Glory, its fit

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we see and feel the shaping and sewing of every piece of the wedding garment, and the framing, moulding and fitting of the Crown of Glory for the head of the *Citizen of heaven*; yea, the repeated sense and frequent experiences of Grace in the ups and downs in the way, the falls and risings again of the Traveller, the Revolutions and changes of the spirituall condition, the new Moon, the darkned Moon, the full Moon in the spirits ebbing and flowing, raiseth in the heart of Saints, in their way to the Country a rank smell, of that faireſt Rose and Lillie of *Sharon*, *Jesus Christ*, the delight of men, and *Angels*; that as Travellers at night talk of their foul way, and of the praises of their Guide; and Battell being ended, Souldiers number their wounds, extoll the valour, skill, and courage of their Leader and Captain; so the *Glorified* Souldiers may take loads of experiences of Free-Grace to Heaven with them, and there speak of their way and their country, and of the praises of him, who hath *Redeemed them out of all Nations, Tongues, and Languages*: The half drowned man shaketh his head, and dryeth his garments before the Sun in the Shoare with joy and comfort: The impressions of the kisses of the face of him that sitteth on the Throne, are the deeper, that the frequent experiences of *Grace* have been many, much dirty and dangerous way, and the lively and hearty welcome of *Glory* suiteth well together.

3. As there is much, yea, an *exceeding weight of Glory* in heaven, so its convenient that the way to Heaven be strewed and covered with Roses of renewed acts of free Grace, and Christs repeated expressions of new pardon, one expression coming after another, that since the Saints pray daily *forgive us our sins*, it is in the wisdom of God fitting, that as glory in Heaven is one continued act of happinesse for all eternity, so the Grace that maketh the old and sinfull man a new creature, should be one continued act of Grace; 3.

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and as many streams and rivers are one water, and one spring in the fountain, and many lines one, in the center; and thousands of generations of men, are but one man, in the first father *Adam*; so multiplied acts of *Grace* in the Saints, from the first moment of their conversion, to the period, and first hour of their glorification, are but one *Fountain-Grace*, in *God*, revealed in the *Mediatour Christ*: and there can be no reason why our first conversion should be free *Grace*, and the perseverance of the Saints in *Grace*, and all their steps in the way should not also be *Grace*: *Grace* is not onely singlie in the Saints, but *Grace and peace* must be *multiplyed on them*.

4. 4. The standing and prorogated intercession and advocation of *Jesus Christ*, every day, upon occasion of new committed sins, 1 *Joh.* 2. 1, 2. and the golden Altar that hath been hot these 1600. yeers, *Revel.* 8. 3, 4. with the fresh prayers of the Saints, must have a daily use, so long as *Christ* is in the Office of the great, true, and exalted high Priest, now *passed into the holy of Holiest*, and better it is that *Christ* act Grace again and again, in heaven, as we sin again and again, on earth, then that the act of our high Priests intercession had been all but one act on the Crosse, and the way to heaven was made long, and falls there must be in the way, to the end that I might lodge many nights and moneths by the way, with my guide *Christ*, and my expences and charges in the way might be free Grace.

5. 5. Faith hath its work in our graduall mortification, we believe that *Christ* shall perfect what he hath begun, so it was needfull than Winter, and moneths of Spring and Summer go before our harvest and reaping of the fruits of the tree of life.

6. 6. *Christ* workes in the lower kingdom, as making the higher kingdom the copy and samplar of his working, now its most suitable for flowers and roses, that must be trans-

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planted to grow up in the high garden beside the tre of life, and so to bloſſome out glory for all eternity, that they grow for a time in the land of *Grace*, that they may take kindlie with the ſoil, ſo the lower and higher gardens of *Glory* and *Grace* differ not in nature, what groweth in the one, can well grow in the other, they cannot ſuit with the happineſſe of that land, except they have experienced the holineſſe of continued Grace in this land, and *Chriſt* maketh ſtorms of ſin to blow upon his young heirs for their Winter, God keeping life at the root, that they may be fitter for an eternall green flouriſhing Summer of *Glory*; and when *Chriſt* conſecrated himſelf through many afflictions, that he might be an heir ſuitable for *Glory*, he being brought through fire and water, hot and cold, and many changes to heaven, and ſo came to eternall happineſſe through many years continued holineſſe, it was not fit that *Chriſt*, who was to make heirs like his rule and ſamplar, ſhould bring them to glory with a leap and a ſtep, from a juſtified condition, to a glorified eſtate, without an intervening progreſſe in ſanctification and holineſſe; *Chriſt* underſtandeth well the fundamentall Laws of *the higher City*, *the new Jeruſalem*, the frame of the government of that kingdom, is that none be received as free Citizens of *Glory*, but ſuch as have ſerved Apprentices, Minors, little children, under Tutors to *Grace*, and the way of holineſſe, he is of too ſhort ſtanding, who cometh hot and ſmoking out from his luſts, a juſtified ſinner, to ſtep immediatly into *Glory*, and ſo here is a ſtranger welcomed to heaven from hell; a childe of *Satan*, playing at the *Devills* fire ſide yeſterday, or the laſt hour, now this day, this ſame very hour, muſt be inrolled amongſt thoſe who walketh with the Lamb, in white: Some Souldiers, I grant, are advanced to be high Commanders, *Per ſaltum*, by a leap, but its for ſome piece of rare ſervice to the Prince and State, and its like, the repenting

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ting Theef, in few hours ſpace, had been in three ſeverall Kingdoms, in the ſtate of Nature, the Kingdom of Darkneſſe, and the Kingdom of Grace, and that day with Chriſt in Paradiſe. But this is (I conceive) rare; and give me leave to ſay, Princes at their Coronation do ſome extraordinary acts of *Grace*, by priviledge of the new Crown, that they may hanſell the new Throne with acts of Mercie: *Chriſt* was now in an act of pure, unmixed *Grace* actually and formally redeeming the loſt world, on the Croſſe, and was now this day crowned by his Mother the *Church*, and inſtalled *King-Redeemer* of Saints, and therefore would hanſell Paradiſe with a ſinner, by a priviledge of matchleſſe *Grace*; there is but one example of it in all the Scripture.

7. 7. The way to heaven is ſweeter, that it ſhould be bore, *Nulla dies ſine Linea*, that every day and houre that we ſin (as every hour we contract new debts) *Chriſts* free Grace might have its daily flux, the *fountain opened to the houſe of David* daily running, renewed forgiveneſſe going along *with this day, our daily bread*: hence theſe noble acts of *Grace*. 1. Every ſin, the leaſt omiſſion by Law, is *hell*, *Deut.* 27. 26. *Gal.* 3. 10. two ſins, muſt be two *hells*; ſeven ſins, ſeven *hells*; then multiplied ſins, to the number of the hairs of *Davids* head, *Pſal.* 40. 12. and not ſins onely, but innumerable iniquities muſt cauſe the account of *Chriſts* free Grace to ſwell and ariſe to a deliverance from two, from ſeven, from innumerable hells. O Grace every day, every hour! So then the Rebell brought nine times a day, twenty times a day, for the ſpace of fourty yeers, by his Princes Grace from under the ax: how fair and ſweet are the multiplied pardons, and reprivals of *Grace*, to ſpeak ſo? Here is multitudes of multiplied redemptions, here is plenteous redemption; I defile every hour, *Chriſt* waſheth; I fall, *Grace* raiſeth me; I come this day, this morning, under the reverence

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reverence of Justice, *Grace* pardoneth me; and so along, while *Grace* put me into heaven: *The Lambs Book of Life* containeth not onely the names of those who are ordained for that blessed end of eternall life, but also the means leading to the end; then here are written all the sins, all the pardons of free *Grace* since the *first Adam* sinned: O, but the Book of life must be a huge Volume! O, how large, and broad, and long must the Accomptes of the *Grace* of *Christ* be? 2. We are not saved, compleatly, because justified; but *Rom.* 8. 23. We are expectants of the Divinity of immediate vision, and *groan within our selves, waiting for the Adoption, the Redemption of our body*; v. 24. *and are saved by hope.* In regard of Title, we are saved compleatly: but in another sense we are but *Lords* and *Kings* in Title onely; we are far from the Lands, Rents, Crown, and our fathers house, and so are not saved while our feet stand within the streets of the *new Jerusalem.* 3. In this consideration, we sigh in our fetters and bolts, and sin remaineth in us; for our exercise and humiliation, that we may have an habituall ingagement to *Jesus Christ* and his *Grace*; *That soul loveth much, to whom much is forgiven*, and especially, when in sense and frequent experiences, much and multiplied backslidings are forgiven.

Obj. 1. How sins past, present, and to come, are pardoned in justific.

Object. 1. *But justification is one indivisible act of Grace pardoning all sins, past, present, and to come, and is not a successive and continued act, in progresse always, such as is sanctification; for we are but once justified.* I answer by these following Assertions:

Asser. 1. There is a double Notion of justification, as D. *Abbot* teacheth us: There is a universall, and properly so called, justification: There is a partiall, and unproperly so called, justification: or, give me leave to say: There is a justification of the person, of the state; or a justification repeated, or rather a reiterated remission: I doubt if it be

Asser. 1. *D. Abbot. in Thomf. Diatriben. de interciss. justific. 4. p. 93.*

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There is a twofold consideratiō of iustification, but not two iustifications, far lesse are there not many.

called a justification. The former justification doth include: 1. The Act of Atonement, made by Christ on the Crosse, for all the sins of all the Elect of *God*, past, present, and to come: this Act is not tied to beleeving, nor are we properly justified in regard of this Act. But, 2. There is a justification formall, of which *Paul* speaketh, *Rom.* 3. & 4. and *Gal.* 3, 4, & 5. Chapters; which goeth along in order of cause, time, and a required condition of apprehending *Christs* righteousnesse: and this justification of the person, while he beleeveth, is but once done, and that when the beleever doth first lay hold on *Christ* and righteousnesse imputed in his blood. There is, 3. A remission, and taking away of sin. Now according to these are we to consider of doing away sin, in a threefold Notion, for though justification essentially include remission & pardon of sin, yet every remission doth not include justification, properly so called.

Asser. 2. Sins in three divers respects are taken away, according to the Scriptures.

Asser. 2. This threefold taking away of sins, I clear from the Scripture: 1. *Christ* taketh away our sins on the Crosse, *meritively*, and by way of merit, while as he suffereth for our sins on the Crosse: So, Joh. 1. 29. *Behold the Lambe of God that taketh away the sins of the world.* 1 Corinthians 5. 21. *He was made sin for us.* Colos. 2. 14. *Christ blotted out the hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the Crosse.* 1 Pet. 2. 24. *Who, his own self bare our sins on the tree.* Isa. 53. 10. *He made his soul an offering for sin.* This Atonement of blood was typified in *Aaron*, who *Levit.* 16. 20, 21. was to lay both his hands on the head of the *Live-goat*, and to confesse the sins of the people, and did translate them off from the people, *so as the Goat was to bear upon him all their iniquities, unto a land not inhabited*, v. 22. Now this was the paying of a ransome for us, and a legall translation of the eternall punishment of our sins, but is not justification, nor ever called justification: there

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is a foot of imputation of sin to *Christ* here, and a summe paid for me, but, with leave, *no formall imputation*, no sin is call, and no personall Law-reckoning to me, who am not yet born, far lesse cited before a Tribunall, and absolved from sin: when Christ had compleatly paid this summe, Christ was justified Legally, as a publique person, and all his seed *fundamentally*, *meritoriously*, *causa-goodly*, but not in their persons. Christs satisfaction performed on the Crosse for sin, is not formally justification.

There is a second removall of sin, and that is when the beleever is justified by faith: *Paul*, Rom. 4. 6. *Even as David* (saith he) *also describeth the blessednesse of the man, unto whom God imputeth righteousnesse without works*: 7. (saying) *Blessed are they whose iniquities are forgiven, and whose sins are covered*. 8. *Blessed is the man to whom the Lord imputeth no sin*. This is the blessednesse of a man born, living, beleeving. Now we say unproperly, the heirs of a King not born are blessed; *Non enim nisi fatui accidentia*. So if Christs removall of sins on the Crosse, were justification, all Christs seed, and we beleevers of the Gentiles, who were not then born, when Christ died, should be blessed, and justified before we be born. Now in this which is formally the justification of the beleeving sinner, the beleevers person is accepted, reconciled, justified, and really translated by a Law-change, from one state to another. I mean not, that there is a Physicall infusion of a new habit of sanctification, and an expulsion of an old habit, as *Papists* teach, confounding regeneration, or sanctification, with justification. But there is a reall change of the state of the person, 1 Cor. 6. 11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c.*; when they were sometime not justified. There is here a reall removall of all sins, and a pardon and relaxation from the eternall punishment of all sins, as well of sins to come, and not yet committed, as of sins past, present, and already committed; so as sins not There is a change in justification.

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How sins not committed are remitted and pardoned.

yet committed, shall no more involve the beleever in the punishment of eternall wrath, then sins past, or present. Yet 3. the sins not committed, though virtually pardoned, (with correction and submission) are not formally pardoned: that which is not sin at all, but only in a naked potency, it must be pardoned onely in that notion that it is a sin, and not first formally remitted, and then afterward committed; yet is it paid for, and the person freed from all actuall condemnation for it: but withall, *conditionally*, and *virtually*, so he beleeve in Christ, and renew his repentance, which graces God shall infallibly give him, because *the calling and gifts of God are without repentance*: And of this third removall of sin, is that Petition that Christ hath taught justified persons to ask of God: *Forgive us our sins, as we forgive them that sin against us*: And *Nathan* saith to *David*, 2 Sam. 12. 13. *The Lord also hath put away thy sin, thou shalt not die*. *David*, before he contracted this horrible guilt of murder and adultery, was *a man according to Gods own heart*, and so his person was justified; this way God daily taketh away sin, Rom. 1. 17. *For therein is the righteousnesse of God revealed from faith to faith, as it is written, the just shall live by faith*: Now the life of faith justifying, is not one single act of faith, such as is at our first personall relative and universall absolution; but the beleever liveth by renewed and often repeated acts of faith; such as is, *To walk from faith to faith*: The least faith, even the *Minimum quod sic*, doth justifie, but the Gospel requireth a growth in faith. In this sense remission is a continued, and one prorogated act of free grace, from our first moment of beleeving, to the day of putting the crown on our head.

If any object that I am contrary to my self; in that I sometimes did write, that justification is a plenary Pardon in one indivisible act of all sins, past, present, and to come; and therefore sin cannot be of mine then once Pardoned. If I should answer, that the know-

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knowledge we have, especially in so supernaturall a mystery, is but the twilight, or the day-Starrs glimmering of sinfull men; it might suffice, but I judge that I speak nothing contrary to that.

Asser. 3. For two formall justifications of a Believer I nicely deny, which is that which *Arminians* presse not a little; yea, and the justification of the person, and his acceptance in Gods favour is but one act: I never fall from that acceptance once being in Court and Grace. I illustrate it thus: There's a *Catholike* Pardon in a Statute of Parliament, for Grace to all Traitors, and that for Treasons past, and also to come, upon condition, that after new Treasons committed, they addresse themselves to the Publike Registers of the State, and cause insert their names in the blank of that Act of Grace Printed, and in the keeping of some Officer of State; now though any one be Pardoned at his first lapse fully, if he fail again, and again, and yet perform the condition prescribed in Law; we cannot say, he hath obtained twenty, a hundred, yea, as many severall pardons of Grace, as he hath failed against King and State, its but one publike Act of Grace made use of several times; so here in the *Gospel* there is a written Act of the Grace of *God in Jesus Christ*, Remission to all under the Treason of sin against the Royall Crown and glory of the most High, the Supreame Law-Giver, and that to the acceptation of the person of the Traitor in full favour, when he shall have in his conscience the transumpt or transcript of it at first, and also for Grace and Pardon of all after-slips and sins against the glory of the Redeemer (so he sin not against the only flower of the Prerogative Royall, the operation of the holy Ghost in a speciall manner) upon condition he shall from Faith to Faith, and renew his addresse to *Christ* the great Lord of the Rolls, who keepeth the Book of life, now I cannot see here many Pardons of Grace, but only

Asser. 3. There's but one justification of a believer.

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the double Extract or Copy of the first Act of Free Grace.

Obj.2. There's a difference between pardon of sin in the Iustification of the person, and in the repeated sense of the pardon of sins after committed.

Object. 2. *But the sins Pardoned to the Iustified person after the first justification of his person, were never pardoned before, and they are now pardoned, therefore there must be two justifications:* *Ans.* They were *virtually* pardoned, and so, as he shall never come to condemnation for any sins past, or to come, but the man now standeth, *Iustus in curia*, justified in the Court, whereas before his first believing, God looked at him as a Judge doth at a guilty person, whose person he absolveth from all punishment, because his surety hath given a ransom for him, and he holdeth forth that ransom to the Iudge, but the man in all his after faults is so far forth a sinner, as that which he hath done, though he be a justified *David, displeaseth the Lord*, 2 *Sam.* 11.27. And in so far is he pardoned; but God now looketh on him, as a Father on an offending Son; and this Son doth not hold forth a new ransom to God, but onely renew the former: nor doth it infer a new acceptance of his person, that he had not before: 3. Nor place in God any new love of free complacency and good will, but only a further manifestation thereof, and a greater measure of the love of benevolence: 4. It is the same Act of Free Grace that God putteth forth in pardoning his son now fallen in sin, and in accepting his person at first. 2. Its the same ransome of *Christs* atonement of his dear blood, that his Faith layeth hold on now, as before. 3. The pardon of this sin committed by a justified son, is not the freeing of him from the eternall punishment of this sin, as if he had been under eternall wrath for it before, for at his first believing, when his person was accepted, he was fully and freely pardoned and freed from all the obligation to eternall wrath, that all or any of his sins past, present, or to come might subject him unto, but it is the renewing of the exercise of the sub-

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ſufficiency of *Chriſts* ranſom, as applied to take away that ſin in particular, and that by a renewed Act of Faith; now the renewed apprehenſion of the Grace of God in the ſame ranſom of blood for righteouſneſſe in *Chriſt*, as applied to this new guiltineſſe, maketh not a new forinſecall and Law-Act, but doth only apply the Lords firſt Act of Grace to this particular ſin; nor do I mean that Faith for Remiſſion of ſins committed after a ſoul is in the ſtate of juſtification is nothing elſe but a meer reflect Act, by which we apprehend, and know the firſt acceptance of a ſinner to righteouſneſſe; for its a direct Act, apprehending the former grace of a ſufficient ranſom, as applied to this new contracted guiltineſſe; for the ſinner is condemned for unbeliefe, *Joh.* 3. 18, 36. And becauſe he believeth not, he is lyable to the *wrath of God*, now he is not condemned, becauſe he doth not to his own ſenſe know, feel and apply the Rebellion of ſins and ſatisfaction purchaſed in Chriſts blood for him, becauſe then he ſhould be condemned, becauſe he doth not believe a lie, for there was never any ſuch Remiſſion purchaſed for him; he is condemned, not for want of ſenſe and actuall knowledge of any ſuch pardon, but for want of confiding on Chriſt, as on him who hath made ſufficient atonement for all that believeth, and ſo juſtifying Faith is ſome other thing then the ſenſe of purchaſed Pardon of ſins.

Juſtifying Faith is ſome other thing then the ſenſe of juſtification paſſed, for I may know that I am juſtified by works of Grace as by witneſſe, yet I am not juſtified by workes.

Obiect. 3. *Then may I, with the like boldneſſe believe the Remiſſion of theſe ſins that I am to commit, and ſo ſin boldly, becauſe I am perſwaded they cannot prevail to condemne me eternally, as I may with boldneſſe believe the Remiſſion of ſins already committed.* Anſ. There is a boldneſſe of Faith: And a ſinfull boldneſſe. In regard of boldneſſe of Faith, I am to believe the ſufficiency of that unvaluable ranſom, that it cannot be more or leſſe, nor mended or remitted, but doth lie under the eyes of juſtice, and equally accepted of

Obj. 3.

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God as able to remove the eternall guilt of all sins, past, present, as also of those to come; but it were sinfull boldnesse to commit sin, because *Christ* hath payed for it; nor a motive to the contrary, not to live to our selves, but to him that died for us, because *Christ bare our sins on his own body, on the Tree*, 1 *Pet.* 3. 24. 1 *Pet.* 1. 18. *Gal.* 1. 4. *Rom.* 6. 1, 2, 3, 4. 1 *Pet.* 4. 1, 2. For though I be perswaded there is no fear of eternall wrath in sins to be committed, for my Faith believeth freedom from that, in regard of all sins; there be other stronger motives to eschew sin, then fear of *Hell*, even fear of violating infinite love and mercy; there's a more prevailing, and efficacious power in apprehended love to keep from sin (it being saving Grace) then in fear of *Hell*, whichof it self is no Grace: 2. Fear of punishment of sin as sin, is to keep from sin, though it be not fear of eternall punishment; the eternity of punishment is no ways essentiall to punishment: *Libertines* close remove this motive, who will have no sin as sin in Gods Court, punished in the Believer: Its not punished in Order to satisfaction of justice, but it followeth not that its not punishable as sin.

How fear of Hell and hope or the reward of life eternall hath influence in our not sinning and holy walking.

Object. Object. *It is mercenary and peculiar to hirelings to abstain from sin for fear of stripes, or to serve God* Intuitu mercedis, *for hope of reward.* *Ans.* To abstain from sin, for fear of punishment, as the only and greatest evil (whereas the ill of sin is far greater, and so more to be feared) is mercenary: indeed, we teach that no man should upon that fear abstain from sin: 2. To serve God for hope of Heaven, as a created good to our selves, separated in the intention from God himself and holinesse, is peculiar to hirelings, but not to serve God simply for heaven, *Moses* did it, *Heb.* 11. 25, 26. Its Christs Argument in stirring up his Disciples to suffer for righteousnesse, *Matth.* 5. 12. *For great is your reward in Heaven*; And its no lesse mercenary which Libertines

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tines teach that to serve God for actuall hire, in hand already purchased; to wit, for deliverance from *Hell*, and a purchased redemption, then what we teach, that we may serve God for hope of good to come, if the intention in both be not steeled with grace, and free of selfinesse.

SERMON. XIX.

Object. *But the Gospel from the Law of love, not the Law it self, forbiddeth the beleever to sin, neither teach we (say they) that the Gospel maketh sin to be no sin, but it onely maketh it to be no more my sin, but Christs, and counted on his score, who was wounded for my iniquities, and was my surety, and therefore his payment is my paiment, so as we have no more conscience of sins.*

Obj. Denne Doctrine of Io. Baptist. p. 43.

Answ. Its true, the Gospel speaketh no contradictions, and maketh not sin to be no sin, or *Davids* adultery not to be a violation of the seventh Commandement: indeed, It maketh *Peters* deniall of *Christ* not to be *Peters* sin, in a legall and forinsecall way, but that *Peter* beleeving in *Christ, who justifieth the ungodly*, shall not be condemned for that, nor for any other sin, that, and all his other sins with that, are counted upon *Christs* score. But the deniall of *Christ*, in another relation, is the sin of *Peter only*, to wit, according to the Physicall inherencie of it, in that it proceeded from *Peters* lust, and body of sin dwelling in him, and not any way from *Christ Jesus*, and in that its against *Christs* expresse commandment, who charged *Peter* to confesse his Lord and Master.

Christ is so made the sinner in suffering for sin, as as there remaineth no sin in the sinner once pardoned, as Antinomians teach. Crisp, Ser. vol. 2. Ser. 3 p. 91, 92, 93

But *Antinomians*, and by name D. *Crisp*, teach us, that not onely the guilt of sin, but sin it self, really, and inherently, was laid upon *Christ*, in regard *Christ* was *nearly* way of *supposition* only, or *imputation* counted the *sinner*, but *made sin*: And 2. *In regard*, not onely the guilt of sin, but sin it self was laid upon *Christ*, for saith D. *Crisp*, the guilt of sin and sin it self are all one. Gen. 42. 21. *When Josephs brethren were accused for Spies, they say, We are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we*

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We would not hear. Reuben *expoundeth the meaning,* verſ. 22. *Did not I ſay to you, ſin not againſt the lad? But you would not hearken unto me, and therefore, behold, we are guilty. What is that? We did ſin againſt the childe. To be guilty therefore, and to commit a ſin, is all one, they are but two words expreſſing the ſame thing.* 2. *Suppoſe a malefactour be asked, Guilty, or not guilty? He anſwers, Not guilty: What doth he mean? He means, he hath not done the fact that was laid to his charge. When the Jury is asked, Guilty, or not guilty? The Jury ſaith Guilty. What do they mean? Do they mean any thing in reſpect of puniſhment? No: The Iury hath nothing to do with that, but onely in matter of Fact; that is, whether the fact be done, or not done---It had been extream unjuſtice to puniſh* Chriſt, *if ſin had not been on him, and if he had been at his Arraignment compleat and abſolutely innocent, even as if a Iudge ſhould hang a man, though there were nothing found againſt him.---Man is a broken debter, and* Chriſt *a ſurety;* God *is content to take* Chriſts *ſingle bond, and looketh for no other pay-maſter but* Chriſt: *ſin was really tranſlated upon* Chriſt, *elſe it was falſe that the Lord laid on him the iniquities of us all; yea, by this tranſaction of ſin,* Chriſt *doth now become, or did become, when our ſins were laid on him, as really and truly the perſon that had all theſe ſins, as thoſe men who did commit them really and truly had them themſelves--So* Chriſt *was made ſin it ſelf, we are made righteouſneſſe in him, this is no imagination: But as we are actuall and reall ſinners in* Adam, *ſo here is a reall act, God doth really paſſe over ſin upon Chriſt, ſtill keeping this fact, that Chriſt acted no ſin; ſo that in reſpect of the act, not one ſin of the beleever is Chriſts: but in reſpect of tranſaction, in reſpect of paſſing of accompts from one head to another, in reſpect of that, there is reallity of making of Chriſt to be ſin,--If a Iudge will think ſuch a man to be a malefactour, and by reaſon of his thoughts that he is a malefactour, he will actually hang this man; Is there any juſtice in ſuch an act? If God will but ſuppoſe* Chriſt *to have ſin upon him, and knows that he hath it not, but others have the ſins upon them; and upon this ſuppoſition will execute* Chriſt; *What will you call this?* Iſa. 53. *He ſhall bear the ſins of many; Doth a man bear a thing on him in a way of ſuppoſition? Or, where there is bearing, is there not reall weight? The Lambe of God taketh away the ſins of the world,* Ioh. 1. 29. *Can it ſink in a reaſonable perſon, that a thing ſhould be taken away, and yet be left behinde? It is a flat contradiction: if a man be to receive money at ſuch a place, and he doth take this money away with him, is the money left in the place*

Ser. 4. pag. 108, 109.

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where

where it was, when he hath taken it away? Although I have ſearched the Scripture as narrowly as poſſibly I may, yet this I finde, that throughout the whole Scripture, there is not one Scripture that ſpeaketh of imputing our ſins to Chriſt; but ſtill the holy Ghoſt ſpeaketh of ſin not imputed to us, and of righteouſneſſe imputed to us.

Let me anſwer: That in all this you ſhall finde Grace turned unto wantonneſſe, in all this mans Sermons there is not one word to ſtir up to the duties of ſanctification and holineſſe, but there is much in theſe words, and ſeverall other paſſages of his two little Volumes of Sermons, to depreſſe, and cry down holineſſe and walking with *God*. I ſhall therefore ſay a little on this, and deliver truth ſhortly in theſe Poſitions:

Sin ſo laid on Chriſt, as that it leaveth not off to be our ſin.

Poſit. 1. No beleevers ſin is ſo counted upon Chriſts ſcore, as that it leaveth off to be the beleevers ſin, according to its Phyſicall and reall indwelling: Its true; it is Chriſts ſin by Law-imputation, and legall obligation to ſatisfactory puniſhment, and onely laid upon Chriſt in that Notion: yet its ſo the beleevers ſin, as he is to mourn for this very thing, that Chriſt was pierced, and crucified, to remove the guilt, and the obligation to ſatisfactory puniſhment, *Zac.* 12.10. *And they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his onely ſon.* Yea, its ſo the beleevers ſin, even when he beleeveth that his originall corruption is pardoned, yet it dwelleth in him, having the compleat eſſence and being of ſin; ſo as if he ſhould ſay, *he had no ſin*, and nothing in him contrary to the holy Law of *God*; *he ſhould deceive himſelf, and the truth ſhould not be in him*, 1 Ioh. 1. 8. Yea, let him be a *Paul*, *Not under the Law, but being dead to the Law*, Rom. 7. 6. as touching all actuall obligation, to eternall death: yet in regard of the reall eſſence of ſin, and proper contrariety that ſin hath to Gods righteous Law, he cryeth out, ver. 14. *For we know that the Law is ſpirituall, but I am carnall, and ſold under ſin*, 17. *Now it is no more I*, (ſanctified

and pardoned *I*, who am in *Christ*, Rom. 8. 1. *dead to the Law*, Rom. 7. 6. freed from condemnation) *that do sin, but sin that dwelleth in me*. If there were no sinfull *I* (to speak so) and no corrupt *self* in *Paul*, which breaketh out into sin, and this indwelling sin were as really in its essence, and its being removed, and taken close out of *Paul*, *as money taken really out of a place, is no more left in that place*, then if it had never been there: surely, then justified Saints were as clean as these, who are up before the Throne, clothed in white: and when *Paul* saith, *It is no more I that do sin, but sin that dwelleth in me*: he should speak contradictions, and say, It is no more I that do sin, but it is I that do sin: there should be in justified *Paul*, *No Law in his members, warring against the Law of his minde*; as he saith, Rom. 7. 23. *No body of death*, leading *him captive to the Law of sin*, vers. 23. and making *him wretched*, vers. 24. *No flesh lusting against the spirit*, hindering the regenerated to do the good that they would: as *Paul* speaketh, Gal. 5. 17. There should be *no members on earth to be crucified*, as it is, Col. 3. 5. *No old man to be put off*, no corruption, *no deceitfull lusts in* us to be abated; as we are charged, Eph. 4. 22, 23. *No fleshly lusts in us, which warreth against the soul*: as, 1 Pet. 2. 11. *No weight, no sin that doth so easily beset us*, to be laid aside by the regenerated and justified, *who are to run their race with patience*, contrary to the Spirit of *God*, speaking the contrary, Heb. 12. 1, 2. Yea, there shall be no originall sin remaining in the justified person which can be named sin, nothing in them *lusting against the spirit*, nothing to be mortified, crucified, resisted, nothing to be work for the grace of *God*, nothing to be a field and plat of ground to be laboured on by the spirit, by faith, nothing to be the seed and rise of humiliation, the sinner may go to heaven, and be nothing in Christs debt, to help him against indwelling sin, for that ghuest is so taken away, as money that was in a place, and

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and is every peny really removed to another place: yea, its a flat contradiction (say *Antinomians*) *to be a pardoned soul, and yet to have sin dwelling in the soul.*

Positi. 2. The guilt of sin, and sin it self, are not one and the same thing, but far different things; that I may prove the Point, let the tearms be considered. There be two things in sin very considerable: 1. *Macula*, the blot, defilement, and blackness of sin; which, I conceive, is nothing but the absence and privation of that morall rectitude, the want of that whiteness, innocencie, and righteousnesse which the holy & clean Law of the Lord requireth to be in the actions, inclinations & powers of the soul of a reasonable creature. 2. There is the guilt of sin; that is somewhat which issueth from this blot and blackness of sin; according to which, the person is liable and obnoxious to eternall punishment: this is the debt of sin, the Law-obligation to satisfaction passive for sin; just as there be two things in debt, so these two are in sin; for when a man borroweth money, and profusely and lavishly spendeth it, this is unjustice against his brother, in matter of his goods; and a breach of the eighth Commadment: Again, this breach in relation to policie to the Magistrate, and the Law of the land, putteth this broken man under another relation, that he is formally a debter, and so it is just, that he either pay the money, or suffer for this act of unjustice, and satisfie the Law of the fifth Commandement; which is, that he satisfie the Law, and the Magistrate, the publike Father, tutor of a wronged & oppressed brother. Now here be two things in debt: 1. An unjust thing; a hurting of our brother in his goods: this is a blot, & a thing privatively contrary to justice. 2. A just thing, a guilt, a just debt, according to which it is most just, that the broken man either pay or suffer: Now these two, as all contraries do, *Faciunt numerum*, they make a number; as just and unjust must be

Posit. 2. The guilt of sin, and sin in it self, are not one and the same thing.

An inherent sinfull blot in sin, and the debt and guilt of sin

2. Things in debt, as in sin.

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two

two things, and two contrary things: I know there be cavils, and subtilties of School-men, touching the blot, or *Macula peccati*, and *Reatus*, the guilt of sin; but this is the naked truth which I have declared. Some say *the blot of sin is that uncleanneſſe of sin which is waſhed away by the blood of the Lord Jeſus, and this is nothing but the very guilt of sin, which is wholly removed in Juſtification.* But I easily answer: The blot of sin hath divers relations, and these contrary one to another: As, 1. There is the blot of sin in relation to the holy Law, as it is a privation of the rectitude and holineſſe that the spirituall Law requireth; and it is formally sin, and not the guilt of sin; in which consideration, as nothing removeth blindneſſe, but seeing eyes; or deafneſſe, but hearing ears; so nothing, formally, removeth sin, but onely the perfect habit of accompliſhed sanctification; and so the blot of sin, *Macula*, is not that which is formally removed in juſtification, but onely in perfected sanctification. 2. The blot of sin in relation to God, as offended and injured, putteth on the habit of guilt, and so it is waſhed away in *the Fountain opened to the houſe of David*, and formally removed in juſtification, but now it is not formally considered as sin, but according to that which is accidentall in sin; to wit, obligation to puniſhment, which may be, & is removed from sin, the true eſſence and nature of sin being saved whole and entire: Hence sin hath divers considerations: 1. As sin is contrary to the righteouſneſſe and holineſſe of the Law, it is formally sin, and this eſſentiall form, and life of sin remaineth in us while we live, sin being in an act of dying, or a paſſion rather to be crucified, and in the way to its grave and perfect deſtruction, which ſhall be, when glory ſhall grow up out of the ſtalk of Grace, and sanctification ſhall be perfected; for Grace is the bud, Glory the fruit; Grace the Spring and Summer, Glory the harveſt. 2. As sin is a blackneſſe contrary to the

The blot of sin two wayes considered.

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the innocencie that the Law requireth, and as it blotteth and defileth the ſoul, it is a *Macula*, a ſpot, a filthy and deformed thing, abaſing the creature, making the creature black, crooked, defiled, like the skin of the Ethiopian, or ſpotted like the Leopard, *Jer.* 13. 23. 3. As ſin is a blot that maketh the creature unpure, unclean, and contrary and hatefull to *God*, ſo it is a blot and unclean thing to *God*, and that two wayes: 1. As its contrary to *Gods* holy Law, its formally ſin, as is before ſaid: 2. As it offendeth and injureth *God* in his honour and glory of ſupream Authority, to command what is juſt and holy, it is an offence, and a provocation, *Iſa.* 3.8. *Pſal.* 78.17. A° diſpleaſing of God, 1 *Cor.* 10.5. 2 *Sam.* 11.27. A grieving of him and his ſpirit; *Eph.* 4.30. *Gen.* 6.6. *Pſa.* 95.10. A tempting of *God*, *Pſa.* 77.18. *Pſal.* 95.9. *Act.* 15.10. A wearying of the *Lord* and a making him to ſerve, *Iſa.* 43.24. *Iſa.* 7.15. A loading of the Lord, *Iſa.* 1.24. A preſſing of the *Lord*, as a Cart is preſſed under a heavy load of ſheaves, *Amos* 2.13. and ſo is puniſhed with everlaſting puniſhment: Hence there is a twofold guilt, one *Fundamental, potentiall, reatus culpæ*; the guilt of ſin as ſin, this is all one with ſin, being the very eſſence, ſoul, and formall being of ſin, and this guilt of ſin you cannot remove from ſin, ſo as ſin ſhall remain ſin, take this away, and you take away ſin it ſelf: But this is removed in ſanctification as perfected, not in juſtification, as all the Arguments of Doctor *Criſpe* go along in their ſtrength to prove that the guilt of ſin, *Reatus culpæ*, the fundamentall guilt of ſin, and ſin it ſelf are all one; ſo we ſhall yeeld all to him, but with no gaine to his bad cauſe. For *Joſephs* brethren ſay, *Gen.* 42.22. *Truly we ſinned, Verè peccantes, nos ſuper fratrem noſtrum; or were guilty againſt our brother*: This is nothing, but we treſpaſſed againſt our brother; this is not ſpoken ſo much of guilt, as of ſin it ſelf; and the Malefactor, ſaying, he is not guilty, meaneth of

A twofold guilt in ſin, one of the fault, and intrinſecal, another of the puniſhment, and extrinſecall.

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fundamentall guilt, or the guilt of sin, and that he hath not committed the crime charged upon him. But there is another guilt in sin, called *Reatus pœnæ, reatus personæ, reatus actualis, the guilt or obligation to punishment, the actual guilt, or actuall obligation of the person, who hath sinned to punishment*; and this guilt is a thing far different from sin it self, and is separable from sin, and may be, and is removed from sin without the destruction of the essence of sin, and is fully removed in justification: Now that this guilt is different from sin: I prove, 1. Because, that which our blessed Surety took upon him for our cause, without taking to him any thing which is essentiall in sin, such as is, to be a Sinner like us, to do violence, to be justly accused of sin, that is different from sin: But *Christ* took on him the guilt of our sin; that is, the actuall obligation to be punished for sin, while *as he bare our sins in his own body on the Tree*, 1 Pet. 2. 24. *And was wounded for our transgressions, and bruised for our iniquities, and did bear on him the chastisement of our Peace*, Isa. 53. 5. And died for our offences, *Rom.* 4. 25. *Rom.* 5. 6. And this punishment *Christ* could not have borne except by Law he had obliged himself, as our surety to pay our debts, *Heb.* 10. 4. 5. 6. 7. 8. & 7. 22. Now that in all his life and sufferings he did no violence, committed no sin, nor touched any contagion of sin in his own person is evident, because he was *holy, harmlesse, undefiled, and separated from sinners*, Heb. 7. 26. *Heb.* 4 15. *Isa.* 53. 9. The Proposition is sure, for if *Christ* was so made sin, and punished for sin, and liable to suffer for sin, and yet had not any sinfull or blame-worthy guilt on him, then that guilt of the person by which any is liable to punishment for sin, is some other thing then sin, and the blame-worthy guilt that is in sin, forasmuch, as they are really separated, the one being in Christ, and the other not being in him, nay nor could it be in him.

Reasons Why sin and the guilt of sin cannot be the same.

1.

2. 2. The cause cannot be one and the same with the effect

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fect, nor the subject and fundament one with the adjunct, and that which resulteth from the fundament. But sin is the cause, fundament and subject, from which, guilt or actuall obligation to punishment issueth, because therefore is the sinner under guilt personall, and actuall obligation to punishment, because he hath sinned, and is under the guilt of transgression; as he is therefore in Law and justice a guilt-debter to suffer evill of punishment, because against Law and justice he is a bad-deserving sinner, in doing against, and so by a (*reatus culpæ*) a sin-guilt, hath transgressed a Law; for all evill of punishment, is a daughter which lay in the wombe of the evill of sin; and the guilt of the latter ill of punishment must flow from the former; to wit, from the ill of sin; so, to be guilty, or obliged to eternall punishment, is a fruit and result, or consequent of the fundamentall and intrinsecall guilt of sin. 3. An unjust and sinfull deviation from the holy will of God revealed in his Law, and hatefull to, and punishable by God, cannot be one and the same thing with that which is just, and agreeable to the just and holy will of *God*; but sin it self, in its formall being, is a deviation from the holy will of *God* revealed in his Law; sin being defined by *John*, *A transgression of the Law*, and is hatefull to, and punishable by the Lord: But the guilt of sin, of which we now speak, is nothing but the demerit, and actuall obligation to eternall punishment, and is no unjust thing, no transgression of *Gods* will revealed in his Law; yea, the demerit of sin is a most just thing, and the actuall obligation to punishment is most just, and holy, and agreeable to *Gods just will*, and obligation to punishment can neither be punishable, nor hatefull to *God*; yea, it is just with *God* that the sinner be under Law-obligation, to eat the fruits of the tree of his own planting, to have his teeth set on edge with the sowre grapes that he eat himself. 4. He that borroweth money,

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and profusely and lavishly spendeth it, is in that a transgressor against the eighth Commandement, he committeth an act of unjustice against his brother; now this act of unjustice cannot formally or intrinsecally be the sin or sinfull guilt of the innocent surety; no Law of *God*, or man can make actions evill and sinfull, that are Physically, inherently, intrinsecally, really the unjust actions of the doer, the formall sin, or intrinsecall and fundamentall sinfull guilt of another man, who in that action is innocent, and is not a member, an hand or a foot of the man that committed that fault, which I speak for; the sons of *Adam*, who intrinsecally sinned in *Adam*, and by *Gods* supream will were made a part of *Adam*: yet the surety is formally made a debter, and by Law obliged to pay the debt, and its an act of justice that he pay the debt, his promise to the creditour maketh him a debter, but his promise to the creditour putteth no act of injustice in lavishly spending his neighbours goods on him, for in that he is innocent, and cannot be charged morally, as a faulty and a broken bankrupt, the fruit and effect of the broken mans injustice doth onely lie upon him, in regard of his promise. There be three brethren born of the same parents, *Adam*, *John*, *Thomas*, suppose we then that the Law of the city or kingdom is so, that one brother may die for his brother, *John* murdereth *Thomas* traiterously, under truft; by Law then *John* ought to die; the elder brother *Adam*, out of love, interposeth himself to the Judge to die for his yonger brother *John*; in this case *Adam* by Law ought to die, and he is in Law reputed and counted the murderer, but truly, not morally, nor intrinsecaly, for he can be reproached formally, with no act of treacherous dealing, as if under truft he had stabbed his brother, for he did no such act; if shame by accident accompany his publike laying down of his life, its morally no reproach, no intrinsecall blot to him; yea, that *Adam* dieth

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dieth for *John* the murtherer, it is through his own free consent an act of extream love, in relation to the judge it is a most just act, and in Law only, in imputation and legall account, he is the murtherer. But poor soul he never thought, nor acted any treachery or cruelty against his brother.

3. Hence this Position: *Christ* was made sin, or imputed the sinner, and died for us sinners: The second *Adam, the first begotten amongst many brethren* sufferd for his younger brethren, and so, by free consenting to be our Surety, and to die for us, *Psa.*40.6.7,8. *Heb.*10.5.6,7. *Joh.*10.17.18. *Joh.*14.31. *Matth.*26.46. *Mark.*14.42. *Joh.*18.7,8. He was made by Law-account, sin for us, as the sinner, *Joh.* 15.13. 2 *Cor.*5.21. to die for us, *Rom.*4.25. And the Lord laid upon him the iniquities of us all, *Isa.*53.6. 1 *Pet.*2.24. 25. But I judge it blasphemy to say: *By this transaction of sin upon Christ, Christ doth now become, or did become, when our sins were laid on him, as really and truly the person that did all these sins, as these men who did commit them really, and truly had these sins on them themselves*: For the Elect Believers in *Christ* were intrinsecally, formally, inherently adulterers, murtherers, *disobedient, serving divers lusts*, Tit.3.3. *Dead in sins and trespasses, by nature the children of wrath*, Eph.2.1. And in their own persons acted all these Acts of wickednesse, so as sin doth formally denominate them sinners; as whitenesse in snow, in milke, in the wall denominateth all these white: But *Christ* never is, never was intrinsecally, formally, inherently the Adulterer, a disobedient person, nor is sin personally in *Christ*, to denominate him as really and intrinsecally a sinner as *David*, *Isaiah*, *Peter*, *Paul* for whom he died, for *He did never violence, neither was there any deceit in his mouth*, *Isa.*53.9. There was no fundamentall guilt, nor any bad deserving in him: How then was he a sinner, or made sin for us? I answer, by meer imputation, and

3. *Posit.*

Christ not intrinsecally the sinner.

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and Law-account, and no other way: But the Libertine ſaith, it were the greateſt unjuſtice in the world *to puniſh* Chriſt, *If ſin had not been on him really; If he had been at his Arraignment compleat and abſolutely Innocent; and if only in Imagination, and by a lying ſuppoſition, which wanteth all reality in the thing. God ſhould put* Chriſt *to death for theſe ſins, that he knoweth* Chriſt *to be free of; this were, as if a Judge ſhould hang a Malefactor, whom in conſcience he knew to be free from all ſin, and could finde nothing againſt him.* But I anſwer, Law-imputation is a moſt reall thing, and no Imagination, nor any lying ſuppoſition, as a man that is ſurety for his broken brother, who hath waſted the creditors goods, is truly ſurety and really the debter, and his obligation to pay for his broken friend is reall, and moſt juſt upon two grounds: 1. That he gave Faith and promiſe, and Writ and Seal, that his friend failing, he ſhould pay: 2. The Creditor accepted him as a reall Law-debtor and Pay-maſter in that caſe, and yet the Surety in his perſon did neither borrow the money, nor laviſhly waſt it, and he hath in his perſon neither conſcience nor guilt of unjuſtice toward his brother, and in regard of perſonall contagion of ſinfull guilt, *Chriſt* was *compleatly and abſolutely innocent in his Arraignment*, as one that neither acted ſin, nor could he be the formall ſubject of ſin, in whom the blot of it was intrinſecally, or really inherent: But in regard that *Chriſt* was willing to ſtrike hands with *God*, and to plight his Faith and ſoul in pawn, and did willingly ſigne with his hand, an act of cautionary as our ſurety, *Pſal.* 40. *v.*6.7,8. *Heb.* 10. 3,4,5,6,7,8,9,10. And the Lord accepted him as ſurety, and *laid our ſins on him, Iſa.* 56.6. 2 *Cor.* 5.21. *Ioh.*3.19. *Rom.*.32. He *was made ſin*, that is, he was made a debtor, and a Law-paymaſter ſo conſtituted by his own and his Fathers will; ſo that *God* did no act of unjuſtice in puniſhing *Chriſt*, *nor was he in Law abſo-*

Imputation of ſin no imagination nor lie.

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absolutely innocent, but nocent and guilty, that is to say, in regard of his Law-place, or Law-condition, he was by imputation liable and obnoxious to actuall satisfaction and punishment for our sins; yet he was *Debitor factus, non intrinsecè, debitor legaliter, non personaliter, debitor ratione conditionis et officij, non ratione personæ*, A sinner, a debtor by imputation, a debtor by Law, by place, by office, and served himself Heir to our sins, and the miseries following sin; Now he was not in imagination, and in a false and lying supposition, made sinne, imputation is not a lye; But as Truely and Really, a Reall Law-deed, as *Judah* offered himselfe Surety for *Benjamin*, and was in Law, and really a Bondman to *Joseph*, and might have so been dealt with as a reall slave, if he had plighted himself instead of *Benjamin*; and the Surety by *the words of his own mouth*, and by his Covenant and Promise is really and truly *insnared*, as a true and reall debtor in Law; as a Roe is really in the *hand of the Hunter*; and a Bird in the Fowlers Net, being once caught and in hands, *Prov.* 6. 1. 2, 3, 4, 5. He is no debtor by imagination, he is not supposed to be what he is not indeed by the Law of *God* and nature and all Lawes, *Promissum cadit in reale debitum*, A mans promise fetcheth him within the Law-compasse of a reall debtor; So *Christ* was under Baile and a Law-Act of Surety by his own Act, his own word of Promise and Covenant: *Thou hast given me a body, I have taken the debts and sins of my poor brethren on me; crave me Lord, as only paymaster, Lo here am I, to do thy will*, *Psa.* 40. 6, 7, 8. *Heb.* 10. 4. 5, 6, 7, 8. *Joh.* 10. 18. Now there are but these two in sin, 1. The Act committed against the Law of God: 2. The debt and obligation to punishment is clear; and though Doctor *Crispe* deny that sin was imputed to *Christ* at least; he cannot see, or read it in all the Scripture, yet he granteth the thing it self: But I prove both the one and the other:

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And

1. Reasons proving that Christ was not intrinsecally, and formally the sinner.

And 1. That *Christ* committed and did no Act, nor dead against Law, for which he should be intrinsecally and inherently the sinner, is clear; because that *holy thing Jesus* being God-man could not sin, nor did he ever any violence or deceit, *Isa.* 53. 9. *Heb.* 4. 15. and chap. 8. ver. 26. 2. The inherent vitiositie, and sinfull blot of sin, which followeth upon the Physicall Act of sin, being once done and committed by *David*, *Peter*, and all the Elect of *God*, cannot come out by a reall transmigration, and true and Physicall derivation or removall from one Agent and Subject to another, to inhere in, and denominate another subject, the same whitenesse in number that was in milk cannot remove out of it, and reside and dwell in another subject; its a principle of nature, *Idem numero accidens non migrat e subjecto in subjectum*: No Law in the world, no Covenant, no transaction imaginable can effectuate this, that the reall wickednesse once committed by *David* should really and truly remove out of him, and go in, and reside in, and denominate the man *Christ* a wicked person; its an everlasting contradiction, That the treacherous murthering of innocent *Uriah*, should remove out of him into the son of *David*, *Jesus Christ*, and denominate him the murtherer of *Uriah*, so as the same murther can be said to be committed by *David* only, and not by *David* onely, but by the man *Christ*: It must then be a lie, a dream, and palpable untruth to make *Jesus Christ* intrinsecally the sinner, and murtherer; Judge then if this Doctrine be of *God*, which Dr. *Crisp* right down hath affirmed to the world in Print, *Ser.* 3. *Vol.* 2. *pag.* 84. *God made Christ a transgressor.... No transgressor in the world, was such a transgressor as Christ was*, pag. 88. *You will never have quietnesse of Spirit in respect of sin, till you have received this principle*, That it is iniquity it self, that the Lord hath laid on Christ: *Now when I say with the Prophet, It is iniquity it self that the Lord hath laid on Christ, I mean*

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I mean as the Prophet doth, it is the fault or the transgression it self; and to speak more fully, that erring, and straying like sheepe; that very erring, and straying, and transgressing is passed off from thee, and is laid upon Christ: To speak it more plainly, Hast thou been an Idolator? Hast thou been a blasphemer? Hast thou been a despiser of Gods word, and a trampler upon Him? Hast thou been a Prophaner of his Name and Ordinances? Hast thou been a murtherer, an adulterer, a theefe, a Liar, a drunkard? Reckon up what thou canst against thy self; if thou hast part in the Lord Christ, all these transgressions of thine, become actually the transgressions of Christ, and so cease to be thine, and thou ceasest to be a transgressour from that time they were laid upon Christ, to the last hour of thy life----Mark it well, Christ himself is not so compleatly Righteous, but we are as Righteous as he was, nor we so compleatly sinfull, but Christ became, being made sin, as compleatly sinfull as we; Nay more, the Righteousnesse that Christ hath with the Father, we are the same Righteousnesse, for we are made the Righteousnesse of God; that very sinfulnesse that we were, Christ is made that very sinfulnesse before God. Anſ. 1. No Scripture calleth *Christ* the thief, the Murtherer, the Adulterer, the Idolator, *God* avert from pious hearts, such blasphemies; he may by a figure be called *sin*, and be said to *be made sin for us*; but that is by meer imputation: as if you would say, *The surety is the broken and riotous waster*; all that have common sense know this to be a figurative and unproper speech, that is, he is in Law liable to pay the debts of the broken waster; and the Law-guilt, and Law-obligation, that was in the broken man, is transferred on him by his own promise: But no man in his right wits can say, that the broken man is as intrinsecally just, as sober a manager of his goods, as free from all intrinsecall fault, and sin of unjustice and breach of the eighth Commandement, as the innocent surety;

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no ſober wit can ſay, that the unjuſtice and injury done by the broken man to his brother, and againſt the eighth Commandement, *Thou ſhalt not ſteal*, Is nothing formally, but the very juſt and reall debt that the ſurety hath taken upon him; & that the ſurety is as guilty with the ſame very fault and ſin of waſtry, that is inherent in the broken bankrupt, as the bankrupt himſelf; and it is as great blaſphemy to ſay *Chriſt* is as guilty, and as inherently faulty, and no leſſe a tranſgreſſour of the ſixth and ſeventh Commandement, by killing *Uriah*, and deflouring *Bathſheba*, then ever *David* was, and that *David* was as free from the inherent Fundamentall guilt of theſe ſins from Eternity (for *Libertines* will needs have our ſins from Eternity to lie on *Chriſt*, and our perſons before all time juſtified) as *Chriſt* himſelf is. 1. *God* made *Chriſt* ſin, *God* made not *David* to murther *Uriah*: Then *Chriſt* muſt be one way a ſinner, *David* another way, the one by imputation, the other by reall inherency. 2. *David* was intrinſecally a tranſgreſſour of a Law: *Chriſt* not ſo. 3. *David* was waſhed and pardoned in the blood of *Chriſt*, *Chriſt* not ſo: Then *Davids* Righteouſneſſe is but borrowed, and *Chriſts* Righteouſneſſe his own: 2. There is an eſſentiall Righteouſneſſe that *Chriſt* hath with the Father, and it is communicable neither to men nor Angel, no more then God can communicate with the creature any other of his eſſentiall attributes, ſuch as are infinite Iuſtice, infinite Mercy, infinite Grace, Holineſſe, Goodneſſe, Omnipotencie, Eternity, Immenſity. It is only the cautionary, the ſurety-Righteouſneſſe of Chriſt-God that is made ours, and that we are *as compleatly righteous as* Chriſt, is Divinity not borrowed from the Fountain of the holy Scriptures; But the mans own dream, for the broken debtor is never ſo Righteous as the ſurety, except in this ſenſe, he is *æquè*, but not *æqualiter*, he is Righteous as the ſurety who has payed the ſum for him, in

What righteouſneſſe of Chriſt is made ours.

The believer how Righteous as Chriſt, how not.

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in regard that the Creditor can no more in Law, charge him with the sum, then he can in Law, charge the surety, who hath compleatly paid it; so are we in Christ freed from the guilt of eternall wrath, in that the *Lord* can no more in in Law charge sin to actuall condemnation on the Beleever, then he can put Christ to death again, or give a new ransom for us, but this is but formally a righteousnesse, in regard of freedom from the punishment of sin: But as I have said, the surety is more righteous simply, in regard the Surety never broke faith to the Creditor; the broken debtor hath broken to him: 2. The Surety never injured the Creditor by unjustice done against the eighth Commandment, but the broken man hath failed in this: But I would be resolved what truth can be in those, Prov. 20. 9. *Who can say I have made my heart clean?* Iob 14. 5. *Who can bring a clean thing out of an unclean? No not one*, Eccles. 7. 20. *There is not a just man upon earth, that doth good and sinneth not*, Ioh. 1. 8. *If we say we have no sin, we deceive our selves, and the truth is not in us*; *If we be compleatly as righteous as Christ*; and if, as *Crisps* Divines, all the Idolatry, Thefts, murthers of the Redeemed, *Become actually the transgressions of* Christ, *and so cease to be the transgressions of the sinners, from that time they were laid upon* Christ *to the hour of their death*: Can he determine the time when persecuting *Sauls* blasphemies, and bloody outrages to the Saints were laid upon Christ? I conceive he will say from Eternity, they were laid upon Christ, and ere he believed; certainly this was an untruth then; *Saul made havock of the Church*, even when he did make havock of the Church, and ere he believed; for if *Saul* persecuting, and all the Elect unconverted, yet disobedient, and boiling in their lusts, be *as righteous as* Christ *all their life*, It is most false that ever they were dead in sin, or sometimes disobedient: If it be said, *The Elect considered in themselves and in nature are sinners, but considered as*

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men in Christ, *they are as righteous as* Christ; it helpeth not, for we must not dream of, and fancy considerations, that hath no reality & truth in them; for all now born since our Lord died, I am perswaded, by the Doctrine of Antinomians were never, nor can they be reall and true objects of this consideration; For from that time that their sins were laid upon Christ to the last hour of their life, they are as righteous as Christ, and so washed and justified; Now their sins were laid upon Christ, as some Libertines say, from eternity, as others, from that day that he died on the Crosse: 2. Sins taken away by Christs blood, saith Dr. *Crisp*, are no sinnes of the Saints: Christ *did take them away, and bear their weight, even in the fault and sin it self, and not the guilt only, and not by supposition or meer imputation only*, and that from eternity: But when Antinomians confesse, that *Christ acted no sin, so that in respect of the Act* (the sinfull act against the Law of God must be here understood) *not one sin of the Believers is* Christs, *but only in respect of passing accounts from one head to another*: This is all the truth we hear plead for, because the Act, (or somewhat answerable to that) done against the Spirituall Law of God is sin it self, and essentially sin, if this was never upon *Christ*, then sin it self was never upon Christ: now there is no other thing remaining in sin but the debt, guilt or obligation of sin that can be laid on Christ, and the truth is, the Scripture expoundeth the laying our sins upon Christ, to be nothing but God punishing Christ for our sins, as *Isa.* 53. 4. The cause and formall reason, why Christ did bear our griefs, and carry *our sorrowes* is *ver. 6. Because the Lord laid on him the iniquity of us all*, and is so expounded, 1 *Pet.* 2. Whereas it is said, ver. 21. *that* Christ *suffered for us*, and an objection is removed, v. 22. Why should he suffer? Did he sin? The *Apostle* answereth, by concession of the Antecedent, and by denying the con-

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consequence, verse 22. *He did no sin (personally) neither was guile found in his mouth*: But it followeth not that he should not suffer Legally, and for others the punishment due to them; so his sufferings is expounded, *v.* 24. *Who his own self bare our sins in his own body on the Tree*: Now how did *Christ* bear our sins? On the Tree; that is, by suffering, and *Gal.* 3. *Paul* evidently distinguisheth between two sorts of persons that are cursed; the sinners that abide not in all that is written in the Law to do them, *v.* 10. These are intrinsecally, and in their person cursed, as being sinners in their person; and so the intrinsecall objects of divine hatred, and a curse and abhominable to *God*. Yea, but *Christ* was also cursed, But how? Not intrinsecally; God is never said to hate his son *Christ*, nor to abhor him, as he doth sin which personally resideth in the man who acteth sin in his own person: Therefore the Lords forsaking of Christ his son, is not an intrinsecall detesting, or a morall abhorring of Christ, but an extrinsecall, a penall, or a judiciall suspending of the beames and rayes (as *Cyrill* saith) or the overclouding of his favour, in the comfortable shining on the soul of his own sin; and it is not said that *Christ was cursed*, but onely, *ver.* 13. *Christ hath redeemed us, He was made a curse for us*, that is, the fruits and effects of Gods curse, the punishment due to sinners, even that satisfactory, and penall curse and punishment, which infinite Justice requireth, was laid upon Christ, while as he died upon the crosse, and suffered the effects of Gods wrath upon his soul for our sins: Then he must be the sinner, only *by Imputation*, except Antinomians show to us, how a person is made sin, or accounted the sinner? And yet is neither a sinner by inherent and personall acting of sin; nor yet by Law-imputation: And truely, its bad Divinity for Dr. *Crispe* to say, *as we are actuall and reall sinners in Adam, so here God passeth really sin*

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ever upon Christ, for we sinned intrinsecally in *Adam*, as parts, as members, as *being in his loynes*, and we are thence, *by nature the children of wrath*, Eph. 2. But it is blasphemy to say, that our blessed Saviour sinned intrinsecally in us, as part or member of the Redeemed, or that he is a son of Gods wrath for sin intrinsecally inherent in him, as it is in us.

Farther, Christs bearing of our iniquities is an obvious Hebraisme, and all one with the bearing, not of the intrinsecall and fundamentall guilt of sin; but of the extrinsecall guilt, or debt and punishment of sin: So, *Exod.* 28. 38. A Mitre shall be on *Aarons forehead*, that *Aaron may bear the iniquity of the holy things*, Heb. נשא *Nesa* signifieth to carry, or as the 70. turn it, ἀφῇ, *Aaron* shall take away, or, bear the punishment of the violation of the holy things: *Moses* saith to *Aarons sons*, Levit. 10. 17. *God hath given you the sin offering, to bear the iniquity of the congregation*, לשאת את עון העדה, *Aaron* and *his sons* did bear the sins of the people as types of Christ, not by an intrinsecall guilt put on them, but by meer imputation, *Lev.* 16. 22. *And the Goat shall bear upon him all the iniquities of the children of Israel unto a Land not inhabited.* The Priest prayed that the sins, that is, the punishment of the sins of the people might be laid on the *Goat*, *Numb.* 18. 1. *Aaron and his sons are to bear the iniquity of the sanctuary*, that is, the punishment of their iniquity, in that they were punished, if any of the Sanctuary polluted the holy things of God, *Lev.* 5. 1. The witnesse who *seeth and heareth a swearing, and doth not utter it, he shall bear his iniquity*, that is, saith *Vatablus*, and all the Interpreters, *The punishment of his iniquity*, Ezech. 18. 19. *Yet say ye, Why doth not the Son bear the iniquity of the Father*, vers. 20. *The soul that sinneth shall dye, the Son shall not bear the iniquity of the Father*? Ezech. 23. 35. *Because thou hast forgotten me---bear thou also thy lewdnesse and thy whoredome:*

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dome: In the same very sense, Christ, *Heb.* 9.28. *was once offered to bear the sins of many*, 1 Pet. 2.24. *He did bear our sins on his body on the Tree*. Isa. 53.12. *He did bear the sins of many*; he did bear heavy punishment, death and the wrath of God, for the sins of many: the word נשא *Sabal*, is to bear a burden as a Porter, *v.* 6. *The Lord laid the iniquity of us all on him*. Heb. יפגע *Hifgang*, The word signifieth to *fall on any with violence, and to kill him*; as *Gideon fell on the Princes of Midian*, and ver. 7. *He was oppressed, he was afflicted, yet opened he not his mouth*. נגש *Niggas*, its not in the hebrew: נגש *Niggash*, *per* ש *Addactus oblatus*. *Arias Mont.* readeth it נגש *Niggas*, with the point on the left side of ש not ש: So *Cyrillus*, and it is, *he was exacted*, or payment of violence sought of him; *Pignus, vinctatus*, Christ was put to a Fine, condemned to pay an amercement, or forfeit, or Christ was pursued as paymaster and surety for us: The Father pursued Christs band, that he should now at the appointed day, tell down the sum, the great ransom-money of his life for sinners who were broken men. Iustice gave in a broad and large claim against Jesus Christ, in which were written all the sins of the elect; And *Christ opened not his mouth*, but was *dumbe as a lambe*, led to the shambles, and his silence was as much, as *Lord, I grant, I yeeld to all the accounts in this sad claim*; you will not confesse your guiltinesse, O sinners in Christ! Nor take with riots, murthers, oathes, and all your sins; But the surety Christ was craved, and all your accompts demanded of him, and he confessed debt, and granted all, *v.* 12. He was numbred: So מנה *Minna*, he was reputed, and written up in the compt amongst theeves; this was meer imputation, he was not a wicked man indeed: And consider how, *v.* 3. He is called, despised and rejected of men, *Christ* in himself and intrinsecally was the glory, the flower, the Prince of men, even at his lowest, he must then be abased below all men, in regard of imputation,

pusation, and that penall degrading of Christ, so as it is said of him, he was אישׁ חדל *Chadal ishim*, which is, as *Vatablus* expoundeth it, so contemptible a man, that men would not admit him in company of men, *Aria, Mont. desiit viris*, others expound it, *Cessatio virorum Ierome novissimus virorum. Sanctius* saith, he was not numbred amongst men, he was so disposed, that he was the lowest amongst the lowest of men, or the *minimum quod sic* of men, as it is, *Psa.* 22. 6. תולעת *Worm*, no body, not in the classe or ranck of men: He was in himself the mighty God, the Prince of Peace, more then above men and Angels, the chief of the kindred of men, the fairest amongst the sons of men, even at his lowest; but in regard of his low condition, he was made the offscouring or the dresse or refuse of all men, as if not a Christianed creature. When our Divines say, Christ took our place, and we have his condition, Christ was made us, and made the sinner; It is true, only in a legall sense, as we say, the advocate is the client, or the guilty man; Because the advocate beareth his name and person, and what the accused man could in Law say before the Judge in his own defence, that the advocate saith for him, the advocate saith, *I cannot in Law die for this crime, for such Reasons*: So the surety in Law or in a legall substitution, is the broken man; the surety saith, *The debt is mine, all the wants, all the poverty, all the debts and burdens of my broken friend, be on me, and the rich surety having paid all, can say, I have paid all, I am in Law free, my friend and surety hath done all, and paid all for me, and that is as good* in foro, *in the Courts of Justice, as if I had paid in my own person all*, for the truth is, there be not two debts & two bonds, and two sums, nor two debtors, the broken man, and the surety are in Law but one person, one party addebted, which of them pay, it is all one to Law and Justice, it is all one sum they owe: The Beleever in Christ is put

How Christ is in our place.

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in Christs Law-place, and Christ by Law is put in his place: Christ made Surety, saith; *I am the sinner, O justice, all my broken friends wants, all their debts be upon me, my life for their life, my soul for my brethrens souls, my glory, my heaven for my kinsmens glory and heaven*: The Lawes bloody Band was *the curse of God upon the sinner, upon the debtor*: Christ changed bands and obligations with us, and putteth out our name, and putteth in his own name in the bloody Band; and where the Law readeth, *the curse of God upon the debtor*: Christ is Assignee to this Band, and the Gospel readeth it, *the curse of God upon the rich Surety*, Gal. 3. 13. Hear then the boldnesse of Faith: *Now then there is no condemnation to those that are in Jesus Christ*: What challenges *Satan* or conscience can make against the Believer (for justice being put to silence by *Christ*, maketh none) hear an answer: *I was condemned, I was judged, I was crucified for sin, when my Surety Christ was condemned, Judged and crucified for my sins; and what would you have more of a man then his life? it was a mans life and soul, my life that my surety offered up to God for sin, and I have payed all, because my surety hath payed all.* And the truth is, it is not two debts, one that the believer owes to *God*: justice, and another that *Christ* paid: But the debt that Christ payed is our very debt and sins which he *did bear in his own body on the Tree*, 1 Pet. 2. 24. But though it be true in a legall sense, that the surety is the broken man, yet it is true, only in regard of the Law-punishment, or *Malum pœnæ*, the ill of punishment, that is laid upon him: For I take Dr. *Crisps* words from his own Pen: *Suppose* (saith he) *A Malefactor be asked, Guilty, or not guilty? He answereth, Not guilty. What doth he mean? He meaneth he hath not done the Fact that was laid to his charge*: Then not to do the Fact of sin, to Doctor *Crispe*, is not to be guilty: Now I assume, But *Jesus Christ* did never any sinfull fact, as he also confesseth, then Christ was punished for sin, and yet was never

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never guilty of sin, this must be the greatest injustice in the world to punish a man for sin, altogether free of the guilt of sin; except *Antinomians* distinguish with us, between sinfull guilt, and penall guilt, called *Reatus culpæ*, and *Reatus pœnæ*, or *Reatus personæ, seu potentialis*, and *Reatus formalis, seu actualis*, they shall never expede themselves.

How the Debtor and the Surety be one in Law, and not intrinsecally one.

Now though it be true, that in Law the Debtor and the Surety be both one Legall person, yet intrinsecally they are not one, the broken Debtor as such may be an unjust man, and the Surety a faithfull and just man; so that the Surety as a satisfying Surety, removeth onely the punishment due to the Debtor for his injustice, but he removeth not formally injustice, except he be such a Surety as *Christ*, who can both pay the Debt, and so remove the ill of punishment, and also infuse holinesse, and sanctifie and remove the evil of sin; hence in justification formally, Christ only taketh away the punishment of everlasting fire, and eternall condemnation due to sin; but he removeth not sin it self; sin it selfe is removed in sanctification, and by degrees; justification taketh the sting out of the Serpent, but doth not formally kill the Serpent; the Serpent is killed by another Act of Grace, by infused, and perfected sanctification; justification is a forinsecall, and a Legall Act, and removeth the power of the Law, which involveth the sinner in a Curse: Now the strength or the Legall *sting of sin is the Law*, 1 *Cor.* 15. 56. So we may judge how false this divinity is, which Doctor *Crisp* asserteth: *You will never* (saith he) *have quietnesse of spirit in respect of sin, till you have received this principle, that it is not the guilt of Iniquity only, but Iniquity it self, that the Lord laid on* Christ; For it is true, quietnesse and Peace of Faith with God floweth from justification, *Rom.* 5. 1. And the assurance that Christ hath pardoned sin, and hath removed the penall guilt,

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guilt, the punishment of Eternall condemnation from sin, but that the conscience should be quiet; that is, that it should not have also a care to believe that Christ will sanctifie throughly, and perfect his good work in us, is most false; for though a soul be justified and freed from the guilt of Eternall punishment, and so the spirit is no more to be afraid and disquieted for Eternall wrath and Hell, which should never have been feared as the greatest evill, in regard that sin is sin as more to be feared then Hell as Hell; yet there be two other acts of disquietnesse of spirit laudable and commendable, even in the Saints after they are justified; and the guilt of Eternall punishment removed, as, 1. The believer is to have a holy Anxiety and care of spirit (I do not call it a troubled conscience) to improve his faith in blieving that Christ will perfect what he hath begun. 2. He is to be grieved that sin dwelleth in him, and to groan and cry as a captive in Fetters, out of the sense of his wretched estate, as *Paul* doth, *Rom.* 7.23,24. *Antinomians* will have the justified to be so quiet in spirit, as if Christ had removed sin in root and branch, buds and stump; whereas only the Eternall punishment and fear of Eternall condemnation is removed in justification: But there is a worse thing remaining in sin after this, and more to be feared, and a more reall and rationall gound of disquietnesse of spirit; and that is the fundamentall, intrinsecall, and sinfull guilt of sin, which Christ never took on him, and is not removed in justification; but only in the graduall and successive perfection of sanctification, and so being justified, I am to be secure and to enjoy a sound Peace, and quietnesse of spirit, in freedome from Eternall wrath: But yet am I to be disquieted, grieved, yea, to sorrow that such a Ghuest as sin lodgeth in me, and with me, even as an ingenuous and honest hearted debtor, is to rejoyce and be glad in the goodnesse and grace of his gracious surety, who hath

A perplexed conscience is lawfully consistent with a justified sinners condition.

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hath payed his debt, and never to fear that the Law or Iustice can go against him to Arrest and imprison him, for that debt which is now compleatly paid by his surety: But if the surety gave his back-bond to pay him service of love, and service of sorrow, and remorse for his unjustice and sinfull lavishing of his Neighbours goods, which did necessitate his loving surety to hurt himself, and be at a great losse for him; he owes to his surety the debt of love, and disquietnesse of spirit, in so far, as the blot of his wastry, and the shame of his riotous youth, lyeth on him all his dayes: *Antinomians* conceive, that there ought to be no disquietnesse of spirit, no remorse, no trouble of minde, but that which hath its rise and spring from sins apprehended as not pardoned, and from the fear of Eternall punishment, to be inflicted for these sins; and it is true, that such a troubled and perplexed soul which is once in the state of justification, is but the issue and brood of unbelief, and ariseth from the flesh prevailing over the spirit in such sorrow; yea, or if confession of sin arise from this spring of servile and slavish fear, it is not a work of Faith, except that a conditionall fear of Eternall wrath; If a *David* fallen in Adultery and treacherous murther, or a *Peter* overtaken with a denying of his Saviour before men, shall not renew his Repentance and Faith in Christ, is required in all the justified for the perfecting of their salvation, and finall perseverance: But there is another remorse and sorrow according to God, required in all the justified; and it is this, that though they are not to fear condemnation with a legall fear, so as to distrust God, and be afraid of Eternall wrath; yet he who is ransomed by Christ, though he can never recompense the Free-grace, nor pay a satisfactory ransome for so great and rich a love, he is under a back-bond, or a re-obligation of love, service, and obedience to him that ransome him: And this Law of love and thankfulnesse is not, as *Liber-*

A conditionall fear of wrath eternall in the justified.

An absolute fear of Eternall wrath, not required in the justified; yet sorrow, grief, and trouble of minde for the indwelling of sin is required.

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tines, and others concieve, a Positive and simply supernaturall *Gospel-obligation*; for the Law of both nature and Nations, require that the Captive be thankfull to the ransom-payer: I grant that the particular Commandments are Positive and supernaturall; so the justified is obliged by this back-Bond, and Gospel re-obligation to confesse sin dwelling in him, to groan, and sigh and sorrow under it, to be troubled and grieved in spirit, for sin as sin *dwelling in his members, and rebelling against the Law of his minde*; and keeping him in bondage, to walk humbly, and softly all his dayes, by reason of the running Issue of sin, and to strive by all means to walk worthy of Christ; and this in the generall is the Law of Nature, from which Christ hath in no sort exempted us, *Matth.* 7. 12. 1 *Cor.* 11. 14. *Eph.* 5. 28, 29. Now as a man having fallen from a high place upon a Rock, and hath broken bones of Thighs and Legs, though he be cured and can walk abroad, yet all his dayes he halteth in his walking; or like one that is cured of an extream Feaver-Tertian, at such and such seasons, some Fits of the disease recurreth; yet is he not to doubt of the fidelity and love of the *Chirurgion* and *Phisitian*, who have really cured him, in so far as he is in capacity in this life to be cured, and therefore as he is to walke warily, and with circumspection all his dayes, caring for his crazed body, so is he to be thankfull to those who recovered him, and may be sad and heavy now and then, that by his own folly and temerity, he hurt his body; for even sins pardoned, as concerning their eternall guilt, by our Soveraign Physitian Christ in justification, lay a law on us to serve our Physitian Christ in these Positive Commandments of obedience, love, sorrow, softnesse of spirit, with a care to sin no more, though we must needs halt, and slip all our dayes, yet not so to sorrow, as to call in doubt the reality of Pardoning Grace.

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SERMON XX.

YEA, the Law from the higheſt bended love, even from love with all the whole ſoul, and all its ſtrength, *Matth.* 22. forbiddeth all ſin; no leſſe then the Goſpel of love, which Goſpel doth ſpiritualize the Law to the beleever, but not aboliſh it; the *Goſpel* addeth a new argument of Goſpel-love, becauſe Chriſt hath died for me, therefore Ile keep that ſame Law of God I was under before, only now I fear not actuall condemnation which is accidentall to the Law, for Chriſt and the confirmed Angels keep the Law, as a rule of life, yet without any fear of actuall condemnation; Nor doth the Goſpel more make *Davids* adultery, not to be againſt the ſeventh Commandment to *David*, then it maketh the Iſraelites ſpoiling of the Egyptians of their Earings and Iewels, to be no breach of the eight commandment: The grace of Chriſt doth Priviledge the Believer from condemnation, which condemnation is a meer accident, which doth go and come without hurting the eſſence of the Law, and its commanding and eternall Morall-directing power: The Law ſaith (*do and live*) there is no exception of this, as the will of God eternall, as God is eternal, and obligeth us in Heaven, and for ever, *Rev.* 22. 5. But this (*if you do not, you ſhall die*) hath a large exception; *Chriſt my ſin ſhall die for you*, and this (*if you keep not the Law, you are condemned*) to the believer is aboliſhed, and when we are *Rom.* 7. ſaid to be freed from our firſt husband, as the woman is freed by Law from her dead husband, and may without ſin marry another, and we not under the Law, the word (Law) is taken only for the Law, as given to the ſinner; Now the Law ſhould have been Law, though ſin had never been, and is Law to the Elect Angels who never ſinned, and that is only the Law, under the notion of that ſad iſſue of eternall condemnation; the Law could never have been Law, except it had promiſed eternall life to thoſe who do

How the conſcience is freed from ſin, to wit from the Law-obligation to actuall condemnation, but not from incurring the diſpleaſure of God by breach of a Law, if the beleever ſhall ſinne.

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the Law; but it both is, and should have been Law to beleevers in *Jesus Christ*, to the Elect *Angels*, and yet it doth not, it cannot actually condemne them.

But that the *Gospel* maketh Adultery to be no sin to Believers, is a blasphemous Assertion: Then commit Adultery, murther, whore, steel; O Believer! these are not sins to thee, but Christs sins, not thine: O turn not the grace of God into wantonnesse: *The Believer hath no conscience of sins*: that is, he in conscience is not to fear everlasting condemnation, that is most true, because Christ hath delivered him from that wrath to come, *Rom.* 8. 1. *Joh.* 5. 24. Faith of eternall life by *Jesus Christ* cannot consist with fear of eternall condemnation, for then with a legal, and an Evangelick Faith, one person should be obliged to believe things contradictory, and yet both Faiths oblige us to give credence and assent: But that the Believer *hath no conscience of sin*, that is, that he is to believe theres nothing in him that is sin, is to believe a lie, 1 *Joh.* 1. 8. 9. That he is to confesse no sin, and to be grieved in conscience for no sin, and to sorrow for no sin; that he is to be wearied and laden with no sin, that he is to groan under the burden of no sin, as failing against the love of him that gave a ransom for him; this is a blasphemous dedolencie of conscience, yea, of a conscience past feeling. *Beloved in the Lord*, The Gospel forbiddeth sorrow, fear, and Agony of conscience in a Believer, apprehending eternall wrath, such a one once truly believing in Christ as the Saviour of sinners, and his Saviour, and now believing the contrary, must believe that his Lord is really changed, that he hath forgotten to be mercifull, that he hath falsified, and altered his Covenant, Oath and Promise: this were to make *God a Liar*; But the Gospel forbiddeth not, but commandeth that the justified person sorrow for sin; yea, it commandeth carefulnesse to forbear *clearing of the offender*, as being

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ing in Christ, and *desiring to flee to Christ*; *indignation against himself*, in not forgiving himself, *fear of offending* love and Law in *Christ*, *vehement desire* to have peace confirmed, *Zeal for God, revenge to afflict the soul*, 2 *Cor.*7.10. 11. And in this sense its blasphemy to say that the *Gospel* taketh away all conscience of sin: Believers humbled for sin, are to be taken off all Law-thoughts, and fear of eternall condemnation, and all thoughts that sorrow is a Penance and satisfactory to offended justice; as we are ready to conceit of our Evangelick rejoycing, and holiest works: But they are to sorrow for offended love; for the body of sin breaking out in scandals, I may then have peace with God, in the assurance, remission and removall of eternall wrath; and yet not have peace with my own conscience: 1. Because I may be perswaded that *God* in *Christ* hath forgiven me; yet am I not to forgive my selfe: 2. I am to believe that in *Christ* I am delivered from eternall wrath, and justified in *Christ*; and yet to sorrow that I have sinned against *Christs love*: 3. I may have peace, sense of peace, and Pardon in *Christ*; and yet a necessary disquietnesse, sorrow, and tears, that I should have been so unthankfull to so lovely a Redeemer: so *Christ* doth commend the womans tears, as a signe of love, and of the sense of many sins pardoned, *Luk.*7.44. *Thou gavest me no water for my feet*: But she *hath washed my feet with tears*: yet many sins were forgiven her, *v.*47. Hence, I may 1. Believe the Remission of that sin, for which I am to sorrow, and for the Remission of which I am to pray, and which I am to confesse: *Nathan* said to *David*, *thy sins is pardoned*: yet the *Spirit of God* after that both confessed, sorrowed, prayed for Pardon in *David*: 2. We may comfort those that mourn for sin, from assurance of Pardon, and yet exhort them to be humbled and afflicted in spirit, and to confesse, sorrow, and pray for Pardon; so *Antinomians rejoycing evermore after justification*,

I may believe the Remission of these same very sins, which I am to confesse, and for which I am to be sorrowfull.

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tion, without ſorrow, remorſe, down-caſting for ſin at all, is but fleſhly wantonneſſe; I may have and ought to have a diſquieted ſpirit, and no peace with my ſelf, and yet peace with God, even as the Sea after a ſtorme, and when the winds are gone and the Aire is calmed, hath yet a raging and great motion, by reaſon of winde incloſed in the bowels of the Sea, and after the cool of a mighty Feaver, yet are the humours in the body ſtirred and diſtemperd.

Eight caſes of conſciences reſolved from the former Doctrine.

But we are hence led to finde out reſolution for divers caſes of conſciences after juſtification. 1. Many dare not queſtion their ſtate of juſtification, and ſo are freed from the ſtormes of apprehended wrath, ariſing from the guilt of guilt of ſin; yet there is another ſtorm, within the bowels of the Sea, ariſing from the indwelling of the body the ſtorm before juſtification is leſſe free, leſſe ingenuous, more ſervile, as looking to that Eternall wrath, hanging over the ſoul for unpardoned ſin; this is more free, and is a peacable, a gracious, and heavenly ſtorm raiſed not for ſin unpardoned, and the Eternall puniſhment thereof; but for ſin as ſin, as indwelling, not for the penall guilt and the ſting of Hell in ſin, but for the ſinfull guilt, and the wounding of Chriſt. 2. Its unpoſſible this latter ſtorm can be in the ſoul, till the ſentence of juſtification be pronounced; as none can have the moved bowels of a ſon, for the offence of a Father, till he be a ſon.

2. Another caſe is, that many have an abſolute, looſe, and laxe peace and calmneſſe, great confidence of deliverance from Eternall wrath, and ſo of a ſuppoſed pardon, whoſe peace is convinced to be but a baſe outſide, and meer paintry and fairding becauſe there is in them no ſtorm for ſin as ſin, and for the over-motions of boyling luſts; no tenderneſſe to walk ſpiritually. A Faith that eateth out the bottome and bowels of conſcience, of declining ſin, and walking with God; is the juſtification of the *Antinomians*

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mians, of the old *Gnosticks*, of the naturall men; all our professors are cured, none or few are healed.

3. Full assurance that Christ hath delivered *Paul* from condemnation; yea, so full and reall, as produceth thanksgiving and triumphing in Christ, *Rom.* 7.25. *Rom.* 8.1,2. may, and doth consist with complaints and outcryes of a wretched condition, for the indwelling of the body of sin, *Rom.* 7.14,15,16.23,24. Then the justified that are whole, not sick, not pained, are yet in their sins, and not justified, what ever *Antinomians* say on the contrary.

4. The flesh in the justified cannot complain of indwelling sin; but the flesh mixt with some life of Christ, may raise a false Alarm of sins not pardoned, which are really pardoned; some false grief may and often hath its rise from a false and imaginary ground, as a sanctified soul may praise *God* through occasion of a lying report of the victory of the Church of God, when there is no such matter; a sanctified childe may spiritually mourn for the supposed death of his Father, or that he hath offended his Father according to the flesh, when his Father is neither dead, nor offended at all: So gracious affections, as gracious, may work spiritually upon supposed and false grounds when there is no cause; as that the soul hath grieved his Heavenly Father, and that he is displeased, when it is not so.

5. Sin indwelling is a greater evill, then the feared evill often Hells; and therefore there is more cause of sorrow for sin, confession, disquietnesse of spirit, after justification then before; because sin the only true object of fear and and disquietnesse of spirit, is both a ghuest dwelling in the soul, and is more really and distinctly apprehended as a spirituall evil, after the light of faith hath shown us the sinfulnesse of sin, then ever it was discovered to be before.

6. I doubt; if justified souls are to be refuted in their complaints and feares for the indwelling of sin, providing, they

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they fear not eternall wrath, which fear is contrary to faith; and so they fear not, and sorrow not, for that *God* hath changed the Court, and the wind of his love turned in the contrary air, and he hath forgotten to be mercifull.

7. Faith chargeth us to beleeve that *Grace* shall at length finally subdue sin, and as boatmen labour with oars to promove their course in sayling, even when wind, sails, and tide are doing somewhat to promove the course; so doth faith, *which purifieth the heart*, set the soul on work to *perfect holinesse in the fear of God*, and beleeveth also, that God shall work both to will and to do.

Its not then good Physick for many exercised in conscience, especially after their first conversion, to apply only the honey and sweetnesse of consolations of the Gospel, as if there were not any need of humiliation and sorrow for sin: Yet it is to be cleared, that 1. Sorrow for sin is no satisfaction for sin; for the pride of merit is crafty, and can creep in at a small hole. We think there is no repentance where there be no tears, and *God* of purpose withholdeth tears, as knowing when water goes out, wind cometh in. How we are to sorrow for pardoned sins.

2. They are tenderly to be bound up, and comforted, in whom sin riseth up with a witnesse: O what pity, and humble on-looking should be here? For a hell of pain in the body is nothing, wheels, racks, whips, hot irons, breaking of bones is nothing; but half a *hell* in the spirit, is a whole *hell*. The upper *hell*, the grave, to *Ezechiah* is like to swallow him up, when dipped in the lower *hell*, and covered with the apprehension of wrath. O sweet *Jesus*! what a mercy that thou swallowed up all *hels* to beleevers, and calmed the sea of *hell*.

Use. If in Justification, sins be *blotted out*, *cast in the depths of the Sea*, and removed, as if they never had been, the state of Justification must be a condition of sound blessedneſſe

Use. To be justified is a state of happines most desireable.

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ſedneſſe, the moſt deſirable life in the world, Rom. 4. 6. *Even as Dauid alſo deſcribeth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without works.* 7. *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.* For conſider 1. What an Act of *Grace* it is in a Prince to take a condemned malefactour from under the ax, the rack, the wheel, and ſo many hours torture, before he end his miſerable life. Or, 2. Suppoſe he were condemned to be tortured leiſurely, and his life continued and prorogated, that bones, ſinues, lights, joynts might be pained for twenty or thirty years; ſo much of his fleſh cut off every day, ſuch a bone broken, and by Art the bone cured again, and the fleſh reſtored, that he might for thirty years ſpace, every day be dying, and yet never die. Or, 3. Imagine a man could be kept alive in torment in this caſe, from ſleep, eaſe, food, clothing, five hundred years, or a thouſand years, and boiling all the time in a cauldron full of melted lead; and ſay the ſoul could dwell in a body under the rack, the wheel, the laſhes and ſcourges of Scorpions, and whips of iron, the man bleeding, crying, in the act of dying for pain, gnawing his tongue, for ten hundred years; now ſuppoſe a mighty Prince, by an act of free Grace, could, and would deliver this man from all this pain and torture, and give him a life in perfect health, in ten hundred Paradiſes of joy, pleaſure, worldly happineſſe, and a day all the thouſand years without a night, a ſummer all this time, without cloud, ſtorm, winter, all the honour, acclamations, love, and ſervice of a world of men and Angels, cloath this man with all the moſt compleat delights, perfections, and vertues of minde and body, ſet him ten thouſand degrees of elevation, to the top of all imaginable happineſſe, above *Solomon* in his higheſt Royaltie, or *Adam* in his firſt innocencie, or *Angels* in their moſt tranſcendent glory and happineſſe. Yea, 4. In our conception

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tion we may extend the former misery and pain, and all this happineſſe to the length of ten thouſand years, this ſhould be thought incomparably the higheſt act of grace and love, that any creature could extend to his fellow-creature. And yet all this were but a ſhadow of Grace, in compariſon of the love and rich Grace of *God* in *Chriſt*, in the juſtification of a ſinner. 2. Conſider, we are freed from the guilt of ſin in juſtification: Now this is the eternall debt of ſin, that remaineth after ſin, that none can waſh away but Chriſt, and that this remaineth after ſin is acted. 2. That it remaineth for eternity. 3. That it is a miſery we are onely in juſtification delivered from, is clear in Scripture: 1. Becauſe ſin is a debt: After the borrowed money is ſpent and gone, ſomewhat in Law and juſtice remaineth, and this is debt or obligation to make payment to the Creditour. 2. So the Scripture ſpeaketh, Jer. 2. 22. *For though thou waſh thee with Nitre, and take thee much ſope, yet thy iniquity is marked before me. Borith*, is an hearb that Fullers uſe for waſhing and purging, yet is ſin ſuch a Leopard-ſpot, that no Art, no induſtry of the creature can remove it, Jer. 17. 1. *The ſin of Judah is written with a pen of iron, and the point of a diamond, it is graven upon the table of their heart, and the horns of your Altars.* There is writ remaining after ſin is acted. 2. Writ written with a pen of iron, and diamond, to endure for eternity. 3. Not written onely, but ingraved; and indented upon the conſcience, 1 Sam. 24. 5. When *David* rent the robe of *Saul*, his heart ſmote him, ſo that it left a hole, or the mark of the ſtripe behinde it; as when a burning iron is put on the face of an evill-doer, it leaveth behinde it a brand, or a ſtigma. 2. This is terrible, that this brand is eternall; as the Prophet prayeth, Pſal. 109. 14. *Let the iniquities of his fathers be remembred with the Lord: and let not the ſin of his mother be blotted out.* 15. *Let them be before the Lord continually.* O dreadfull!

To be juſtified is a ſtate of ſolid felicity, in regard of the eternall debt of ſin.

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The sins of wicked men shall stand up in heaven before the justice of God, so long as God shall live, and that is for ever and ever: So the *Lord* sweareth, *By the excellencie of Jacob*, that is, by himself, Amos 8. 7. *Surely, I will never forget any of their works*, *John* 10. 8. *All that ever came before me, all that came not in by me*, the Door, and the Way, *they are* Ἔλεν κλέπται καὶ λῃσταί, *Theeves and Robbers*. The false Prophets, many of them were dead, yet being dead (saith *Christ*) this day, *they are*, in regard of guilt, *Theeves and Robbers*. To this day, above sixteen hundred years the *Jews* are guilty murderers; though their fathers, who *slew the Lord of glory*, be dead: This day *Cain* is a murderer, *Judas* a traitour, and shall be so long as *God* shall live, and he *Gods*. Now, without shedding of *Christs* blood, there is no remission of sins; *Heb.* 9. 22. To be delivered from eternall debt, and intituled to an eternall Kingdom, is a life most desireable, and maketh the sinner to stand in the books of *Christ*, as the eternally ingaged debter of Grace. Young Heirs, know your blessednesse aright; sinners under eternall debt; you laugh, sport, rejoyce; and you are firebrands of wrath: you go singing, and shaking, and tinckling your bolts and fetters of black and unmixed vengeance: Alas, how can you sleep? How can you laugh & sing?

The smallest and worst things of Christ are incomparably above the most excellent things on earth.

Eat the Crums.] The dogs desire but the least, and worst (to speak so) the refuse of *Christ*. Doct. *The meanest, and worst things of Christ* (to speak so) *are incomparably to be desired above all things*. 1. Any thing of *Christ* is desirable; but to lay hold *on the skirt of a Jew*, Zach. 10. 23. Because *Christ* that is with him, is good. Yea, the dust of *Zion* is a thing that the servants of *God* take pleasure in, *Psal.* 102. 14. The dust and stones of *Zion*, are not like the earth; and the mules of the holy grave, as *Papists* fondly dream, and are but earth, but because the *Lord Christ* dwelleth there, therefore are they desirable. The people carried their old harps to

to *Babylon* with them, and *Josephs* bones must be carried out of *Egypt* to *Canaan*: Why? *Canaan* was *Christs land*, his dwelling: Why, but we are to love the ground that *Christs* feet treadeth on. This I say not, that I judge it holy earth, that is Popish superstition; but that such is *Christs* excellencie, that any thing that hath the poorest relation to him, is desirable for him. 2. A poor woman, *Luke* 7. 2. sought no more of him, but to wash the feet of *Christ*, and kisse them: Another woman, Matth. 9. 21. *If I may but touch the border of his garment, I shall be whole. Mary Magdalen* sought but to have her arms filled with his dead body, Joh. 20. 15. She saith, weeping, to the Gardiner, as she supposed, *Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.* To *Joseph* of *Arimathea*, his bloody winding sheet, and his dead, and holed, and torn body in his arms, are sweet. *Christs* Clay is Silver, and his Brasse Gold. 3. *Christs* sharpest rebukes are sweet 3. oyl; the wounds and the holes that the sweet Mediatour maketh in the soul, when he *smiteth with the rod of his mouth*, are with childe of comforts, he rebuked not the Serpent, as not minding salvation to Satan, but rebuked *Evah*, intending the promised seed for her. O what sweetnesse of love is that expression? Jer. 31. 20. *For since I spake against Ephraim, I do earnestly remember him, I will surely have mercy on him, saith the Lord.* Then rebuking of *Ephraim*, which is called, *speaking against him*, is dipt in mercy, Hos. 11. 7. *My people are bent to back sliding*; this is a rebuke sharp enough: yet he chides himself friends with the people, v. 8. *How shall I give thee up, O Ephraim, mine heart is turned within me.* Here is kissing, and love wrapped about rebukes: so Jer. 3. 1. *Thou hast played the harlot with many lovers*; but see mercy: *Yet return to me, saith the Lord.* 4 His black 4. and sowr Crosse is sweet and honied with comfort, his *dead body a bundle of myrrhe*, Cant. 1. 13. The smell of which is strong,

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ſtrong, and fragrant, and ſweateth out precious gum rejoycing in tribulations, Rom. 5.3. *Count it joy, all joy, when ye fall in divers temptations*, Iam. 1.2. The Eagles ſmell heaven in the croſſe, and *Chriſt* in it, *Gal.* 6.14. Yea, the refuſe and the worſt of *Chriſts* croſſe, the ſhame and the reproaches of *Chriſt*, are ſweeter and choicer to *Moſes*, then the Treaſures, Riches, yea, then the Kingdome of *Egypt*, and the glory of it, *Heb.* 11. *verſe*, 26. 27. yea, the ſhame and bluſhing on *Chriſts* fair face, *Heb.* 12.2. which he ſuffered under the Croſſe, is fairer then *Rubies*, and *Gold*, and hath the colour of the Heaven of Heavens. *Nebuchadnezzar* hath more pain and torment in perſecuting, *Dan.* 4.19. then the three children had in being perſecuted: There's pain and *fury in active* perſecution: *He was full of fury, and the form of his viſage changed*; but there is joy unſpeakable and glorious in paſſive perſecution. Chriſts ſanctified croſſe droppeth honey, 1 *Pet.* 1.6. 5. Chriſts glownings and ſad deſertions, though to the believer, they be death and hell; yet have much of heaven in them: So, *Pſal.* 30.7. *Thou turnedſt away thy face, and I was troubled*, נבחל *Niuhal, I was troubled like a withered flower* that loſeth ſap and vigor: So, *Exod.* 15.15. *The Dukes of Edom*, נבהלו *Niuhaln, were amazed*; yet at that time *David* prayed, cryed, and was heard, ver. 8,9,10. The ſweeteſt communion that *Chriſt* ſeeketh of us on earth is prayer, *Cant.* 2.14. and *Cant.* 5. Deſertion is death it ſelf, and a death to the ſoul, 6. *I opened to my beloved, and my beloved had withdrawn himſelf and was gone*; And what was the Churches caſe? *My ſoul went forth from me.* The *Arabick, My ſoul departed, I died.* So is death deſcribed by the like phraſe, *Gen.* 35.18. *Rachels* ſoul *was in departing, for ſhee died*: And when men are ſtricken with ſudden fear, the heart is ſaid to go out: So, *Gen.* 42.28. The *ſoul* of Joſephs Brethren *departed*, that is, they were extreamly amazed, *When they found their money in*

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in their sacks. The like was the case of the Church when Christ departed, she died for sorrow, the soul departed from the soul, because her Lord and beloved was gone: Yet even that death, that *soul-hell* in the want of Christ was a Heaven, it was a sweet and comfortable season, then hath she a communion with him, in a most heavenly manner. 1. Asking at the watchmen for him. 2. In binding sad charges, on the Daughters of *Jerusalem*, to commend her to God by prayer. 3. Then was she sicke of Love for him. 4. Then fell she out in that large Love-rapture, in a most heavenly praise of him, in all his vertues, *My welbeloved is white and ruddy, and the chief amongst ten thousand &c.* Here then the *Hell*, that *Christ* throweth the Saints in, in their Desertions, is their heaven. 6. The meanest and lowest relation with Christ, is honour: *John Baptist* placeth an honour, in *unloosing the Latchets of his shooes*, and thinketh to *bear his shooes* is more honour then he deserveth, *Joh.* 1. 27. *David* a great Prophet appointed to be a *King*: *O if I might be so neer the Lord, as to be a door-keeper in his house*, *Psal.* 84. 10. He putteth a happinesse on the *Sparrow*, and the *Swallow*, that may build their *nests beside the Lords Altar*: Then the fragments and crums that his dogs eateth, must be the dainties of heaven, and *Christs* water the wine of heaven. Now if any the lowest thing of *Christ*, the Morsell of his dogs be desireable; how sweet must himself be, if the parings of his bread be sweet? What must the great loafe *Christ* himself be? *Christ* himself is so taking a lover, he hath a face that would ravish love out of Devils, so they had Grace to see his beauty, he could lead captive all hearts in Hell, with the lovelinesse of his *countenance*, *which is white and ruddy*, and *pleasant as Lebanon*, if they had eyes to behold him. O he himself is an unknown Lover, he hath neither brim nor bottome, his *Gospel* is the *unsearchable riches of Christ*; his *Gospel* is but a creature, 6.

What must Christ himself be in excellencie, when the worst things of Christ are so desirable.

How

How unsearchable must he himself be? The wise man, *Prov.* 30.4. putteth a riddle upon all the wisest on the earth, *Solomon* and all; *What is his name?* We know neither name nor thing, Isa. 53.8. *Who shall preach his Generation?* O what a mercy! that he will give sinners leave to love him? Or honour us so much that we may lay our black and spotted love, on so lovely and fair a Saviour? That such an infinite and desirable love as *Christs* love, should come (to borrow that expression) within the sides of thy love and heart, is a wonder; Alas, its a narrow circle and not capacious to contain him and his love, that passeth knowledge, *Eph.* 3.19. γνῶναι τε τὴν ὑπερβάλλουσαν γνῶσιν ἀγάπης. It over passeth and transcendeth far the narrow comprehension of created knowledge either of men or Angels. To seek Grace is desirable; but suppose any person were a Masse, and nothing but composed of pure Grace, and yet want *Christ* himself, he should be but a broken lamed creature; put a soul in heaven, and let him be hated of Christ (if that were possible) *Heaven* should be *Hell*. Imagine Devils were standing with their black chains of darknesse, even up in the Heaven of Heavens, and the Plague of being hated of *Christ* on their soul, and that they could see him that sitteth on the Throne, and somewhat of the Rayes and Beames of that fulnesse of *God* that is in *Christ*; yet should Devils still be Devils, they wanting *Christ* the Heaven of Angels and glorified men. What a flower? What a Rose of love and light, must *Christ* be, who filleth with smell, light, beauty, the four sides, East and West, South and North of the Heaven of Heavens, and his glory? Suppose in the hour of our last farewell to time, all creatures void of Reason, Heavens, Starres, Light, Air, Earth, Sea, dry Land, Birds, Fishes, Beasts, were in a capacitie to love us, and they with men and Angels, should let out upon us the fulnesse; yea the Sea of all their love (as its a sweet thing to be lovely

The excellencie of Christ farther illustrated.

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lovely and desirable to many) yet this were nothing to him who is, *Cant.* 5. 16. *All desires, or all loves*: So *Vatablus* rendereth it, *Christus est totus desideria*; He is a Masse of love, and love it self; lovely in the womb, the ancient of dayes became young for me; lovely in the Crosse, even when despised and numbred with theeves; lovely in the grave, lovely at the right hand of God, lovely in his second appearance in glory: yea, all desirable, *Cant.* 6. 10. his countenance white and ruddy, 11. his head, a golden head; his headship and government desirable; his *locks bushie and black*; his counsels deep, various, unsearchable; his eyes as Doves, chaste, pure, and can behold no iniquity; *his cheeks*, or two sides of his face, *as a bed of spice*, and sweet smelling flowers; his face manly, comely as Lebanon; *his lips like Lillies, dropping sweet smelling Myrrhe*; his Gospel smelleth of heaven; his hands pure, his works holy, fair, *as Gold-rings set with Beryll*; *his belly*, or breast and bowels, as *bright Ivory overlaid with Saphires*; that is, his breast and belly, that containeth his bowels, his heart and affections, are as *Ivory*, bright and glorious; and *Ivory* overlaid, covered and adorned with *Saphires*, that are precious stones of a sea-blue, and heavenly colour, because his bowels and inward affections are full of love, tendernesse of mercy, & the compassion of his heart, most heavenly; his *legs are pillars of marble, set upon sockets of fine gold*; his wayes and government like *marble pillars*, upright, white, pure, and set on gold, solid, firm, stable, that *Christ* cannot slip or fall; his Scepter a Scepter of righteousnesse, and his Kingdom eternall, and cannot be shaken; *his countenance* as the mountain Lebanon, his person eminent, goodly, high, great, tall, fruitfull as Cedars; his mouth most sweet, his words and testimonies as honey, or the honey comb: yea, all creatures are weak, and *Christ* strong; all base, he precious; all empty, he full; all black, he fair; all foolish and

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vain, he wise, and the only Counseller, deep in his counsels and wayes. The speciall Evangelick sin that we are guilty of, is unbelief, *Joh.* 16. 9. and this floweth from a low estimation that we have of *Christ*, and therefore these considerations are to be weighed in our estimation of *Christ*.

The high esteem of Christ in 4. grounds.

1. 1. The wisdom or folly of any man is most seen in the estimative faculty, for it denominateth a man wise; many are great Judges, and learned, as *the Magicians of Chaldea*, and *Philosophers*, who know wonders, hidden things, and causes of things, and yet are not wise, but fools, *Rom.* 1. 21. and vain in their imaginations, because there is a great defect in their estimative faculty, in the choice of a God, *ver.* 22. 23. the practicall mind is blinded, and they chuse darkness for light, evill for good, a creature for their God.

Heb. 11. 25 *By faith, Moses, when he was come to age, refused to be called the son of Pharaohs daughter; and chose, rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* And how is his faith made faith? And how is it evident, that he was not a raw, ignorant, and foolish childe when he made the choice? But a man ripe, come to years, and so as wise as he was old: It is proved, because his estimative faculty was right, *ver.* 26. *Esteeming the reproach of Christ greater riches then the treasures of Egypt.* He is a wise man, who maketh a wise choice, and for this cause *Esau* is called, *Heb.* 12. 26. βέβηλος a profane man, from בלל *confudit*, he had not wisdom to put a difference between the excellencie of the birth-right, and a morsell of meat; so *Ezech.* 22. 8. βεβηλῶν τὸ σάββατόν, is to confound *Gods Sabbath*, with another day: A profane wicked man hath not wisdom to esteem *God* and *Christ* above the creature, but confoundeth the one with the other.

2. 2. Our esteem of *Christ* is to be pure, chaste, spirituall, and so to work purely; that is, the formall reason why we esteem

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esteem of *Christ*, must be because he is *Christ*, & not because Summer goeth with *Christ*; nay, not because he comforteth, but because he is *God*, *the Redeemer*, and *Mediatour*; its a chaste love, and a chaste esteem, if the wife chuse to love her husband, because he is her husband, as the sense esteemeth white to be white under the notion of such a colour. The operation of every faculty is most pure, & kindly, when it is carried toward its object, according to its formall reason, without any mixture of other respects, extraneous and by-reasons, are more whorish, lesse con-naturall, not so chaste; there is some wax in our honey, and this we should take heed unto; the elective power is a tender piece of the soul.

3. Estimation produceth love, even the love of Christ; and love is a great Favourite, and is much at Court, and dwelleth constantly with the King; to be much with *Christ*, especially in secret, late and early, and to give much time to converse with *Christ*, speaketh much love; and the love of *Christ* is of the same bigness and quantity with Grace, for *Grace* and *Love* keep proportion one with another. 3.

4. He who duly esteemeth Christ, is a noble bidder, and so a noble and liberall buyer, he outbiddeth *Esau*. What is pottage to Christ? He overbiddeth *Judas*: What is silver to Christ? Yea, πάντα, *all things* is the greatest count can be cast up; for it includeth all prices, all summes, it taketh in heaven, as its a created thing: Then, *all things*, the vast and huge Globe and Circle of the capacious world, and all excellencies within its bosome or belly; nations, *all* nations; Angels, *all* Angels; Gold, *all* Gold; Jewels, *all* Jewels; Honour and delights, *all* honour, *all* delights, and every *all* beside, lieth before Christ, as feathers, dung, shadows, nothing: To wash a sinner, is the eminencie of love, and the highest esteem of him; But, O what a mercy, 4. Ph. 3. 8.

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that Christ should defile his precious, sinlesse, Royall, and Princely blood, by dipping in such a loathsome, foul, and deformed creature as a sinner is, *Revel.* 1. 5.

Dogs eat the crums.] Here be degrees of persons, and things, in our Fathers house: Children, and dogs; yet dogs which the Lord of the house owneth; here is a high table, and bread; and a by-board, or an after-table, and crums for dogs; here be persons of honour, Kings sons clothed in scarlet, and sitting with the King at dinner, when *his Spikenard sendeth forth a smell*; and here be some under the table, at the feet of Christ, waiting to receive the little drops of the great honey-comb of rich grace, that falleth from him: Follow Christ, and grace shall fall from him; his steps drop fatnesse, especially in his Palace, 1 *Joh.* 2. 12, 13, 14. There be in our Lords house little children, babes; there be in it also experienced ancient Fathers (for Grace hath gray hairs for wisdom, not for weakenesse;) there be strong men also; Christ was once a little stone, but he grew a *great mountain, that filled the whole earth*: yea, and the heaven too: Christ is a growing childe; In Christs lower firmament, there be stars of the first and second magnitude; and in his house, *vessels of great, and of small quantity, cups and flagons*, Isa. 22. 24. yet all are fastened upon the Golden-nail, Jesus Christ. 2. All are in the way, the plants all growing, but one is a grain of mustard seed, and a rose not broken out to the flower, and another is a great tree; its morning, and but the glimmering of the rayes of the day-star in one, and its high Sun, perfect day, near the noon-day with another: Strong father *Abraham*, mighty in beleeving, was once a babe on the breasts, that could neither creep, nor stand, nor walk. The love of Christ in its first rise, is a drop of dew that came out of the wombe of the morning, the mother in one night brought forth an hoste, an innumerable millions of such babes, and

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covered

covered the face of the earth with them. But this drop of dew groweth to a Sea that swelleth up above hell and the grave, *Cant.* 8.6,7. It is more then all the floods and seas of the earth, and floateth up to the *Heaven of Heavens*, and up, and in, it must be upon Christ, 1. *Pet.* 1.8. *Ye see not Christ, yet ye love him.* It overfloweth *Christ* and taketh him, and *ravisheth his heart*: It is a strong chain that bindeth Christ, when the grave, sin, death, devils, could not bind him, *Cant.* 4.9. *Act.* 2.24. 3. *Christs* way of administration, is a growing way, his Kingdom is not a standing, nor a sitting, nor a sleeping Kingdom; But its walking, and posting: *Thy Kingdome come.* An increasing Kingdom, a growing peace, *Isa.* 9.7. *Of the increase of his Government and peace (there shall be) no end*: In regard of duration even in Heaven, there shall be a growing of his Kingdom: There's not yesterday, and to morrow, and the next year in Heaven; yet ther's a negative increase, glory and peace shall ascend in continuance and never come to an height; the sun never decline, the long day of *Christs* glory and peace shall never end. *Christ* is saying even now, *Father, I must have all my children up with me, that where I am, there they may be also*: And therefore the head draws up to him now a finger, then a toe; now an arm, then a leg; he hath been these sixteen hundred years since his Ascension, drawing up by death, whole *Churches*, the Saints at *Corinth*, at *Rome*, at *Philippi*; The *seven Candlesticks*, and the *seven Stars of Asia*, are long ago up above *Orion*, *and the seven Stars*; and are now shining up before the Throne: This consecrated Captain of our Salvation, will not sleep till his Fathers house be filled, till all the numerous offspring, and the *Generations of the first born*, be up under one roofe with their Father. Heaven is a growing family, the Lord of the house hath been gathering his flocks into the fair fields of the Land of Praises, ever since the first *Abell* died; and all

down

down along, the believers were *gathered to their Fathers.*

1. *Use* is, that we *despise not the day of small things*; Gods beginning of great works is small. What could be said of a poor womans throwing of a stool at the man who did first reade the new Service Book in *Edenbrough?* It was not looked at as any eminent passage of Divine Providence; yet it grew till it came up to Armies of men, the shaking of three Kingdoms, the sound of the Trumpet, the voice of the Alarm, the lifting up of the Lords Standard, destruction upon destruction, garments rowled in blood, and goeth on in strength, that *the vengeance of the Lord, and the vengeance of his Temple*, may pursue *the Land of Graven Images*, and awake the Kings of the Earth to rise in Battle *against the great Whore Babylon*, that the *Jews* may return to their *Messiah*, and *Israel, and Judah ask the way to Zion, with their faces thitherward, weeping as they go:* that *the Forces of the Gentiles*, and the Kingdoms of the world, may become the Kingdoms of *God, and of his son Jesus Christ*. And this act of a dispised woman, was one of the first steps of Omnipotencie; God then began to open the mouth of the Viall of his wrath, to let out a little drop of vengeance upon the seat of the Beast, and ever since the right arme of the Lord awaking, hath been in action, and in a growing Battle against *all that Worshipped the Beast, and received his mark on their right hand, and their forehead*; and who knoweth but *Christ* is in an act of conquering, to create *a new thing on the earth*, and subdue the people to himself. Omnipotencie can derive a Sea, a world of noble and glorious works from as small a Fountain as a straw, a ram-horn, yea, Jaw-bone of a dead Asse. God can put forth Omnipotencie in all its flowers and golden branches of over-powering and incomparable excellencies, upon meer *Nothing*; the winde is an empty unsolid thing, the Sea a fluid and soft and ebbing creature; yet the winde is Gods chariot, he rideth on

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on it, and the Sea his walk, *his paths are in the great waters.*

2. *Use.* A crum that falleth from *Christs* Table, hath in it the nature of bread, some weak ones complain, O I have not *the heart of God* like *David*, nor the strong Faith of *Abraham* to offer my son to death for *Christ*, nor the burning fire of the zeal of *Moses*, to wish my name may be razed out of the Book of life, that the Lord may be glorified; nor the high esteem of *Christ*, to judge all but losse and dung for *Jesus Christ*, as *Paul* did. But what if Christ set the whole loafe before the children, is it not well? If thou lie but under Christs feet, to have the crums of mercy that slippeth through the fingers of Christ? The lowest room in Heaven, even behinde the door is Heaven. 1. There's a *minimum quod sic*, the lowest measure, or grain of saving Grace, and its saving Grace; a drop of dew is water, no lesse then the great Globe and Sphere of the whole element of water is water, a glimmering of morn-dawning light is light, and of the same nature with the noon-light, that is in the great body of the Sun, the motion of a childe newly formed in the belly, is an act of life; no lesse then the walking and breathing of a man of thirty yeares of age in his flower and highest vigor of life; the first stirrings of the new birth, are the workings and operations of the holy Ghost, and the love of God even now shed abroad in our hearts by the holy Ghost, shall remain the same in nature, with us in heaven, 1 *Cor.* 13. 8, 9, 10. 2. Christ doth own the bruised reed, and the smoaking flax, so far forth, as not to crush the one, nor to quench the other, and can with tender cautelousnesse of compassion, stoop, and with his arm go between the lambe on the margin and brink of Hell, as to save it from falling down headlong over the brow of the Mountain; he, *Psal.* 147. 3. *Healeth the broken in heart*; and *as a Chyrurgion* (so *Vatablus* expoundeth it) *bindeth up their wounds*, and putteth the broken bones in their native place again;

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again; and whereas young ones are easily affrighted, yea, and distracted with fear, when sudden cryes and hiddeous War-shouts surpriseth them; *Christ* affrighteth not weak consciences with shouts, to put poor tender souls out of their wits, with the shouts of Armies of the terrours of Hell in the conscience; yea, *Isa.* 42. 2. The meek Lord Jesus *shall not cry, nor lift up (a shout) nor cause his voice be heard in the street.* O what bowels! What stirrings, and boylings, and wrestlings, of a pained heart, touched with sorrow, are in Christ Jesus? *When he saw the people scattered*
Mat. 9. 36. *as sheep having no sheapherd, he was moved with* He was bowelled *in heart, his bowels were moved with compassion for them.* O how sweet! That thy sinfull weaknesse should be sorrow and pain to the bowels and heart of Jesus Christ; so as infirmity is your sin, and Christs pitty and compassion; can the Father see the childe sweat, wrestle under an over-load while his back be near broken, and he cry, *I am gone*, and his bowels not be moved to pitty, and his hands not stretched out to help? Were not the bowels and heart of that Mother made of a *piece of the nether Milstone*, had she not sucked the Milk and breasts of a *Tyger*, and seemed rather to be the *Whelp of a Lyon*, then a woman, who should see her yong childe drowned and wrestling with the water, and crying for her help, and yet she should not stir, nor be moved in heart, nor run to help? This is but a shadow of the compassion that is in that heart dwelling in a body personally united to the blessed *Godhead* in Jesus Christ. We should have tender hearts toward weak ones; considering,

1. That Christ cannot disinherit a son for weaknesse.
2. Love is not broken with a straw, or a little infirmity.
3. All the vessels of Christs house, are not of one size.
4. Some mens infirmities are as *transparant christall*, easily seen through; others have infirmities under their garments.
5. We shall see many in Heaven, whom we judged to be

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cast

caſt away, while they lived with us on earth. 6. Many go to Heaven with you, and you hear not the ſound of their feet in their journey.

SERMON XXI.

Then Jeſus anſwered and ſaid unto her, O Woman, great is thy Faith. &c.

THis is the laſt paſſage of the Text, containing a commendation of the Woman, given to her by *Chriſt* in her face. 2. An anſwer according to her deſire. 3. The effect of her praying with inſtancy and preſſing importunity of Faith: The Devil is caſt out of her Daughter. The prevalency of inſtant Prayer, in 8. acts put forth upon God.

Chriſt acknowledgeth here, That *Inſtancy of praying in Faith, will overcome God, and Satan and all the ſaddeſt Temptations that can befall the Childe of God.* Hence obſerve what acts of efficacious power, inſtant and earneſt prayer putteth forth upon God, and how the clay-creature doth work upon, and prevail with the great Potter and former of all things:

1. Prayer is a Meſſenger and a ſwift and winged poſt diſpatched up to Court, *Pſal.* 5. 3. *David* ſent away this poſt early in the morning, with morning wings: *My voice ſhalt thou hear in the morning*: The poſt is himſelf, for the word is, אֶעְרֹךְ־לָךְ *I will addreſſe* my perſon as in Battle Array, *Iob* 33. 5. *Set thy ſelf in order before me*, (and) *ſtand up, ſaith Elihu* to *Job*. Or, I will addreſſe my words, *Job*. 32. 14. *Now he hath not directed his words againſt me*: the Seventy render it προσευξαι μοι, and *David* ſent himſelf to Heaven, not only as a poſt, but (as the word אצפה *Atſappeh* ſoundeth) *I will look up, or, eſpie*, as one that keepeth watch and ward, waiting for an anſwer from *God*, as the word is, *Habbuk*. 2. 1. and *Pſal.* 18. 6. *In my diſtreſſe I called upon the Lord, ... and my cry came before him, even into his ears.* 1.

2. Prayer putteth a challenge upon *God*, for his Covenants ſake and his Promiſe; that is, greater boldneſſe then 2.

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to speak to *God* and wait on, Isa. 63. 18. *Our Adversaries have trodden down thy Sanctuary*, 19. *We are thine, thou never bare'st rule over them, they were not called by thy Name*, Lam. 2. 20. *Behold, O Lord, and consider, to whom thou hast done this*, Isa. 63. 17. *O Lord, Why hast thou made us to erre from thy wayes? And hardned our heart from thy fear? Return for thy servants sake, the Tribes of thine Inheritance.* Hence is there an holy chiding with *God*, Psal. 22. 2. *O my God, I cry in the day time, and thou hear'st not, and in the night season, and am not silent*, Psal. 13. 1. *How long wilt thou forget me, (O Lord) for ever? How long wilt thou hide thy face from me?*

3. 3. It putteth *God* to great straights, and suffering even to the moving of his soul, *Jer.* 31. When *God* heareth *Ephraim* bemoaning himself in prayer, it putteth God to a sort of pinch and condolency, ver. 20. *Is Ephraim my dear son? Is he my pleasant Childe? For since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him.* Is *Isaac* an earthly Father moved, and his heart rent and torn with the weeping and teares of *Esau* his son, so as he must confer some blessing upon him; far more must the bowels of our Father infinite in mercy be turned within him, at the weeping and teares of a praying and crying Church.

4. 4. When *God* seemeth to sleep, in regard that his work and the wheels of his providence are at a stand, prayer awaketh God, and putteth him on action, *Psal.* 7. 6. *Arise O Lord in thine anger, lift up thy self because of the rage of mine Enemies; awake for the Judgement that thou hast commanded*, Psal. 44. 23. *Awake, Why sleepest thou O Lord? Arise, cast us not off for ever.* Both the words עורה *Gnurah*, and הקיצה *Hakitsa*, signifieth to awake out of sleep: So prayer putteth God on noble acts of Omnipotencie, as *to bow the Heavens and come down*, Isa. 64. 1. To shake, and put on work all creatures in Heaven and Earth, for the saving of one poor man,

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many, *Psal.* 18. As when the child cryeth for pain, all the sons and servants, yea, the Father of the house and Mother, are set on work, and put to businesse for his health. Hence, when *David* prayed, *Psal.* 18. ver. 6. 7. *The earth shook, the Foundations of the Hills were moved, for the Lord was wrath, smoak, and fiery coales went out of his mouth, he bowed the Heavens and came down, he rode upon a Cherub*, and did *flye upon the wings of the wind.* So, it did put the *Lord* to divide the Red Sea, to break the Prison doors and Iron chaines to deliver *Peter, Paul and Silas.*

5. It acteth so upon *God*, that it putteth the Crown upon *Christs* head, and heightneth the footstool of his throne; so much doth that Prayer (*Thy Kingdome come*) hold forth, and that last prayer of the Church, *Rev.* 22. which the *Spirit and the Bride* uttereth, *Even so come Lord Jesus*, is a hastning of that glorious Marriage day, when the *Bride, the Lambs wife*, shall be married on *Jesus Christ*, and a ripening of the glory of God, and of Christ the King, and head Mysticall of his body the Church. The Glory of infinite Justice, and saving Grace in the Redemption of men, is like a fair Rose, but inclosed within its green leaves in this life: But when *Christ* shall appear, this Rose shall be opened and cast out in breadth, its fair and beautifull leaves to be seen and smelled openly by men and Angels. In very deed, this prayer (*Even so, come Lord Jesus*) is summons for the last Iudgement, for the full manifestation of the highest Glory of Christ in the finall and consummate illustration of Free-grace, and mercy in the compleat Redemption of all the Prisoners of hope, onely for the Declaration of the supream Iudges Glory, who shall then do execution on Satan, his Angels, Antichrist, and all slaves of Hell; so that though prayer made not the world, yet it may unmake it, and set up a new Heaven and a new Earth. 5.

6. Prayer is a binding of God, that he cannot depart, 6.

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and layeth chains on his hands, and buildeth a wall or an hedge of thornes in his way, that he cannot destroy his people, *Isa.*64.7. *And there is none that calleth upon thy Name, and stirreth up himself to take hold of thee.* להחזיק בך There is none to lay hands on thee, *Ezech.* 22.30. *And I sought for a man amongst them that should make up the hedge, and stand in the gap (or in the rupture made by war) before me for the Land, that I should not destroy it, but I found none.* If a *Moses*, or a *Samuel* should entercede by prayer that the Lord would spare the Land, his prayer should be an hedge or a wall to stand in the way of Iustice, to hinder the Lord to destroy his people.

7. Prayer is a Heavenly violence to God, expressed in divers powerfull expressions, as. 1 *Isa.* 62.6,7. The faithfull watchmen pray and cry to God so hard, that *they give the Lord no rest, no silence, while he Establish Jerusalem.* 2. Praying is a sort of striving with the Lord, Rom. 15. 30. *I beseech you,---strive with me, in prayers to God for me.* 3. *Jacob* by prayer wrestled with the Lord; and the Lord, as if he had been straightned saith, *Gen.* 32. שלחני *Send me away, dismisse me.* *And* Jacob *said, I will not dismisse thee till thou blesse me.* Which is well expounded by Hosea, chap. 12.4. Jacob *had a Princely power over the Angel, and prevailed, he wept, and made supplication to him,* וישר אל-מלאך ויכל שרה Is a Prince, or as many render it, *Rectus fuit cum deo*, or, *Directus fuit, vel prosperum successum habuit*, Which may note either a Princedome in prayer over God, which is the true reason of the name *Israel*; or as others think, he stood right up, and his prayer did not bow nor was broken, when a Temptation lay on him as heavy as a Milstone, even when the Lord said he would depart from him, yet he prevailed under that weight: So, Exod. 32.10. When *Moses* was praying for the people: The Lord said to Moses, *Let me alone, that I may destroy them.* The Chalde translate it, *Leave*

7. יאל תהנוף רמי לוי ovra pro-ovrax pu.

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Leave off thy prayer before me. All which tendeth to this, That prayer is a Prince, and a mighty wrestling prevailing King, that hath strong bones, and strong armes to be victorious with God. We know the Parable of the Widow, *Luk.* 18. Who by importunity obtained of the unjust Iudge, that he should avenge her of her Adversary. The scope of which Parable is, that prayers without fainting, putteth such a labour and a trouble upon God, that he must hear and answer the desires of his Children: So doth the Lord resemble himself to a master of a Family gone to bed with his Children, who yet being wearied by the knocking of his Neighbour, cannot choose but rise in the night, and lend him bread to strangers come to his house.

8. Some also say that prayer commandeth God, as *Isa.* 45.11. *Ask me of things to come concerning my sons, and concerning the work of my hand command ye me*: which place though it may well bear another interpretation, yet is this not beside the scope of the Text; for sure it is, that God hath laid a sort of Law on himself in regard of his binding promise, to hear the Prayers of his Children: And that he cometh down from the Throne of his Soveraignty to submit himself to his own promise of hearing Prayers, *Psal.* 34. 15. *Psal.* 65. 2. *Psal.* 145. 18, 19. *Matth.* 7. 7, 8. *Joh.* 14. 13, 14.

Use 1. If Prayer prevail over God and *Christ*, even to the overcoming of the Devill: then much more will a praying people prevail over Hell; and Malignants; it were wisdom then for Malignants to yeeld and strike Saile to these, who can by Prayer set omnipotencie on work, and ingage the strength of Israel against them. *Amalek* had omnipotency against them, and a harder party then spears, and bowes, and Armed men; in that Praying *Moses* was against them: The third Psalme was a strong peece against *Absalom* and *Achitophel*, and all that conspired against

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gainſt *David*: *Chriſts* Prayers for the perfecting of his own Body, and gathering in his firſt borne, include in them a Curſe upon all thoſe that hinder the gathering in of his flock: Wo to the enemies then againſt whom our Interceſſor prayeth curſes: The Prayers of Chriſt againſt his enemies, ſhall blaſt them and their Counſels, and all their War-undertakings.

2. Uſe. *Uſe* 2. Some are diſcouraged, they can neither fight for *Chriſt*, nor do any thing to promote this Cauſe, as wanting ſtrength of body, and means: Nay, but if thou canſt pray thou doſt ſet the whole wheels of Omnipotency on work, for the building of the Lords houſe, in which regard the Prayer of a ſick and poor man ſhall do more in War for the Cauſe of God, then twenty thouſand men: It was not *Ahaſuerus*, nor the grace that *Eſther* found in the eyes of the King, that ſaved the whole Church of the Iewes from deſtruction, but the Prayers of *Eſther* and her maids: Its true, an Angel brought *Peter* out of Priſon, *Act.* 12. But what ſtirred that wheel in Heaven? ver. 5. Here's the Cauſe, *Prayer was made without ceaſing to God for Peter by the Church*: *Quod eſt cauſa cauſæ eſt etiam cauſa cauſati*: Prayer, Prayer can put a reeling and tottering on King and Court, Pope, Prelate, and *Babylon*, we are to pray the King of the bottomleſſe pit, the man of ſin, the graven Images of Apoſtate *Rome* out of the world: Prayer can yoke all the ſwords in *Europe* againſt the Whore; every one who hath the Spirit of Adoption, though poor and rejected of men, by prayer have powerfull influence on all the Nations of the earth, on all *Europe*, on the ends of the earth, on the hearts of the Jewes, on Turkes and Indians: prayer can reach as far as Omnipotency, accompanied by the wiſe decree of our Lord: And the pooreſt Girle or Maid that can pray, doth lend a ſtrong lift to heighten the foot-ſtoole of *Chriſts* Royall Throne; children and poor Maids

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Maids by prayer, may put the Crown on *Christs* head, and hold up his Throne, and may store and increase heaven by praying, *Thy Kingdom come*, and inlarge Hell, and fill the pits with the dead bodies of *Christs* enemies, and may by prayer binde Kings in Fetters, chain up and confine Devils, subdue Kingdoms.

Great is thy Faith] For the clearing of these words, we are to consider three points: 1. What Faith is: 2. What a great Faith is: 3. Why he saith *thy Faith*, appropriating it to the woman. Now of Faith, I shall speak, 1. A word of preparations for Faith: 2. Of the grounds and necessary motives to Faith: 3. Of the Ingredients of Faith: 4. Of the sinners warrants to believe: 5. Of divers sorts of false, and ill rooted Faiths. Five things to be treated concerning Faith.

1. There be some preparations which go before Faith 1. Faith is a seed of heaven, it is not sowen by the *good husbandman* in unplowed, and *in Fallow ground*, *Christ soweth not amongst thornes*: we are *builded on the Faith*, stones are hewen, rubbish removed before one stone be laid: 2. Every act of Grace in God, is an act of Omnipotency, and so requireth not time or succession; God might have set up the frame of the world in all its fulnesse, with lesse then one thought, or act of his will put forth by Omnipotency: yet did our Lord subject the acts of creating the first world to the rule of time, and to a circle of evening and morning, nights and dayes, so doth the Lord set up a new world of Faith, in a soul void of Faith by degrees: There's a time when there's neither perfect night, nor perfect day; but the twilight of the morning, and God notwithstanding created the morning no lesse then the noonday Sun: There's a half Summer, and a half Spring in the close of the Spring which God made. The *Embrio*, or birth not yet animated, is neither seed onely, nor a manchilde onely; so is a Convert in his first framing, neither per- 1. There is a preparation going before Faith.

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perfectly untamed corruption, becauſe there's a crack and a throw in the iron ſinew of the neck; nor is he a thorow childe of light, but as we ſay, in the dead-throw, *in the place of breaking forth of children*, as *Hoſea* ſpeaketh: A child with his head come forth of the womb and no more, and ſo half born only; ſo is the Convert while he is in the making, not taken off Chriſts wheels; half in the borders of Hell, and looking a far off at the Suburbs of Heaven, not far from the Kingdom of Heaven.

There's no neceſſary and intrinſecall connexion between preparations going before Faith, and Faith.

But 2. This bridge over the water between the *Kingdom of darkneſſe*, and the ſtate of ſaving Grace, hath no neceſſary connexion with that *Kingdom of the Son of Gods love*, but ſuch as it hath from the ſole and meer decree of the free Election of Grace, and therefore many Reprobates may enter the Bridge, and never go along to the other Banke of the River: God breaketh the Bridge, this being the very diviſion and parting of theſe two unſearchable wayes of Election and Reprobation, yet ſo as the ſin in cutting the bridge is the guilt of the Reprobate man: As many births die in the breaking forth out of the womb, divers Roſes in the Bud are blaſted and never ſee harveſt, through the fault of the ſeed, not of the ſun.

Affections going before converſion and following after differ ſpecifically.

3. Its true, the new creation and life of God, is vertually *Seminaliter* in theſe preparations, as the ſeed is a tree in hope, the bloſſome an apple, the foundation a Palace in its beginning; ſo half a deſire in the Non-converted is love ſickneſſe for *Chriſt* in the ſeed, legall humiliation is in hope Evangelick Repentance and mortification: But as the ſeed and the growing tree differ not gradually only, but in nature and ſpecifically; as a thing without life is not of that ſame nature and eſſence with a creature that hath a vegetative life and groweth, ſo the preparatory good affections of deſire, hunger, ſorrow, humiliation going before converſion, differ ſpecifically from thoſe renewed affections which follow after

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after: The former being acts of Grace, but not of saving grace, which goeth along with the decree of Election of Grace, and of like Latitude with it, the latter being the native and connaturall *fruits of the* Spirit, of which the Apostle speaketh, *Gal.* 5. 22, 23. In which regard no man is morally and in regard of a divine promise such as this (*Do this, and this, and God shall bestow on you the Grace of conversion*) fitter and in a nearer disposition to conversion then another. 1. Because, we reade not of any such promise in the *Gospel*. 2. Because, amongst things void of life, all are equally void of life, and there's here no degrees of more or lesse life, no intension, no remission or slacking of the degrees of life; for even as an Ape or an Horse, are as equally no men, as stones and dead earth are no men, though an Ape or an Horse have life common to them with men, which stones and earth have not, yet they are equally as destitute of reason & an intellectuall life which is the only life of a man as a man, as stones & earth are. So *Saul* only humbled by the terrours of the Law, & sick of half-raw desires of *Christ*, is no lesse yet a creature void of the life of *God*, then when he was in the highest pitch of obstnacie, spitting out blood and murthers on the face of that *Lord Jesus* whom he persecuted; and in this regard, conversion is no lesse pure Grace every way free to *Saul* humbled, and so having only half a thirst and desire of *Christ*, then if he were yet in the feaver of his highest blasphemy, thirsting after the blood of the Saints.

All are alike unfit for conversion.

4. Yet are the Saints thus prepared and humbled, but not converted *Materially, Physically*, or as it were passively nearer *Christ*, and in relation to *Gods* Eternall Election of Grace, who maketh this a step relative to his Eternall love, they are under the reach of *Christs* love, and at the Elbow of the right arm of the Father, who draweth souls to the son, *Joh.* 6. 44. And in the Gospel-bounds and

Some nearer conversion then others are.

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fields or lists of Free-grace, as the height and rage of a fever, is near a cool and a return to health, and yet most contrary to health, and the utmost flowing of the Sea, when its at the remotest score of the Coast, is a disposition to an ebbing, though most contrary to a low ebbe; so are the humbled souls, who have some lame and mained estimative power of light, to put half a price on *Christ*, and findes apprehended sin, the mouth, throat, and out entry of Hell in that case most contrary to *Christ*. A fish within that circle of the water that the net casteth, is no lesse living in its own element of water, then if it were in the bosome of the Ocean, some hundreth miles distant from fisher or net, yet is it in a near disposition to be catched.

Three grounds and motives of believing.

For grounds of Faith to lead us on to believing: Consider, 1. two words, *Col.* 1. 27. spoken of the object of Faith. 1. Its named, *The riches of the glory of this Mystery amongst the Gentiles.* 2. *Which is* (saith *Paul*) *Christ in you the hope of glory.* Now Faith leadeth us to a Mystery that none knoweth, but such as are the intimate friends of *Christ*, and are put upon all *Christs* secret Cabinet-Counsels. 2. Glory is so taking a lover, that it will deprive a naturall man of his sleep; but the Glory of a Kingdome revealed in the Gospel, is the flower, marrow, and spirits of all glory imaginable, 3. What is riches of glory? *Eph.* 3. 8. *That I should preach,* εὐαγγελίσασθαι *The gold mine of the riches of the glory of Christ*, so deep that none can finde them out, and so large that when they are found out, *men* and *Angels* shall not finde their bottome. O what foldings and turnings, and inextricable windings of glory are lapped up in *Christ*? Yea, *Treasures, all Treasures*, are in him, *Col.* 2. 3. So it is called, 2 *Cor.* 4. 17. βάρος, a weight of glory. But 2. a weight Eternall, a weight aged, and full of ages of glory. 3. An exceeding great weight, and not that only. But 4. *a far more exceeding and Eternall weight*

Glory and Christ the hope of glory, strong motives to believe.

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of glory, no Orator in the Greek Tougue, hath any superlative expression, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης. Do but weigh how weighty precious *Jesus Christ is*, how heavy, and how massie and ponderous the Crown is, and what millions of *Diamonds*, *Rubies*, *Saphires*, and Precious Stones do shine, and cast out rayes and beames of pure and unmixed Glory out of his Crown? What smiles and kisses breathing out Glory, on thy now sinfull face, shall come out of *Christ*. Now the light of Faith even as a lantern or a day-star, in a cloudy dawning, leadeth thee up to this. 2. *Christ in you the hope of glory*. How in them? By Faith, *Eph.* 3.17. *Christ the hope of glory*, is, *Christ* the *glory* hoped for, by a figure; that is, Faith putteth *Christ* and Heaven in you by hope: So in the believer there is *Christ*, the Lamb, the Throne, the Glorified Angels, and sinlesse and blessed Musitians, that stand in a circle about the Throne, praising him that liveth for ever. All these are in the believer *by Faith*, and in him is Heaven, the Tree of Life, the higher Paradice, the river of water of Life; into all these Faith intituleth the Soul, and they be all nothing to *Christ* the hope of Glory: Even the only begotten Son and Heir of a King, is called the hope of his house, the only hope of his house; but in regard the Heires of mortall Kings are mortall, the house is weak, and standeth but upon one foot, when he hath but one mortall Heir: Now its the infinite perfection of *God*, that he can have but one Son who is infinite, and the same Eternall and Immortall *God* with the Father, and that he cannot die. So *Christ* standeth the only hope of the house of Heaven, a King by hope, the King of hope; and all hope of the Captives and Sons of hope; and all the Glory of his Fathers house hangeth upon him. *Christ* hath all the Heires upon his shoulder, and Faith investeth the believer to all this Power and Glory. 2. Faith must be so much the more precious, as that it layeth hold

2. Faiths object the marrow of Gods attributes, to speak so.

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for its possession on *God*, and on the Garland, Marrow, (if any comparison here can stand) and Flower of all *Gods* attributes, the Righteousnesse of *Christ*. 2. The Free-grace of *God*, the most taking, heart-ravishing attribute in *God*, and most suitable to our sinfull condition. 3. The high and deep love of *God*, & love which dwelleth in, & with the noble and excellent blood that satisfieth infinite Justice: There is no such Glory by any act of obedience tendered to *God* by *Adam* in his innocent condition, or by *Angels* which never sinned. 3. There is as great a necessity of Faith, as of Life; for the justified man must *Live by Faith*: There's no Grace so Catholike, it being of necessity interwoven in all our actions, as they fall under morall consideration; not only in supernaturall actions, but also in all our naturall and civill actions, in so far as they must be spirituallized in relation to *Gods* honour, 1 *Cor.* 10. 31. So as *Joshua*, *Baruch*, *Sampson*, *David*, did fight Battels, kill men, subdue Kingdoms by Faith, *Heb.* 11. 32, 33. So must the Souldier now fight, by that same Faith, and so are the Saints, to eat, drink, sleep, journey, buy, sell, by Faith: We are not to put on Faith as a Cloak, or an upper Garment when we go to the Streets, Fields, or Church, and then lay it aside in the house, at Table, or in bed; yea, the renewed man is not to eat and sleep, because the light of reason and the Law of nature teacheth him so to do, or the convenience of a calling; for then all those actions shall be resolved in the same principles and formall reason of morall performance of them, in the believer, as in the Carnall man, in whom a naturall spirit is stirring, and then we do but in these actions, *Walk in the light of our own fire, and the sparks that we our selves have kindled*, and shall not see to go to bed, *but lye down in sorrow*, Isa. 50. 11. But we are to set Faith as the Plummet and line to Regulate these actions to do them. 1. Because he who hath bought us with a price,

Faith a Catholicke Grace required in our actions naturall and civill, as well as spirituall.

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commandeth us by the light of nature. 2. And the light of Faith is to moderate us in eating, drinking, sleeping, according to Christian sobriety, in the measure of the action. 3. Faith teacheth us not to eat, that we may eat, or for an naturall or civill end. Grace heightneth the naturall intention, to a supernaturall end, and to do all these for God and his service, 1 *Cor.* 10. 31. And *whatsoever we do* (though but civill service as servants to earthly masters in a civill calling, in trading in arts) we *are to do all as to the Lord, not unto men*, Col. 3. 23. Then Christ acting and moving by the light of Faith, is the formall reason and principle in which lastly and formally (*ultimate*) all our actions are resolved. 2. Look of how much worth and price thy soul is; of as great necessity is Faith, except thou wouldst look for the Gospel-vengeance, the day or the ages of Eternall vengeance at Christs appearance, 2 *Thes.* 1. 8. *Isa.* 61. 2 *Joh.* 3. 18. 36. chap. 8. 24. *But if it be so that Faith is required in all that I do, the busines of Salvation* (may some say) *is hard and difficill worke: Where shall I have Faith for every stirring of my Foot?* I Answer, as all our actions, except where Imagination is Principle of the act, must be deliberate, and so the actions of a rationall man, so must they be morall; now there is no morality in a man, who is a citizen of the *Church*, but the morality of Faith, for its a duty laid upon every one within the visible church that all his actions morall be warred and lustered with Faith: And the truth is, the work of our salvation being compared to sailing, *Heb.* 6. 19. and to fighting, 2 *Tim.* 4. 7. 2 *Tim.* 2. 3, 4. Its very like a ship, which requireth many hands and much attentive carefulnesse in the owner and [redacted]rs: Now the Mast is hurt, then somewhat wanting in the Deck, now the Helme is faulty, then the Cords are to be repaired, or the Anchor is broken, or she taketh in water, or the Sail is torn, or the motion slow:

Christianity is a toilsome and operous work.

There's

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There's charges to the owner, and much work to all hands, and how many things are required to a huge body of an Army? So many thousand men must be lyable to so many thousand wants: Some are sick, some wounded, some a dying, some hungry, some naked, some fall off the Army, and are catched by the enemy, some be faint, some too bold, and precipitate, yea, Armour, Houses, Bread, Drink, Fire, Tents, Physitions, Workmen, Mattocks, Spades, Bridges, Lathers, Horses, Engines of War, Art and Skill, Medicine, Councell, Courage, Intelligence, and a thousand things of this kinde are requisite; and seldome is an Army, but there be some one inconvenient or other in this needy and cumbersome huge body. And when is the businesse of Salvation not at a stand, one way or other? Is there not either one piece or other, the shield of Faith, or the Anchor of Hope, or the Brestplate of Righteousnes, or some the like, broken or faulty? Is not our guide, who hath seven eyes, ten times a day cumbered with us? Must not *Christ* loader our broken Weapons? Sow our torn Sails? Repair one breach or other in us? In a thousand the like, Faith is to improve the Free-grace, the omnipotence, the unchangeable love of *Christ*, to promove his own work, and to *work in us to will, and to do, according to his good pleasure*, Phil. 2. 13.

3. The ingredients of Faith 6. in number.

Now for the ingredients of Faith; 1. There be in us, 2. *Cor.* 10. 5. λογισμοι Great Forts raised against the light of Faith. These naturall discourses in the minde, that are great works and heights, strong holds builded against *Christ*. The prime faculty reason; the discoursive power διανοια that thinketh she hath wit enough against *Christ*, and to keepe the man out of all danger of eternal [illegible], over-toppeth and out-groweth all Gospel-truths; *Christ* must over-power carnall, fate, rank, and heady souldiers, called thoughts, every thought, παν νοημα and so kill some

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some that will not be taken, and led captive other thoughts to the obedience of Faith. *Reason* is a predominant bone in it self: The carnall minde neither will, nor can keepe rank as an obedient souldier, under the *Law of God*, *Rom.* 8. 7. Its much for fine, silken, and golden reason to say to *Christ*, *Lord*, *Prov.* 30. 2. *There's more of a beast in me, then of a man, I have not the understanding of a man.* The learned, the schoolmen, seldom beleeve; except gray-haired wit turn a childe, and go to schoole again to learn from *Christ* the new art of beleeving; for there was never an act of unbelief in any, but it grew out of this proud and rank stalke of a loftie-wit; Therefore *Christ* breaks out a new window in the soul, and brings in a new sun, that flesh and blood never saw, nor heard of before, *Mat.* 16. 17. 2. Faith hath low and creeping affections to the creature; But when the affections are big with childe of the creature, as, 1. They are strained and swelled in their acts, Faith is no faith, but a delusion, the rich man speaketh with all his heart, and with good will of his full barnes, and its cleer he had neither Faith nor Hope toward eternity, *Luke* 12. *v.* 19, 20. For every word being (as we say) of the length of a cubit, a foot and a half, *Luke* 12. 18. He casteth forth words of pulling down, building greater houses, and scraping in all; his goods are, τὰ γενήματά μου, καὶ τὰ ἀγαθά μου, *my goods, all my births and bowels*, and *all my good things*; For he had no other good things, and there's no apostrophe in the words, he speaketh them with their full sound, and we speak with good will these things that we tell to our soul. Faith hath but half words and half affections touching the world, half acts or broken acts in the affections, closing with the creature, smell of a Faith with childe of eternity; to make the excellency of the creature a matter of meer opinion, to reckon the worlds witchcrafts of lust, gain, glory, but uncertain and topick arguments to conclude a God-head and a

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golden heaven in the creature, is the height of the wisdom of Faith: So *Paul*, Gal. 2.20. *I am crucified with Christ.* O then (may some say) *Paul*, you are a dead man: He saith no. *Nevertheless I live*, but I live the life of Faith, *For Christ liveth in me.* All his motions toward the creature were half dead, like the vitall motions of a crucified man half out of the world, and his acts of Faith were lively and vitall, and high tuned, like the highest note in the musick-song. *Faith* cannot break and violently rent in sunder the two sides of the affections, with too violent and intense acts of love, joy, fear, desire, sorrow, as these are terminated upon the creature: Its true, *Faith* clippeth nothing from the outmost and most superlative pitch of the love of *God*, of desire, fear, sorrow, joy, as they act upon *God*; but addeth wind to the sails in that flux of the souls way toward *God*. But *Faith* moderateth and lesseneth all these in relation to the creature, so the Faith which hath its direct aspect toward eternitie, and looketh on the shortnesse of sliding away time, and the transient wheeling away of the poor figure of this world, 1 *Cor.* 7. *v.* 29. 31. turneth all these acts into but half a face on the creature, and into leasurely & leaden motions, or half to non-acts, as if made up of heavenly contradictions, *v.* 29. 30, 31. *Having wives, having no wives, Weeping, no weeping, Rejoycing, no rejoycing, Buying, no possessing, Using the world, not using the world.* When the Saints throng through the presse and croud of the creatures (for the world is a bushie and rank wood) thorns take hold of their garments, and retard them in their way: *Faith* looseth their garments, and ridderh them of such thornie friends, as are too kind to them in their journy, who digge for Iron and Tin in the earth with mattocks of Gold? What wise man would make a Web of cloth of gold, a net to catch fish? Expences should over-grow gains. There's much of the metall of heaven in the soul: *Faith* would

Faith turneth all our acts which are terminated on the creature, to half acts.

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would forbid us to wear out the threds of this immortall spirit, such as are love, joy, fear, sorrow, upon peeces of corruptible clay? Alas, is it Faiths light that setteth men a work, to make the soul a golden needle, and the precious powers and affections thereof, threds of silver to sow together peeces of sackcloth, and old rotten raggs? What better, I pray you, is the finest of the web in the whole systeme of creation? Certainly the heavens must be a thred of better wool then the clay-earth, yet if you should break your immortall spirit, and bend all the acts to the highest extent of your affections, to conquer thousands of Acres of ground in the *Heavens*, and intitle your soul to that inheritance, as to your onely patrimony without *Christ*; Faiths day-light should discover to you, that this finest part of that web of creation, with which you desire to cloth your precious soul, is but base wool and rotten thred, and though beautifull and well dyed to the eye; yet, *Psal.* 102. 26. *The heavens even all of them shall wax old like a garment*: And the wisdom of Faith knoweth a shop where there's a more excellent suit of clothes for the soul, 2. *Cor.* 5. 1, 2. And a more precious peece of the Heaven to dwel in, even a *House which is from Heaven, with which you shalbe clothed.*: When *life shall eate up death and mortality.*

2. The creatures are below the affections of the beleever, and his affections conquereth them, as having the vantage of the mount above all the creatures. So *Paul* maketh an elegant contrariety, *Phil.* 3. 19, 20. Between those, whose heart, senses, minde, findeth neither smell, taste nor wisdom, but in earthly things; (for τὰ ἐπίγεια φρονοῦντες to minde things of the earth, importeth all these) and those who by Faith look to Heaven and dwell there: And the temporaries heart is below the world, and the creatures are up in the mount above him. So, *Matt.* 13. *v.* 7. 22. The thorns or cares of riches have the fore-start of the

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earth, and sap above Faith, or the good seed: For the seed was cast in the earth, when the thorns had been there before, and had the vantage of the season, and the soil both. The first love is often strongest. The Martyrs, *Heb.* 11. 35. had poor and weak thoughts of this life, and *would not accept* and welcome life and *deliverance* from death, but had strong acts of Faith and love toward *a better resurrection*. Its a souls strong Faith that bringeth him to *nil admirari*, and to wonder at nothing. Never to *love* much, nor *fear* much, nor *sorrow* much, nor *joy* much, nor *weep* much, nor *laugh* much, nor *hope* much, nor *dispaire* much, when the creature is the object of all these acts; there is nothing great, not the worlds *All things*, or their τὰ πάντα to him who is possessed with that *Righteousnesse which is of God, by Faith*, *Phil.* 3. 8, 9. Men that talketh with good will, and all their heart, of their learning, books, of their own Acts, good Works, Wisdom, Court, Honor, valour in War, Flocks, Lands, Gold, Moneys, Children, Friends, Travels, are to Examine, If Faith be not a chaste thing, and that acts of whoredom with the creature and of beleeving in *Christ*, are scarce consistent. Let your affections move toward the creature, without great sound of feet.

3. There must be self-forsaking in beleeving. 1. An affirming, and an (ay) to grace, is a negation and deniall to it self, 1 *Cor.* 15. 10. *I laboured more abundantly then they all, yet not I, but the grace of God which was with me.* To deny that you are *Christs*, or that you have any grace, (If *Christ* have any thing of his in you) is not self-deniall, but grace-deniall, and God-deniall, deny the work of the Spirit, and deny himself. Its a laying of humility, *Cant.* 1. 5. *I am black*, and of Faith, *but comely as the tents of Kedar, as the curtains of Salomon.* And *Cant.* 5. 1. *I sleep, but my heart waked.* Its Faith to hold fast your state of adoption: *Lord,*

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I am

I am thine. 2. When our self maketh a suit to self, and putteth in a bill to the flesh. *O pitie thy self. Rejoyce, O young man in thy youth.* Its self-renouncing to deny this request to the flesh. And Faith onely can give an answer to self-declining the crosse. *He that denieth me before men, him will I deny before my Father and his holy Angels* (saith *Christ.*) And another answer Faith giveth, *Rom.* 8. 12. I am not debtor to thee, O flesh. I owe thee nothing. And its Faiths word of answer, *Eccles.* 11. 9. *But know thou that for all these things God will bring thee into judgement.* 3. Faith putteth the soul in that condition, that self may be pluckt from self, without great violence, as an apple full of the tree, and of harvest sap, is with a small motion pluckt off the stalk, *Act.* 21. 13. *I am ready not to be bound only, but also to dye at Jerusalem for the name of the Lord Jesus.* Certainly Faith saw here more in *Jesus* of excellencie and sweetnesse, then there could be of bitternesse in bonds and death to self.

4. There's a denial of the creature, and a bill of defiance sent to all the lovers of the world, when *Ephraim* is brought to this act of beleeving, *Hos.* 14. 3. *For in thee the Fatherlesse findeth mercy.* Then its said, *Assur shall not save us: We will not ride upon horses.* That creature that we trust on, we ride upon it; as *Israel* did upon the horses of *Assyria* and *Egypt.* But in this regard, Faith dismounteth the beleever, and abaseth him to walk on foot. All the creatures are ships to the beleever without a bottome: They are empty and weak. *David* forbiddeth us to ride on a Prince, *Psal.* 146. 3, 4. For that horse shall faint, and fall to clay. *God* alloweth *Scotland* to help *England*, but will not have the souls of his children in *England* to ride upon an Army of another Nation, and to trust in them for salvation. To make fire, is not so proper to fire; To give light, not so kindly to the sun; as salvation is *Gods* onely due,

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due, and therefore let *England* in this, walk on foot, and trust in the *Lord*.

5. The fifth ingredient also in Faith, is, that its botomed upon the sense and pain of a lost condition. Poverty is the neerest capacity of beleeving. This is Faiths method; *Be condemned*, and be saved. *Be hanged*, and be pardoned. *Be sick*, and be healed, *Matt.* 9. 13. *Jam.* 4. 7. 8. *Matt.* 11. 28. *Luke* 19. 10. Faith is a floor of *Christs* onely planting, yet it groweth not of the soil, but out of the margin and bank of the lake of fire and brimstone, in regard there be more so fit for *Christ* and *Heaven*, as those who are self-sick, and self-condemned to *Hell*. This is a foundation to *Christ*, that because the man is broken, and has not bread; therefore he must be sold, and *Christ* must buy him, and take him home to his fire side, and cloth him, and feed him. The chased man, pursued upon death and life, who hath not a way for life, but one nick of a rock, if he misse that, he is a dead man, had he a hundred lives. So is the beleever pursued for bloud, there is but one City of refuge in Heaven, or out of Heaven, this is only, only *Jesus Christ* the great rock. And it is true, its in a manner forced Faith, and forced love, cast upon *Christ* upon a great venure; yet we may make necessity here the greatest vertue, or the highest grace, and that is to come to *Christ*. *Satan* doth but ride upon the weakness of many, proving, that they are not worthy of *Christ*, which is the way of a *Sophist*, to prove an evident truth, that cannot be denied. But there's no greater vantage can be had against *Sin* and *Satan* then this; because I am unworthy of *Christ*, and out of measure sinfull, and I finde it is so, (*Satan* and conscience teaching me that truth, to bring me on a false conclusion) therefore ought I, therefore must I come to *Christ* unworthy as I am. For Free-grace is moved from within it self from *Gods* good will, onely without any motion

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tion or action from sin, to put it self forth upon the sinner; to the end, that sin being exceeding sinfull, *Grace* may be abundantly *Grace*; and no thanks to *Satan* for suggesting a true principle (*Thou art unworthy of Christ*) to promove a false conclusion, (*Therefore thou art not to come to Christ*) for the contrary arguing is, *Gospel-logick*. *Satans* reasoning should be good, if there were no way but the law to give life. But because there is a Saviour, a Gospel, and a new and living way to Heaven: The contrary arguing is, the sinners life and happinesse.

6. The fixt Ingredient in Faith is, that the sinner can lay hold on the Promise. 1. Not simply, but with relation to the precept; for presumptuous souls plunge in their foul souls in fair and pretious promises, and this is the Faith of *Aminomians*, for the promise is not holden forth to sinners as sinners, but as to such sinners; for we make Faith to be an act of a sinner humbled, wearied, laden, poor, self-condemned; now these be not all sinners, but onely some kinde of sinners. *Aminomians* make Faith an act of a lofty Pharisee, of one vilde person, applying with an immediate touch, *immediato contactu*, his hot boiling, and smoaking lusts to *Christs* wounds, blood, merits, without any conscience of a precedent Commandement, that the person thus believing, should be humbled, wearied, loaden, grieved for sin. I confesse this is hasty hot work, and maketh Faith astride, or one single step, but its a wanton, fleshly, and a presumptuous immediate work to lay hold on the promises of mercy and be saved: This is the absolute and loose Faith, that *Papists* and *Arminians* slandereth our Doctrine withall, because we reject all foregoing merits, good works, congruous dispositions, preparations moving God to convert this man, because he hath such preparations; and to reject and to leave another man to his own hardnesse of heart, because he hath no such payment in hand, by

Faith hath five notes of difference in closing with the promise.

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by which he may redeem and buy conversion, and the Grace of effectuall calling; especially, they building all upon a *Babell* of their own brick and clay, that free will in all acts of obedience before or after conversion, is absolutely indifferent to do, or not do; to obey, or not obey; to chuse Heaven and life, Hell or death, as it pleaseth, as being free and loosed from all Prædetermination, and foregoing motion, acting or bowing of the will, coming either from Gods naturall or his efficacious or supernaturall Providence. And so the *Papist* and *Arminian* on the one extreamity, inthroneth nature, and extolleth proud merit, and abaseth *Christ* and *Free-grace*: The *Familist*, *Libertine*, and *Antinomian*, on a contrary extremity and opposition, turn man into a block, and make him a meer patient in the way to Heaven; and under pretence of exalting *Christ* and *Free-grace*, set up the flesh, liberty, licence, looseneſſe on the throne, and make the way to Heaven on the other extremity as broad, as to comply with all presumptuous proud fleshly men, walking after their lusts, and yet (as they dream) believing in *Christ*. 2. The soul seeth *Christ* in all his beauty, excellencie, treasures of Free-grace lapped up with the curtain of many precious promises; now the naturall man knowing the literall meaning and sense of the promises, seeth in them but words of gold, and things a far off; and in truth, taketh heaven to be a beautifull and golden phancy; and the *Gospel-promises*, a shower of pretious *Rubies*, *Sapbirs*, *Diamonds*, fallen out of the clouds only in a night-dream; and therefore jeers and scoffs at the day of Iudgement, and at *Heaven* and *Hell*, 2 *Pet.* 3. 1,2,3. For can every capacity smell and taste the unsearchable riches of *Christ*, the fulneſſe of *God* in the womb of the promises, by meditating on them, and sending them in their sweetneſſe and heavenly excellency, down to the affections to embrace them? Nb, it cannot be, that words and

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ſpunds, and ſyllables, can ſo work upon a naturall ſpirit: If you ſhow not to a buyer pretious and rare commodities, and bring them not before the ſun, he ſhall never be taken ſo with things hidden in your coffers, as to be in love with them, and *to ſell all he hath* and *buy them*; Preachers cannot, nay, its not in their power to make the naturall ſpirit ſee the beauty of *Chriſt*; *Paul* Preacheth it, but the Goſpel is hidden from the blinded man, 2 *Cor.* 4.3. If I cannot Communicate light, far leſſe can I infuſe love in the ſoul of a loſt man. 3. Literall knowledge of *Chriſt*, is not in the power of naturall men; but laying down this ground, that a *Phariſee* lend eyes and eares to *Chriſt* and his miracles; The light of the Goſpel worketh as a naturall agent; for make open windows in a houſe, whether the indweller will or he will not, the ſun ſhal dart in day light upon the houſe, *Joh.* 7.28. *Then cryed Jeſus in the Temple, as he taught, ſaying, Ye both know me, and ye know whence I am.* And there is a covering upon the ſpirituall ſenſes and faculties of the ſoul of naturall men, that though eyes, and eares, and minde, and ſoul be opened; yet its as unpoſſible for the naturall ſpirit, or the Preacher to remove that covering, as to remove a Mountain, it being as heavy as a Mountain: And therefore there be three bad ſignes in a naturall ſpirit: 1. His light, which is but literall, is a burden to him, it but vexeth him to know *Chriſt*, and if a beam of light fall in on the apple of the eye of a naturall conſcience, its as a thorne between the bone and the fleſh, the man ſhall not ſleep, and yet he is not ſicke. I doubt if either *Achitophel*, or *Judas* wakened with their light could ſleep. 2. Though a promiſe ſhould diſpute and argue *Chriſt* in at the door of the naturall mans ſoul, as the *Goſpel* by way of arguing may do much, *Joh.* 7.28. *Joh.* 12.37. *Heb.* 11.1. The word of the *Goſpel* being a rationall, convincing Syllogiſme, as *Chriſt* ſaith, *Joh.* 15.24. *But now they have both ſeen, and*

3. Literall knowledge worketh as a naturall agent.

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hated both me and my Father. Yet men may see the principles and the conclusion, and hate & practically suspend the
3. assent from the conclusion. 3. Conversion is feared as a great danger by naturall men, lest the promises put them on the pain and the main-mill of godlinesse. For men do flee nothing but that which they apprehend as evill, dangerous, and so the true object of fear. Now when *Felix* and *Agrippa* were both upon the wheels, I cannot say that Conversion *formally* was begun; yet *materially* it was, the one trembled, and so was afraid, and fled, and did put *Paul* away till another time; then he saw the danger of Grace, *Act.* 24. *ver.* 25,26. The other saith, he was *half a Christian*; (but it was the poorest half) and *he arose and went aside*, *Act.* 26. 28. 30,31. The naturall spirit may be convinced by the promises, and have the pap in his mouth, but dare not milk out the sap and sweetnesse of the promises, *Matth.* 13.15. *Their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* So is it, *Isa.* 6.10. In which words conversion is feared as an evill, as is clear; So one wretch said, *he was once in danger to be catched, when a Puritan Preacher* (as he said) *was Preaching* with Divine power and evidence of
4. the spirit of God. 4. The true believers soul hath influence on the promises, to act upon them, to draw comfort out of them, *Psal.* 119. 92. *Unlesse thy Law had been my delight, I should have perished in mine affliction, ver.* 81. *My soul fainteth for thy Salvation*; (But) *I hope in thy word.* And there's a reciprocation of actions here; the word acteth upon the soul again, *Psal.* 119.50. *This is my comfort in my affliction, for thy word hath quickned me.* A dead Faith is like a dead hand, a living hand may lay hold on a dead hand; but there's no reciprocation of actions here, the dead hand cannot lay hold on the living hand, so the living wife

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wife may kiſſe, and embrace the dead husband, but there can come no reciprocall act of life from the dead husband to her, nor can he kiſſe and embrace her: The promiſe may act upon the naturall ſpirit, to move and affect him, but he can put forth no vitall act upon the promiſe to embrace it, or lay hold upon the promiſe: But the promiſe acteth upon the Believer to quicken him, and he again putteth forth an act of life to embrace the promiſe, and putteth forth on it, ſome act of vitall heat, to adhere and cleave to, and with warmneſſe of heart to love it; and here the caſe is as when the living hand layeth hold on the living hand, they warm one another mutually, according to that which *Paul* ſaith, Phil. 3, 12. *But I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus*: Here be two living things, *Chriſt*, and believing *Paul* acting mutually one upon another, theres a heart and a life upon each ſide.

5. Faith under fainting and great ſtraits can ſo improve the promiſe as to put an holy and modeſt challenge upon God, ſo *Pſal.* 119.49. afflicted *David* ſaith, *Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope*, and the Church, *Jer.* 14, 21. *Do not abhor us for thy names ſake, do not diſgrace the throne of thy glory; remember, break not thy Covenant with us; and the Lord commandeth that this challenge be put on him*, Iſa. 43.26. *Put me in remembrance, let us plead together*; then he giveth faith leave to plead on the contrary with God; naturall ſpirits faint, and cannot ſo far own the promiſe, as to plead with God by their right and juſt claime to the promiſe: Now the fourth point concerning faith, is what grounds and Warrants the ſinner hath to believe. 5.

The fourth point concerning faith to wit the Warrants of believing.

4. Its an ordinary challenge made by *Satan*, conſcience, and the Arminian, ſince Chriſt died not for all and every one of mankinde; and all are not choſen to life eternall, but only thoſe, on whom the Lord is pleaſed, according to

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the free decree of Election to confer the grace of believing. What warrant can the unworthy sinner have to believe, and to own the merits of Christ? For he knoweth nothing of the Election, or Reprobation that are hidden in Gods eternall minde: for Answer,

1. The Warrants and claime of a sinner why he should believe.

1. Its no presumption in me to believe in *Christ* before I know whither I be chosen to salvation or not, for nothing can hinder me in this case to believe, save only presumption as the adversaries say, but it is not presumption, because presumption is when the soul is lifted up, and Towred like an high building, as the word is, *Hab.* 2. 4. And therefore the lifted up man, עפל *Gnophel*, is he that hideth himself in a high Castle; as every unbelieving presumptuous soul hath his own Castle, the unbeliever hath either one *Ophel*, or high Tower or other, either the King, friends, riches or his own wisdom, for his God on which he resteth, beside the God that the Scripture recommendeth to us as our only rock and soul-confidence: All men on earth live, and do all morall actions, even when they go on in a wicked life, as slaves of Hell, *to work all uncleanesse with greedinesse*, upon some ground of faith, though a most false and counterfeit Faith, that they shall prosper by evil doing, and that sin shall make them happy, so *Psal.* 10. 3. *The wicked man*, חלל רשע *Praiseth the wicked man*, then he must believe that wickedness maketh men praise worthy, and this belief is but presumptuous confiding, and resting on a Tower of his own building: Now to believe in *Christ*, though the decree of Election be not revealed to me, is no presumption; for I am not obliged, before I believe, to know that I am Elected to Glory: It being one of Gods secrets not revealed in the word, but made manifest to me, *After I believe, and am sealed unto the day of Redemption*; and therefore in a humble resting on Christ, though the soul know not his Election, which is not revealed in the word, in

Gnuphela femininū est intextu, est enallage generum.

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in that condition there can be no Pride nor presumption; for he is self wise, and presumptuous, who intrudeth *into those things that he hath not seen, Col.* 2. 18. knoweth not that which God hath revealed, and so which he ought to know; now the Believer ought not to know, that he is elected to glory; he yet being an unbeliever, so his knowledge cannot deviate from a rule which doth not oblige to conformity therewith as with a Rule; the Pourtract of *Cæsar* doth not erre from the samplar, because it is not like a Bull or a Horse, because neither a Bull nor a Horse is the due samplar.

2. To warrant an unworthy humble sinner to believe there's no need of a positive Warrant, or of a voice to say (*thou art elected to glory, therefore believe*) *the word is near the in thy mouth*; yea, there is a commandment laid upon the humbled sinner (*Come O weary, and loaden sinner to Christ, and be eased*) Now when the winde bloweth sweetly and faire upon an humbled sinner, who is elected to glory, there goeth the Spirit of the Gospel along with this Commandment; and the word of Commandment, and the spirit united in one, acteth and worketh so upon the soul, that the humbled sinner cannot be deluded and led on a rock of presumption; for this spirit joyneth and closeth with his spirit, and he as one of christs sheep, knoweth this to be the voice of *Christ*. I grant when the same command of faith cometh to the ears of a Reprobate, he may upon a false ground believe, or rather presume; he neither being rightly humbled, and fitted for *Christ*, nor can the Reprobate know and discern the winde of the spirit, breathing with the command, and acting upon his spirit, because that winde neither can, nor doth breath upon any Reprobate, and there is no need of any positive Warrant to ascertaine a childe of God to believe, beside the commandment of Faith inlived and quickned with the spirit going along with it, for that 2.

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command so quickned doth put such a reall stampe of an evident testimony, that he hath claime to *Christ*, on whom the spirit and the command doth so act, that he seeketh no more any other evidence to prove his claime to Christ, then the Lambe needeth any evidence to prove, that of ten hundred sheep, this only that offereth to it her paps and milke must be its dam or mother, and none of the rest of the flock: But how do I know that it is the spirit that goeth along with the Commandment of believing? It may be a delusion. *Ans.* Beside that, a deluding spirit for the most part, doth not go every way along with the word: If this spirit keep Gods order, to work upon the humbled and self-dispairing sinner, who is willing to receive *Christ* upon his own condition, it is not like to a deluding spirit; for if the word of commandment to believe, and the spirit agree in one, it cannot be a delusion, phancie leadeth no man to Faith. 2. When objects of life work upon life, they cannot deceive, especially all the senses, Hearing, Seeing, Tasting, Feeling, Smelling; the excellency and sweetnesse of *Christ*, going along with the word, cannot be delusion; a man may imagine that he seeth and heareth, and yet his senses may be deceived; but that all the senses, especially all the spirituall senses, and that a man imagineth that he liveth a naturall life and is dead, is rare.

3. 3. Faith can stand upon one foot, even on a generall word; hence this is a Gospel word in the Prophets which requireth Faith, *Turn to the Lord for he is mercifull*, Jer. 3. 12. Joel 2. 13. Jon. 4. 2. And because a generall promise received with heart-adherence and confidence giveth glory to *God*; and if it be holden forth to an humbled soul who is now within the lists and bounds of Grace, and for any thing that the person thus laden with sin knoweth on the contrary (for the secrets of Election and Reprobation belongeth to the Lord) *Christ* mindeth and intendeth to him Salvation, therefore he is to believe.

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4. This would be considered, that unbelief breaketh with *Christ* first, before *Christ* break with the unbeliever; and the Elect of God findeth no more, nor any higher favour in the kinde of externall means, to open the Lambs Book of Life, which is sealed and closed with Gods own hand, then the Commandement of believing. Now when our Lord maketh offer of the Kingdom of sons to slaves, and casteth his Jewell of *Christ* offered in the *Gospel* in the lap and bosome of a Bastard, what ever be the Lords secret Decree and purpose in so doing; The Bastard is to take *God* at his word, and to catch the opportunity of Gods love in so far, and if he do it not, the Gospel offer to the Reprobate being a treaty of peace, then the treaty breaketh off first upon his side; for Christ cometh within a mile of mercy to meet the sinner, and the sinner cometh not the fourth part of a mile, yea, not half a step of love and thankfull obedience to meet Christ; and so Christ killeth the unbeliever with the sweetnesse of the preventing courtesie of offered mercy. 4.

5. But if the sinner be wearied, and loaden, and seeth, though through a cloud only, *Christ* only must help and save, if not, he is utterly and eternally lost: What is there upon Christs part to hinder thee to believe? O guilty wretch! *O* (saith he) *I fear Christ only offereth himself to me, but he mindeth no Salvation to me? Ans.* Is not this to raise an evill report and slander on *the holy one of Israel?* For Christs offer is really an offer, and in so far, its reall love, though it cannot infer the love of Election to glory; yet the totall denial of this offer, openeth up the black seal of Reprobation to heathens without the Church; and therefore its love to thee, if thou be humbled for sin. 2. And have halfan eye to the unsearchable riches of *Gospel mercy*. 3. And be self-condemned. 4. And have half a desire of *Christ*; thou mayst expound love by love, and lay hold on 5.

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the promiſe and be ſaved: An errour of humble love to *Chriſt* is no errour.

*The fifth point of falſe Faith, and the uſe of all. Grace eſſentiall to Faith. Divers ſorts of people who cannot have Faith.

That which is next, is a word of the Eſſential principle of true Faith, and that is a proportionable meaſure of grace, *Phil.* 1.29. required in Faith: men naturally imagine that faith is a work of nature; hence that ſpeech of a multitude of *Atheiſts* (*I believe all my dayes, I believe night and day*) But they never believe at all, who think and ſay, they believe alwayes. The *Jews* aſſerted that they believed *Moſes* alwayes, and ſo oppoſe themſelves to the *man altogether born in ſin, Joh.* 9. ver. 28, 29. compared with ver. 34. But *Chriſt* told them, they neither believed *the Meſſiah, nor Moſes*, chap. 5. ver. 35, 36, 37. Nature worketh alwayes alike, and without intermiſſion or freedome. The Floods alwayes move, the Fountain alwayes caſt out ſtreams, the fire alwayes burneth, the Lamb alwayes fleeth from the Wolf; but the wind of the ſpirit, doth not alwayes enact the ſoul to believe; they are not in an ill caſe who wreſtle with unbelief, and finde the heart and take it, in the wayes of doubting and terrours, as feeling that believing is a motion up the mount, and ſomewhat violent; facill and connaturall acts cannot be ſupernaturall acts of Faith: Its no bad ſign to complain of a low ebbe Sea, and

2. of neither Moon light, nor ſtar light. 2. Its unpoſſible they can ſubmit to give the glory of believing to *God*, in whoſe heart there's a rotten principle deſtructive of Faith, and that is an ambitious humour of ſeeking glory from men, *Joh.* 5.44. Little Faith there's in Kings Courts, Faith

3. dwelleth not in a high Spirit. 3. Such as take Religion by the hand upon falſe and baſtard motives, as the Summer of the Goſpel, and fame, eaſe, gain, honour, cannot believe: A thorny Faith is no Faith, *Matth.* 13.22. A Carnall mans Faith muſt be true to its own principles, and muſt lye levell with externalls, ſo as Court, eaſe, the world,

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world and its sweet adjuncts, are a measuring line to a rotten rooted Faith, neither longer nor broader then time, it goeth not one span length within the lists of Eternity. 4. Phancy cannot be Faith; such as have not *Gospel-knowledge* of *Christ*, cannot believe; but must do as the Traveller, who unaware setteth his foot on a Serpent in the way, and suddenly starteth backward, six steps for one, Εις τα ὀπισω *Joh. 6. 66.* So do they that phancy all the *Gospel* to be a Carnall or a Morall discourse. 5. Those cannot have Faith, in whose heart the Gospel lyeth above ground, Devils and sin having made the heart hard like the Summer streets, *Matth.* 13.19. with daily treading and walking on them. A stony Faith, or a Faith that groweth out of a stone, cannot be a saving Faith: There's a heart that is a daily walk, in which the Devil (as it were) aireth himself. 6. If Christ have given the last knock at the door, and all in-passages be closed up, and heart-inspirations gone, there can be no more any sort of faith there, *Eph.* 4.19. 2 *Tim* 4.2. The heart is like a dried up arm in some, all the oile in the bones are spent. 7. Loose walking with greedinesse, argues that *hell* hath taken fire on the out-works of the soul. *Hell* in the hands & tongue as in the out-wheels, must argue *hell* & unbelief in the heart and the in-wheels. 1. Loose believers go to Heaven by miracles, I dare go to *Hell* for a man, if such an one go to *Heaven*, who liveth prophanely, and saith, He hath a good heart within: 2. The going in waies of blood, Extortion, Covetous Idolatrie, belyeth the decree of election to *Glory*. *Grace* leadeth no man to the East, with his face and motion close to the West. 3. This way of working by contraries, is not *Gods* way: *God* can worke by contraries, but he will not have us to work by contraries. There's some heaven of holinesse in the court-gate to the *Heaven* of happinesse. 8. Faith over-looketh time, *Heb.* 11. 10. *Abraham* looked for another City. Faith

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in *Moses* was great with childe of heaven, *v.* 25. *He had an eye to the recompence of reward.* Eternity of Glory, is the birth of Faith. Oh! we look not to the declining of our sun, its high afternoon, of our peece of day, eleven houres is gone, and the twelfth hour is on the wheels, and I see not my own gray hairs; Its upon the margin and borders of night, and I know not where to lodge. We are like the man, swimming through broad waters, and he knoweth not what is before him, he swimeth thorow deeper and deeper parts of the river, and at length, a crampe and a stitch cometh on arms and leggs, and he sinketh to the bottom and drowns: We swim through dayes, weeks, moneths, yeers, winters, and are daily deeper in time; while at length death bereave us of strength of leggs and arms, and we sink over head and ears in Eternitie. Oh! Who like the sleepy man, is loosing his clothes, and putting off the garments of darkneſſe, and would gladly sleep with *Christ?* Men are close buttoned, and like day-men, when its dark night. Its fearfull to lye down with our day-clothes, *Job* 20. 11. Sin is a sad winding-sheet: Oh! What beleever saith, I would have a suit of clothes for the high Court and Throne to be an Essay, to see how a suit of glory would become me? Thus much for Faith.

SERMON XXII.

A great Faith. Ingredients of a strong Faith.

NOw a word of a strong and great *Faith*, and withall of a weak and fainting *Faith*. For the most I go not from the Text, to find out the ingredients of a great Faith.

1. Strong Praying

1. A strong, praying, and a crying Faith, is a great Faith. So must *Christs Faith* have been, who prayed with strong cries and tears: Strong Faith maketh sore sides, in praying as this woman prayed with good will; there's an efficacious desire to be rid of a sinfull temptation, as *Paul* prayed thrice to be freed of the prick in the flesh. Their Faith is weak, who dare not pray against some Idoll sins: Or, 2.

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If

If they pray, its but gently, with a wish, not to be heard.

2. The womans crying, her instant pleading in Faith, yea 2 Instant Pleading.

1. Above the Disciples care for her; yea, above Christs seeming glowmes, who denied her to be his, who reproached her as a dog, argueth great grace, great humility with strong adherence, and so great faith.

2. For Faith saileth sometimes with a strong tide, and a faire winde; according as the Moon hath an aspect on the Sun, so is it full, or not full, when the wheels are set right to the Sun, the clock moveth and goeth right: The fairer and more clear sight that Faith hath of Christ, the stronger are the acts of Faith, it cannot be denied but Faith hath a good, and an ill day: because grace is various, its no strong proofe that its not grace. 2. Strength of Grace, required in believing.

3. To put Faith in all its parts, in light, in staying on *Christ*, in affiance, in adherance, in self-diffidence, in submissive assenting forth in all its acts, and to lift the soul all off the earth, requireth Christs high Spring-tide; its not easie to put all the powers that do act in Faith a float, especially because a strong faith is a great vessell, and therefore more of Christs tide is required for weighing Anchor, and Launcing forth: The wings of a Sparrow should not raise an Eagle off the earth, the limbs of a *Pismire* could not suit with a Horse or an Elephant, there is need of a strong winged soul to believe, especially against hope. 3.

4. To believe Christ, when midnight speaketh blackness of wrath, requireth eyes and light of miracles; yea, its a greater work then the very miracles of *Christ*, *John* 14. 12. But especially when Christ is absent, its with the soul, as with a clock, in which the wheels are broken, the passes or weights are fallen down. 4.

Object. 1. *But I aime and indeavour to believe, but can do nothing, and without his grace my violence to heaven is without fruit.* *Anſ.* 1. Its true, the *Semipelagians* halfing of the work Obj. 1.

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of believing, and the glory of it between co-operating grace and will, as if nature could divide the spoile with the grace of Christ, is damnable pride; but its Gods way to halfe the work between Christ within, in regard of the habit of grace, and Christ without, in regard of the assisting grace of God, *Luk.* 15. 20. *While he was yet a great way off, his father saw him, and ran and fell on his neck, and kissed him;* *Christ* rewardeth not natures aims with grace, nor doth he make gifts the work, and grace the hire, or natures labour the race, and grace the Garland; but he rewardeth grace with grace, and that of meer grace, *Joh.* 1. 5. 3. He hath in his Decree and Promise marshalled such and such acts of grace to stand beside others; and that by Covenant; and therefore believe, that you may believe; pray, that you may pray.

Christ rewardeth grace with grace.

Obj. 2. Object. 2. *But who can act saving grace, without the blowing of saving grace; I can no more do it, then I can command the West winde to blow when I list.* *Ans.* I grant all, nor do I speak this to insinuate, that Free-will sitteth at the helme, or that Grace sleepeth, and Will waketh, the contrary is an evident truth: yet give me leave to say, there's odds between blowing of the winde, and making ready the sails: Though Sea-men cannot make wind, nor is it their fault to want winde, yet can they prepare the Sails, and hoise them up to welcome the winde; we cannot create the breathings of the spirit, yet are we to misse these breathings; and this is a fitting of the Sails, and we are to joyne with the spirits breathings. *Christ* bindeth up the windes in his garment, so as if one look of faith, or halfe a spirituall groan should ransom me from hell, I have it not in stock; therefore hath God ordered such a dispensation, that in all stirrings of grace, the first spring, *Principium motus*, the fountain rise of *calling Jesus Lord*, shall be up in Heaven at the right hand of the Father, and the farre end of any graci-

How grace beginneth all supernaturall works.

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gracious thought, is as far above me as the heart of Christ, who is in the Heaven of Heavens is above the earth, though ye think nothing of it; and better Christ be my Steward, and that the Gospel be at the end of all acts of grace, as that *Christ* be Free-wills debtor: More reason *Christ* be Creditor then debtor to his Redeemed ones. 2. I know the childe of God may be so far forth lazie, as that its his fault that the wind bloweth not; if we speak of a morall cause. 3. Its his part to joyne with the working of assisting grace, *Col.* 1.29. *Whereunto I also labour, striving according to his working, which worketh in me mightily.* The Lord hath by free promise, laid holy hands on himself, to give predeterminating grace to his own children to persevere to the end, and to prevent Apostacy and hainous sins inconsistent with saving faith, 1 *Cor.* 1.8. *Jude*, v. 24. *Jer.* 32.39,40, 41. *Isa.* 54.10, *Isa* 59.21,22. *Luke* 22.32. 1 *Joh.* 2.1,2. Nor so as he hath reserved a liberty to himself, to co-operate with them in particular acts as it shall be their sin, not his withdrawing of Grace that maketh them guilty, to the end we may know we are in Graces debt, in all good and supernaturall Acts, so 2 *Chr.* 32.31. *Hezekiah* was tried of God in the businesse of the *King of Babylons Ambassadors*, that the King might see that he could not walk to heaven on crdy legs, or by his own strength, and the reason is clear, God cannot make a Promise of contributing this bowing and predeterminating Grace, but in a way suitable to Free-grace. For God cannot change Grace unto naturall debt, it remaining grace, for so it should be Grace and no Grace, which is a contradiction. 2. The Lord hath reserved liberty to himself in this promise, that in this or this particular Act (the omission whereof may consist with perseverance in Grace) he may contribute his influence of Grace, or not contribute it; so *David* hath not actuall Grace at his will and nod, to eschew adultery and murther as he pleaseth,

Four reasons why Grace in the work of faith must begin, and so begin, as we are guilty in not following.

nor *Peter* to dedicate an evil hour, when he shall be tempted to forswear his Saviour *Christ*; nor hath *Heman* in his hand, *Psal.* 88. nor the deserted Church power, *Psal.* 77. to pray and believe, and rejoyce in the salvation of God at the disposition of Free-will: But the key is up in the hands of the Kingly Intercessor, *At the right hand of the Father* that must open the heart; its far to fetch, as far as the Heaven of heavens, to make wind and sailing to *Christ*-ward; therefore, 3. Seasons of Acts of Grace to believe, to walk in any warmnesse of love to *Christ* and his Members, are fruits of Royall Liberty and Free-Grace, who hath the key of the house of wine, to stay the soul with the Flaggons and Apples of love. Certainly, it is the King himself that taketh the Spouse into *His banqueting House*, *Cant.* 2. 4. And yet so as the omission of all supernaturall duties, yea, our lazinesse in the manner of doing, our failings and sins are imputed to our selves, and not to the not blowing of the wind of the holy spirit, nor to the want of the efficacious motion of the spirit, as *Libertines* teach, with *Arminians*; For we so sin through the want of the motions of efficacious Grace, as through the want of a Physicall, not of a morall cause, and so as we are most willing to want that influence, and so are guilty before the Lord: God hath reasons strong and convincing, why he worketh thus; 1. It setteth not *Grace* to work by ingagement, the spirit of the living creatures is within every wheel of *Christ*; that it must move from an inward principle; the motion of saving *Grace*, is *Christs heart* wheeled about by it self, and by no forraigne cause without it self: *Love* worketh as *Love* without bud or bribe from *Men* or *Angels*. *Grace* is both wages and work, the race and the gold to it self. 2. God delights to have men and Angels his debtors. Grace holdeth han open and a free Inne, with all the dainties that *Christ* can make, to all comers and goers, for nothing but thanks

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and heartily welcome: *Grace* maketh no gain of my work. The ſweating of Angels, and of the Thouſand Thouſands that ſing up the glory of *Chriſt* before the high Throne, is no income to *Chriſts* Rent: *Grace* ſhould not be *Grace*, if it could Traffique, or buy, or ſell with a creature. Angels and men ſtand in the Books of Free-grace for Millions of borrowed ſummes. *Chriſts* blood and deep love may be praiſed, but never recompenced: *Chriſts* love hath filled this world and the new Paradice with Debtors; and Angels can neither reade, nor ſum, nor caſt up the Accompts of Free-grace. 3. That we cannot be Maſters of one good act, without his preventing Grace evidenceth what nature is, and maketh Grace both my ſtaffe and my convey in at *Heavens Gates*; *Nature* and *Free-will* muſt ſtoop and do homage to *Chriſt*. There's a *Glory* active, and a *Glory* paſſive, as there's alſo *Grace* active and paſſive. Free-will is active under *Grace*, and paſſive alſo, and therefore *Grace and Mercy*, is to the Saints, and upon the Saints; Nature emptieth its lamp upon the golden pipe, the rich Grace of the Mediatour, and Free-will moveth and runneth, but not but as moved, driven, and breathed upon by Free-grace: But as concerning *Glory*, it hath a more eminent and noble relation; *Glory* ſhall be on the Saints as a garment, as a Crown, for they ſhall be glorified: But no *Glory* to the Saints, but only, onely *to the Lamb*, to the flower of the *Glory of Glory*, *Jeſus* the Celebrious, Emient, moſt high and adored *Prince of the Kings of the earth*; and therefore there's room and place left for ſin and ſhame to Free-will in the buſineſſe of prædeterminating Grace, that nature can but ſigh and ſin, and Grace ſing and be ſpotleſſe and innocent: *Chriſt* ſo draweth, as we ſin in not being drawen; *Chriſt* ſo taketh and allureth, that it is our guilt that we are not taken and overcome with the *ſmell of the Kings Oyntments*: So is ſin the field out of which ſpringeth the

3. Grace to the Saints and on the Saints, but Glory is on them, not to them.

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the Rose, the flower of free and unhired Grace; sin must go with us, as near to heaven as to the threshold of the gates, that the sinner may halt and crook, when he moveth his foot on the threshold-stone of *Glory*; that so pardoning
4. Grace may enter the new City with us. 4. The Lord will have us take to Heaven with us, a Book of the Psalmes and Praises of *Grace*, that in that land we may extoll and advance Free-grace, and may hold the Book in our hand all the way, and sigh, and weep, and sing, and adore *the Saviour of Free-grace*, and may take *Graces* bill in our hand into Heaven with us: O how sweet to be Graces drowned and over-burdened Debtor? 'Its good here to borrow much, and professe inability for Eternity, to pay, that Heaven may be a house full of broken men, who have borrowed Millions from *Christ*, but can never repay more, then to reade and sing the praises of *Graces* Free-bill; and say, *Glory, Glory to the Lamb*, that sitteth on the Throne for evermore; praising for ever in Heaven, must be in lieu of paying debt. 1. God is not behinde nor wanting to the gracious soul, for there's a promise of Grace here. 2. There is an intercession at hand, and that more mighty now then at *Christs* first ascension, and shall be more mighty when all *Israel* shall be converted. There is a stirring required in a gracious spirit, but with sense of natures weakness, so as he is *to arise, and be doing, and the Lord shall be with him*, and he is so to blow upon the coals, as if he could do his alone, though not without the Faith of Dependance upon an immediate acting from Heaven.

How there's a promise of bowing and predetermining grace made to supernaturall acts; yet God reserveth his own liberty. 1. How. 2 When. 3. In what measure he doth cooperate.

Obj. 3. Object. 3. *But then Adam yet sinless was to believe weakness and sin in himself, before he sinned.* *Ans.* Not so, but he was to have that which by Analogie answereth to sense of sin, that is a sinless consciousnes & solicitude, that if *God* should withdraw his stirring and predeterminating influence of corroborating him to will and to do, (you may call it Grace)

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Grace) he should fall, and that legs in Paradice without actuall assistance, could not *actu secundo*, bear the bulk and weight of *Adams* connaturall and constant walking with *God*, that *Adam* might know, before he was a debtor to Iustice, that he had need of mercy, or the free goodnesse of a surety, such as *Iesus Christ* to prevent debt, no lesse then to pay debt, even as Angels are debtors to *Christ* their head, for Redemption from all possible sins, no lesse then we are (though the degrees of altitude of Grace varieth much) the obliged underlings of such a bountiful *Landlord*, for Redemption from actuall misery.

Grace to Angels, necessary to prevent possible sins.

3. That is a great Faith, that is not broken with a Temptation. But 1. taketh strength from a Temptation; as some run more swiftly after a fall, that they may recompence their losse of time; and that is great Faith that argueth from a Temptation, as this woman doth. 2. That is *Iobs* great Faith, chap. 2. 3. That he *still holdeth fast his integrity*: *the word* חזק *Hazak*, is to hold with strength and power, *He keepeth fast and with violence his innocencie*; and Faith maketh him stronger then he was; the word is used, *Psal.* 147. 13. *For making stronger the Bars of Ports.* And its *Iobs* praise, chap. 1. 22. *In all this Iob sinned not, nor charged God with folly.* 3. Is a strong Faith in this Woman, that, in a manner, Conquers Omnipotencie by believing; yea, *Satan*, *Winds*, *Fire* from *Heaven*, *Wife*, *Babeans*, yea, apprehended Wrath cannot prevail with *Iob*, to subdue his Faith; in all he standeth by this, *Iob* 15. 13. *Though the Lord should slay me, Ile trust in him*, Its great Faith to be at holding and drawing with God; and yet believe and pray, *Hos.* 12. 3. *Gen.* 32. 26. And not let the Lord alone, nor give him any rest, *Isa.* 62. 6, 7. till he answer, as suppose thy prayers were never heard, and the Acts of believing were but Darts thrown at Heaven and the Throne without any effect; yet because Prayer and believing are

3. Not to be broken with a temptation.

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acts of honouring God, though they never benefit thee; it argueth strong grace, and so great Faith, that it can be said, there be ten years, twenty years of reiterated Acts of Faith, & prayers of such a man lying up before the Throne, yea, in *Christ* the high Priests bosome; *Let God make of my faith what he will, yet am I to believe; continued believing is Christs due, though it should never be to me gain of comfort or success*: that is a weak man who is thrown down on his back with a blast of wind, or made to stagger with the cast of a straw, or a feather: The temporary faith is in this seen to be soft, that its broken with persecution; *When the sun riseth anon*, εὐθὺς Mat. 13.21. *He is offended & withereth quickly*, some spirit of soft clay for a scrat with a pin on his credit, casteth away all his confidence, dispaireth, and hangeth himself as *Achitophel*; such a Temptation would not once draw blood of a strong Believer: Strawes and Feathers and Flax do quickly take fire, and are made ashes in a moment, but not so gold, there's bones and mettall in strong Faith; so the Martyrs Faith that could not be broken with torments is proved to be a great Faith, *Heb.* 11.35. ἐτυμπανίσθησαν *Their bodies were racked out as a drum*, and beaten to death after racking, and *they would not accept a deliverance*; why, *Faith looked to a better resurrection*: He who sweateth, panteth up the brow of the mount after *Christ*, and carrieth death on his back, must have this strong faith, that *Christ* is worthy of tortures; a strong faith can bear *Hell* on its shoulders, the *Grave*, and the *sorrows of death*, and not crack, nor be broken, *Psa.* 18.4.5,6. *Psal.* 116.3.4.

4. Faith laying on God without light of comfort, strong.

4. That Faith is argued to be strong that hath no light of comfort, but walketh in darknesse upon the Margin and borders of a hundred deaths, and yet stayes upon the Lord, *Isa.* 50.11. So this woman had no comfort, nor ground of sense of comfort from *Christ*, except rough answers, and reproaches, yet she believeth, and so must be strong in the Faith,

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Faith, *Psal.*3.6. *Davids* Faith ſtandeth ſtraight without a crooke, when ten thouſand deaths are round about him, and *Pſa.*23.4. He feareth no ill when he walks in the cold and dark valley of the ſhadow of black death; *Heman*, *Pſa.*88.7. *Thy wrath lieth hard on me, thou haſt afflicted me with all thy waves*; Then in his ſenſe, God could do no more to drown him, not waves, but all waves; *all Gods waves was on him*, and above him, yet ver.9. *Lord, I have called daily upon thee*; then he believed daily: *Hezekiahs* comforts are at a hard pinch, *Iſa.*39.14. *Mine eyes fail with looking upward, O Lord, I am oppreſſed*; yet praying argueth believing, *Lord undertake for me*: We muſt think *Chriſts* ſenſe of comforts was ebbe, and low, when he wept, cried, *Heb.*5.7. and was forſaken of God; yet then his faith is doubled, as the Cable of an Anchor is doubled, when the ſtorme is more then ordinary, *My God, my God*: *David* chideth his caſt-down ſoul, when theres no glimpſe of comfort with ſtrong Faith, *Pſal.*42.11. *Hope thou in God, for I ſhall yet praiſe him.* In ſwimming well, the leſſe naturall helps to hold up the chin and head, the greater wave, if the ſwimmer be carried ſtrongly thorow, as it were in deſpight of the ſtreame, theres the more art; Art may countervalue ſtrength, and ſometime *wiſdom is better then ſtrength*: The leſſe comfort, if yet you believe at midnight, when the ſpirit is overwhelmed, the more is the art of believing; when an inward principle is weak, we help it with externalls: That the childe muſt be allured with rewards, as with Apples, a Peny or the like, it is becauſe his ſight and deſire of the beauty and excellency of learning and Arts, is but weak or nothing at all: ſenſe and comforts are externall Subſidies and helps to Faith; and theſe that cannot believe, but upon feelings, and ſenſe of the ſweetneſſe of comforts, are hence argued to have weak and broken inclinations and principles of Faith; the more

The fewer externals that faith needeth, the ſtronger it is within.

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freeneſſe, and ingenuity of ſpirit that is in believing; the more ſtrength of Faith, for that is moſt connaturall that hath leaſt need of hire; you need not give hire, reward, or buds to the Mothers affection to work upon her, and cauſe her to love her Childe, love can hardly be hired, nature is ſtronger then rewards or any externals: Comforts are but the hire of ſerving of *God*, and the reſults of believing in a ſad condition. There be ſome cautions here that are conſiderable. 1. God leadeth ſome ſtrong ones to Heaven, whoſe affections are ſoft as *Davids* were, *Pſ.* 35. 13. & 119. 25. 28. 136. 53. *Pſ.* 6. 6. And yet Faith is ſtrong, *Pſ.* 22. 1. God poſſibly immediately working upon the aſſenting or believing faculty, leaving the affections to their own native diſpoſition. 2. God uſeth ſome priviledged diſpenſations, ſo as a ſtrong Believer ſhall doubt upon no good ground, *Pſal.* 116. 11. God ſo diſpoſing, that grace may appear to be grace, and the man but fleſh. 3. Softneſſe of affection, and light of comfort, may by accident concur with ſtrong acts of believing; for with theſe, in many, there is little light, much Faith, and they ſhould without theſe apples given to children, ſtrongly believe, and God to confirm his own of meer indulgence ſweeteneth affections.

Comforts are externalls to Faith.

But if God give comforts, ordinarily its a ſort of indulgence of grace, or the grace of grace. Its true, rejoycing falleth under a Goſpel commandement, *Phil.* 4. 4. yet ſo, as God hath not tyed the ſweet of the comfort of believing to believing, that you may know its ſtrength of Faith that is the principle of ſtrong Faith, as intenſe and ſtrong habits maketh ſtrong acts. *God* keepeth ſome in a ſad condition all their life, who are experienced believers, and they never feel the comfort of Faith, while the ſplendor of glory glance on their eyes, as one experienced believer kept under ſadneſſe and fear for eighteen yeares, at length came to this, *I enjoy and rejoyce with joy unſpeakable and glorious*; But he

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he lived not long after. Another living in fadneſſe all his life, died with comforts admirable. And 3. let this be put as a caſe of Conſcience, why divers believing and joying much in *Gods* Salvation all their life, yet die in great conflicts, and to beholders with little expreſſion of comfort and feeling? As divers of the Saints die. Certainly, *God* 1. Walketh in liberty here. 2. He would not have us to limit the breathings of the *holy ghoſt*, to jump with our hour of dying. 3. We may make an Idoll of a begun Heaven, as if it were more excellent then *Chriſt*: To conclude, little evidence, much adherence, ſpeaketh a ſtrong Faith.

SERMON XXIII.

THE Woman had no apparent evidences of believing; yet did ſhe hang by one ſingle thred of the word, of the mercies of the *Son of David*. *Antonaclaſis, non' ἀπὸ τοῦ λόγου* The more that the word of promiſe hath influence in believing, and the leſſe of convincing reaſon and appearances, the greater Faith, *Rom.* 4. *Abraham* had a promiſe of a Son in whom the *Nations of the World ſhould be bleſſed*: But 1. there was no appearance of this in nature: *Abraham* and *Sarah* at this time were between them, two hundred yeares old lacking one, and ſo no naturall hope of a Childe. 2. He had but one promiſe for his Faith; we have twenty, an hundred, yet *Rom.* 4. 18. *He againſt hope, believed in hope.* Its an elegant figure having a form of a contradiction, there was no hope, yet he had hope, 2 *ver.* 19. Not *being weak in the Faith*: then *he was ſtrong in the Faith*, and gave glory to God, as it is, *ver.* 20. 3. *He ſtaggered not through unbelief*, διὰ ἀπιστίαν, then its an Argument of a weak Faith, to diſpute according to the principles of naturall Logick with God, to go on upon Gods naked word without reaſoning is a ſtrong Faith, eſpecially when the courſe of Providence ſaith the contrary. The word of promiſe is the mother and ſeed of Faith, 1 *Pet.* 1. 23. the

The more of the word, and the leſſe of reaſon, the ſtronger Faith is.

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more of the seed, the more of the birth: Wine that is separated from the mother doth sooner corrupt: that is strongest Faith that hath most of its seed and mother, that is, of the word of promise in it. *Abraham* had nothing on earth to sustain his Faith in killing his son, but only a naked Commandement of God, all other things were contrary to the Fact; yet is Faith strongest, when it standeth on its own bases and legs, and that is the word of Omnipotencie, the word of Promise; other pillars of Faith are rotten and sandy foundations; Inspirations beside and without the word, are the naturall Faiths unwritten traditions: Every thing is strongest on its own pillars that *God* and *Nature* hath appointed for it; The earth hangeth by God and Natures stature in the midst of the Air, if the earth were up in the Orbe or Sphere of the Moon, it should not be so sure as it is now: And if the Sea, fountains, and floods were up in the clouds, they should not be so free from perishing, as they now are: Faith is seated most firmly on a word of him, who is able to perform what he hath said. Wicked men are seeking good in bloods, in wars, in the destruction of the Church, of the Reformation and Covenant of God; yet their actions are not seated on a word of promise; but on a threatning that destruction shall come on them as a whirlwind, therefore is not the wicked mans bread sure, when the Childe of God hath bread, sleep, peace, immunity from the sword (in so far as the sword is a curse) and that by the Covenant of promise. This woman had one *Gospel-word*, mercy from the *Messiah*, *Davids* son.

A faith that can forego much for Christ, is a strong faith.

6. That is a strong Faith which can forgo much for *Christ*, and the hope of Heaven. *Moses* was strong in the Faith in this, who refused the Treasures of *Ægypt*, the Honour of a Princedome, and to be called, *The son of Pharoahs Daughter*, Heb. 11. 26. *For he had an eye* ἀνέκλεπτον an *Eagles* look, and eye to heaven, *to the recompence of reward*. *Abraham* for-

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forgoeth Country and Inheritances for God, *Hebrews* 11.9. *By Faith he Sojourned in the Land of Promiſe, as in a Strange Country, dwelling in Tabernacles.* 1. He ſojourned: 2. He played the Pilgrime: 3. He dwelt not in Caſtles and Cities, though the land was his by promiſe, and his grandſon *Jacob* diſpoſed of it in his Teſtament, *Gen.*49.10. *For he looked for a City which hath foundations*: (to the ſtrong faith, all Cities are bottomleſſe except Heaven) *Whoſe maker and builder is God*: Now this womans Faith is great in this; ſhe looked for a Temporary deliverance from *Satans* power to her daughter, under the notion of one of the *ſure mercies of David*, and that by Faith which inheriteth all the Promiſes; not to ſee beyond time and death, not to ſee the gold at the Races end fainteth the traveller, a ſight of the fair City is as a draught of wine to the fainting Traveller; it addeth legs and ſtrength to him; Heaven is down-ground, when Faith ſeeth it, it is (when ſight faileth us) toyleſome and up the mount: When *Steven* in a near diſtance heard the muſick of Heaven, his countenance did ſhine, he did leap to be at it: *I ſee Heaven open and Jeſus, &c.*

7. Its great Faith to pray, and perſevere, and watch unto praying, as this woman did, when *Chriſt* ſeemeth to forbid to pray; as he both reproached this woman in her praying, as it it had been but the crying of a Dog, and ſaid he was not ſent for her: When the promiſe and *Chriſt* ſeem to look away from you, and to refuſe you, yea, to forbid you to believe; then to believe is great Faith, actions in nature going on in ſtrength, when contrary actions doth countermand them, muſt be carried with prevailing ſtrength: Its ſtrength of nature that the Palme Tree groweth under great weights, its prevalency of nature that mighty Rivers when they ſwell over banks doth break over all oppoſitions: *Satan* hath a Commiſſion to burne and ſlay

7. Its a ſtrong faith to pray and believe, when God ſeemeth to forbid praying.

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ſlay; a ſtrong Faith quencheth all his fiery darts, *Eph.6.16.* *Let me alone*, (ſaith the Lord to *Jacob*, *Gen.32.25,26.*) Pray no more; *Jacobs* ſtrong Faith doth meet with this Commandment: thus, *I will not let thee alone, I muſt pray on till thou bleſſe me:* ſtrong Faith beateth down miſapprehenſions of promiſes, or of *Chriſt*, and layeth hold on *Chriſt* under his maske of wrath, *Lam.3.9.* *And covered with a cloud.*

8. Great boldneſſe argueth great faith.

8. Great boldneſſe in the Faith, argueth great Faith; there be three things in Faith, in this Notion. 1. An agony, and a wreſtling of Faith, *Col.1.29.* which is a heavenly violence in believing. 2. To be carried with a great meaſure of perſwaſion and *Plerophory*, with full and hoiſed up ſails in believing, *Col.2.2.* There's a rich aſſurance of Faith. 2. Not that only, but *in abſtracto*, theres the *riches of aſſurance.* 3. Theres *all riches of aſſurance.* 4. *All riches of the full aſſurance of Faith:* So ſtrong prevailing light produceth a ſtrong Faith; Alas, its but twilight of evidence that we have. 3. To be bold, and to put on a heavenly ſtoutneſſe, and daring, in venturing with familiarity into the throne of Grace, is a ſtrong Faith, *Heb.10.22.* and *Heb.4.16.* We are to come with liberty, and *holy boldneſſe to the Throne*, as children to their father, ſo the Church with heavenly familiarity, and the daring of Grace and Faith prayeth, *Cant.1.1.* *Let him kiſſe me with the kiſſes of his mouth:* *Johns* leaning on *Chriſts* boſome is not familiarity of love only, but of Faith alſo; *In whom we have boldneſſe and acceſſe with confidence by Faith*, *Eph.3.12.* Faith dare go into the Throne, and *Heb.10.19.* *To the holie of holies*; Faith bluſheth not.

9. To rejoyce in tribulation is a ſtrong Faith.

9. That which leadeth a man with *Paul* and *Silas* to ſing *Pſalmes in the ſtocks*, in Priſon, and in ſcourges, that is a ſtrong Faith; *Job* is hence known to be ſtrong in the Faith, becauſe being made a moſt miſerable man in regard of heavy afflictions, he could bleſſe God: A ſtrong Faith pro-

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prophecieth glad tidings out of the fire, out at the window of the Prison, and rejoyceth in bonds, *Mic.*7.8,9. *Isa.*52. 1,2. and 54.1,2,3,4. *To glory in tribulation* is an Argument of one justified by Faith, *Rom.*5.1,2,3. And the greater gloriation of *Christs* chains and crosse, is a stronger reason to conclude a strong Faith.

10. To wait in patience for God all the day long, is an Argument of great Faith, *Isa.*28.16. *He that beleeveth shall not make hast*; he shall not be confounded with shame (so the 70. translateth it, and *Paul* after them. *Rom.*9.33.) As those that fleeth from the enemy out of hastinesse, procured by base fear, which is a shame: I dare not say that the 70. reade h יחיש *festinet*, insted of יבש *confundatur*: but it proveth believing and a valorous keeping the field without flying, and so continued waiting on God, to be of kin to believing; and the longer the thred of hope be, though it were seventy years long, as *Hab.*2.1,2. or though it were as long as a cable going between the earth and the heaven, *up within the vail*, *Heb.*6.19. the stronger the Faith must be; unbelief not being chained to *Christ* leapeth over board at first, as the wicked King said in the hast of unbelief, 2 *Kin.*6.33. *What should I wait any longer on the Lord?* Faith is a grace for winter to give God leisure to bring Summer in his own season; the reasons of our weaknesse be two: 1. We see *Israel* and their dough on their shoulders wearied and tired, lately come out of the brick-Furnace, wandering without one foot of heritage, fourty years in the wildernesse, and four hundred years in *Egypt*, *Act.* 7. 6. This looketh like poverty, to believe the other mystery in the other side or Page of Providence, the Glory of dividing the Red-Sea, and of giving seven mighty Nations to his people, and their buildings, land, vineyards, Gardens, is a strong Faith. 2. The furnace is a thing void of reason and art, and so knoweth little, that by it the Goldsmith maketh an excellent

10. To wait on with long patience is an Argument of a strong faith.

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lent and comely veſſell of Gold: Its great Faith to believe, that God by crooked inſtruments, and fire and ſword ſhall refine a Church and erect a glorious building, and and theſe Malignant inſtruments are as ignorant of the Art of divine Providence, as coals and fuell are of the Art and intention of the Gold-Smith, *Mic.*4.12. *Iſa.* 10.5,6,7. The Ax and the Saw knoweth nothing of Art, nor the ſword any thing of Juſtice. Prelates, Papiſts, Malignants in the three Kingdoms, underſtand nothing of Gods deep counſell upon themſelves, in that God by a fire of their kindling, is burning themſelves, and taking away the Tin and Braſſe, and reprobate mettall, and refining the Spouſe of Chriſt: they ſerve a great ſervice, but know not the maſter of the work.

11. An humble Faith is a ſtrong Faith.

11. An humble Faith, ſuch as was in this woman is a great Faith: the more ſins that are pardoned, as it inferreth the more love to *Chriſt*, *Luk.*7.47. So the unworthier a ſoul is in it ſelf, to believe pardon in Chriſt, argueth the greater Faith; it muſt be a greater Faith, to beleeve the pardon of ten thouſand talents, then to believe the forgiveneſſe of five hundred pence: *Chriſt* eſteemeth it the greateſt faith in *Iſrael*, that the Centurion abaſeth himſelf, as one unworthy to come under one roof with him, and that he exalteth *Chriſt* in his omnipotency to believe that he can command all diſeaſes, at his nod, *Matth.*8.8,9,10.

12. A ſtrong deſire of a communion with *Chriſt* is an Argument of a ſtrong Faith, *Rev.*22.20. *Surely I come* ταχὺ. *Quickly*, ſaith anſwereth with a hearty deſire: Amen, *even ſo, Come Lord Jeſus*, and 2 *Pet.*3.12. Theſe two are conjoyned, the one is a word of Faith, προσδοκῶντες *Looking for*: the other a word of earneſt deſire, σπεύδοντες *Haſtening after*, (*Stepha. votis accelerantes*) *the coming of the day of the Lord*: Faith deſireth an union with *Chriſt*, and a marriage-union: The reaſon is, ſtrong Faith cometh from ſtrong love, and ſtrong

12. A ſtrong deſire of a communion argueth a ſtrong Faith.

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strong love, and strong coals of desiring to be dissolved, and to be with *Christ*, *Phil.* 1.23. Burneth in at Heavens door, love-sickness for glory goeth as high as the lowest step of the Throne that the *Lamb Christ* sitteth on; and its faith and love together, that desireth *Christ* to mend his pace, and saith, *Cant.* 8.14. *Make haste, my beloved, and be as a Roe or a young Hart upon the mountains of spices.* The fervor of love challengeth time, and the slow-moving wheels of yeers and moneths, and reckoneth an hour for a day, and a day for a yeer, *Psal.* 101.2. *O when wilt thou come to me? So hope deferred is a child-birth paine, and a sickness of the soul, Prov.* 13.12. Faith with love cannot indure a morrow: Faith putteth *Christ* to *posting*, and *leaping over mountains, and skipping over hils, Cant.* 2.8. And addeth wings to him, to flee more quickly. Yet is there a caution here most considerable; Faith both walketh leisurely & with leaden feet, and moveth swiftly with Eagles wings: Faith in regard of love and desire of union with *God* is swift, and hath strong motions for an Union; Yea, a love-sickness to be at the top of the mount to be satiated with a feast of *Christs* enjoyed face; but in regard of a wise assurance that *Gods* time is fittest, it maketh no haste: So to wait on, and to haste may stand together, 2 *Pet.* 3.10.

13. Faith effectuall by, or with child of love and good works is a strong Faith, 1 *Thes.* 1.3. *Remembering your work of Faith, Philem. v.* 6. Faith effectuall. There be bones in a strong Faith: yea, sap and life. How many Thousands of Apples be there vertually in a Tree that beareth fruit, for thirty or forty yeers together? So its said of *Stephen*, That he was *full of faith and power*, *Act.* 6.8. And *Barnabas*, *Act.* 11.24. *Full of the holy Ghost, and of Faith.* What is then a small Faith, or a weak Faith, is easily known. 1. A Faith voyd of all doubting is not a weak Faith: Nor yet the strong Faith. *Antinomians* erre many

Strength of working by love, argueth a strong Faith.

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wayes

Rise, raign, and ruin of Antinomians, Er. 32. Page 6. A great Faith is not free of doubtings.

wayes in this point: 1. *After the revelation of the spirit, neither Devill nor sin can make the soul to doubt* (say they:) Yea, but the spirit of revelation was in *Jeremiah*, who doubted when he complained, *Chap. 15. v. 18. to God of God, wilt thou be to me altogether as a liar, and as waters that fail?* *Chap. 20. 7, 8, 9. v. 14. 15. 16. Job* doubted c. 13. *v.* 14. when he said, *Wherefore hidest thou thy face, and holdest me for thine Enemy?* And *Asaph Psal.* 73. 13. *Heman, Psal.* 88. 13. 14, 15. And the *Church* 77. *Psal.* Yet all these were *sealed by the spirit unto the day of redemption.* 2. This is like the foule errour of the *Arminians*, who, with *Socinians*, hold that as there be three degrees of beleevers; 1. Some babes. 2. some aged, so there is a third sort of truly perfect ones, who do not sin from the root of concupiscence, *the combate between the flesh and the spirit now ceasing, onely they sinne through inadvertence or some errour, or over-clouding of their light*, as *Adam* and the *Angels* sinned, there being no inward principle of corruption in them: Hence some *Libertines* say, These that are in *Christ* can no more sin, and not walk with *God*, then the sun can leave off to give light, or fire to cast heat, or a fountain to send out streams, in regard that the spirit acteth them to walk with God by such a necessary impulsion that destroyeth all freedom of will; and if they sin, they are not to be blamed, because the spirit moveth them not to abstinence from sin, and to holie walking. But *Paul, a chosen vessel*, and a strong believer, *Rom.* 7. 14, 15, 16, 17, *&c.* Complaineth of the in-dwelling of sin, of his carnalitie, and the fleshes lusting against the spirit, and of his captivity under sin, which must argue his imperfect Faith, liable to the distemper of sinfull doubtings. It is *also* a great errour *to say, that to call in question, whether God be my father after, or upon the commission of some hainous sins, as murther, incest, &c. Doth prove a man to be in the covenant of works.* Now there be sundry sorts of doubtings opposit to Faith.

Declar. Remonstrant. *Ex errore, abreptione, aut obnubilatione mentis.*

Rise, Ragin and ruin, Err. 20. Page, 4.

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In

In the renewed: There's, 1. A naturall doubting; and as all *Popery* is naturall and carnal: so this ſtrangeneſſe of affection by which men are unkind to *Chriſt*, and never perſwaded of *Gods* favour in *Jeſus Chriſt*, argueth the *partie* to be under the law, and not in *Chriſt*. This doubting may, and doth in carnal men conſiſt with preſumption, and a morall falſe perſwaſion that naturall men have all of them, while their conſcience be wakened; that they ſhall be ſaved. *Why? I am not a Murtherer, a Sorcerer, &c. Why? Or how can God throw me into Hell?* So its made up of real lies and contradictions: Yet they have no divine certainty of Salvation. For aske a naturall man, Have you a full aſſurance of ſalvation, as you ſay, that you alwayes believe and doubt not? he ſhall be there at a ſtand, and anſwer; *Who can have a full aſſurance?* But I hope well, I believe well night and day. *And ſo doubt Papiſts alſo, and they have a lie in their right hand, it cannot ſtand with Gods mercy or juſtice; ſince I am not this and this, to throw me into Hell.* So is unbelief a lie, *Eſa.* 57. 11. *And of whom haſt thou been afraid and feared, that thou haſt lied and haſt not remembered me?* 2. There's an occaſionall doubting that riſeth by ſtarts upon wicked men out of an evill conſcience of ſin, but it vaniſheth as a cloud: as in *Pharaohs* confeſſion, *I and my people have ſinned.* This argueth a law-ſpirit, riſing and falling a ſleep again. 3. There's a finall doubting of deſpair, like the doome paſt on the condemned malefactor: as in *Cain*, *Gen.* 4. 13, 14. In *Saul*, 1. *Sam.* 28. 15, 16. All theſe conclude men under the law, and the curſe of it. But there's 4. A doubting in the believers, which though a ſin, yet (if I might have leave to borrow the expreſſion) is a godly ſin: Not becauſe it is not a ſin indeed, and ſo oppoſit to grace and godlineſſe, but a gracious ſin, *Ratione ſubjecti*, in regard of the perſon and adjuncts, it being a neighbour to ſaving Grace; and no reprobate can be capable

Divers ſorts of doubtings oppoſit to Faith.

3.

4. Some doubting a ſin, and a bad thing in it ſelf, yet *Per accidens*, and *Ratione ſubjecti*, good ſigne and argueth Grace in the partie.

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pable of this sin, no more then *Pagans*, or flagitious and extreamly wicked men can be capable of the sin against the *Holy Ghost*. So beggars are remotest from high and personal treason, because they have never that honor to come neer the Kings Person. So *Davids* bones, not *Sauls* bones were broken, *Psal.* 51. 10. Humbled *bones*. (For a humbled heart is called נדכה Nidcheh.) Broken, and bruised with a feare of *Gods wrath for sin*. *And the converted souls moisture is turned to the drought of summer*, *Ps.* 32. 3, 4. *And his bones waxen old with roaring all the day*, *God* withholding the joy of his salvation. This doubting befalleth never any reprobate under the law or covenant of works, and so though it be an ill thing, yet its a good sign, as out-breakings of boils in the body, are in themselves, diseases, infirmities, distempers and contrary to perfit health; yet they are often good signes and arguments of strength of life, and much vitall heat and healthinesse of constitution. That affections of the childe of *God*, under incest, murther, or other hainous sins be stirred, that sorrow be wakened and rise, when our Father is offended, and when our *Lord* frowneth and standeth behind the wall, and goeth away, is lawfull; yea it speaketh tenderneſse of love, softnesse of heart, but that they be so far wakened as to doubt, and fear that the *Lord* be changed, that *he hath forgotten to be mercifull*, that is sinfull doubting, but doth no wayes conclude, that the person is under the *Covenant of works*; but the contrary rather, that Grace sitteth and bordereth with this doubting. And so that the person is under Grace, not under the law. Even where Faith is strong, it is not ever in the same temper. Health most vigorous will vary in its degrees, and decrease at times of distemper, and yet be strong and have much of life in it. Take the strong and experienced Christians life in its whole continued frame, and for the most part he hath the better of all temptations,

but

but take him in a certain ſtage, or nick of providence when he is not himſelf, and he is below his ordinary ſtrength, even in that wherein he excelleth. If a gracious temper of meekneſſe like *Chriſt* was not the predominant element of Grace in *Moſes*, yet it was in a great meaſure in him, he bearing the name with him, who beſt knoweth names, and things of *the meekeſt man in the earth*: Yet in that which was his flour, he proved weaker then himſelf, and ſpake *unadviſedly with his lips*. Our higeſt Graces may meet with an ill hour. *Job* by the teſtimony of the *Holy Ghoſt* is patient, *Ye have heard of the patience of Job*. And, *Chap.* 3. We have heard of the curſing paſſion of *Job* alſo. Believing is like ſailing, which is not alwayes equall, often ſtrength of wind will blow the ſhip twenty miles backward.

Divers ſorts of weak faith.

2. The ſmalleſt meaſure of Faith. The *minimum quod ſic*, is ſincere adherence to *Chriſt*. Not that negative adherence ſimply, by which ſome one may ſay, *I dare not for a world quit my part in Chriſt, or give up with him*. Naturall ſpirits may have a naturall tenderneſſe, by which they dare not quit *Chriſt*, and give up with him. Yet there's no ſaving Faith in naturall ſpirits, but there's in the believer ſome poſitive adherence under, or with the negative, by which there's a power of love and kindneſſe, making the ſoul to cleave to *Chriſt*: There may be great weakneſſe with this, and great failings, and yet Faith unfained. We have need of much charity to theſe that are weak in Faith. A reed, a broken reed may grow; and *Chriſt* will not break it. A buried believer is a believer; if *Chriſt* have a neer relation of blood to a peece of blew clay, and the dead corps of a believer; ſeeing in his fleſh theres the ſeed and hope of a reſurrection, as the ſeed and hope of harveſt is in rotting, and dying grains of Wheat, ſown in the cold earth, as is cleer, *Pſal.* 16. 9. 1 *Cor.* 15. 42, 43, 44. Much more the relation of mercy remaineth in *Chriſt*, toward the wreſt-

Negative adherence to Chriſt not ſufficient to ſaving Faith.

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ling,

ling, deserted, and self-dead believer. Now this smallest measure of Faith, may consist, 1. With much ignorance of *God*, as it was with the believing Disciples, who continued with *Christ* in his temptations, confessed him, believed and adhered to him, when many went back, and departed from him, *Luke*, 22. 28, 29. *Matt.* 16. 16, 17. *Joh.* 6. 66, 67, 68, 69. And yet were ignorant of great points of Faith, as of his death, *Matt.* 16. 21, 22. Of his resurrection, *Joh.* 20. 9. 2. So there be great faintings and doubtings, when a storm ariseth, and the soul is a sinking, *Matt.* 8. *v.* 25, 26, 27. *Matt.* 14. 3. Yet a little Faith is Faith. As touching a fainting Faith, its not alwayes a weak Faith that fainteth; strong and healthy bodies may have fevers, and deliquies. For the causes of fainting are, 1. The want of the influence of mercy, and of stirring or exciting Grace causeth fainting, 2*Cor.* 4. 1. *As we are mercied*, ἐκ ἐκκακοῦμεν, *we faint not*; we degenerate not. It is in the bosome of *Christ*, and lieth about the bowels of our *mercifull high Priest* that keepeth from fainting: If our Intercessor pray not, we faint, *Luke* 22. 32. *I have prayed that thy Faith*, μὴ ἐκλείπῃ *may not be ecclipsed.* The Moon is in a certain death, and soon in an ecclipse; So is Faith under fainting. 2. Fear of wrath may cause distraction and hanging of minde, and uncertainty, where there is strong Faith, *Ps.* 88. 14. 15. Compared with *v.* 8, 9. As apprehensions report of *God*, so are we affected in believing. Yet may it be collected from *Matt.* 10. 19. *In that hour it shall be given you*, that *Christ* holdeth the head of a fainting believer. 3. The dependence of Faith will faint, when *Christ* withdraweth love, though he inflict no anger. The ingenuity of Grace gathereth fear from a cloud, though there be no storm. 3. A soul dead in himself, and that cannot put out Faith in acts, for want of light and comfort, is a weak Faith. A tree in winter is a living tree. There may be life where

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where there's little ſtirring or motion. 4. That Faith that ſeemed ſmalleſt to the man himſelf, is ſometime in it ſelf greateſt. 1. In ſad deſertions there's moſt of Faith, and leaſt of ſenſe of Faith, *Pſal.* 22. 1. 2. A ſuffering Faith may be ſmall to the ſufferer. Many of the Martyrs in their own ſenſe were in a dead and unbelieving condition: Yet *Chriſt* is more commended for a ſuffering-Faith then any, *Heb.* 12. 1, 2, 3. In that he did run, indure the croſſe for the glory that was before him. He ſaw Heaven. And his Faith went through *Hell*, to be at *Heaven*. There is a high commendation put on the ſuffering Faith of theſe who were tryed with *bands, impriſonment, ſawn aſunder, mocked, ſlain with the ſword, Heb.* 11. 37, 38. *Of whom the world was not worthy*; This is not put upon the active and doing Faith, which is put upon the paſſive Faith, nor is ſo much ſaid of theſe, who by Faith *pulled down the walls of Jericho, of Gideon, Baruch, Sampſon*, and ſuch as by *Faith ſubdued Kingdoms*. The reaſon is, ſuffering is a loſſe of being, and welbeing: Theſe who by doing give away their evill being, for *Chriſt*, and crucifie their luſts for him, are dear to him: but ſuch as die for *Chriſt*, they give away both being, and welbeing. *Moſes*, and *Paul*, who in a manner were content to go to *Hell*, with believing that *Gods* glory in ſaving the people of *God* was to be preferred to their eternall being, and well-being, behoved to have great Faith. 3. The Faith that is weak, in regard of intention of degrees, may be a great Faith in regard of extenſion: the *Children of God*, whoſe life is the *walk of Faith*, 2 *Cor.* 5. 7. May have but a ſmall meaſure of Faith: Yet its a conſtant and well breathed Faith, good at the long race, that carrieth a ſoul through: In, 1. His naturall capacity to believe *God* will ſeed him: And, 2. In his civill relations, as a father, ſon, ſervant, magiſtrate. 3. In his ſpirituall condition, in the duties of the firſt table; in all which

A ſuffering Faith, a ſtrong Faith.

Faith weak in regard of intention, may be ſtrong in regard of extenſion.

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which capacities we are to walk by Faith. Yea to eate, drink, sleep, to laugh, to weep, as concerning the ordering of all these Heaven-ward by Faith. All the Saints that go to *Heaven* believing, and ordering all these conditions by Faith, have not alwayes a Faith, as great as *Abraham*, as *Moses*. Weak leggs carry some through the earth many thousand miles; A sorry and small vessell in comparison of others, may sail about the Globe of the whole earth. The wings of a Sparrow or a Dove can carry these little birds, through also much Sea and Land, as the wings of an *Eagle* doth carry the *Eagle*. But ere I go from this point, I crave leave to adde somewhat of the least and smallest measure of Faith. 2. Of the condition of the childe of *God* under it. Touching the former, I onely say, There is a degree of fire, and a coal so small, that lesse cannot be, the thing remaining, Fire haveing the nature, essence, and properties of fire. And when any is in a deliquium or swoun, the man hath life, but it is kept in narrow bounds, there is breathing onely. 2. Some vitall heat. 3. Some internall motion in the heart and vitall and animall spirits, but no more to prove life almost then the man is a dead corps, yet somewhat there is to difference him from dead clay: For friends will not bury a sounding man willingly and knowingly. So at the loweſt condition of the weakest Faith that the believer is in, some fire and coal of love and Faith there is, and some smoaking, though little fire, and possibly we cannot give it a name. Yet if *the just live by Faith*, there must be some measure of Faith. 2. Some smoaking of love to *Christ*. 3. Some discerning of an ill condition. No man on earth in a sleep hath a reflect act to know that he sleepeth, no dead corps knoweth it self to be dead. Never sleeping man could say, nay, not *Adam* in his first sleep, when *God* formed the woman out of a rib of his side: *Now I am sleeping*. No man naturally dead can say, *Now am I dead*,

The lowest ebbe of a fainting Faith.

dead, and I lie amongst the worms and corruption. *Death* maketh no report of death: but the believer can say at his lowest condition, *Cant.* 5. 1. *I sleep, but my heart waketh*; and he who saith, *Psal.* 119. *Lord quicken me*, must say, *Lord, I am dead*; yet to say, *Lord quicken me*, and to feel and know deadnesse, are acts of the life of Grace. A Saint in this condition may love Christ through half a dream, and half sleeping, half waking, retain honourable thoughts of Christ, *Job* 13. 15. *Job* 19. 25, 26, 27. Some have said in Hell they should love *Christ*. This truth is in it, that in such a pain and sad condition of suffering as the damned are in, (sin, despair, or Gods hating of them excepted) Saints can believe and love Christ, *Psal.* 22. 1. at least desire to have leave to love Christ, for the evill of sin may, the evill of punishment cannot quench the love of *Christ*, which is stronger then death, then hell, *Cant.* 8. 6, 7. The soul at the lowest condition is like the man who hath ingaged his lands for so great a sum, as may be a just price to buy the land, and so in effect he hath sold the land, but with a reversion, he keepeth the reversion, and so by Law within such a time, he may redeem his morgaged inheritance. The weakest of believers at his lowest ebbe, keepeth the reversion of *Christ*: He may by some grievous sin, be under such a terrible desertion, as to put the inheritance of Heaven to a too great hazard of being lost; and in appearance and in his own sense, and in the sense of many, all is gone; yet then to say nothing of the invisible chain of Gods unchangeable decree of Election, which the strongest armes of Devils and Hell cannot break; there is fire under the embers, sap and life in the root of the Oak tree: God saith of the bud of this Vine tree, though the man neither see nor heare it, *destroy it not, for there is a blessing in it.* What of Christ remaineth, in the lowest ebbe of a fainting Faith.

As touching the second. The Question may be, What remaineth for him in this condition, to know his condi-

tion, or what can he do? I answer, 1. When *Christ* hath left his bed and is gone, he is to keep warm the seat that Christ was in; I do not say that the *Church*, Cant. 5.6. was at the lowest ebbe, yet a desertion there was and a sad one: But in this condition, she openeth her heart to Christ, *I rose up to open to my beloved.* 2. ver. 5. There be some *droppings of Myrrhe from* her hands, some sense of *Christ.* 3. *I called him, but he answered me not*; there remaineth a faculty of praying. 4. A love-sickenesse: hence it is evident in the lowest and ebbest condition of a fainting faith, there is something answerable to this, and this is to love the smell of Christ that he hath left behinde him, when he himself is gone; it is to desire to behold with love and longing the print of his feet, the chair of love that he sate in: hence though you feel no work of sanctification, his seat is kept by some spirituall meditations, as to consider, what a kinde of love it is, that Christ hath bestowed on sinners, for that he loved his own before he died for them, his love being the cause why he died for them, and still after, the purchased Redemption, he loveth them, and intercedeth for them up at the right hand of God; and this is as much as to say, Christ hath loved you, and repenteth not of his love, love made him die for you, and if it were to do again, he would die over again for you, *Rom.* 8. 33, 34. 1 *Tim.* 3.16. And suppose we that there were need that Christ should die twice, or four times, or an hundred or millions of times, and that he had ten thousand millions of lives, and that our sins should have required that he should first die for one believer, and then die again the second time for another, and then the third time for another, and so that he must for every severall Elect person, have died a severall death; Love, love should have put him upon all these deaths willingly: and therefore if the believer had ten loves, as many loves in one as there be E-

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jected men and Angels, all had been too little for Christ; and when the believer hath been serving and praising up in the highest Temple as many millions of ages of yeares, (or a tract of Eternity answerable to that duration of ages) as the number of the sand on all the coasts in earth, of all the stars in Heaven, of all the flowers, hearbs, plants, leaves of trees that hath been, or shall be from the Creation of God, to the taking down of the workmanship of Heaven and earth; yet shall he be as much in Christs debt for this infinite love when that time is ended, as when he first opened his mouth in the first breathing out of praises in the state of glory. 2. He may turn over in his minde all the promises, and the literall revolution of them in the minde, though it be but a deed or act of the understanding and memory, may cast fire on the affections in which there resideth a habit of grace; though there be no fire in the bellows, yet blowing with the bellows, may waken up and kindle fire in the hearth where there is little: The habit of grace is often as sparks of fire on the hearth under the ashes, and may be kindled up and made a fire. 3. When Faith is weakest, and the soul under a winter and a dead ecclipse; its fit to keep the heart in a passive frame of receiving of him again as to sorrow for sin, and to put to door unrepented sins; as when the King goeth abroad, sweep the Chamber for his return. Missing of *Christ*, longing for his return, inquisition for him, *Watchmen, saw ye him?* Love-sickness for him, putteth the soul in a sweet passive capacity to receive him again, *Cant.* 3. 1,2,3,4,5. 4. When the *Church* is in bed sleeping, yet she is charged to open, *Cant.* 5. 2. to weep at the noise of Christs knock; when you cannot rise is somewhat, a prisoner may stir his legs and cause the iron fetters tinckle, though he cannot get out; there is some strength when we are bidden, *Heb.* 12. 12. *Lift up the hands that hang down, and the feeble knees*: Mo-

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tion will make fire. 5. Especially Christ sleepeth least, when his childe is in a high feavor: Love watcheth then most at the bed side.

SERMON XXIV.

Rise and Reign, Er. 25.

THY Faith] Faith is so Christs, as the fountain and the cause, that it is ours as agents moved and acted by Christ. Hence its a foul errour to say, *that there's no inherent Righteousnesse in the Saints, and no graces in the soules of believers, but in Christ only*: There's water, even *the Spirit powred on the dry ground*, Isa. 44. 3. Gods spirit *put within us*, Ezech. 36. 26,27. *The spirit of grace and of supplication powred on the house of David*, Zach. 12. 10. *A well within the Saints springing up to life everlasting*, Joh. 4. 14. *The Father and the Son*, through the operation of Grace, *take up house in them*, Joh. 14. 23. Such a new stock and plant of Heaven set in them, as they have the *Anoynting dwelling in them*, 1 Joh. 2. 27. *The seed of God abiding in them*, 1 Joh. 3. 9. *Unfained Faith dwelling in* Timothy, 2 Tim. 1. 5. Grace in them as fire under ashes, 2 Tim. 1. 6. And a new *Divine nature*, 2 Pet. 1. 4. *An inward man*, 2 Cor. 4. 16. Col. 1. 27. *Christ in you the hope of glory*: Nor are the *faculties of the soul and the workings thereof, in our conversion destroyed*, as some say, as if the *Holy Ghost* should come in stead of these; for Christ taketh down old work, and maketh a new building for himself, but the stones are ours, the soul remaining in its powers and operations, the understanding and will remain, but opened, *Luke* 24. 45. *Joh.* 21. 18. *Eph.* 1. 17,18. *Eph.* 4. 23,24. *Christ* removeth the rubbish, and the frowardnesse, and overgoldeth our stones, its our matter, and his workmanship. Hence we are agents, Grace teacheth no man to be lazie, for because all the morall actions of the renewed are commanded of God; if we by Grace were no agents in these, but meer Patients, and *Christ* and the *holy Ghost* the onely immediate agents,

A stock of grace is within the regenerate.

Our grace is not all, and wholly in Christ, subjectively, though it be all frō Christ effectively.

Rise and Reign, Er. 1

The powers of the soul remain whole in conversion.

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agents; in the omitting of believing, praying, praising, hearing, in not doing all our naturall and civill actions for *God*, and in a spirituall way; yea, and in our forbearing to murther, whore, blaspheme, &c. (for by the Grace of *Christ* the Saints abstain from sin) we should not sin, all these wicked acts were to be imputed to the Grace of *Christ* and the holy Ghost, which is blasphemy, and a flat turning of the Grace of God into wantonnesse: Now we are by Grace to be agents to purge our selves, 1 *Joh.* 3. 3. to run with inlarged hearts in Gods way, *Psal.* 119. 32. *to stirre up*, and blow upon Grace under ashes, 2 *Tim.* 1. 6. *To walk in Christ as we have received him*, Col. 2. 6. *To keep our selves in the love of God* Jud. 21.

Use. We are to be carefull of the stock, not to hurt or waste the stock of Grace, he who is spending on his stock, ere it be long shall have nothing; cast not water upon your own coal to quench the spirit or to grieve it. See what grows out of your stock? What income and crop of the fruits of the Spirit shall return to Christ? The Lord demandeth of every childe of God, what, and where is the stock, & where is the rent of Heaven? It is the vertue of the Merchant to increase the stock, and in all losses to strive to keep it whole. There is a wasting of the habit of grace, which is a dangerous thing, *Eph.* 4. 30. There is a fading of the spirit, and a rubbing off of some Letters or Characters of the broad Seal of the spirit which is forbidden; even as break some spaikes or Axtree of the wheels of a great work, and the mill or the horologue is at stand and can work nothing; beware that no wards of the Conscience be broken, for fear that the *key of David* that openeth the heart, fit them not, or suit not with the lock; *David* brake a ward and a splint of the new heart by his Adultery and bloodshed, and therefore no Artificer, but one only in Heaven, could put the lock in frame again, *Psal.* 51. 10. The new creation is like

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like a curious horologe made of Christall glasse, it must be warily and tenderly handled; the frame of the workmanship of *the holy Ghost dwelling in us*, 2 *Tim.* 1. 14. must be kept from the least craze or throw in all the wheels and turnings thereof; yea the least mote must not rest on it. *Quest.* What must be done to keep in good temper the new Creation? *Ans.* 1. Beware to go to bed and sleep with a bone broken or disjoynted in the inner man: Its good to be disquieted in spirit, as if there were an aking in the bones, after some great sin not repented nor bewailed; when *Peter* by denying his Lord, had rotted a bone or a joynt of the new man in himself, he rested not well that night, *he went out and wept bitterly*, Matth. 26. 57. *Jeremiah* made a rash and passionate vow to speak no more in the name of the Lord; but he could not sleep with that coal of fire in his bones, Jer. 20. 9. 2. Put the keeping of the new Creature off your hand; make it a pawn committed to Christs keeping, 2 *Tim.* 1. 12. let him answer for it; be not you under the burden of it your self. The habit of Grace and the man put under lock and key to Christ, is in sure keeping, consider what cometh of him, *Jude* ver. 24. This is a broken world, there be many loose-handed devils going abroad through the earth, there be robbers lying a-wait in the way to heaven, to take the crown from us, *Rev.* 3. 11. The believer who hath a stock of Grace, must be at holding and drawing with men and Devils. *Commit the keeping of your souls to the faithfull Creator*: but be not you idle, do it in *well-doing*, 1 *Pet.* 4. 19. 3. Deal kindely with Christ when you have him, breake not with Christ if you would keep the habit of Grace safe, doe nothing against your state; grieving of the *Holy Ghost*, is unworthy of the condition of a redeemed one; your place cannot consist with walking after the flesh: The Campe you are in, cannot well bear compliance with the

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the flesh; *You have put on the Lord Jesus*, Rom. 13. v. 14. You cannot lay in for, or victuall such a Castle as the flesh, for some exercise a providence, & lay in provision for the flesh. 4. To be doing good keepeth the habit of Grace in exercise, and in life also; for Grace is of the nature of life, and life is preserved by motion, and the frequent operations of life; yea, with this difference the naturall life may be worne out and consumed away with too frequent and violent labour and toile: This life is encreased by assiduous walking with God, for *Joh.* 15. 2. *Every branch that beareth fruit in Christ*; *My Father* (saith he) *purgeth it, that it may bring forth more fruit.*

Be it unto thee as thou wilt. Christ cannot long dissemble (to speak so) and keep up his love; he tried this woman hardly; now he praiseth her in her face; *Great is thy faith*, and granteth her desire to the full; if there was such a brotherly and naturall compassion in *Joseph*, *Gen.* 43. 30. *Joseph* bowels yerned they were hot, and *Gen.* 45. 1. *Joseph could not refrain himself*, *Kimchius* noteth that the Hebrew word is, *He could not do violence to himself*; His love was like a hot Furnace, and it was like to make a captive of him, and to overcome him; now the man *Christ* hath the same heart, and bowels of a man, and I conceive as *Christ* was a man void of sin, so the acts of naturall vertues, as to pity the afflicted were stronger in him than in us, sin blunteth naturall faculties, especially such as inclineth to acts laudable and good, such as are love, compassion to the miserable, and sin boweth, or rather breaketh naturall acts that are indifferent in their nature, and farther removed from morality, and maketh them intense above nature, sin being a violent thing, so in naturall men, there is little power in carnall reason over acts of generation, hunger, thirst, sleep, and such as have their rise from the sensitive soul: Christ having strength of sinlesse reason naturall far

The tenderneſſe of Chriſts affection, and the ſtrength thereof toward ſinners.

Chriſt ſtrong in morall acts, and ſtrongly moderate in acts naturall; the contrary of which is in naturall men.

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far above, *Adam* was ſtrong in the acts of the former kinde, and moderate in the other; eſpecially being a *high Prieſt* that matcheth *us in naturall paſſions*, *Heb.*4.15. Even in a Sympathie, and having theſe ſame paſſions that we have; *He wept over Jeruſalem*, *Luk.*19. When they were crying *Hoſanna to him*; and occaſion of joy furniſhed to him, yet ver.41,42. *He wept over the City and ſpake words of compaſſion*; but broken and impriſoned with ſighing and ſorrow: *O if thou knew, even thou*, &c. Now what compaſſion muſt be in him, when his affection had ſuch an edge? *Joſeph* is nothing to him, he having taken a mans heart to go along with the Saints to Heaven, ſighing, weeping, mourning, *Tempted in all theſe, as we are, but without ſin*, Heb.4.15. Now though there be no paſſions, as there's no infirmities in God; yet the flower, the bloſſome, the excellency of all theſe are infinitely in God, he ſtriketh and tryeth, and yet pitieth, *Judg.*10. *Iſrael cryeth to the Lord in their bondage*, he giveth them a hard anſwer, *Go to the Gods* (ſaith he) *that ye have choſen, and let them deliver you*; they ſtill are in bondage, and weep upon him, ver.16. *The Lords ſoul was grieved*, Heb. *Cut ſhort for the miſerie of Iſrael*, ſo *Jer.*31. Two evils befall *Ephraim*, one is, Gods correcting hand; another is, bemoaning and ſorrow for ſin, both are trials, but how doth God expreſſe himſelf toward *Ephraim*? ver.20. *Is Ephraim my dear ſon? Is he a ſon of conſolations?* ſo the Hebrew, *Is he my dainty childe? for ſince I ſpake againſt him I do earneſtly remember him ſtill, therefore my bowels are troubled for him*: Obſerve the in-come of God conſolations, after ſad and heavy tryals, *Iſa.*54.11. *O thou afflicted, toſſed with tempeſt, and not comforted, behold I will lay thy ſtones with fair colours, and thy foundation with Saphirs*, &c. 40.1. *Comfort ye, comfort ye, my people ſaith our God*: 2. *Speak to the heart of Jeruſalem, and cry to her that her warfare is accompliſhed*: There is a violence

וקצר נפשו
Ar. Monta. in Margine & anguiſtijs affecta. Vatab. & abreviata eſt anima ejus.

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lence of Heavenly paſſion in *Chriſts* love, it will come out at length; tempted ones wait on, you ſhall ſee Chriſt as Chriſt in the end of the day; Chriſt is well worthy a dayes weeping, and a dayes waiting on; compaſſion ſtrangled and incloſed in Chriſt muſt break out, it eaſeth Chriſts minde that his bowels of mercy findeth a vent; pitty kept within Gods bowels (to ſpeak ſo) paineth him, it muſt come out, *Hoſ.* 11. 8. *Mine heart is turned within me, my repentings are kindled together.* O how rude and inhumane hath ſin made our nature! His love who died for us, brake Heaven, and rent the two ſides of the Firmament (as it were) aſunder; our Lord Deſcended, and was made a man in all things like us, except ſin. But O the firſt, nay, the doubled ſummons of Chriſts love are not obeyed. Love cryeth, we are deaf; Chriſts love hunteth no other prey but our heart, and he cannot have it. After Chriſt hath tempted a ſoul, he muſt put it in his heart; its an eaſe and comfort to Chriſt, to eaſe and comfort the tempted: he is now trying *Britain*, and giving his Bride a cup of blood and tears to drink; But who knows what bowels, what turnings of heart, what motions of compaſſion are in the man Chriſt now in Heaven? Thoſe who ſhall live to ſee the Lord take his Bride in his armes and embrace her after theſe many temptations, that now your eyes ſeeth, ſhall ſubſcribe to the truth of this, and thoſe who finde Chriſts love-embracements, after Deſertions know this. Should we ſuppoſe that there were in Chriſt but this one attribute of tender compaſſion toward his own tempted ones, it ſhould make him altogether lovely to us: for the motion of tender mercy in Chriſt, upon the ſuppoſition of Free-love that he died for his own, is naturall, he having taken a mans heart to Heaven with him, and borrowed nature from us as our compaſſionate High-Prieſt, he cannot but pitty; mercy acteth as a naturall agent

Chriſts motion of tender mercie, as it were naturall.

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gent in him. Now suppose we that the mother were eternall, and her childe eternall, but eternally weak; compassion should eternally flow from the mother to the childe; suppose a fair Rose to grow eternally, and the Summer Sun to shine near it eternally, and life and sap to keep it vigorous eternally, it should cast out a sweet smell, and offer its beauty to the eyes and senses eternally. In *Jesus Christ* the heart and tender bowels of the sweetest, mildest, and most compassionate nature of man, that God can possibly form, hath met with eternall and infinite mercy in God Christ, and to say nothing that mercy in Christ man hath been putting forth the sweet smelling acts of love, without tiring, summer, and winter, night and day, these sixteen hundred yeares, and that even now while you read this, he is casting out acts of love and mercy; an eternall High-Priest could do no other thing for ever, but compassionate his own redeemed flesh. Mercy chuseth a lover freely, *Jacob*, not *Esau*; this man, not that man; the fool, not the wiseman; the beggar, not the Prince; the servant, not the master; but having once made choice, it worketh necessarily and eternally. Christs love hath no vacation, no cessation; but when he tempteth, smiteth, afflicteth, trieth, *Love* and tender mercy worketh in the dark. *Josephs* bowels were upon action, and busie when his Brethren saw no such thing, even when he was accusing *them as Spies, and dealing roughly with them.* When the sword of the Lord, drunken, swelled, and fatted with blood, is now raging in the three Kingdoms; mercy in our High-Priest and his bowels are rowled within him, though we cannot see Christs inner side. It is like the place, *Heb.* 4. 15. is but an allusive Exposition of the rowled and moved *bowels of God, Jer.* 31. 20. Christ is, as it were in Heaven burning and flaming in a passion of compassion toward his weak ones, he is not only touched, but pained *with our infirmities*,

Mercy worketh in secret under a bloody dispensation.

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ties, so the word doth bear; we shall not do well to make the tempted condition that either the Church or a soul is in, the rule of Gods love: Gods fiery dispensation in Zion, or in a soul, in the burning bush, speaketh not alwayes wrath, make not false Commentaries on Christs tempting Dispensation: Hell is accidentall to the love of Christ and cannot change it. Suppose Christs tender mercy were in the midst of the flames of Hell; yet there mercy should be mercy and work as mercy, and not belie it self; never a rod of God upon any elect childe of God, (save upon *Christ* only) did speak satisfactory vengeance for sin. *Quest.* Why? is not Christ now red in his apparel, & his garments died and dipped in blood, and hath he not put on vengeance as a garment in the three Kingdoms? *Answ.* Yes, and for the provocations of *England*, their unrepented Idolatry, superstition, vanity, pride, security, unthankfulnesse to God, who hath broken the rod of the oppressour, and delivered them from pressures of conscience under *Episcopacy*, a *Masse-service*, and burdensome Ceremonies, and for the sins of the King, Queen, Court, Prelates, and Prophets, the persecuting and killing the witnesses of *Christ* in *Queen Maries* dayes, and in the late Prelates time, and the present unjustice, careleſſe, and remisse minding Religion, and their labouring to spoile the Kingdom of Christ of that power that Christ hath given to his people of Church-discipline, and translating it to their Parliament, to make Church-difftipline Parliament-discipline, confounding so the two Kingdoms; their tollerating of blasphemous Sects; some denying the Godhead of Christ, some his Kingly Office to sanctifie, govern his people; some his Priestly, some his Prophetical Office; and many other sins of Prophets, and people not repented of; and most of these sins, and many others, and especially the breach of the Covenant in *Scotland*; these two Kingdoms

Iudgements on the Kingdoms, except they repent.

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are to fear heavy judgements, and that their calamity is not yet at an end: But rather *one wo is passed, but another cometh*, Except these lands be humbled, and lie in the dust before the Lord: Yet in all this, the dispensation of God, though bloody, is but the Lord saying, as of old, so now to *Britaine*, Isa. 1.25. *And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy Tin.* 26. *And I will restore thy Judges as at the first, and thy Counsellors as at the beginning; afterward thou shalt be called the City of righteousnesse, the faithfull City:* 27. *Zion shall be redeemed with judgement, and her converts with righteousnesse*: 2. A rough dispensation of Christ cannot abide long rough to the Saints, he must answer and ease the paine of the womans broken spirit, its a nights pain to Christ to cause the tears run down the cheeks of his Church all the night, he cannot but bring a day light of joy before the Suns ordinary time to rise, *Psa.* 30.5. Christ smiteth and weepeth for compassion both at once: Tender mercy in Christ moveth as much, if not more within then without: The mothers bowells are as much on work within, when the childe is but upon her breasts, and he is not capable to know a mother, as a mother, and love as love as ever; when the deserted is but new and hot come out of the second womb, and a babe born over again, yet in a spirituall Feaver, he is as much as ever in the bowels of Christ, though he be not in that case capable of the sense and actuall apprehension of Christ as Christ, and of the sense of Christs love as his love, *Jer.* 31.20. *Since the time that I sufficiently talked with him in correcting him, or since the time of my sufficiency of speaking against him, in remembring him, I do remember him.* I spake much in mine anger against him, and half against my will, I did chide him and scourge him, but my moved bowels, the stirrings of a compassionating heart, did contradict (in a manner) my rough correcting

A rough dispensation consistent with tendernesse of love in our Lord.

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recting: my heart came out of me with every rough word, and stroke: The Sun and nature worketh long and many years under earth, in the generation of *Gold* and *Silver* ere we see gold and silver: God and his servant nature did us a pleasure and a great favour in that kinde, in secret, down in the bowels of the earth, to make unseen and concealed provision for our purses, this secret love to us acted down in the dark is no love to us, while we finde it, and see it; yet is nature in a mystery under a vail, sweating under earth to bring forth for us Metals, Trees, Herbs, Flowers, Corne for our service, but we see no Harvest at that time: Christs bowels are sweating and as much labouring in childe-birth pain of compassion and love, and tender mercy toward us when we are in an Ague, and a fit of desertion, as at any time; but we are loved of Christ, and pitied, and we know no such thing: All Christs answers and words to this woman till now, were but interpretations and Proclamations of wrath, and rejecting of her, as *not one of the lost sheep of the house of Israel*; a Dog under the Table, not a childe of the house; love came never above ground till now; yet did Christs affection and love yern upon her all the time.

Out of all this we collect: *Christ* may love persons, and yet his dispensation may be so rough, as that to their sense there is no ground of being assured that *Christ* loveth them, till he shall be pleased to manifest it: Hence we may gather these Propositions considerable for the Times.

1. *Propos.* Gods free and unhired love is the cause of our Redemption, Vocation, Sanctification, and eternall salvation; he loved us in our blood, and while we were polluted in our blood, *Ezech.* 16. 6. 8. When we were the lost world, *Joh.* 3. 16. ungodly, *Rom.* 5. 6. Enemies, ver. 10. He quickned us, called us, when dead in sins, *Eph.* 2. 1. Without works,

Propo. 1. Free love goeth before our Redemption.

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Den. Ser. Grace, mercie, p. 33.34.

works, 2 Tim. 1.9. The Bill of Grace is *Christs* welcome and pay nothing.

Prope. 2. Confesse of the Belgick Armi.

2. Our Divines say God loveth the persons of the Elect, but hateth their sins; Mr. *Denne* offendeth at this, and so doth the Arminians with the same reason, *if God hate the workes of iniquity he cannot but hate the persons, and workers of iniquity also*: Its true, the Lord hateth so the persons of the Elect for their sins; as he taketh vengeance of their sins on their Surety *Christ*, but this consisteth with the Lords loving of their persons to eternall salvation: The truth is, Gods affection *ad intra* of hatred and displeasure, never so passeth on the persons of the Elect, as on the persons of the Reprobate; he had thoughts of love and peace in secret, from eternity, to his own Elect, he did frame a Heaven, a Saviour for them, before all time.

Christ loveth the persons of the Elect, and hateth their sins.

Prope. 3.

3. *Propos.* Our Divines do rightly teach, that there is a twofold love in God; *Amor benevolentiæ*, *A love of well willing*, which he did bear to them before the world was, and it is called the *love of Election*: Of this love, *Rom.* 9. 13. *Paul* speaketh, *I have loved Jacob and hated Esau*: this is fountain love, the Well-head of all our salvation: There is another love called *Amor complacentiæ*, *A love of complacency*, a love of justification (so Mr. *Denne* termeth it) which presupposeth faith: *Without which its unpossible to please God*, Heb. 11.6. of this *Christ* speaketh, *Joh.* 14.21. *He that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him*, *ver.* 23. *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him*; so *Christ* the wisdom of God saith, *I love them that love me*, Pro. 8.17. And so *Christ* speaketh of his love to his Redeemed and sanctified Spouse, Cant. 4.9. *Thou hast ravished my heart my sister, my Spouse; thou hast ravished my heart with one of thy eyes, with one chain of thy neck*: Holinesse

A twofold love in God, one of good will to the person, another of complacency to his own image in the person. Ib p. 35.

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and the image of God is the object of this love, not the cause nor any hire: it is not so properly love as the other. God rather loveth persons, desiring well and good to them, then things. Mr. *Denne* is not content with this distinction; and why? *The love of Election, and the love of Justification* (saith he) *are not divers loves, or divers degrees of love, but divers manifestations of one and the same infinite love; as when a Father hath conveyed an Inheritance to his son, here is no new love from the Father to the son, but a new manifestation of that love wherewith the Father loved the son before.* *Obj.* 1. No new love in God.

Ans. Men should not take on them to reforme they know not what; not any Protestant Divines ever thought, that there is *a new love in God*, or any new degree of love in God, that was not in him before: *Arminians* indeed tell us of new love, new desires, and of ebbing and flowing, love and hatred succeeding one another in Gods minde, these *Pelagian* blasphemies we disclaime, it is indeed, one and the same simple and holy will of God, by which he loved *Peter* and *John* from eternity, and chooseth them to salvation, and by which he so loveth them in time, as of Free-grace he bestoweth on them Faith, Holinesse, Pardon in Christ, and followeth these with his love; and the former is called his love of good will to their person, ere they do good or ill; the latter his love of complacency to their State, and the Lords new workmanship in them, as with the same love the husband chooseth such a one for his wife, and loveth her being now his married Spouse.

Obj. 2. *Men like those whom they love, and so doth God.* *Obj.* 2. Denne, pag. 36.

Ans. We grant all, these termes of *Gods good loving*, and *good liking*, are chosen of Divines to expresse the thing. God loveth and liketh *Jacob* not *Esau*, from eternity, ere he believe or do good; but he doth not so love and like *Jacob* from eternity, to bestow Faith and the Image of the second

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second Adam on him, while in time he hear the Word and be humbled for sin, and the truth is, the *love of complacencie* is not a new act of Gods will that ariseth in God in time, but the declaration of Gods love of good will in this effect, than God is pleased to bestow faith and his beauty of holinesse which maketh the soul lovely to God, and it is rather the effect of eternall love, then love. And God hath a love of complacencie toward the persons of the Elect, and love of good will (though not of chusing good will toward them) for their holinesse. *Cant.* 4.9.

Obj. 3. Pag. 37. Obj. 3. *It is absurd that God should love the Elect with infinite love, to chuse them to salvation, as touching their persons, and withall to hate them with an infinite hatred, as workers of iniquity.* *Ans.* It were absurd I grant, if Gods hatred to the Elect as sinners, were any immanent affection in God opposite to his love, by which he should be averse to their persons. But Gods hatred to the Elect, because they are sinners, is nothing but his displicencie against sin (not against the person) so as he is to inflict satisfactory punishment on the surety Christ for their sin. A Father may so love his Prodigall Son, as to retain a purpose to make him Inheritor of a Kingdom (if he had a Crown for himself) and to pay his debts, and yet both hate and punish his profuse and lavish wasting of his goods.

Denne, Serm. Grace, mercy, and peace. pag. 38. Mr. *Denne* would teach us how love and hatred toward sinners doth consist. *The Law* (saith he) *and the Gospel speak divers things, the one being the manifestation of Gods Justice, tells us what we are by nature; the other, the manifestation of Gods mercy, tells us what we are by Gods mercy in Jesus Christ. The Law curseth and condemneth the sinner; The Gospel blesseth and justifieth the ungodly.* *Ans.* What is this else? But that which Mr. *Denne* and other *Antinomians* condemn in us? How can one and the same unchangeable God curse, condemn, and so hate sinners, as to punish them eternally, and

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yet bleſſe, juſtifie, and love to eternall ſalvation their perſons, except they teach the ſame very thing which we do? For the *Law* and the *Goſpel* are no more contrary one to another, then love to the perſons of the Elect, and hatred and revenging juſtice to their ſins: Mr. *Denne* would further clear the point thus; *What ever wrath the Law ſpeaketh, it is to the ſinner under the Law, although the elect are ſinners in the judgement of the Law, ſenſe, reaſon, yea oftentimes conſcience, yet having their ſins tranſlated into the Son of God (in whom they are elected) they are righteous in Chriſt the Mediator. Anſ.* The *Law* ſpeaketh wrath in regard of its reign and dominion to death to the elect not yet converted, and to the reprobate without exception of perſons; but it cannot ſpeake wrath to the beleever though he be one that daily ſins, and is under the Law; that is, under the rule of the Law: *now to be under the Law* to *Paul*, Rom. 6. and 7. is to be under the damnation of the Law; in which regard beleevers *are not under the Law*, but under the ſweet reign of pardoning grace, yet are they *under the Law* as a Tutor, a guide, a rule; and that the rule and reign of the Law are different is evident, 1. becauſe the ruling power of the Law is an eſſentiall ingredient of the Law, without the which the Law is not the Law; the reign or damnation of the Law agreeth to the Law by accident, in ſo farre as man is a ſinner, which is a ſtate accidentall to the Law. 2. The Law is a rule, and hath a proper guidance and tutory over the confirmed Angels, and ſhould have had over man if he had never ſinned, but the Law can have no reigne to death over the confirmed Angels, and man in that caſe, as the Jayler hath no power over the man, who was never an evill doer. 1. We are ſinners in the judgement of Law, both in dwelling in us, and 2. the guilt of the Law lying on us to condemnation: But being once in Chriſt, and juſtified, we remaine ſinners, *as touching the indwelling blot,*

Pag. 38, 39

Whatit is to be under the Law.

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but we are not sinners, as we are justified in Christ, as touching the Law-obligation to eternall condemnation, from which we are fully freed. But the justified and redeemed of Christ remaine as formally and inherently sinners, as Milk is formally white, a Raven black: Justification removeth not the indwelling of sin, and so in regard of sense, reason, and conscience, we are sinners to our dying day, but not condemned sinners. Master *Deane* objecteth; *We pray* daily, forgive us our sins, then *we* are not righteous in Christ; he answereth, that *Protestants* say, Pag. 44. *we begge* greater certainty and assurance of *forgivenesse*, but not content with this *answer*, he addeth, *When we pray for forgivenesse, we magnifie his grace, who hath freely given us forgivenesse, it were not folly to a condemned person, having received a pardon, and being assured of it, to fall downe and say, Pardon me my Lord the King. Ans.* What Protestant Divines say in this, we acknowledge; but if we seek only a fuller certainty of forgivenesse in this Petition, and not also the application of the generall pardon, as appropriated to the sins we daily fall in; I see no other thing we seek, but a greater measure of faith to lay hold on remission; I should ask a warrant of Scripture to prove that forgivenesse of sin signifieth assurance of the pardon of sin. 2. That to seek forgivenesse daily is, to glorifie and magnifie him from whom we once received forgivenesse, is not to purpose, for that is a generall in all Petitions that we put up to God, no lesse then in this. 3. If a pardoned malefactor having assurance he were pardoned, should fall downe and begge pardon of the King, and not rather render him thankes and blessings, for a received pardon; I should believe he called in question the Kings favour; but should he every day, when he eateth bread, begge pardon from the King, as we begge daily forgivenesse, he might be charged with more then ordinary folly. Master *Deane*,

God

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God loves us in blood (saith he) *and polution, as well before conversion, as after conversion; and though faith procure not Gods love and favour, yet it serveth us for other uses, that we may be sealed by beleeving*, Eph. 1. 13. *and may thereby know the love of God. It is said, he that beleeveth not is damned; not because his beleeving doth alter or change his estate before God, but because God hath promised, that he will not only give us remission, but also faith for our consolation, and so faith becometh a note, and a mark of life everlasting, as finall infidelity is of eternall condemnation. Ans.* 1. It is true, *God loveth the elect before conversion equally, as after conversion*, in regard of that free love of election, that moved him to give his Sonne to death for them, *Joh.* 3. 16. and to call them effectually, 2 *Tim.* 1. 9. *Ephes.* 2. 1, 2, 3, 4. *Tit.* 3. 3, 4. Pag. 45. 46. Pag. 54.

4. *Propos.* It is a palpable untruth, that the elect by beleeving in Christ, and being translated from death to life in their conversion to God, are equally loved of God, before conversion as after conversion, if we speak of *Gods love of complacencie*, for though the inward affection and love of God, as it is an immanent and in-dwelling act in God be eternall, and have not its rise in time, and be not like the love of man to man, which is like the Sea ebbing and flowing; or the Moon, which admitteth of a cloudy and dark visage, and of an inlightened and full condition, yet as the same love of God is terminated upon sinfull men, or rather that which is called, *the love of complacencie*, which is indeed the effect of Gods love; it is not one and *the same after conversion and before*; as it is the same fountain and spring that runneth in its streames toward the South, which by Art and industry of men may be made to run toward the North, the change is in the streames, not in the fountain, yet we say the fountain now runneth not Southward, as it did afore, but Northward: also give me leave to doubt, if these same very visible Sun-beames, *Propo.* 4.

How God loveth us before time, and how he now loveth us in time.

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that did fall upon *Adam*, and *Eve*, doth this Summer fall upon us, yet I doubt not but the ſame Sun that did ſhine the firſt ſix hours of the Creation, on the Garden of Paradice, ſhineth upon all our gardens and orchards that now are. So Gods love is one and the ſame toward the elect before time, and while they are wallowing in the ſtate of ſinfull and depraved nature, and now when they *are changed in the ſpirits of their minde.* But it may well be ſaid that God loveth his Church, as waſhed, as fair, and ſpotleſſe, *Cant.* 4. 7. and that he doth now ſay of her, *Cant.* 4. 10. *How fair is thy love, my ſiſter, my Spouſe! how much better is thy love then wine, and the ſmell of thine oyntments then all Spices?* whereas the Lord ſaid before of her, Ezech. 16. 3. *Thy birth and thy nativity is of the Land of Canaan, thy father was an Amorite, thy mother an Hittite.* 4. *As for thy nativity, in the day that thou waſt born, thy Navell was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all --* 6. *And when I paſſed by thee, and ſaw thee polluted in thy bloud, I ſaid unto thee, when thou waſt in thy bloud, live*; *and all this* the *Lord* might ſpeak to the ſame Church yet unconverted; and at that time the Lord could not utter that expreſſion of love, to ſay to a bloudy and polluted Church as he doth, *Cant.* 4. 7 *Thou art all faire, my love, there is not a ſpot in thee*; now could it be ſaid, that the father and the ſonne loveth ſuch a Church, as ſuch as *loveth the Father, and keepeth the words of the Sonne*, as it is, *Ioh.* 14. 21. 23. what the Church was not faire, not ſpotleſſe; but filthy, polluted, not waſhed, not juſtified as yet; and though it be true, *that faith procure not Gods love and favour* (it is a calumnie that ever Proteſtant Divine taught any ſuch thing) for the worke of Gods eternall love in election to Glory, or his hatred in reprobation, is not the yeſterday or the daies-birth of our faith, or our unbeleefe, yet that beleeving, or our effectuall converſion *maketh no alteration or change in our*

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ſtate

ſtate before God, is a groſſe untruth; Faith and converſion maketh indeed, *No change of any ſtate in the ancient of dayes, in the ſtrength of Iſrael*, who cannot lie or repent, and putteth not God from the State of a Reprobating or hating, or a not loving and chooſing God, whereas before he was ſuch, who did love and chuſe us to ſalvation, (the Lord is our witneſſe) we aſſerted the contrary Doctrine of Free-grace againſt *Arminians* and *Papiſts*.

5. Propoſ. *Our believing and converſion to God doth alter and change our ſtate before God*: 1. Becauſe God eſteemed an unbeliever that which he was; even an unbeliever, a childe of wrath, one that is diſobedient, ſerving divers luſts, a ſoul unwaſhed, polluted in his blood before his converſion to God; but being once converted and graced to believe, his ſtate before God is altered and changed, even in the Court of Heaven, in the Lords Books he is another man, he goeth now for a fair and undefiled ſoul, the *Church* that was in a polluted, filthy, and miſerable condition *Ezekiel*, 16.3,4,5,6,7,8. Is now in Chriſts heart as a ſeal, *Can.* 8.6. ſo fair, as her beauty raviſheth the heart of Chriſt; now Chriſt nameth things according to their nature: 2. The condition is ſo changed before God, that *Hoſ.* 1.10. It cometh to paſſe, *That in the place, where it was ſaid to them, ye are not my people, there it ſhall be ſaid unto them, ye are the ſons of the living God*, 1 Pet. 2.10. *Which in time paſt, were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy*: 3. The words of Scripture, that importeth a reall change, doth prove the ſame, as Col. 1.12. *Who hath made us meet, or ſufficiently qualified us, to be partakers of the inheritance of the Saints in light*. *Chriſt* is a qualified workman, and changeth Hell, and the moſt untoward Timber of Hell, in Heaven and in a Veſſell of glory: It is a vain thing, to dream that *Chriſt* hath no other eſteem and warmneſſe of heart to us when we

1. By faith and converſion to God, our ſtate is truly before God changed.

2.

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we are dead in sins and trespasses, and Posting as in a horse race after the Devil, who rideth, and acteth and breatheth in the children of disobedience, and when he hath raised and *quickned us for his great love, and placed us in Heaven with Christ*, Eph.2.1,2,3,4. *And made us Kings and Priests unto God:* Then the state of Hell and Death, should be the very state of Grace and Heaven before God: *A new creature*, 2 Cor.5.17. *Light in the Lord*, Eph.5.8. *Partakers of the Divine nature*, 2 Pet.1.4. *Renewed in the spirit of the minde*, Eph.4.23. *Such as are begotten again, unto a lively hope, by the Resurrection of Jesus Christ from the Dead*, 1 Pet.1.3. *Born again not of corruptible seed*, 1 Pet.1.23. *Kings and Priests unto God*, Rev.1.5. *A generation of Kings & Priests unto God*, 1 Pet.2.9. Must be in their state, some other thing then old creatures, *then darknes*, then *unrenewed, uncircumcised old men*, slaves of sin, *persecuters, blasphemers, injurious persons*: The Lord speaketh of a change great enough, Is.43.4. *Since thou wast precious in my sight; thou hast been honourable, and I have loved thee, &c.* Were the children of Wrath from Eternity Honourable? No, were they more precious and honourable actually before God from Eternity, then the rest of the Nations? No, the contrary is evident, *Ezech.* 16.3. *Deut.* 7.7,8. *Psal.* 147. 19,20. *Deut.* 26.5. Certainly, if Faith or Conversion to God (a speciall part of which is Faith) *doth not alter the state of Believers before God*, then are they Believers, and actually converted before God, and so justified from Eternity? When were they then sinners? Never, Their sins were just no sins from Eternity, and blotted away as a Cloud, as a thicke Cloud, as it is *Isaiah* 44.22. And that from Eternity, and from eternity sought and not found, because pardoned, *Jer.* 5.20. *no more remembred*, Isa. 43.25. now they were justified from eternity, and ere they *beleeve in him that justifieth the ungodly*, no other wayes then

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in *Gods* decree and eternall purpose; but the truth is, this is the principle, false and rotten pillar of all *Libertinisme*, which I evert thus; and they shall never be able to answer it, if faith be so far forth *a manifestation of our justification before God*, because justification was in the sight of *God* actually done from eternity, before all time; then are we never ungodly and actually sinners before *God*: For it is unpossible (say *Antinomians*) that *God can both hate us, as ungodly, and love us as justified in Christ*; *and it is vain, and non sense* (*say they*) *that God loved the persons from eternity, and hated the sins, or that he loved the elect with the love of election, or love of good-will, & did not also love them with the love of justification* (this is their term not mine) *or with the love of complacencie, and his good liking to faith in them.* Then (say I) from eternity the justified were never ungodly, never sinners, never the heirs of wrath, never such as *served divers lusts*, and were disobedient, polluted in their own blood, which is downright contrary to the word of truth. 2. Observe the Principle of *Antinomians*: *We are not justified by faith* (say they) How then? Because *we are justified from eternity, onely we are said by* Paul *to be justified by faith, in that by faith we come to the knowledge and assurance of the state of election, and of justification, and Gods Act of not imputing sin to us, which Acts were passed upon us from eternity, and before the children had done good or evill*, Rom. 9. 13. And observe the words of Master *Hen. Denne* to this purpose: *I do believe* (saith he) *sin to be of that hideous nature, and the justice of God so perfect, that he cannot but hate the person, unto whom he imputeth, and upon whom he chargeth sin, if so be the person charged cannot give full, perfect, and present satisfaction; and yet will I not say, that the Son of God, upon whom all our iniquities were charged, was at any time, Filius odii, a Son of hatred* (*for the Father was eternally well-pleased with him*) *the reason is, that our sins were no sooner charged upon him, but that he had given full and*

To be justified by faith is not barely to come to the knowledge that we are justified before we beleeve, or from eternity. Serm. of grace, mercy and peace, pag. 33, 34.

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and perfect ſatisfaction, being the Lambe ſlain from the foundation of the world, Revel. 13. 8. *Anſw.* If God cannot but hate the perſon upon whom he chargeth ſin, either God never charged our ſins upon Chriſt, contrary to Scripture, *Iſa.* 53. 6. 1 *Pet.* 2. 23, 24. 2 *Cor.* 5. 21. or then he hated Chriſt, which no ſound Divine dare ſay: The payment and ſatisfaction which Chriſt made, cannot hinder Chriſt to hate ſin, and ſo the perſon upon whom ſin is (as *Antinomians* teach, while as they refuſe this diſtinction) no more then the ſatisfaction that Chriſt made for ſin, can hinder it ſelf, or hinder Chriſt to die for ſin; for if God ſhould hate Chriſt, it ſhould be ſatisfactory hatred, and penall. 2. I much wonder, if God from eternity charged ſin upon his Son Chriſt (for the place he citeth, *Revel.* 13. 8. and the judgement of *Antinomians* ſo expounding it, evinceth this to be his meaning) how Chriſt from eternity *could give full, perfect, and preſent ſatisfaction* to prevent the hatred of his Father, is not imaginable: indeed, when Chriſt gave ſatisfaction, I beleeve that it was *full and perfect*: but that Chriſt from eternity gave *preſent ſatisfaction*, and that to make us actually juſtified from all eternity, is a Point no head can conceive, except *Herod, Pilate, Jewes and Gentiles*, the Traitour *Judas*, and all who were wicked Actors in killing of Chriſt, be men uncreated, who had exiſtence and being, and ſinned from eternity; this lieth fairly for the eternall world of *Ariſtotle*; then ſurely faith doth not bring us to the knowledge, onely of our ſtate of juſtification, as paſſed, and done from eternity; as if election to glory, and the love of God therein, and juſtification, and that love, as manifeſted by faith, were two coeternall twins, both at once begotten from eternity. Sure I am, *we are juſtified by faith*; but ſure I am, *we are not elected and choſen to life eternall by faith*: And if to be juſtified by faith, be as our Maſters (though ignorantly) teach, nothing but this, that

Iuſtification not eternall.

2.

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that we come to the knowledge of our justification by faith, as by a signe, even as the Day-star maketh not the Sun to rise, it being onely a signe that the Sun shall rise, and that justification is as old a childe of free-love as election to life. Then say I, *Paul* might have taken the like pains to prove these Propositions: *We are chosen to glory before the world was, by faith, and not by the good works of the Law*: and this (*men are reprobated from eternity by finall unbeleef.*) For sure it is, that we come to the knowledge of our election to glory by beleeving; not to say, that *Pauls* large dispute with justiciaries, was not whether we know, and apprehend our own justification by the works of the Law, or by faith in Christ. 3. If *Antinomians* say, That Christ was slain for our sins from eternity, not actually, but onely in Gods eternall purpose; and they must say, either he was the Lambe actually crucified for us from eternity (which is a new eternall world) and we are actually justified from eternity, and our sins imputed to Christ, and actually translated off us, and laid on him, and so our sins are actually pardoned from eternity: Or, then they must say, Christ was the Lambe slain from eternity, not actually, not really, but onely in the decree and gracious purpose of God; now that is (I grant, sound Divinity) Christ died not from eternity, but God onely decreed and purposed that in the fulnesse of time, he should die: But then it must follow, that God did not actually charge sin on Christ from eternity, and that Christ did not actually from eternity justifie the ungodly, but onely in his eternall purpose, he did justifie the ungodly: Then the ungodly are justified in time; and when is this time? I beleeve the word of God, that it is never while the poor soul beleeve; even as the sinner is condemned, and under wrath, but never while he mis-beleeve, and reject the Son of God. But 4. if the meaning (*that Christ is the Lambe slain for our sins from eternity*) be, 3. 4.

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that is, he is slain onely in Gods purpose, then are we no more justified and pardoned from eternity, and so before we beleeve, then the world was created from eternitie. Now in the *Antinomian* sense, as we are justified by faith, that is, we come to know that we were in Gods minde actually justified; Then it may be said, *The world was created by faith:* For Heb. 11. 2. *Through faith we understood that the world was created; and God laid our sins upon Christ by faith; and Christ died for us, and bare our sins, on his own body, on the tree, by faith:* For, by faith, we come to know that God made the world; but because the knowledge and apprehension of the creation (may some say) is not a Point serving for peace of conscience, and Christian consolation, which yet is false, (every point of saving faith is apt to breed peace and consolation) yet certainly we came to know and apprehend that God laid our sins upon *Christ by faith*, Isa. 53. 6. and that *Christ died for us, and bare our sins on his own body on the tree by faith, and by faith onely*, to our peace and consolation; and so, if justification by faith be nothing but the manifestation of Gods love to us in imputing our sins to Christ, and have no subordinate organicall act in our justification; but we be justified before we beleeve, and that from eternity; upon the very same ground, God created the world by faith, Christ died for our sins by faith. 5. Yea, in this sense the world must be created from eternity, and all things which fell out in time fell out in eternity, because as Christ was the Lambe slain from eternity, in Gods eternall purpose, so were all things, and the world created from eternity in Gods purpose and decree, but things that onely have being in the decree of God, are not simply, nor have they any being at all; and therefore our free justification from eternity had no being, but onely was to be, and actually is, when God giveth us faith to lay hold on the remission of our sins.

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Nor

Nor is it enough to say, *That faith is onely given for our joy and consolation, and not for the alteration and change of our state*; that of unjustified we may be justified? For this layeth down these false grounds: 1. The beleever is so in every moment of time to rejoyce, as he is never to sorrow for sin, nor to confesse sin, because sins were pardoned from all eternity; but so, neither after a soul beleeve, nor before he beleeve, is he to confesse sins, or mourn for them; because both after and before, yea, from eternity, sins are not at all, but removed in Christ. 2. It layeth down this ground, that we are justified no more by faith, then by the works done, by the saving grace of God after regeneration, and that *Paul* in the *Epistle to the Romanes* and *Galatians*, does contend with justiciaries, how these who were from eternity justified, shall come to know and apprehend, for their *own peace, joy, and consolation*, that they were justified, and elected to glory; whether men may know this *by faith in Christ*, or by the works of the Law. But 1. this is not the state of the question between *Paul* and the *Justiciaries*: For Rom. 3. *Paul* concludeth strongly, we are really and indeed changed from a state of sin, unto a state of justification, even before God; not because by keeping the Law we know we are justified, but because all have sinned, and are come short of the glory of God, and so are inherently wicked, abominable, doers of ill, and condemned therefore, before God, from *Davids* testimony, *Psal.* 14. *Psal.* 53. This Argument concludeth reall and intrinsecall condemnation, *v.* 19. not the knowledge of condemnation, nor the knowledge that we are not justified by the works of the Law, Rom. 4. 2. *Paul* proveth, that we are justified as *David* and *Abraham* was: Now they are not said to be justified by faith, because they come by faith to the knowledge of their justification; for *Abrahams* righteousnesse, and the blessednesse of the justified

Faith is not onely given for our joy and consolation, but also for our justification, both in our own soul, and before God.

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man opposed to the curse of the Law, from which we are freed in justification, *Gal.* 3. 10, 11, 12, 13. is the reall fruit of justification, and of believing in him that justifieth the ungodly, *Rom.* 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. But this blessednesse, and freedom from the curse of the Law, is not any fruit or effect, or consequent of our knowledge, and apprehension of our justification in *Christ*; as if we were, before we believe, blessed and freed from the curse of the Law, because even the Elect before they believe are under the curse, and are not blessed: 1. Because they are, before they believe, *the children of Wrath*, Eph. 2. 2. *Ergo*, They are under the curse: 2. Because *Paul* and the Elect, before they be under grace and beliefe, were under the Law, and so under wrath, *Rom.* 6. 14, 15, 16, 17. *Rom.* 7. 4. *Wherefore my brethren, ye also are become dead to the Law, by the body of Christ, that ye should be married to another. 5. For when we were in the flesh, the motions of sins, which were by the Law, did work in our members, to bring forth fruit unto death: 6. But now we are delivered from the Law, that being dead wherein we were held, we should serve in newnesse of spirit, and not in the oldnesse of the Letter*: Hence it is clear that there was a time in which *Paul* and the Elect at *Rome* were servants of sin, *Rom.* 6. 20, 21. Under the lusts and motions of sin, which work in their Members to bring forth fruit, that is sins to death eternall, *Rom.* 7. 5. *Ergo*, They were then under the curse of the Law, and so far from blessednesse, and the servants of sin, *Rom.* 6. 20. and persons in the flesh: But the case is changed, they are now not the servants of sin, but servants of righteousnesse, *Rom.* 6. 22. Married to a new husband *Jesus Christ*, Rom. 7. 4. Whence came this change of two contrary states, yea, and before God contrary? (for before God, it cannot be one state to be servants of sin, under the Law, and servants of God, and under Grace:) Certainly from Faith on our part, or some other

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other grace in us; at least there must be something of grace, by which the alteration from a cursed estate, to a blessed estate is made; then Faith is not a naked manifestation of the blessednesse of justification, to the which we was intitled before we believed, for before we believed, we was in a cursed estate: This also may be added, that if Faith be but a Declaration or manifestation, that we are justified before we believe; *Paul* had no reason to deny, that we are justified, that is, that we know to our comfort, by works of holinesse that we are justified, for works of sanctification are evident witnesses that we are in Christ, and are justified, 2 *Cor.*5.17. 1 *Joh.*3.14. 1 *Joh.*2.3. *Jam.*2.24,25. 2 *Pet.* 1.10. 3. It layeth down this false ground, that grace is nothing in us, but a meer comfortable sense, and apprehension of Free-love, and Grace is conceived to be only and wholly in *Christ*, so that there is no inherent grace in the Believer, by which he is differenced from an unbeliever, sanctification and duties flowing from the habit of grace, are nothing but dreams of Legall men; *Christ* justifying the sinner is all and some in the Elect; strict and precise walking, conduce nothing to salvation: To think that it *can do any thing in order to salvation is to worship* (saith Master *Denne*) *an angry deity. 2. To satisfie justice with our works, fasting, tears, duties.* Therefore our

6. *Propos.* Is, that it is a vain distinction of Master *Denne*, who would have a reconciliation of God to man, and of man to God. 1. Because we read that man is reconciled to God, *Rom.*5.10. 2 *Cor.*5.18,19,20. *Col.*1.20,21. *Eph.*2.16. Man is the enemy; whereas in *Adam* he was a friend, and in *Christ* the second *Adam* he is made a friend; but that God is reconciled to man or changed toward his own Elect from an enemy and a God that hateth their persons into a friend and lover of them, I never read, if at any time, God be said to be comforted toward his people, or eased

6. Propo. There is no ground for two reconciliations in Scripture, one of mans reconciliation to God another of Gods reconciliation to man.

eased, these are borrowed speeches: 2. Love of Election, yea, the love that putteth God on work to Redeem, Call, Justifie, Sanctifie the Elect is no love bought with hire; yea, the price of Redemption, which Christ gave for sinners, cannot buy eternal love; blood, and the blood of God shed cannot woodset ancient love, all the sins of Devils, of men cannot forfeit it, make sins, floods & Seas, and ten thousand worlds of Rivers, they cannot quench that eternall coal and flame in the brest of so free a Lover as God, in a word, the shed blood of Christ is an effect, not a cause of infinite love. 3. What then, doth reconciliation place any new thing in God? No, Doth it turn him from an Hater to a Lover? No, Reconciliation active on the Lords part, is a change of his outward dispensation, not of his inward affections: *Fury is not in me*, he saith himself, *Isa.* 27. 4. He cannot wax hot and fiery in the Acts of his spotlesse and holy will; Reconciliation turneth not the heart, but the hand of the Lord, upon the little ones, as he speaketh, so that he cannot deal with or punish his Elect, as otherwayes he would do: The Lords justice may be satisfied, his love cannot be budded, or hired, and the effect of justice, the inflicting of infinite wrath is diverted, as a River that runneth East hath been made to run West, and an issue of blood in one member of the body, hath been diverted to run at another channell; justice was to run through the Elect of God, in the due and legall punishing of the sinner (which yet is extraneous to the just and eternall will of God) but infinite wise mercy, caused that River to run in another veine, through the soul of *Jesus Christ*.

Christs merits no cause, but an effect of Gods eternall love of Election.

What reconciliation is properly.

7. *Propos.* Ser. 2. Recon. of man to God, pag. 16.

7. *Propos.* Joy of the holy Ghost is a fruit of the Kingdom of Grace, *Rom.* 14. 17. But not that joy spoken of, *Rev.* 21. 4. and *Isa.* 35. 10. Which excludeth all tears, death, sorrow, crying, all sighing, as Master *Denne* dreameth, so as joy can no more be separated from the Subjects of

that kingdom then light from the Sun, heat from the fire, or ebbing and flowing can be ſtopped in waters (as he ſaith) far leſſe is it true, that actuall love and obedience doth inſeparably follow this condition, except we were made Angels when we are once juſtified; nor is the Kingdom of God ſpoken of, 1 *Cor.* 6. 9, 10. And *the ſeeing of God*, Heb. 12. 14. The Kingdom, or ſtate of Grace, or the *ſeeing of God* in a viſion of Faith, here in this life (but of the Kingdom of glory, and of the *viſion of God* in the other life) as Mr. *Denne* expoundeth it, that he may elude all neceſſity, of holineſſe, but that which floweth from no obligation of any Law or Commandment of God: But which is in our power of love to performe, or not performe; if we performe it not, its no tranſgreſſion of any Law of God.

Ioy of the holy Ghoſt without all ſorrow, is no fruit of the Kingdom of God.

Ser. 1. Reconcil. pag. 85, 86, 87.

The ſeeing of God, *Heb.* 12. 14. and the Kingdom of God, 1 Cor. 6. and *Joh.* 3. 3. not meant of the Kingdom of Grace.

1. Mr. *Denne* himſelf granteth, pag. 84. *God is not like ſome niggardly man, who will not bid us welcome to his houſe, unleſſe we bring our coſt with us*: Nor is holineſſe required of us without Faith, and before we believe and enter Citizens of the Kingdom of grace: Nay, by this interpretation, 1 *Cor.* 6. We muſt be Juſtified and waſhed before we can inherit this Kingdom, ver. 9, 10, 11. But we are not to be waſhed and juſtified before we inherit the Kingdom of *grace*, and before we believe; for ſo we ſhould be waſhed & waſhed before we be juſtified and waſhed; and the like I ſay of *the kingdom of God*, Joh. 3. 3. For it ſhould follow that a man muſt be born again, ere he be born again, if he muſt be born again, ere he enter a ſubject of the Kingdom of Grace: Nay, not any ſuch condition can go before mans reconciliation to God.

Propo. 8. How all acts of blood and rough dealing in Chriſt toward his people, become mercy and tender compaſſion.

Propoſ. 8. *Chriſt* can love dearly and tempt roughly both at once: 1. His love conſiſteth not in a taking his Church into his boſome, and a continuall, and never interrupted laying of her between his breaſts; yea, tempting floweth from the love of God, nor is it any act of Juſtice, yea, to take vengeance on the inventions of his people (ſatisfying

Iuſtice he cannot exerce toward his Elect; yet a puniſhing and correcting Iuſtice, he may, and doth put forth on them) but it hath its riſe from love; all the wheels of Gods diſpenſation ſweet or ſower, are rowled upon this Axle-tree of Free-love, the bowels of *Chriſt*, act, move, and breathe all diſpenſations to the Saints, through no other Pipe and Channell, but free and tender compaſſion, ſo as mercy is an immediate Actor, when the Lord is waſting his Church with bloody wars: And (which is wonderfull) Mercy is Chriſts Armour-bearer, and Mercy immedialy killeth, even when *death climbeth in at the windows, and enters into the houſe of the beleever*, either in a peſtilence known to come from no creature, or ſecond cauſe; or in the raging ſword; when *the carcaſſes of men fall as dung in the open field; and as the handfull after the harveſt men, and there be none to bury them*, Jer. 9. 21, 22. 2. Tempting mercy is wiſe mercy, it were not a tempting mercy, if we ſaw all the ſecrets of love, and the reaſons why the *Lord buildeth Zion with blood*; even the Elect, and beloved of God, though they be in Chriſts Court, they are not alwayes upon his Counſell, *Joh.* 13. 7. Many are within the walls of the Palace, that are not in the Kings Parlour, *and taken into his houſe of wine*. The love of Chriſt hath its own myſteries, and unknown ſecrets; as why one Saint is led to heaven, and to mens eye, *The Candleſtick of the Almighty ſhineth on his Tabernacle, and he waſheth his ſteps in oyl:* he is rich, holy, proſperous, and another, no leſſe dear to Chriſt, never laugheth while he be within the gates of heaven, but eateth the bread of ſorrow all his dayes, his face never dryeth while he be in glory, is a ſecret of heaven. The love of Chriſt is often vailed and covered, and we know not what he meaneth; but he haſteth to ſhew mercy.

Uſe. *Uſe.* This ſhould make us very charitable of Chriſt when he frowneth, and covereth himſelf with a cloud,

and

and very inclinable to pardon (if I may ſo ſpeak) rough and bloody diſpenſations in Chriſt: He loveth, and he bloodeth, ſcourgeth, and giveth his own childe a cup of gall and wormwood: Could we in ſilence beleeve its Chriſt with two garments on him at once, Chriſt clothed with love, wrapped in the unſeen myſtery of tendernes of compaſſion, and yet his upper garment is vengeance, and rowled in blood, we ſhould kiſs the edge of Chriſts bloody ſword; ſo we are to beleeve: for, *Iſ.* 63 1. Chriſt at one time *travelleth in the greatneſſe of his ſtrength, and ſpeaketh in righteouſneſſe, and is mighty to ſave*; and at the ſame time his upper garment is *blood:* It is true, it is the blood of his enemies; but it is often the blood of the children of his own houſe and Sanctuary, *Ezech.* 9. 6. 1 *Pet.* 4. 17. And what more concerneth us then to keep our firſt love to *Chriſt?* When he *multiplieth our widows in the three Kingdoms, as the ſand of the ſea, and bringeth againſt the mother of the young men, a ſpoyler at noon-day*, Jer. 15. 8. This woman ſtayed on her watch-tower, and now the viſion ſpeaketh mercy to her: Say they were injuries that *Chriſt* inflicteth (which is a blaſphemous impoſſibility) yet it is *Chriſt*, it is the Lord, let him do what ſeemeth good to you: The abſolute liberty of the *Potter* cloſeth the mouth of the clay-veſſell, if it could ſpeak, *Rom.* 9. That unbeleef hath no reaſon to ſtomack and diſpute againſt hells fire coming from him, who hath abſolute dominion over us: As Devils, and wicked men burn in hell with eternall fretting againſt God for their pain, ſo, if it were poſſible, that the Elect and Regenerate were thrown into hell, they are to have eternall charity, and love to the holy and juſt Lord, and to beleeve his eternall love.

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SERMON. XXV.

Omnipotencie hath influence: 1 On Satan. 2. On diseases. 3. Stark Death. 4. On life it self. 5. On Mother nothing. 6. On all creatures, &c.

BE it unto thee as thou wilt.] *Fiat mihi secundum.* Its a word of Omnipotencie, to create Being; its spoken of *Satan*, and to *Satan*, Mark 9. 25. *Luk.* 4. 35. 2. None can speak to Leprosie, but Christ, Matth. 8. 3. Luk. 4. 39. *Be thou clean.* 3. Christ can speak to stark death, *Joh.* 11. 43. and *Joh.* 5. 28. *Jesus cryed with a loud voyce, Lazarus, come forth.* 4. He can speak to life, *In abstracto*, Ezech. 37. 9. *Come from the four Winds, O breath, and breathe upon these slain, that they may live.* 5. *God* can speak to *Mother-nothing*, as if *Nothing* had ears and reason, and could hear, Rom. 4. 17. *He calleth things that are not, as though they were:* He did but nod upon *Nothing*, and out of *Nothing* there compeared before him, *The great Hoste of heaven and earth, and all things in them*, Psal. 33. 9. 6. There is a Language of Providence by which every Being, as Being, hath a power-obediential to hear what God saith, and do it, *Jon.* 2. 10. *The Lord spake to the Fish, and it vomited out Jonah on the dry land*, Mar. 4. 39. *And he arose, and rebuked the wind, and said unto the sea, Peace, be still, & the wind ceased, and there was a great calm:* What wise man can boast the Sea? What ears hath the senslesse and lifelesse waters? Yet they hear Christs language, they speak, *Yonder standeth our Creator boasting us, and therefore we will obey*, Isa. 50. 2. Hear himself speak: *Behold, at my rebuke, I dry up the Sea, Psal.* 114. There is a question put upon the creatures, that they can well answer: vers. 5. *What aileth thee, O thou Sea, that thou fleddest? Thou Jordan that thou wast driven backward?* vers. 6. *What ailed you, ye mountains, that ye skipped like Rams, and ye little hills like Lambs?* Good reason saith the Spirit: vers. 7. *Tremble thou earth, at the presence of the Lord, at the presence of the God of Jacob:* This obediential power is not any quality created in the creature different from their being, for *God* may use any creature to infinite effects of omnipotencie,

Obediential power in the creature, what it is?

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and

and so there should be infinite created qualities in every finite creature. 2. This obediential power was in that *Mother-nothing*, out of which, *God*, by an omnipotent act of creation, extracted all the hosts of creatures that now are; and its in that other *Mother-nothing*, yet objected to omnipotencie, according to which God may create infinite moe worlds then now are, so it please him; its then nothing, but a non-repugnancie, to hear and obey *God* in these particulars: As, 1. Omnipotencie of strong grace, can speak to sin, which none can do, but *God*, *Ezech. 16. 6. I said to thee, when thou wast in thy blood, live*: This Mandate of omnipotent grace is spoken to *Jerusalem*, as hardened, and cold dead in sin, *Ephes. 5. 14. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*: This is a Commandment of omnipotencie, given out of sinfull rebellion: If Omnipotence say, *See, yee blinde; hear, ye deaf*; Grace is a King over sin, and omnipotency a mighty Conqueror; Rebellion cannot stand before the grace of God, could we resigne Rebellious and dead hearts to God, he should change them, though we be most unable to master them: 2. *Meer-nothing* is a servant to Omnipotencie; he sendeth his mandate, or statute of *heaven*, to *meer-nothing*, and Darknesse, as the Sergeant, and Pursevant of *God*, must send out Light, by vertue of a creating Mandate, *2 Cor. 4. 6.* 3. Every creature is under the awe of Omnipotencie, and dare not without (as it were) a written and signed Ordinance and Statute of the Almighty, exercise their naturall operations: As the Lord sendeth an awfull mandate to the Sea, and *God* saith, Do not ebbe and flow; and the sea is dried up at his rebuke, Psal. 77. 16. *The Waters saw thee, O God, the Waters saw thee, they were afraid*: So saith he: *Winds, blow not; Seas, rage not; fire, burn not; Lyons, devoure not; Sun, move not; Clouds, rain not; Devils, hurt not; Waters, overwhelme not; Sword, destroy not*; and they all

1.

2.

3.

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obey. 4. There is a power obedientiall, in creatures to be instruments that can be elevated above, and contrary to their nature, to miracles, as clay to be a plaster to blinde eyes to make them see, whereas clay can put out seeing eyes; by this, Iron can swim, *Peter* walk in the Sea; yea, devils and men crossing Gods Morall will, fulfill his eternall Counsell; according to that, *Psal.* 119. 91. *All are thy servants, Hell, Devils, Cavaliers, Malignants, Papists* are *Gods* servants: 5. By this power, where as nature must have time and hours to work, yet nature followeth the swift pace of omnipotency: the Feaver departeth from *Peters* mother in Law, in an instant. 6. By this power creatures creep into *nothing*, when God commandeth them so to do: God putteth his arm to the Heaven, & shaketh it, and the Hangings, Pillars, Walls, plenishing of the house of Heaven and earth, πάντα νευόβια are all dissolved; all the old Tenants of the world, the Heavens which have sitten in Gods house 5000 years, at the first warning of their Almighty Land-lord must remove & retire into *nothing*; if *God* so cõmand them.

4. 5. 6.

Use. 1. It is comfort, to the believer all things are possible; Faith hath omnipotency at its service, the sword and wars are gone, the enemies of the Lord broken, the Temple built, *Babylon* plagued, at the nod of Faith; Devils cannot stand, when *Christs* Mandate chargeth them to fall.

1. Use. Omnipotency is (as it were) a servant to Faith.

Use. 2. It is but little that we can do, let us have Hosts of men, we cannot have the victory: Let man be swift, *yet the Race is not to the swift*; let him be strong, *Yet the battell is not to the strong*, let him be wise and learned, *Neither is bread to the wise, nor yet riches to men of understanding*, Eccles. 9. 11. 1. The word of the Almighty is his deed also, Psal. 33. 9. *He spake, and it was done, he commanded, and it stood fast*; כי הוא אמר ויהי *For he himself spake, and it was*: The Lords word giveth being to things, by the contrary; mens deeds are nothing but words; so the lives, being,

2. Use.

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and actions *of the Kings of Israel and Judah*, are called *Dibre hajamim, words of dayes:* They are the acts and deeds of men living and dying, and compassed with dayes; for the deeds and acts of men are but words, they live and speak a little on earth and die, their acts are of as little worth, and reality as the airing out, or breathing forth of words: The greatest Prince maketh a sound for a time, as one that speaketh words, and then he is gone, and lyeth silent in the grave; *Solomon* did many acts, but they are called words only, 1 Kin. 11.41. *And the rest of the acts of Solomon*, Hebrew, *The rest of the words of Solomon, Are written in the Books of the Acts*, Hebrew, *Of the words of Solomon*, 2 Kin. 21. 25. *And the rest of the words which Amon did, are written in the Book of the words of the dayes of the Kings of Judah.* We use not properly to do, or act words, but to speak words; but the holy Language maketh man and all his noble acts but words, and would expresse that he is a creature of no great action, and can say more, then he can do. Strong and mighty man is but a creature of words, he is a speaking body of clay, and can do but little. We boast much that this, and this we shall do, God hath a lock and a chain of Iron on all the creatures; Armies are not to be feared: the Lord *smites the horse and the rider, & maketh war to cease unto the end of the earth, he breaketh the bow, & cutteth the spear in sunder, he burneth the Chariot in the fire*, Psal. 46.9. Be not afraid of clay, *Esay* 51.12.

דברי הימים

ותר דברי של מה

על אמון אשר עשה

Use 3. If the Lords word create the being of things, then are we to conceive of him as of an Independent Soveraigne, we forget this, and worship a Dependent God: If I suffer the people to go to worship at *Jerusalem* (saith *Jeroboam*) I shall lose both life and Kingdom; *God* had promised the contrary to establish him and his Kingdom, so he would *do what is right in the sight of Lord*, 1 Kin. 11. 37,38. But he believed that God in the fulfilling of his pro-

3. Use. We worship a Dependent God.

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promise must depend upon the Calves set up at *Dan* and *Bethel*: So the *Jewes* will have God in the preserving of their Kingdom *and place*, *Iob*. 11.48. to depend upon the sinfull murthering of the *Lord of glory*; yea, we imagine that God cannot carry on the work of Reformation, except we comply with some sort of *Antichristian Prelate*: The King thinketh he cannot be a *Monarch* except he have a Prerogative to play the Tyrant, and his Throne must fall, except the Antichrist and blood, and unlawfull peace with the bloody *Irish murtherers*, and destroying of the Lords Redeemed flock in both Kingdoms, be the bloody Pillars of his Throne and Royall power: So God cannot save us, if *France*, *Denmarke*, *Spaine* and *Ireland* come against these Kingdoms; we are so walled, except we make a Peace dishonourable to *Jesus Christ* and his Prerogative Royall; all this is to place God in a state of Dependency, we are too wickedly carefull how God shall acquit himself in his office of Governing the world; ere you or I were born, the Lord governed the world, and his Church without a miscarry (the *Churches* Heaven cannot be marr'd in *Christs* hand) and when we are rotten in the dust, he shall carry on all in righteousnesse and wisdom, but we take it ill, if we cannot have a Providence as fair and eye-sweet, as white Paper, though indeed there be not one spot in Gods wayes; so *Martha*, *Joh*. 11.21. *Lord if thou hadst been here, my brother had not died*. But *Christ-God* in preserving lives, dependeth not on his own bodily presence here or there; Another complaineth *God hath forgotten me, he is not my God*. Why? *Because I walke in darknesse and have no light, nor any sense of his love. It is the black and dead hour of mid-night with me*. So the *Church* anguish, *Isa*. 49.14,15. *Psal*. 77. v. 3,4,5,6,7,8,9. But his unchangeable love depends not on the ebbing and flowing of your transient and up and down sense; in this,

you

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you worship a dependent God. There is no rule without God to regulate him, or yet to straighten him in his walking; we are not to misplace God, for though the *God of Hosts hath purposed to stain* לחלל Lechallel, *to cast a blot on, and prophane the pride of all glory*, Isa. 23. 9. and suffer Parliaments, Assemblies, Armies, Counsels of War, Statesmen, the godly, the Princes, Iudges, Pastors, men of Wisdome, Learning, Eloquence, parts, to miscarry in this great service against *Babylon*; it is to cry down the creatures garland, and the rose of their eminency, that when all spots of Sacriledge and Idol-confidence in men are washed off the work, the Lord only may be exalted. It is our wisdome to suffer God to be wise for us; yea, *Antinomians* will have *Christ* no independent Redeemer, but to them his Grace shall not be perfect in pardoning, except all sin in root and branch be removed from the justified, and they made as sinlesse as *Adam* before his fall, and *the Elect Angels*: Yea, how many connexions of Providence do we spin and twist out of our own head? As how happy had we been, if the *King* had remained with the *Parliament* to countenance it? Yea, but rather how unhappy, for our Reformation had been as an untimely birth, if so it had been: How blessed should I have been saith another, if I had been rich and learned? Yea, rather you should have dishonoured God in that condition. The Catholick and mother sin is, *God* must be dependent, we independent,

4. *Use.* All of us have need of a Devil, one or other, to exercise and humble us, but we go wrong to work when we think to make good our party against the Devil by our own strength. This woman yoked Christ and the Devil together, and would not yoke with him her alone, and the successe is blessed; we go to dispute with temptations our selves by reason; you shall not dispute *Satan* to Hell with all your Logick, nor can *Politie*, and *State-wit* calm

4. Use. We have need of the Devil and other temptations for our humiliation.

calm the Prince of the bottomlesse pit, who is let loose now in these three Kingdoms to kill with the sword: The *Horseman* upon the *Red* and *bloody Horse*, and his footman *Death* are posting through the Kingdoms, more wrestling by prayer, the putting of *Satan* in *Christs* gripes, by *faith effectuall by love*, and sincere humiliation should create peace, for peace is a work of creation; there's but one only can create, I mean God, by, or at the exercise of these graces should create peace; we lye bleeding and dying under our lusts, because *Christ* was not intrusted with mortification; if we gave in a bill of complaint against our devils, as this woman did, *Christ* should loose Satans works and help us.

Isa. 57. 19.

Immediate mercies, the sweetest mercies.

Be it unto thee] Faith obtaineth the most excellent favours, refined mercies, and these are immediate favours, acts of immediate Omnipotencie: *Christ* sent an immediate Post to the Devil, though in a remote place, (its an act of immediate creation) and Satan must be gone, no creature here interveneth; Its *Christs* [illegible], his Omnipotent (*be it so*) that doth the turn; its not Faith, its not a good Angel, expelling an evill one, nor one Devil beating another, nor the Disciples helping the woman, though they also did cast out Devils. The more immediate mercies be, the more love-expressions of God in them; the first roses, the first trees and plants that Gods own immediate art produced, and in which nature could not share, are the perfectest creatures, the rest of the creatures after the fall, come not near in goodnes & beauty to Gods first samplar, which are (as it were) the *first Essayes of Omnipotencie*; the greatest mercies are most immediate, these be sweet favours that come (as it were) hot and new, *immediately from God* himself: See it in all the excellent things that God giveth us, especially in these four, 1. In *Christ*: 2. *Grace*: 3. *Glory*: 4. *Comfort*. Christ is Gods highest love-gift: Now *Christ* the mediatour, was given without any *Medium*, or any intervening

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tervening Mediatour. God out of the meer bottom of Free-love giveth Christ: The Lord Christ was not given by so much as request, or counsell of Men or Angels: *Christ*, Heb. 1. 3. *by himself purged our sins*, 1 Tim. 2. 6. *He gave himself a ransome for all*; 1 Pet. 2. 24. *Who his own self bare our sins, in his own body on the tree*: he satisfied & payed in his own person: It was not a deputed work. God the Lord of life in proper person Redeemed us: Christs love to us was not deputy love, he loved us not by a Vicar: Christ is given freely, as a Redeemer is more essentially a gift of Free grace (to speak so) then the grace of faith which is given to those who hear and are humbled for sin. And Christ given to dye for sinners, is a more immediate and pure gift of Grace then Remission of sins, and eternall life, which are given to us upon condition of Faith, whereas a Redeemer is given to dye for us, without any condition, thought, desire, any sweating or endeavour in man or Angel. 2. So is Grace given out of Grace, saving Grace is made out of nothing, not out of the potencie of the matter. The new heart is a creation, and as its Grace, is framed without tools, agents, art, or service; Grace issue h immediately out of *Christs* heart, he hath no hire, no payment for it: non-payment, no money is Graces hire, 3. And *Heaven* is given, not by art, not by merit, not for sweating; But how? *Luk.* 12. 32. *Its the Fathers will*. And *Rev.* 21. 4. *God shall wipe all tears from their eyes*. Its the sweeter, that no napkin but his own immediate hand shall wipe my sinfull face.

In heaven the vision of him that sitteth upon the Throne is immediate, the mirrour or looki g-glasse of Word and Sacraments, being removed, there is, 1 *Cor.* 13. 12. But a vision of God, *face to face*, Rev. 21. 22. *And I saw no Temple therein*: If any should aske tidings, and say *John* what sawest thou in that new City, was there any Temple?

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any Priests, any Prophets, any Candlesticks there? He should answer, O you know not what you speak: *I saw no Temple there*; I saw a more glorious sight then all the Temples of the earth: I saw the *Lamb* the King, in the midst of them, I saw Christ the fountain of Heaven, and though ye should know *Moses*, *David*, *Paul*, in glory, you shall be so taken with beholding the face of the Lambe for evermore in an immediate vision, that you finde no leasure to look over your shoulder to *Moses* or any other: *For the Lord God Almighty, and the Lambe are the Temple of it*; it must be sweeter, when the sweet immediate hand of *Jesus Christ* shall pluck the foul-delighting Roses of the high Garden, and hold them to your senses, with an immediate touch, so as you shall see, behold, smell and touch his hand with the Rose, and when he shall put immediately in your mouth, the Apples of the Tree of life, and the King himself shall make himself (as it were) your Cupbearer, for there shall be neither need of Pastor, Prophet, or of any Christian brother, but only *Christ* himself, to hold to your head *A Cup of the water of life*, Rev. 22. 1, 2. *And he shewed me a pure River of water of life, clear as Christall, proceeding out of the Throne of God, and of the Lamb; he shewed me*, which *He? The Lord God Almighty, and the Lamb*, chap. 21, 22. *He that talked with me, who had a golden reed to measure the City*, ver. 15. and v. 10. *He who carried me away in the spirit to a great and high mountain, and shewed me the great City, the holy Jerusalem descending out of Heaven from God*; no created *Angel* could shew to *John*, *The Bride the Lambs Wife*; and what is that? *He shewed me*; *He made me see*; Is that but a naked cast of the eye, or a speculation? No, it is more, He himself who only reveals all the secrets of God, *And measures the Temple with a golden Reed*, He only gave me a drink of the water of life immediatly; for *to see* in the holy language, is to injoy, *Heb.* 11. 14. *Rev.* 22.

The Lords action on us in glory immediate.

4. *For*.

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4. *Jer.* 17.6. *Psal.* 34.12. *Job.* 19.26. And then *he shewed me*, must be this in good sense, *He, He the increated King himself made me, or caused me to injoy*; Messengers carry love-Letters now; theres no need of love-Letters between the Lord Jesus, and *the Bride the Lambs wife* in this condition; certain it is, a draught of such water at the Well-head must be sweetest: Then immediate comforts in a heavy condition must be sweetest also; as in heavy desertions, Word, Ministery, Pastors, Prayer, and Ordinances cannot raise up the Spirit; What doth the Lord else speak in this? No lesse then that mediation of means is but mediation of means; and *Christ* is *Christ*, means in a soul sickenesse; yea, *Apostles, Angels, Watchmen* fail: But Christ himself with his immediate action faileth not, *Cant.* 3.1.2.3. v.4. *Job.* 10.8,9,10,11,12,13,14,15,16,17. *Christ* himself immediately by himself will do in a moment, that which all means, all Ordinances, all sweatings, all indeavours cannot do: I do not now cry down means, and extoll immediate inspirations; the latter I deny not in some cases, but I only compare means and *Christ*; and is not this an experience of some who are brought to the Margin, and black borders of Hell and dispairing, all Creature-comforts having failed them, and they having received the Sentence of the second death, yet *Christ* cometh with an immediate glimpse, like a fire-flaught in the aire, which letteth the lost and bewildered Traveller in an extream dark night see a lodging at hand, whereas otherwise he should have fallen in a pit and lost himself: and in a moment, in the twinkling of an eye, the Lord having rebuked the windes and the stormy Tempests in the soul; there is a calme, and Peace, *Psal* 31. 22. *Jona* 2.4. *Christ* is speedy, and swift as a Roe, his leap is but a stride over a whole mountain at once, over many *mountains and hills*, Canticles 2.8. Especially in his immediats, when he comforts by himself

Immediate comforts in a sad condition sweetest.

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ſelf; he then maketh no uſe of a deputy-Sun to ſhine, or of borrowed light, the Sun himſelf riſeth with his own immediate ſalvation, and his own immediate wings; and we ſee it was Chriſts immediate love, yea, comfort, becauſe immediate carrieth with it the heat and ſmell of Chriſts own hand, it hath the immediate warmneſſe of Chriſts boſome-conſolation, it was an act of tender-mercy that came hot and ſmoking from the heart of *Chriſt*, the immediate coal of love ſmelling of the perfume of the hearth it came laſt from; and that was heaven, and the bowels of *Chriſt*; waters carried from a precious fountain in a veſſell many hundred miles, are not ſo ſweet as at the well head, becauſe they are ſeparated from the fountain, they loſe much of their vertue; ſometimes, it is ſo long ſince the Roſe was plucked, that the colour and ſmell which it had, while it grew on its own ſtalk, is quite gone: Look how inferiour Art (which is but medicine for ſick nature) is to nature in its beauty and ſtrength, (as painted Phyſick can neither purge nor cure) ſo far are all means and Ordinances (being but the deputies of *Chriſt*) below *Chriſt* himſelf. What is *Paul*? What is *Apollo*? Put all the Prophets, all the Apoſtles, all the Patriarchs, all the chiefeſt of Saints in one floor, I confeſſe they ſhould caſt forth an excellent ſmell, like the utter borders of the garden of the high Paradiſe, but all their excellencie ſhould be mediate excellencie, and but ſomewhat of *Chriſt*, but alas, as low, as very nothing to *Chriſt*, as the ſmalleſt drop of dew that ſenſe can apprehend, to ten thouſand worlds of ſeas, fountains and floods: We defraud our ſpirits of much ſweetneſſe, becauſe we go no further in our deſires then to creature-excellencie, we reſt on mediate comforts, becauſe mediate; painted things do work but objectively; onely a painted meadow caſteth no ſmell, a painted tree bringeth forth no Apples; the comforts and ſweetneſſe of the creatures

Immediate mercies partake of immediate ſweetneſſe from Chriſt the fountain.

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tures have somewhat of paintry in them in comparison of *Jesus Christ*; all reality and truth of excellencie is in him: and we know God marreth the borrowed influence of means, Armies, Parliaments, Learning, and all miscarry; Therefore there was never a Reformation, nor a great work wrought on earth, but Omnipotencie put forth many immediate Acts in it: The *Lord* would not be beholding to *Moses*, he *himself divided the red Sea*; he would not ingage himself to fountains and vine-trees, but *he gave them water out of the Rock*; he would not borrow from the earth, and sowing, reaping, and plowing, bread, for his peoples food, he would *give them the bread of Angels* from heaven immediately: he would have no Engines at the taking of *Jericho*, the blowing of *Rams-horns* was a signe, not a cause, *God* immediately cast down the walls; he would not have a sword drawn, nor a drop of blood shed in the peoples return from *Babylon*, but the Lord putteth an immediate impulsion upon the *Spirit of Cyrus*, as if he had been in a dead sleep, and he being awaked by God onely, sendeth the people away, and the *Temple* must be builded again: But how? *Neither by King, nor Parliament, nor Armies*, for *Zach. 4. 6. Not by might, nor by power, but by my Spirit, saith the Lord*: When *Babylon* is to be destroyed (as the work is even now on the wheeles in *Britain*) Revel. 18. 21. A mighty Angel took up the great milstone, and threw it in the sea; though it be a Vision by comparison, yet it holdeth forth an immediate work of God in the ruine of *Babylon*, and Angels powre their vials *on the sea, on the Sun, on the River Euphrates*, to make for the destruction of *Babylon*; and in delivering of *Lot* Angels did work: God himself spake to *Noah* for making an Ark; although Angels be creatures, yet the Lords action by them is more immediate, then when he worketh by naturall causes; when the judges scourge and imprison the Apostles, no man will speak

העיר ישורר את-רוח כרש

God immediate in his most glorious works, and must be so in this great work now on the wheels, in these three Kingdoms.

speak for them, the immediate power of God doth it, the chains fall off legs and armes, immediate providence is a key also to open the prison doors, and they are saved: There is a bloody war at the taking of the Ark, and thirty thousand footmen of Israel killed, 1 *Sam.* 4. 10, 11. But there is not a sword drawen when its rescued: The Ark cometh home, its alone Gods immediate providence driveth and acteth upon two milch kine to bring it home again, 1 *Sam.* 6. 12, 13, 14. Who knoweth but when our strength of two Kingdoms hath failed us, the Lord shall make Kine to bring home his Kingdom and Reformation to our doors? were it possible that creatures could work salvation for us, and freedom from the sword, and sure peace in *England*, *Scotland* and *Ireland*, without God, or any subordination to him, let it be a deliverance from the creature only, it should be no deliverance, but a curse; that which maketh salvation to be salvation, is, that God hath a finger of power, and an influence of Free-grace in it: O but this putteth the lustre, sweetnesse and smell of Heaven on it, that it is *the salvation of the Lord*, *Exod.* 14. 13. In regard of irresistable efficacy, and successe under causes, though chained to the influence of God, are but Idoll-causes, they lie as Cyphers, and do nothing, no more then a lame arme can master a sword: *The Lord worketh all our works for us*; and s ye idaily marring, and shall further mar our Armies, Parliaments, Counsels, undertakings, to the end that more of *Christ* may appear in these wars, then in other wars; some immediate power must close and crown this glorious work in *Britain*, God must be his alone, and appear his alone, and only *Jehovah* must be visible *in the Mount*, to the end that bleeding *England*, long afflicted *Scotland*, & wasted *Ireland*, may with one shout cry, *Not unto us, O Lord, Not unto us, but unto thy name be the glory*. This discovereth the deceit of our confidence, for when the Lord and the creature worketh

together for our good, *Asa*, though his heart was perfect, possibly seeth not whether he *trust on the Lord*, or *on the Physitian*; and yet the Scripture saith, *When he was diseased in his feet*, there was a worse disease about his heart; for *because he sought to the Physitians, he* is blamed; yet to seek to Physitians is lawfull, but the spirit of God blameth his seeking to the Physitians; and saith, 2 *Chron.* 16. 12. *He sought not the Lord in his sickness*; and the reason is given, כי *Because he was in the Physitians*: So the *Hebrew* readeth it, he is said, *not to seek the Lord*, not because he sought to the Physitians, for that had not been a sin, but because he was wholly, the whole man, soul and all in, *or on the Physitians*, על רפאים his care, paines and heart, was all on the Physitians; so also the Greek expresse great care and diligence by the like phrase, 1 *Tim.* 4. 15. *Give thy self to these things.* Seldome do we seek to God and trust in him, when God and the creature are yoked together in a work that we are much bent upon, as in Wars, in a Reformation, yea, in a journey that the spirit is intent upon, but in trusting on God we interpose a folding and a ply of the creature between our soul confidence and the Lord, just as a pillow is put between the mans shoulder and a pressing burden, for fear the burden crush a bone; we are afraid we give God too much to do, or more then he is able to bear: When we sail, we seem to betrust our selves to the Lord and the Sea; but the truth is, often we trust more to the strong Ship, then to the Sea or the *Lord*. Our confidence shifteth it self from under the Lord, on upon the creature and the Arm of flesh, so we walk often in the strength of the Lord, as some walk upon Ice, they walk softly and timorously upon it, fearing it should break under them, they put no faith upon cracking and weak Ice: we are not daring and venturous in casting our selves and our *burdens on the Lord*.

The deceitfulnesse of our confidence, when God and the creature are joyned in one work.

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Aria mont. Quis in medicis.

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So in judgements, *Davids* choice fell upon the Pestilence rather then the Sword, Why? Gods hand is sweeter and softer then the Devils, then the Malignants hard hand: *Samuel* is one of the best children, because he is given of God, and is a childe of many Prayers. *Isaac* the joyfull childe, Why? No thanks to nature, or to *Sarahs dead wombe* for him, he is the son of an immediate promise, Free-grace is rather *Isaacs* Father and Mother, then *Abraham* and *Sara*; in ordinances a man speaketh, but if Christ himself would speak, O his *Spikenard*! O his own Perfume! O his own lips drop honey! O his own *Lebanon-like countenance*! Alas, we think Christ is not Christ, except the King help him; Religion is not Religion, except worldly thrones bear it up; the Gospel is a very immediate thing; the *Lilly amongst the* thorns, is Christs Lilly; the Church stands more immediatly by Christ then any worldly thing doth. God maketh the earth to bud and bring forth her fruits; but the Son, the soil, the season of the year, and nature, are his under servants; God watereth the earth but by clouds. Kings are indigent and very mediate and dependent creatures; they need Armies, Multitude, Navies, Prelats, *Babylon*, *Ireland*, *France*, *Spain*, *Denmark*, *Holland*, Moneys, Friends, Parliaments: But Grace and the Gospel are more immediate, and lesse needy: The Gospel can live without all these.

SERMON XXVI.

Christs power over Devils.

Be it unto thee as thou wilt] We see what power Christ hath over the devils, Christ sent him invisible summons, *Let Satan be gone*, and he must be gone. It is a proper work of Christ to oppose *Satan*, Heb. 2. 14. *He took part of flesh and blood, in redemption, that he might make Satan unprofitable and idle*, and fruitlesse, as the word is used, *Luk.* 13. 7. *Why doth this fruitlesse tree keep the ground saplesse and barren?* So is the word taken, *to make a thing of no effect*, Rom. 3. 30 or?

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Things

Things that make sport to children, as nuts, feathers, toyes, are called, *things of Infants to be put away*, 1 *Cor.* 13.11. So hath Christ taken bones, and sap, and strength from the devil, and made him as fruitlesse, as the feathers that serveth to sport children, 1 *Joh.* 3.8. *For this purpose the Son of God was manifested, ἵνα λύσῃ that he might dissolve the works of the Devil*: The word in Scripture, is ascribed to the casting down of a house, *Joh.* 2.19. To the breaking of a ship, *Act.* 27.41. To the loosing of any out of chains, *Act.* 22.30. The truth is, Satans works of sin and Hell in the which he had involved the Redeemed world, was a prison house, and a castle of strength, and a strong war-ship, and many strong chains of sin and misery. Christ was manifested to break down and dissolve the house, to break his war-ship, and to set the Captives at liberty, *Is.* 61.1, 2. *Joh.* 14.30. *And now cometh the Prince of this world, and hath nothing in me*, he had much in Christ, he had all his Redeemed ones by reason of sin; but Christ took all from him: Since Christ came in the play, and was master of the fields, Satan never did prosper: And consider how easily Christ doth it, with a meer word, *Let it be*; how was this, Christ sent an immediate mandate of Dominion, he hath an immediate operation upon these invisible spirits of darkneſſe; it is no matter how Christ do it, so it be done: Christ-God is a spirit, and how a spirit acts upon a spirit, is to be believed, rather then searched: But Christ hath these relations to Satan. 1. As God to all creatures, and thus Satan is the workmanship of God as he is a spirit; so what ever partaketh of *being*, is the adequate and consummate effect of Omnipotencie, I mean *being* either possible or actuall, and so the motions of Angels from place to place, and of Devils must be under a chain of Omnipotencie, as all other things, motions, and actions of the creature are: Let Satan go whether he please, Christ traceth him. 2. Christ

1. Christ in four relations hath dominion over devils.

2.

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hath the relation of a Iudge to Satan, and so he is tyed in an invisible chain of Iustice: and as malefactors that are permited to go abroad, but alwayes with attendance, so do Devils trail about with them everlasting chains of blackness of darkness, *Jud. v. 6.* Whether so ever the
3. Devil go, Christ hath a keeper at his back. 3. Christ hath a relation of a conqueror to Satan, and Satan is his taken Captive, *Col.* 2. 15. He cannot be looſed from under Christ, either by ransome, or change of prisoner with pri-
4. soner. 4. Christ as *the heir of all things, beareth up all by his mighty word*, Heb. 1. 2. 3. And is he in whom *all things consist*, Col. 1. 17. And so by reason that the world by a new gift of Redemption, is subjected to *Jesus Christ*, There is a speciall and particular Providence of Christ upon Satan, it concerneth the Redeemed not a little, that Christ keep a strong and watchfull guard upon the black camp out of which he hath Redeemed us, and that *the seven eyes that are before the Throne*, take speciall notice of Hell, who come in, and come out, for there is deep counsell there against us: In this consideration Christ numbers all the foorsteps of Devils; Satan hath not a generall warrant to tempt the Saints, but to every new act against *Iob*, chap. 1. 12. and *Iob* 2. 6. against *Peter*, ere he can put him upon one single blast, to cast him but once through his sieve, *Luk.* 22. 31. yea, against one sow, or a bristle of a sow, *Mat.* 8. 31, 32. He must have a new signed Commission, Christs generall passe, that Satan be suffered as any other subject to passe through Christs bounds and Kingdom, is not enough.

Use. Its much for our faith and comfort, that our Mediatour is a *God of Gods*, a *God* above the *God of this world*, a Prince more mighty then *the Prince of the Air, who ruleth in the children of disobedience*; Yea, now we have a greater Victory over Satan, then we know; Satan is so totally routed, put off the fields, and Christ so strong, that the weakest

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weakest of Saints is stronger then the world, and the spirit *Satan* that dwelleth in the *world*; *Christs* strength of faith is stronger then *Adams* strengh of innocency, 1 *Joh.* 2. 13, 14. 1 *Joh.* 5, 5. The weakest measure of saving Grace, is stronger then the highest measure of malice in all Hell: When *Satan* Tempteth you, fear him not, resist him in the Faith: but be watchfull, for he hath a Passe from Christ, else he could not come so farre as the Court of Guard, to dally with the senses to hold out an Apple to *Eve*, a world of Kingdomes and glory to *Christ*: *Satan* hath a Warrant to *bid*, when he cannot *buy*, his Passe will bear him to go to the more inner works then the senses, even to the chamber of the fancy, to send a Trumpeter to the understanding: 1. Yea, to work mediatly upon the will and the heart of a *Judas* and to act, but in a way of distance, upon *David* to number the people; but a counterfeit Passe with a false subscription cannot permit *Satan* to go on in reall motions against the will; the chaine holdeth him back, there is a restraining link that all the powers in Hell cannot break: A Morall tie and linke of the Law of nature in the breast of Devils, *Satan* can and doth daily break, *Because he sinned from the beginning*: but the other link of reall acting against the dominion of Providence is unpossible to the strongest of Devils, or of Creatures. 2. We our selves may put in execution, a conditionall Passe of the Devil, for certain it is, *Satan* could but knock at *Eves* doors, and play the Orator or Sophist to deluder minde and affections, but he could not make the Kings keys (as we say) and violently break up the door, or force the will, but upon condition that *Eve* should consent to eat forbidden fruit; by necessity of divine justice, she must turn the first and oldest Devil in the flesh that ever was, to tempt *Adam* to sin, and to eat, and therefore if we be not carefull to resist, we may signe the Des-

Satan goeth no where without a Passe.

We often signe Satans conditionall passe.

vile Passe of Providence, with our Morall consent; yield once to *Satans* first demand of the Treaty, and you shall see, you are insnared by a necessity of Gods spotlesse Justice, who punisheth sin by sin, because you go one mile with the Devil to go with him two miles.

2. *Use.* If Christ at a nod have such a dominion over Devils, we are under *Satans* power in being tempted, more then we need: Certain it is, we improve not *Christs* power of dominion over *Satan* to the utmost; *Christ can save, Heb.* 7. 25. *him who comes to the utmost*, then he can sanctifie *to the utmost*, for *Christ* is a Saviour not onely by merit, but also by efficacy, as our *Divines* hold against *Socinians* and *Arminians*, and therefore he should give actuall strength against temptations; if we should not so carelesly improve that power *Christ* hath over *Satan*: I do not mean as *Arminians* do, that free-will, by order of nature beginneth, first, to resist *Satan*, and then Gods grace followeth, as a hand-maide, but I intend this, that because *Peter* is self-strong; and his first saith to *Christ*, that *Christ* is mistaken, and looketh beside the spirit of prophecie, for *Matth.* 26. 35. He saith, *Though I should die with thee, yet will I not deny thee*: Belike if he had been diffident of his own strength, and watched and trusted in the strength of an intercessor, he should not have been deserted, so as to deny his Lord; we put not *Christ* to it, to put forth his omnipotencie in every act, to save us, that we yield not; I deny not, but there is a necessity in regard of *Gods* wise providence that the Saints must sin, and that they be passive vessels to carry the lustre, and hold forth the rayes and beams of pardoning Grace: Yet certain it is, there be hypothetical connexions of supernaturall Providence in *Gods* eternall Decree, never put forth in action, because of our laxinesse; (*As if God shall suffer Job to be tempted, and he by grace sin not*, as Iob 1. 22. *The Lord shall also strengthen him*

him when he is tempted the second time, not to sin) and (if Abraham be tempted to offer up his only Son for God, and if he yield obedience, God shall surely blesse him with the blessing of sanctification promised in the Covenant) as is clear *Gen.*22.16, 17. *Heb.*6.12,13,14. For we see these connexions sometimes put forth in *acts*: But other connexions are not put forth in *acts*, *Matth.* 11.21. *Luk.*16.31. 1 *Sam.* 23.12. Such as these (*if David be tempted by Satan, he shall not resist, but shall number the people*) (*if Peter be tempted he shall not stand out in confessing his Master.*) Certain it is; that as we come short of these comforts of a communion with *God* which we might injoy, by our loose walking; so upon the same reason we fall short of many victories over *Satan* which we might have if we should improve the dominion and Kingly power of *Christ* over that restles spirit.

As thou wilt] As thou desirest: *God* maketh, of his free dispensation, a sanctified will and affection in prayer, the measure of his gifts to us; a word then 1. Of a sanctified *will* and affections: 2. How these are the measure of Gods goodnesse toward us in these Positions.

Position 1. The soul is never renewed while the *will* be renewed; for the *will* is the heart of the heart, and the new Heart is the new man, *Ezech.*36.26. *Deut.*30.6. For the heart is the King and Soveraign of obedience, *Deut.*30.19. A renewed will is a renewed man.

Position 2. All sanctified affections are threded upon the will; saving Grace can lodge no where but in the center of the heart, and that's the renewed *will*, presupposing new light in the minde; Grace taketh this first Castle.

*Posit.*3 Hence how many grains of sanctified *will*, as many grains of new obedience, so love is the fire of our obedience, and willingnesse the fat of obedience, which is set on fire by love.

Posit. 4. A civill *will* is not a sanctified *will*, in some men the A civill will is not a sanctified will.

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the *will* is more Morall, lesse raging, the motions of it being lesse tumultuous, as in some carnall spirits the wheels go with lesse noise; all Rivers make not alike action and stirring on their Bankes, but that taketh nothing from either their nature or deepnesse, or occasionall over-swelling.

Post. 5. The speciall mark of a sanctified *will*, is, that its a broken thing, as it were fallen, in the midst, in two pieces, and yielding to God and saving light, there was a sea of grace and saving light in *Christ*; no created *will* stooped to the light of a reveâled Decree in such a submissive measure, in a Hell of fear, sorrow and anguish for an evil of punishment, more then any creature was able to bear, as he did; *Nevertheless, not my will, but thy will be done*: Farre more in other things of lesse paine should we suffer; especially in these, the *will* is to stoope; 1. In opposing our lusts, as we would testifie that the proudest piece in us, the *will*, hath felt the influence of *Christs* death on it; *That we no longer should live the rest of our time, to the lusts of men*, 1 Pet. 4. 2. *But to the will of God*, 1 *Pet.* 2. 24. *Rom.* 6. 6. The dominion of will is the dominion of sin. 2. In that the soul speaketh out of the dust, and is put to silence before God, and sitteth alone, as Melancholicks do, *Lam.* 3. 28, 29. A tamed man is broken in his *will*, in which the Pride of opposing God consisteth: Then *Isa.* 11. 6. *The wolfe dwelleth with the Lamb.* 3. The subordination of the *will* to God is a great signe of a subdued spirit; nothing affecteth Independency more then the vain will, *Psal.* 37. 7. *Rest on the Lord*, Heb. *Be silent toward the Lord*; Vatablus, *Be quiet, Repine not as disobedient, neither answer again*, Isa. 61. 1. *Christ* is sent to binde up those that are broken in *will* or heart; the Hebrew will include both, *Prov.* 15. 31. *He that harkneth to reproof, getteth a heart, possesseth his heart*, so *Vatablus*, The meek spirit which in obedience submitteth to rebukes, possesseth his heart, and possesseth his own will;

The yielding of the soul to God, and to his light a speciall note of a renewed wil.

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now the contrary muſt be in the undaunted man, his will and heart muſt have dominion over him, and his will muſt poſſeſſe him; as *Prov.* 17.18. The unconverted man is a man wanting a heart and a *will*: a *will* not broken to God is as good as no *will*, and no heart at all, the broken heart is the heart to God, and the broken *will* the *will*. אדם חסר לב

Poſit. 6. The affections in their naturals being corrupt, grace only maketh them pure, and when they are pureſt they are ſtrongeſt; its moſt of the Element of the earth; that is, all earth, and wanteth all mixture of other Elements, that is moſt fire, that hath leaſt of earth in it; that is fineſt gold that hath in it leaſt of other mettals, leaſt droſſe, leaſt oare: When affections are moſt ſteeled with Grace, they have the leaſt mixture in them; love having much of Grace, hath leaſt of luſt; zeal with much grace, hath leaſt of the wilde-fire of carnall wrath, and theſe are known by the ſwiftneſſe of their motion toward their kindly objects; the more of earth in the body, the ſwifter is the motion downward toward the earth; fire worketh moſt as fire when it carrieth up in the Air, nothing but it ſelf, or fiery ſparks like it ſelf, but when it aſcendeth and carrieth up with it, houſes mountains and great loads of earth, the motion is the ſlower: Grace being eſſentiall to gracious affections, they run and move kindly, and ſwiftly, therefore is ſupernaturall love, *ſtrong as death, hard as the grave*: In the *Martyrs* it was ſtronger then burning quick, then the wheels, racks, and the moſt exquiſite torments; and *Chriſts* love was ſtronger then Hell; of all loves, that is the ſtrongeſt that bringeth ſickneſſe, ſwooning and death: Gracious love produceth love-ſickneſſe, *Cant.* 2.5. Swooning, *Cant.* 5.6. The *Martyrs* have died to injoy him, and refuſed to accept of life; becauſe of the love of a Union with him, *Heb.* 11.37. How many deſerted ſouls come to this, *I die, if I injoy not Chriſt.*

Affections ſanctified eſpecially deſires.

The leſſe mixture in the affections the ſtronger are their operations.

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Poſ.

Posit. 7. Its good that the affections be ballanced and loaden with Heavenly and spirituall light: Lower vaults and under houses, send up smoak to the fair pictures that are in the higher houses; lusts dominion over light, maketh a misty and unbelieving minde; so when the light is carnall, and nothing but worldly policie, its like the highest house, which if ruinous and rainy, sendeth down rain and continuall droppings on the lower house. Minde and affections vitiate and corrupt one another. Grace in either, contributes much to the spirituality of the actions one of another: so the mockers of eternity and judgement, are ignorant, because they *will* be ignorant, 2 *Pet.* 3.5. And *Elies* sons *will* be abhominably lustfull in their affections, because they *know not the Lord*, and are ignorant of God, 1 *Sam.* 2.12. *Matthew* heareth and seeth *Jesus*, and he followeth him, *Matth.* 9.9. The more that *Mary Magdalen* followeth and loveth, the more she knoweth and seeth the excellencie of *Christ*, *Joh.* 20. ver. 1.11.12.13.14. compared with ver. 17,18.

Minde and affections do mutually and reciprocally vitiate one another.

Desires spirituall, seek naturall things spiritually, desires carnall, seek spirituall things naturally.

Posit. 8. When the desires are naturall, then Heavenly objects are desired and sorrowed for in a naturall way. *Balaam* desires to dye the death of the righteous; but *Esau* weepeth for the blessing in a carnall way; when the desires are spirituall, earthly objects are desired in a spirituall way: Even bread as it savoureth of *Christ*, *Matth.* 6. 9. compared with ver. 11.12. And so the woman seeketh deliverance to her Daughter, spiritually and with a great Faith.

God submitteth in a manner his liberallity of Grace, to the measure of a sanctified will.

Posit. 9. The believer saith, if the creature will go along with me to my Fathers house, welcome, if not, What then? There I must lodge, though Gold refuse to go with me.

See how God in a manner resigneth his own freedome in giving, and transferreth this honour on the womans defire:

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desire. God keeps pace with a sanctified *will* in satisfying; when the *will* keeps pace with God in acting, longing and desiring. 1. He puts all Heaven upon the choice of a sanctified heart, *Deut.* 30. 19. *Choose life, that both thou and thy seed may live*, Rev. 22. 17. *Whosoever will, let him take of the waters of life freely*, Isa. 55. 1. *Ho, every one that thirsteth come ye to the waters.* 2. Heaven is put upon the quality of the *will*, and what it desires, Joh. 4. 10. *If thou knewst that gift of God, and who it is that saith to thee, give me drink, thou wouldst have asked of him, and he should have given thee water of Life*, Rev. 21. 6. *I will give unto him that thirsteth, of the Fountain of the water of life freely.* There's an edge upon the word *Fountain*, for the Fountain and first spring of the water of life is above the streames; and this is promised to him that hath a heavenly and spirituall thirst for *Christ*. 3. God putteth himself and the measure or compasse of heaven, upon the measure and compasse of the benfill & pitch of heavenly desires, Pro. 2. 3. *If thou cryest after knowledge, and liftest up thy voice for understanding*, 4. *If thou seekest her as silver, and searchest for her as for hid treasures*, 5. *Then shalt thou understand the fear of the Lord, & finde the knowledge of God.* There be four words here to expresse the benfill of the *will* and desire, we are to *cry for wisdome*, the *Chalde* reads the other part of the ver. *if thou call understanding thy mother*; that the cry spoken of in the former part, may be such a high cry as children use when they weep and cry after their Mother. The other word is, *To give the voyce to wisdom.* The other two words do note *sweating, digging in the bowels of the earth, casting up much earth to finde a treasure of silver or gold*, Psal. 81. 10. *Open thy mouth wide, and I will fill it*: Vatablus, *Seek what thou wilt, and I will grant it.* Its a doubt if any man by inlarged desires, can put Gods giving goodnesse to the utmost extent. 4. God maketh his fulnesse in giving, far beyond our narrownesse in seeking, *Eph.* 3. 20.

1. 2. 3. 4.

Our affections inabilities acts and comprehension, are far below spirituall objects, Christ, heaven &c. about which they act.

He is able to do (this is as much as he is willing to do, *Rom.* 11. 23. *Jud.* v. 24.) *exceeding abundantly above all that we ask, or think, according to the power that worketh in us:* This is considerable, that when Christ shall put the Crown of incomparable glory on the head of the glorified soul, there shall be thousand millions of moe *Diamonds*, *Rubies*, and *Jewels* of glory on that *Diadem*, then ever your thoughts or imaginations could reach, and more weight of sweetnesse, delight, joy, and glory in a sight of *God*, then the seeing eye, the hearing ear, yea, the vast understanding and heart, which can multiply and adde to former thoughts, can be able to fathom, 1 *Cor.* 2. 9. When ye seek and ask *Christ* from the Father, you know not his weight and worth, when you shall injoy Christ immediately up at the well head, this shall much fill the soul with admiration, *I believed to see much in Christ, having some twilight and afternoon, or Moonlight glances of him down in the earth: But O blind I, narrow I could never have Faith, opinion, thought, or imagination to fathom the thousand thousand part of the worth, and incomparable excellencie I now see in him.* You may over-think, and over-praise *Paradice*, *Rome*, *Naples*, the *Isles* where there be two Summers in one year; but you cannot over-think, or in your thoughts reach Christ, and the invisible things of God; only glorified thoughts, not thoughts graced only are comprehensive, in any due measure, of *God*, of heaven. The glorified soul shall be a far wider and more capacious circle, the Diameter of it in length, many thousand cubits larger in minde, thoughts, glorified reason, will, heart, desires, love, joy, reverence, *&c.* then it is now: We would in seeking, asking, praying, in adoring God in Christ, inlarge our own desires, heart, will, and affections, broad and deep, that we may take in more of Christ, broad prayers flow from broad desires, narrow prayers from niggard and narrow hearts; we may collect the bigneſse of a ship from the

More in Christ and heaven then our faith in this life can reach.

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the proportion and quantitie of its bottome, in its new framing: If the bottome draw but to the proportion of a small vessell, which can indure no more but a pair of oares, the vessell cannot be five hundred Tun, or be able to bear 60. peeces of Ordnance: Prayer bottomed on deep and broad hunger, and extream pain of love-sickneſſe for *Chriſt*, and great pinching poverty of ſpirit, muſt be in proportion wide and deep: O but our veſſels are narrow, and our affections ebbe and low, the ballance that weigheth Chriſt weak, it is as if we ſhould labour to caſt three or four great Mountains in a ſcale of a Merchants ordinary ballance: we are proportioned in our ſpirituall capacities but for drops of grace. *Chriſt* is diſpoſed to give grace as a River; its too little to ſeek *corn, wine, & oyl*, from God, he is more willing to give great things, then ſmall things; to ask a feather, a peny from a mighty Prince, when he ſaith, *Ask what thou wilt to the half of my Kingdom, & it ſhalbe granted to thee*, is the undervaluing of the greatneſſe of his Royal magnificence. *Ask what ye will* (ſaith Chriſt) *of my Father in my name, and it ſhall be granted.* Mens deſires run upon removall of the Sword, Peace, Protection, Plenty, Traffiquing, peaceable Seas, Liberties of Parliament, Subjects, Peers, Cities: Little are mens deſires improved in ſeeking Chriſt to dwell in the land, & that the Temple of the Lord be builded: all theſe ſuits are below both the goodneſſe of the Lord, and ſpirituall capacity of ſanctified affections. And God giveth to Carnall men, that which their ſoul luſteth after; but in his wrath.

SERMON XXVII.

Mar. 7:30. *And when ſhe was come to her houſe, ſhe found the Devil gone out, and her daughter laid upon the bed.*

BEcauſe I haſt to an end, and ſhall not now refute the dream of *Papiſts* from this collecting the lawfulneſſe of their baſtard confirmation, and of confirming children, by the unhallowed bleſſing of the Prelate; only

observe the case of the childe, *Mark* saith, *Cum raptim eum elisit*, *Cast, in a violent manner, in a bed*: for this is not to be a bed of rest and security, as some *Papists* collect, but to expresse how violent *Satan* is in his last farewell, as when he is to be cast out, Mark 9.20. *When the possessed childe is brought to Jesus, and when he saw him, straightway the spirit tare him, and he fell on the ground and wallowed foaming*: The *Devil* and the *unclean spirits* are not thrown out of a person or Land, but they must rage and foame. 1. The Lord saith, Zac. 13.2. *I will cut off the names of Idols out of the land, and they shall be no more remembred; and I will cause the prophets, and the unclean spirits to passe out of the land*: But this cannot be done but with great violence, &c. 3. *The father and the mother shall thrust through with a sword the false Prophet*, even their own son ere he be put out of the land: The *Devil* will not be removed without blood, sweating and great violence. 2. When the unclean spirits of men given to curious Arts, and the Idoll *Diana* is preached down in *Ephesus*, Acts 19.18. *That whole great City was full of wrath, and they cry out, Great is Diana of the Ephesians*: v. 32. *And the whole City was filled with confusion*. When Christ commeth to the Crown and the Throne, *Saints* and *Gentiles*, the *Kings and Rulers of the earth*, *Herod* and *Pilate* with the Gentiles, and the people of Israel are gathered together, Act. 4.25, 26, 27. The word, *Psal.* 2.1, *Why do they rage?* in it is to make a great tumult, as a furious multitude gathered together, that maketh a noise as the noise of a troubled sea; therefore some, not without reason, say the sons of *Zebedeus* are called בני רגש, *Benai regesh*, *Sons of Thunder*, Luke, Act. 2. useth the word after the 70. *interpres*: Which *Budeus* expounderh of fierce and wilde horses, and certainly *Christ* is Crowned upon *Mount Sion* with garments rowled in blood, this is a spoiling of, and a triumphing over principalities and powers, *Christ* dyed the black Gowne with red blood.

1. Satan not cast out of a Land or person, but by violence both to Satan and the party.

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blood; when he performed this noble Act of Redemption, *Col.* 2. 14, 15. So when Christ entreth in any soul to dwell, there he must first binde the Devil, *And then spoile his house*, Matth. 12. 29. What wonder is it, that multitudes of Heresies and Sects, and many blasphemous and false wayes arise now, when the Lord is to *build up Sion*: *Satan*, when *Christ* is to saile, and his Kingdom a coming Kingdom (as we pray), raiseth up stormes and windes in the broad Lake of Brimstone to drown the *Church of God*: Christ hath not faire weather when he goeth to Sea, *Matth.* 8. 23, 24. Yet his journey is lawfull: When Christ is upon Acts of his *Priesthood*, and standeth at the great *high Altar* with his *Censer of gold, to offer up the prayers of the Saints to God*, he casteth *fire with the same Censer down upon the earth*, and there be then *Thundrings, lightnings, and Earthquakes*; and hence followeth terrible judgements upon the earth, *as hail, fire mingled with blood*, and a *mountain burning with fire*, and *the third part of the Sea becomes blood*, and a cleer burning *star*, like a Lampe, called *Worme wood*, making the *third part of the Waters bitter*, doth fall from Heaven, which is as much as when *Christ* is upon Acts of mercy toward his people, pestilent Heresies of the Popish Clergy and others, darkneth the third part of the Sun and Moon; that is, of the light of the Gospel, *Rev.* 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Even as when our Lord Jesus standeth to intercede for his people, and to pray for fallen *Jerusalem*, *which is as a firebrand pluckt out of the fire*, *Satan* standeth at his right hand, his working hand to hinder him, *Zach.* 3. 1, 2, 3. 2. This resolveth to many their state; Many are free of the Devil: *I thank God* (saith one) *I know not Satan, nor any of his works; I have peace, Satan did never tare me, nor cause me fall to the earth, nor doth he torment me*: But this is a fearfull conditon: 1. It is an Argument of a false peace: *When the strong man is within, the house is in peace*: Nor to be tempted

2.

1. False peace known.

of

of the *Devil*, is the greatest temptation out of Hell; and if there be any choice of Devils, a raging and a roaring Devil is better then the calme and sleeping Devil: when the Devil is within, he sleepeth and is silent, and the house or soul he is in, is silent, and there is a Covenant with death and Hell, *Isa.* 28. 15. Now Hell keepeth true to a naturall man for a time, Cessation of Armes between the soul and *Satan* is security for a time, but its not peace. The Devils war is better then the Devils peace; *Carnall hypocrisie* is a dumbe and silent thing, but its terrible to be carried to Hell without any noise of feet: The *wheels of Satans* chariot are oiled with carnall rest, and they go without rattling and noise; the Devil carrieth few to hell with shouting, and crying, suspect dumbe holinesse; when the Dog is kept out of doors, he howles to be in again; the *Covenant* of *Satan* to *Eve* (*sin and you shall not die*) standeth with all men by nature, till Jesus Christ break peace between us and Satan. 2. Contraries meeting, such as hot and dry fire, and cold and moist water, they conflict one with another, and where *Satan* findeth a sanctified heart, he tempteth with much importunity, as at one time, Christ findeth three mighty temptations, & he *departeth from him only, ἄχρι καιροῦ, for a little time*: Where theres most of God and of Christ, there theres strong injections and Fire-brands cast in at the windows, as some of much faith hath bin tempted to doubt; *Is there a Deity that ruleth all, and where is he? We see him not*; Another is often assaulted with this, *Is there a heaven for Saints? Is there a Hell for Devils and wicked men; we never spoke with a Messenger come from any of these two Countreys*: A third is troubled with this: *Such a businesse I have expede, whither God will or not*: The flower of the soul, the high lamp of the light of the minde is frequently darkned with foggy and misty spirits, coming up from the bottomlesse pit, and darkning any beams and irradiations of

A roaring and a raging Devil is better then a calme and sleeping Devill.

2.

Luk. 4. 13.

light that cometh from the sun of righteousnesse: Faith is more assaulted then any other grace: *Satan* shaketh other graces, but this is winnowed between Heaven and Earth, *Luk.22.31,32.* *Satans* first Arrow shot at *Christ*, laboureth to put a terrible (*if*) upon his light, *If thou be the Son of God.* It is as much, as *if God be God, if the Son of God be the Son of God*: It is not the evidence and certainty of fundamentals, nor the strength of Grace that priviledgeth souls from *Satans* shafts, strength of saving light, putteth the Saints often under the Gun-shot of *Satan*, that he may finde a shot of them; there's onely Law-surety against temptations up in Heaven, when you are over score out of time, within eternities lists never while then. 3. Not to be troubled thus, argueth a house not watched, the gates are open night and day, as the gates of Hell, that want key and lock, and the soul so secure, as the person seeth not what *Devils* come in, what go out: but the watch set by Gods fear, examineth all Messengers that cometh in, all motions, all suggestions, all Angels, white and black, all rises, falls, ebbings and flowings of love, joy, desire, fear, sorrow, come under search, and scrutinie, *Whence come ye, from Heaven or Hell?* Its time of war with the Saints in this life: And then all Cities keep watch, and strangers without a Passe are examined, searched and tried, what correspondence they have with the enemy. 4. Gods way of hardening by *Satan* is often mysterious, silent, dumbe and speaketh not, Joh.9.39. *For judgement I come into this world.* But what a judgement? such as walketh in the dark, and killeth in a midnight sleep, *That they that see may be made blinde*: this judgement speaketh not. O terrible, God hath put out the mans two eyes, but how, or when, he cannot tell; the nerves and eye-strings of the mans soul are broken, but there was not a crack nor any noise heard, when God snapped them in two pieces. *Christ* came when the man was sleeping, and his Ser-

3.

4. Gods way of hardening and blinding, as its mysterious, so its silent and invisible.

Sergeant the Devil with him, and put his hand on his heart and gave the lock, the ſprents, and wards of the heart a throw and a crook, and all the keys in Heaven and earth cannot ſhut or open his heart, and this was done without noiſe or paine, the man was never put to his bed for the buſineſſe; the conveyance of the buſineſſe was ſpirituall, but inviſible: O ſleeping world, awake out of your rotten and falſe peace: Oh, *the Lord bindeth men, and they cry not:* And the Devil bindeth many, and they cry not; *Pharaoh* knew not when his heart was hardned, the conſcience ſaw it not, even as a ſtone groweth in the bladder without our ſenſe of it: the buſineſſe was tranſacted without one cry, or any witneſſe. Carnall Hellish ſecurity is dumbe-borne: *Let my childe ſleep* (ſaith the Devil) *and awake him not, till the heat of the Furnace of Hell melt away his falſe Peace.* Why but men may die deluded, having no *bands in their death*, as they lived deluded? Wrath and juſtice are moving to many ſouls ſleeping in death, without noiſe of feet, the *Word of God* is crying to ſouls without any voice; the wheels of the fiery chariots of Gods *indignation* are moving over ſlain men in *Scotland* and *England* without the ratling or prancing of the horſes: O pity, a Tempeſt, a Devil comes and ſteals away the mans ſoul, and his conſcience out of him in the night, and he knoweth not: *Chriſt* ſaith, Silence, waken him not, while he be over eares in the Lake; and *Satan* ſaith, Waken him not while I be ſure of him; a dumbe judgement is twice a judgement.

FINIS.

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