

Sermon 1 (13)

Sermon 2 (14)

Sermon 3 (15)

Sermon 4 (16)

SERMON XIII.

ON

PROV. 8. 21.

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

At St. Mar-
ries Jan. 6.
1652. At St.
Pauls Apr. 6.
1656.

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

They are the words of *Wisdom v. 1.* and that by *Wisdom* in the beginning of this Book of the *Proverbs*, especially in this Chapter is meant Jesus Christ the Essential Wisdom of the Father is so plain, and the Arguments to prove it are so pregnant, that we need not to doubt of it, whatever the *Socinians* plead to the contrary. But it will serve my purpose (in what I intend in my handling of this Text) to take it complexively for Christ and his Grace, which is true saving Wisdom, as sin and iniquity in this whole Book is commonly called *folly*, and *Sinners fools*. And so the Text (without further Preface) commendeth Christ and his Grace to us by a fourfold excellency, which in all other things that we account good, we are wont to be wonderfully taken with, and why should we not be more taken with in Christ, in whom they are to be found in greatest Eminency? They are

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

Doct.

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

That

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

No (you may say) it's here meant of *outward riches*, which Obj. in that Non-age of the Church God used to promise to his children, and by them to train them up to obedience.

And so not only in our ordinary speech *Rich men* are called *substantial men*, but also in Scripture phrase (at least as we translate it) our possessions, riches or treasures are called *our substance*, *Jer. 15. 13.* and otherwhere very frequently. Nay (as some conceive) this Hebrew word זָבָח translated here *substance* is given to *Gold and Rubies*, *Pro. 20. 15.* and therefore accordingly here in the Text by *substance* in the beginning of the verse is meant nothing but that which is expressed by treasures in the end of it, and by neither of them any other thing meant, but *outward wealth and riches*, which in those dayes God frequently promised to his people, and they whilst they walked with him more usually enjoyed.

In answer to which I only hint these few particulars. Sol.

1. That if *Godliness* then have *the promise of this life* as well as of that *which is to come*, it will be the more desirable. And if Christ *the wisdom of the Father* include *outward riches* in this his promise, I hope he will be more valuable, when he is as an *apple of gold thus set in a picture of silver.*

2. I add that although God in that non-age of the Church did more frequently promise and bestow on his people outward mercies and riches, yet never so as to be their true inheritance and substance; but only so as Christ and his grace and Salvation was typed out by them and wrapt up in them.

3. I do not find that in any place of the old Testament this Hebrew word זָבָח is necessarily to be understood of *outward riches or substance*; or they called by this Hebrew name, sure I am they are not in that place mentioned, *Pro. 20. 15.* זָבָח זָבָח doth not say that זָבָח is זָבָח that gold is *substance*; but the word זָבָח there is a *verb substantive* in the ordinary sense of it, *Est aurum, there is gold*, as our Translators render it.

4. Should *outward riches* any where else be called by that or any like name which may signify *substance*, we must necessarily conceive and grant that it is (according to the Apostles phrase) *spoken after the manner of men*, according as they are wont to judge and speak of them, which manner of speaking the Holy Ghost in Scripture disdained not sometimes to stoop to, and to

Gen. 1. make use of, as when he calls *the Moon* one of *the two great lights* because common people ordinarily think so, and the heathen *Poets Prophets* because they esteemed them so. An usage not to be condemned in Scripture, when usually practised in other most approved Authors, with whom *loqui cum vulgo* was no *Solecisme*, nor did they think they abused their hearer or reader if they made use of the common *Nomenclature* and of words *κωμωδίας* if but ordinarily though abusively taken.

Tit. 1. 5. But if *outward riches* sometimes in Scripture be called *substance* in the *worlds sense*, yet (to be sure) it's never in *Gods* and *the Scriptures own sense*, for according to that it speaks of them at a quite other rate, and makes a direct contrary estimate of them, and instead of judging them to be solid substance, or as (as our Saviour calls it) the *true treasure* and our chief substance, esteems and calls them *τὰ ἐλάττωα* the *least things*, and instead of making them our own proper inheritance, *ἀλλότεια* another mans.

Luke 16. 11.

v. 10.

v. 12.

And therefore when Jesus Christ here promiseth to *them that love him* to make *them inherit substance*, we should much wrong both him and ourselves if we should interpret it only or chiefly of these poor little *Notthings* and *Non-entities*. No, whether with them or without them he meaneth something infinitely better and more *substantial*, though more *spiritual*, in and from himself, which must be included and is chiefly intended in this his promise, and which such of his servants as do indeed *love him*, do as really and substantially find made good to them in his performance. That there is a substantial reality in Christ and his Grace, in himself and to *them that love him*, that's the point.

And so several Interpreters render the word *ω* in the Text by *ουσιαν* *Essentia*, *substantia*, *id quod est*, and *esse perpetuum* and the like, by all endeavouring to express that true solid permanent reality, which is in and by Christ, that *real substance* that is in Him, and that solid al sufficient subsistence, which his servants have or may have by him.

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

Prov. 3. 15.

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

Of metals, to *silver* and the *finest gold*. *My fruit is better than gold, yea than fine gold*, v 19. of this chapter. *מחרוז ומכר* the latter of which words hath strength and solidity in its significations

so

so solid and compact as fire it self can very hardly work upon and Job 22. 25. not at all waste: sometimes compared to *food*: but to *bread*, not to *Grains*. frothy kickshaws, but to *bread*, which is solid nourishment and Isa. 55. 2. the *staff of mans life*, nor *that bread which perisheth*, but which *Psal. 104. 16. endureth to everlasting life*, John 6. 27. sometimes to *Clothing*, but it's קוץ נכסה not a Cobweb Tiffany but *durable and substantial clothing*, Isa. 23. 18.

And in the 18th verse of this Chapter this Wisdom saith, that with her is קוץ הון *Durable Riches*. The word translated *Riches* signifieth *substance*; but as though that were not enough to express how *substantial this wisdom was*, the Epithet קוץ is added, which signifieth *durableness* and *strength*, because things that are solid and strong are durable. So here, as though the word *substance* were not enough to express the *substantialness* that is to be found in Christ and his Grace, the word הון is added, which rendreth it *hereditary* and so more durable. *Durable Riches* there, and here *substance*, but *durable* and *hereditary* as the Apostle calls it *κρείττονα ὑπαρξιν ἐν ἑαυτοῖς ἢ μίσησαν*, Hebr. 10. 34. *a better and enduring substance*. In the beginning of that verse you read that those Hebrews for Christs sake had indured τὴν ἀπώλειαν τῶν ὑπαρχόντων, *the loss of their goods*, and they are there called ὑπέροχα, as though they had some *substance* by them; against which ὑπέροχα, he sets this ὑπαρξιν, *this real substance*, which they have in aid by Christ, which he calleth *κρείττονα ἢ μίσησαν*, *a far better substance*, because *induring to everlasting life*. The *durableness* of it we shall consider in the third point, and only the *substantialness* of it in this.

And (for more particular proof) that must needs be accounted such, which is so,

1. In it self and its being.
2. In its effects and operations.

But thus both ways is Christ, and that grace and bliss which he bringeth with him.

First in himself and his own being and essence. He is *Jehova*. Reaf. 1. That's his Name and Memorial which he will be known by, *Hyl. 12. 5. Exod. 3. 15.* a word which signifieth *his being in and of himself*, and *who gives being to all his words and works*. A Noun Substantive which hath part of all the Tenses of the Verb Substantive in it, Present, Preter, Future, and so is in the New Testament spoken out more at large by ὁ ὢν ἢ ὁ ἦν ἢ ὁ ἐρχόμενος, *He that is, and was, and is to come*, Revel. 1. 8. which, as it telleth

SERMON XIII.

you that he reacheth to and infinitely exceedeth all times, so that he is substantial in all. The Hebrews will have that name to be *ἀνεκράντος*, they dare not, they cannot utter it, I am sure none of us can comprehend it and rise up to that transcendent Entity which that name points at. It was Christ the second person of the sacred Trinity that appeared and spake to the Fathers of old, and when he was asked his Name, he answered, *I am that I am*, *Exod. 3. 14.* many blessed and Divine Truths that expression may hold out unto us.

I am hath sent me unto you. But what is that I am? or what art thou? why he as it were subscribes a blank, and bids you write what you by faith and according to the promise would have him to be, or what you stand in need of him to be to you. He is *πάντα*, *Col. 3. 11.* He is *All* to your faith and wants.

And yet nothing, or stands in need of nothing out of himself. *I am that I am.* Logick Rules do not circumscribe God, nor should our Reason. An *Identical predication* is not here absurd, but most Divine. Nothing is in God out of his Essence. *Totus Deus est tota Essentia.* All in God is only Essence, and All Essence: so that have we but Him, in Him we have all things.

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

But to pass by these and such other as may be added, to my present purpose, from thence I observe what I am now treating of, That in Christ (who there spake to *Moses*) there is a substantial reality for the supply, and that *in solidum* of all the wants of the *Israel of God.* *I am.* The Verb Substantive expresseth how substantial and real he is, that as God he is *ὁ ἀρτὸς, τὸ αὐτόν.* What difference there is between *Entity* and *Reality*, let the *Metaphysicians* dispute; but our more Divine *Metaphysicks* assure us, that both meet in our Saviour, that there is a real substantial Being in him, and that as he gave all things at first their natural being, so he is the fountain of all spiritual being to his people, and that is no less but more real because spiritual, as we shall see hereafter. Here *Ens, Unum, verum, bonum convertuntur.* There is a real true being and goodness, and all in *one Christ*, and all this infinitely transcending whatever is in the Creature. He is and had been in himself *God blessed for ever*, although he had never by any operation or other manifestation of himself made it known to the Creature. In Himself He is a most *Real and substantial Being.*

Reaf. 2.

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

prehensions and carnal lusts of dull, ignorant, sensual, brutish men, who are of the *Sadducees* Religion, who held that there is *neither Angel nor Spirit* because they can see neither, *Acts* 23. 8. and of *Thomas* his belief, who *unless* he might see in *Christ's* hands the print of the nails, and thrust his hand into his side, would not believe, *John* 20. 25. nor can they any thing (no not of God and *Christ*) but what sense can see, or sensuality relish. Like lips like *Lettice*, as grosser bodies feed heartiliest on grosser food, and would be pined with dainties, and relish that drink best, that is thick, and strong, and heady. Of these I shall again speak a little in the Application. But for the present on the contrary to those that are drawn off from these more gross Lects and dregs, either by more refined natural speculation or spiritualizing grace, this gross corporeity hath more of *matter* and so of *Potentiality*, and less of *Entity*; But the more spiritual any thing is, the more of *form* it hath and so more of *essence* and *activity*, nay a more likeness and nearer approximation to *God* who is a *spirit*, *John* 4. 24. and therefore the more *spiritual* any thing is, the more *Reality* and *Being* there is in it, because more likeness to *God*, who is the most perfect and supreme being, and therefore the Exemplar of all others. I say the more *spiritual* the more *real*, and therefore whatsoever grosser heads and hearts think, yet the two most *spiritual* things that we as men and as Christians are capable of (and they are *learning* and *grace*) are the greatest *realities*, and therefore the word חָכְמָה which properly signifieth *substance*, *Essence*, or *Being*, is in the Old Testament often put for *Wisdom*. *Micah* 6. 9. חָכְמָה in the Hebrew our Translations render the *man of wisdom*: and therefore well may *Jesus Christ* the *Essential Wisdom* of the Father and that saving *Wisdom* which we have by him be here called *W^{is} substance*, or *id quod est*, as *Junius* translates it, because so much the more *substantial*, as it is *spiritual*. And this first in themselves.

Job 6. 13. 12.
17. 26. 3.
Prov. 3. 21.
8. 14.

2. But so also in their effects and operations, for so your rule is. *Frans se res habet in esse, ita in operari*, and *o converso*: such as the effect is, such is the cause also when it worketh per se, and from its own nature; so that if fire really heateth other things, we may safely conclude, that it is hot in it self, and accordingly if *Christ* and his *Grace* put forth real operations on and in us, they must be greater realities in themselves.

Faith is no fancy, but an *inbraasie*, *Hebr.* 11. 1. gives a real spiritual subsistence to things that are not, a subsistence and firm footing to a believer, who as to all other props and supports is utterly sinking.

Job 8. 14.
11. 20.

Nor are his hopes *ἀναλαί ἐλπίδες*, not as a *Spiders Web*, or *giving up the Ghost*, as some others are called: poor thin concepts and notions. No. They are as an *Anchor sure and steadfast*, *Hebr. 6. 19.* at which he rideth safely when others are over-whelmed.

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

The *Imputation of Christs righteousness to us in Justification*, is not *putative*, or *putations*, as some of us hiss, and the Papists speak it out. But an Imprison'd Debtour would not so judge of the *imputation* of his *friends payment made over to him*. It's no *dream* when (with *Peter, Acts 12. 9, 10.* now fully awake) he *seeth the prison doors opened*, and himself set at liberty. He will say (because he finds it) to be a *happy reality*. And so doth every pardoned sinner; when he findeth *sin pardoned*, *person accepted*, a *reconciled Father smiling*, and the *Comforter witnessing his peace*, he cannot but with much comfort and thankfulness say that these are *greatest realities*. Indeed *Justification* is a *Relative Grace*, and we are wont to say that *Relationes sunt minima Entitatis*; but where both *Termini* and *Fundamentum* are real, as *Chenuitius* sheweth it to be so here, though *Bellarmino* laugh at it with scorn, yet a true Believer that feeleth the benefit of it rejoiceth in it with humble thankfulness. There is *greatest reality* in *Gods giving*, and in *faiths receiving*. *Christ hath really satisfied* for us, and this is *really conveyed* and applied to us. In this first step (of *justification*) we are brought to be possessed of *Christ*, and then sure we are made *to inherit substance*.

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

1. They work very *real changes* in the hearts and lives of men, so that it cometh to the Apostles *μεταμορφώσις τῆ ἀνακαίνωσις ὧν ὄψε*, *Rom. 12. 2.* to a *transformation and renewal*, or new molding, and that not only of the outside looks and gestures and carriages in an outward form of *goodness*, but even of the *mind*, yea of the very *spirit of the mind*, *Ephes. 4. 23.* of the very inmost and chiefest of the inward man: so that although the convert be no such *changing* as not to be the *same man* in his *natural individuality*, and so the change in that sense is not *substantial*, yet in a

true moral and spiritual sense it is eminently real. Though it be the same string, yet it is quite otherwise new-tuned, *all old things being past away, and all things become new* in this new creature, 2 Cor. 5. 17. When the spirit of the Lord (which was only a spirit of Government) came upon Saul, it is said he was turned into another man, 1 Sam. 10. 6. But when another kind of spirit (a spirit of real sanctification) came upon another Saul (or Paul) he was much farther from being the former man he was, and therefore saith, *ζῶσὶ, οὐκ ἔτι εἶμι, Gal. 2. 20.* which Beza and Grotius paraphrase, *Is qui fueram non sum, I live, but not the same man I was,* or if you say that be not the sense of the Apostle in that place, and indeed I doubt it, yet I am sure it's that which many happy converts find in their hearts and lives, so that they may say with that convert in Ambrose, *Ego non sum ego, I am not my self,* not my former sinful self, I am not more the same man that I was, than the new man is the old man, Ephes. 4. 22, 24. or light is darkness, Act. 26. 18. when the Lion is become a Lamb, Isa. 11. 6. and Ephraim, who was bid let alone as inseparably joined to Idols, Hos. 4. 17. saith, *what have I to do with Idols?* Hos. 14. 8. when Paul of a persecutor is become a Preacher, and Luther a zealous Protestant of a monachus insanissimus (as he calleth himself) of a mad monk ready (as he confesseth) to kill any that in unâ syllabâ should detract from the Popes obedience; when the proud are made bumble, the froward, meek, the cruel, merciful: yea and such as by their natural tempers and accustomed practice were sometimes most unclean, sensual and profane, afterwards become eminently holy and spiritual and heavenly. Such great changes Lactantius undertakes by the word of Christ to make: and such, Christ and His Grace hath made in all ages: indeed so great that none else could make them, and so visibly appearing not only to themselves and friends, but to the eyes and consciences of their worst enemies, that they could not be only notions and phansies, juggles or outside hypocritical shews and visards, but greatest realities, and so clearest evidences that Jesus Christ is the Amen, the faithful and true witness, and these are the real and actual putting of his servants into possession of part of that inheritance, which he here in the Text bequeathes them; where he promiseth them that he will *cause them to inherit substance.*

2. A Second great work which Christ and his Grace work, and thereby fully manifest their true and eminent reality, is the

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

This is all my desire.

2 Sam. 23. 5.

Isa. 29. 8.

Gage.

In Athenais.

De modo lat.
log p. 19.

John 6. 32,
33.

1. In satisfying the desires of our Souls, and they as we are men are very large, but as *Believers*, and so far more enlarged by the Divine spirits breathings, are in a manner infinite. Now painted viands will not satisfy a real appetite, nor will a man that is hungry indeed, though he dream of eating when he is asleep, be satisfied with it when he is awake.

Indeed corporal food may satisfy bodily hunger: a beast may have a belly full; but that must be solid not frothy trash, else you will soon again be hungry, as some of late have told us of the tuscious fruits in *America*; or they are very much distempered bodies and appetites, which such stuff can satisfy.

Phantse may be satisfied with *phantasms* as children may be quieted with toys and rattles, but the intellectual appetite is more both curious and serious, and in some things is not quieted without solid demonstrations, and yet in some other things takes up in very thin and empty notions, especially (such is our self love) if they be our own, as *Casaubon* some where professeth that he was fully apaid for all his labours in his studies with the content he took by one poor *Criticisim*; and *Hadrian* the Cardinal when he meets with an *Aliud*, or *Aliter* or such like particle well set, he thinks he hath found a Jewel.

But those more divine hungriings and thirstings, which the spirit of God really raiseth in the hearts of his people, are not satisfied with such husks and puff-pasts, which do rather feed *esuriem animæ* than *esurientem animam*. Wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not? saith the Prophet, *Isa. 55. 2.* It must be bread the staff of man's life, which upholdeth the bodily life, and it must be the true bread of life which came down from heaven, which only can satisfy the truly hungry soul and feed it to everlasting life. And that Christ and his grace both is and doth. His flesh is meat indeed, and his blood drink indeed, *John 6. 55.* ἀληθὴς βῆσις, ναὶ ἀγρὸς ἰσχύσις *panis substantialis*, as some translate and expound that in *Matth. 6. 11.* Christ is *substantial*, *super-substantial* bread, that really and more than substantially feeds and satisfieth the hungry soul, his grace, his peace and the light of his countenance do abundantly fill and feast its longing

desires and appetite. *As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness,* saith David, *Psal. 17. 15. I have all and abound, I am full,* saith Paul, *Phil. 4. 18.* when he had tasted of Christ's sweetness in a small present which they had sent him: and therefore he appears to be substance whilest he thus substantially satisfieth our vastest desires. But of this more in the second point; in which we shall consider of his *fulnes*, which in the latter part of the verse he promisseth shall fill our *Treasures*.

2. By affording solid comfort in our most pressing, pinching, smarting griefs and anguishes of inward or outward man. He is a substantial real friend indeed who can and will help at a dead lift. The true God puts counterfeit Idols upon this trial of their being *God by doing good or evil,* *Isa. 41. 23.* and bids their worshippers *go to them to deliver them in the time of their tribulation,* *Judg. 10. 14.* It's but an *hollow reed* which breaks, and rather *Isa. 36. 6.* wounds than supports when such weight is laid on it: but it's a solid foundation that *then* will be able to keep us up from sinking. Such is Christ and his Grace, *cureth Peter's wives mother in the* *Matth. 8. 15:* *height of a fever:* and when Peter himself was now sinking, *immediately stretcheth out his hand and saveth him,* easeth and quieteth the heart in outward sufferings, (he then said *יצו עיני וגו' sum,* *V. 27.* when in a storm he said *אני קשה*) and reviveth the Soul now dying away in sense of God's anger, and other inward anguishes, *Job 33. 18. to 26.* These real felt Cures plainly evidence how able and substantial a Physician Christ is, (not as they *Job 13. 4.* *פ"ק ר"ל* Physicians of no value) and how sovereign physick his grace and peace are. And withal it preventeth or answereth an Objection which a profane heart may be ready to make against all this that hath been said, *viz.*

That these we speak of are silly, frantick, or at best moping Objections, melancholick men, their troubles are but fond and weak imaginations, and therefore their both deliverances and deliverers may be answerable, not real, but only imaginary, and so the Childs pin-prick because he is silly and it is nothing may be blown whole, and the melancholick man's *Incubus* whilest he is drowsing may feel very heavy and seem dreadful, which as soon as he openeth his eyes vanisheth. Like to these some may conceive all the wounds and burdens of Christians troubled Consciences but melancholick fancies, and gloomy shadows, and as little substantialness in their Cure, *tied with a straw and loosed with a feather;*

and

and therefore may look at Ministers as so many juggling Mountebanks, who to gain more reput. or to make a living of it with sleight of hand, tie such false knots, which are as easily untied and loosed, and then cry out, *Digitus Dei hic*, or as they of *Simon Magus*, *ἰσὺς ἰσὺν ἢ δὲ αὐτοῦ τὸ θεῖον ἢ μυαδῶν*, *This is the great power of God.*

Exod. 8. 19.
Act 8. 10.

Ans.

To which I answer,

That it is too true, that too often the maladies of many of God's people do arise from ignorance and from melancholick mistakes, and like imaginary causes, which with Gods blessing sometimes by a very little light and help may be cured, as the Bugbears which the frightened man thought he saw in the dark, by a little candle-light brought in are driven away.

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

Job 6. 4.

2. Nor are all their maladies melancholick fancies. When the Arrows of the Almighty stuck fast in *Jobs* heart, and *the* *poyson thereof drunk up his spirit*, they were more than the *Child's* *pimpriek* that was before spoken of: not to be blown whole, but only by the spirit's breathing. And when *God's* *wrath lay heavy* upon the *Pfalmist*, and his *band pressed him* sore, it was more than the *melancholick man's* *conceited night-mare*.

Psal. 88. 7.
38. 2.

Act 9.

Nor was *Ananias* a Jugler sent by Christ to play tricks with *Paul*, when he was sent to support and comfort him in that agony he then was in. The wounds of many a poor Sinner's Conscience have been real and very deep, nor were they painted fires that the Martyrs have been broiled in. Real transcendent anguishes in both kinds they have been, that many of God's people have been exercised with, when nothing but realities could satisfy or comfort, and both Scripture and Church-story all along, and the manifold experiences of God's people in all ages have abundantly testified, that in the worst of them Christ hath stood by them and supported them, and thereby proved himself a real friend. His Grace, and Peace, and Joy, have been real Cordials to their sad hearts, so as to inable them to indure those torments, not only

with patience, but with joy and glorying. Sure *faith* was the *substance of things not seen*, and when the wind or breathing of the spirit did blow them on and lift them up so strongly, it was something fully felt by them, when not seen by others.

3. Nor lastly let us conceive them as so many frantick or silly dull men, more obstinate than honest, like *Hereticks that will rather part with their life than their opinion*, or more honest than wise to harden themselves against sufferings, and prodigally to have thrown away their lives which they might have saved and have been no losers. *David* in Scripture-account was a *wise man*, and *1 Sam. 18. 14.* *Heman* is there reckoned up amongst the *wisest*, who underwent *1 Kings 4. 31.* these anguishes, and the *Martyrs* (whatever the wise men of the world think) were *no fools*, needlessly to cast away their *precious lives* that they might save their *more precious souls*; No dull thick-skinned fools as not really to feel those tortures, nor such silly fools as to conceit themselves into a fools paradise of fancied comforts and joys. No, as *their sufferings for Christ abounded*, so *their Consolations abounded by Christ*, *2 Cor. 1. 5.* both were very real and eminent, and thereby *Christ* really and eminently manifested to them and to all the world how solid and substantial that comfort is which he, his grace and presence brings, and that in the estimate of wisest men, and that when they are fit to judge most wisely, and that is in trial of afflictions, for *vexatio dat intellectum*, in death it self, and *hora mortis is hora veritatis*, then the very *Heatbens* (as some dispute) were wont to *divine*, and therefore there is more hope that true Christians might better then understand *what is truth*. *The night* the Greeks call *inopem* as the fittest time for men to apprehend and judge aright of things, and in this late evening of a Christians life, he (as well as some other worse men) see truth more clearly than in all the former brightest day of their life. Then it is that wisest Christians when they have had their best wits most about them, have most fully found, seen and felt most real comforts and joys from *Christ* and his *Grace* in the midst of most really felt anguishes, so that when with *Job* they are *made to possess months of vanity*, *Job 7. 3.* and *wearisome nights* on such sick death-beds, even then from what realities they find in *Christ* and his *grace* and *peace* they can feelingly and joyfully say in the words of the Text, that they *inheris substance*. This *bread of life* is the *staff of life* in a weak mans hand, when he is fainting, and *strengtheneth his heart* when now dying.

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

1 Pet. 1. 4.

2 Cor. 4. 17.

Use 1.

And then happy art thou O Israel, who is like unto thee? as Moses spake, *Deut. 33. 29.* For ever and thrice happy are they who (as the Text describes them) *love Jesus Christ* and that really and in sincerity, for whom this *substance*, these substantial *sure mercies of David* are provided for an *inheritance*. Whilst others in the worlds vain *Dialect* are called the *substantial men*, be you well satisfied with this *substance*, and although others deride you for satisfying your selves with thin empty notions (as they count them) of spiritual joyes and comforts (which they cannot see) in a *crucified* Christ which they cannot skill of, yet if the covetous man (one of the words *substantial men*) when others hiss at him can yet *applaud himself* when he looks on his

Populus me-
silar, &c.

money in his Chest, how much more may they who only covet Jesus Christ and his grace, bless themselves or God rather, when they find this solid true treasure in their hearts? He that should fill his barns with the gaves and flowers of the field, would have but a pining crop of it, whilst he that is stored with solid grane will have wherewith to subsist when all that chaff is blown away in a windy day. Give me therefore *the Oak*, which when the winter frost or the violent storm hath made it cast its leaves, hath yet *its substance in it*, Isa. 6. 13. And whatever other matters the men of this world may have and I want, yet let Jesus Christ (according to the former particulars) make a blessed and real change in my heart and life, in my greatest wants satisfy my desires, which their fulness increaseth, and quiet my heart in my inward or outward anguishes, which the thought of their former plenty aggravateth: will he please to be but my comfort in death, and my portion in heaven, these will be true solid realities, and I will both here and for ever in heaven with humble and chearful thankfulness say, that whatever *circumstantials* I have wanted, yet he hath made good this his word to me, that he hath caused me to inherit *substance*. There is *substance* and reality in Christ, and therefore if thou lovest and enjoyest him, as Solomon saith, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart*, for thou art really a most substantial happy, blessed man.

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

SERMON XIV.

ON

PROV. 8. 21.

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

AND this leadeth to
The second Application of this point, which discovereth to us a double miscarriage, and presseth upon us a double contrary duty. For if in Christ there be such real and substantial worth and eminency, our sin is 1. not making him in this respect the object and matter of our choice, 2. the pattern of our imitation.

1. Sin.

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

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

1. For sin. It's a very painted harlot without the least true and real beauty. Indeed it looks and speaks big, and promiseth very fair, even all *precious substance*, Prov. 1. 13. What *substance!* *precious substance!* and *all precious substance!* they are very great words and promises, as great as Christ himself could make; as the *foolish woman* in the latter end of Prov. 9. inviteth followers with the same words that *wisdom* did in the beginning of it. And as Christ calleth himself *I am*, Exod. 3. 14. so the false Christs they say *εγω ειμι*, Luke 21. 8. But they are herein false Prophets, for the *Scripture of truth* speaks far otherwise of them, and calls them by other truer names, as *deceitful lusts*, Ephes. 4. 22. and *lying vanities*, Jonab. 2. 8. So far from any *substantial goodness* in them, of which they are such *privations*, as that they fall short of any true real entity. For certainly *sin* is no *substance*.

2. And for all Creature-contents how unsubstantial they all are we may learn from the Names, which the Scripture gives them.

1. *ἰματ* Psal. 39. 6. *Images, Pictures*, which use to flatter and at best (as they are called) are but counterfeits, have only

a resemblance, but no reality, if (as you call it) *to the life, yet not to truth.*

2. *Schemes and Fashions*, 1 Cor. 7. 31. though in fashion, yet vain, fickle, and which soon *pass away.*

3 *Shadows*, 1 Chron. 29. 15. which indeed oft shew greater than the *body*, but are only from the intercepting of heaven's light, and so have nothing of *substance* in them, *fly as we move*, yea and *decline*, though we *stand still.*

4. *Fumi umbra* the shadow (not of a *great rock*, as Christ is, *Isa.* 31. 2. but) of a *fleeting cloud*, and of *smoak* presently scattered.

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

6. And so the Scripture oft expresseth our content in them by *dreams*, *Job* 20. 8. *Psal.* 73. 20. than which (though sometimes pleasing, yet) nothing is more confused and empty, and at the first opening of our eyes quite vanish.

7. To this purpose also it is, that they are called *Pbansies*, *All.* 25. 23. as indeed of all our needless superfluities, what is more than for supply of necessities and moderate delight, is it any thing but mere phansie? And is any thing more vain and empty? Is there any substantial reality in that which is only fantastical and merely imaginary?

8. The Scripture goeth yet further, and calls them nullities, Non-entities, *Nothings* נבדל אף ye rejoice in a thing of *nought*, *Amos* 6. 13. נבדל *That which is not*, *Prov.* 23. 5. that are either *nothing* in themselves, or in case we lay our *streets* on them, to us will prove nothing, or worse, a *very spiders web*, *Job* 8. 14, 15. which if laid hold on will be sure not to uphold, but it may be will poyson the hand that grasps it, (*in Titulo phar-macum, in pixide venenum.*)

9. A very *lie* that hath no reality and truth in it, *Psal.* 62. 9. belie their Names, as in those elegant Antonomasties in which the *Prophet* much delighted, *Micab* 1. If they speak evil, they will make them good. *Abrab* in the dust, v. 10. and *Achzib* will in this speak true, *it will be a lie*, v. 14. but if they promise good, they will lie to purpose and perform the quite contrary. *Sapher beauty naked and ashamed.* *Zizanan* will not go forth though it be *Bethzel* a next neighbour, v. 11. This is *Phraob* and all his multitude, *Ezek.* 31. 18. but a noise, *Jer.* 46. 17. that makes an hubbub in the world, but ends in silence. *O quan-*

sum est in rebus inane! How much vanity is there in all such things! And yet how much more in our vainer hearts? light flies to be so caught in such *cobwebs*, to build all our present comforts and all our hopes for eternity upon no more substantial but upon these sandy foundations of sinful or bare outward pleasures, profits, and such like enjoyments, that we should be such fools as to exchange *χρυσὴν χαλκίαν*, to part with that massy *tried gold* which our Saviour profers, as the rude Savages do for glass beads, or such gay nothings. *Mittamus animum ad illa quæ æterna sunt, contemnamus omnia quæ ad id pretiosa non sunt, ut an sine omnino dubium sit.*

Seneca Epist.
59.

Are they but shews, pictures, and counterfeits? then as we laugh at children for taking pictures for live men, so even children may pity us for these more childish mistakes, even senseless Idolatries; for so Idolaters are condemned in the Scriptures for worshipping *painted Idols*, Ezek. 23. 14, 15. Alas! the whole world is now like their *Chambers of imagery*, Ezek. 8. 12. hung round about with such painted Idols, *Nothings* אִתִּילִים, which all sorts from all quarters fall down to and worship, and have not so much knowledge and consideration as to say, *Is there not a very lie at our right hand*, Isa. 44. 18. to 21.

Are they *shadows*, and how hard do such deluded fools as we are grasp them? *Pro Juvone nubem, Suis's dream the dream of a shadow.* They afford the *shadow*, and our vain hearts bring the *dream*, as *Psal.* 39. 6. the vain world was a *vain shew*, and the vain man אִתִּילִים constantly instantly walketh and crudgeth on it.

That what we use to say of a man dreaming, *that he is gotten into another world, a world of fancies*, may be too truly affirmed of a world of men most waking, if we do but think of our phantastical garbs, fashions, behaviours, our whimsical opinions and practices, and (which is worse) in the things of God, and (which is worst of all) whilst we place our Religion and the power of God himself in them, do we not live *in a world of phantasies*? like men that look through a triangular glass, what pleasing orient colours do they see? and whilst we look through these false glasses, what gayes and brouches do we fancy? And thus with the foolish woman *Akko* talk so long to our selves in the glass that we prove *Fairy-Queens*, or *enchanted Knights*: and then whatever *Tragelaphi*, *Chimera's* or the most prodigi-

ous crack-brain'd Fancies are greatest Realities and most Divine mysteries; but no part of this substance in the Text, which Christ the wisdom of the Father promiseth to make them that love him possessors of.

Thus are we deluded and gulled with vain shadows and fancies, and as sometimes all Egypt was scattered over with Israelites gathering of straws, Exod. 5. 12. so the whole World is now spread over with such as are no better employed, with Boys running amain after Bees or painted Butter-flies, that have either a wing to fly away from him, or a sting if caught to wound him. And thus whilest they trust in vanity (as Eliphaz saith) vanity is their recompence, Job 15. 31. and vexation to boot.

But that's not all. Besides this vanity there is this further vexation, that whiles these superficial vanities are thus pursued, that which is substantial and real, Christ and his Grace and Peace are undervalued, neglected, it may be opposed and hated, as those sick of the Pica whilest they feed on trash, forsake more solid and wholesome food, and the Prodigal when he came to his house had run away from his father's house, where there was bread enough to satisie him.

And the Reason is because they that are after the flesh mind or favour only the things of the flesh, Rom. 8. 5. but skill not of the things of the spirit, because they are spiritually discerned, 1 Cor. 2. 14. Christ and his Grace are of such a spiritual Nature, and therefore are not fit provision for sensual lusts, which are taken with gross, corporal, sensible objects. To such eyes Christ had no beauty in him to be desired, Isa. 53. 2. As the hungry Plowman must have something that hath cut in it, you pine him with dainties, so here these spiritual dainties that we partake of by feeding on Christ by faith, living on God by hope, looking up to heaven in prayer, especially if joined with repentance for those things which a carnal heart rejoiceth in, and reformation and mortification, and denial of those lusts, which all the comfort of his life is wrapt up in, and if the Kingdom of God consist in righteousness, and peace, and joy in the Holy Ghost, these are (as to Gallio) but words and names; too thin notions for such cross gross apprehensions. A heart that is sensual and carnal, cannot skill of things that are spiritual. A. 18. 15.

But are they therefore the less substantial? was Christ's, and shall our Bodies after their Resurrection be less real Bodies, because more spiritual? 1 Cor. 15. 44. Are Angels and our own Souls

no real Beings, because they cannot be seen with bodily eyes? A *substantive* may be such, if *understood*, though not *felt* or *heard*. Is there nothing to be had in Heaven, because no bodily meat and drink, sleep or such like pleasures that we here delight in? God is most blessed without all these. And our Saviour speaks of *drinking of the fruit of the Vine new in his Father's Kingdom*, and he told his Disciples that he *had meat which they knew not of*, *John 4. 32.* and he hath such even here for his, that such strangers think not of. (Things *maxima Entitatis* are least comprehensible.)

Mat. 26. 29.

Joh. 14. 27.

Jer. 2. 13.

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

Gen. 3. 6.

1. Of our original miscarriage which hath *begotten this in its own image*. Our first slip in that great *Fall* began here. *Eve* was taken with the seeming beauty of the forbidden fruit, and with an imaginary conceit of becoming *like God* in the eating of it; and so turning away from the *God of Truth*, both she and we have been naturally pursuing *vain shows* and *lying vanities* ever since, like the *Prodigal* in the *Gospel*, who *leaving his Father's house* where *was bread enough*, was brought to his empty *bucks*, and we that were created *אלוהים בצלם* in the image of God, *Gen. 1. 27.* to have kept close with him in an uninterrupted union and communion, are now the men that do *ללכת בדרך חסד* walk in a *vain show*, as the Psalmist speaks, *Psal. 39. 6.* and (as the Prophet saith) *in the light of our own fire and the sparks which we have kindled*, which like *ignes fatui*, in these wild vagaries lead us into precipices, end in darkness, and so *we lie down in sorrow*. Which leadeth to the second thing it should put us in mind of, as of our first fall, to be humbled for it, so

Isai. 50. 11.

2. Of our last irrecoverable ruine unless we take the better care to prevent it, without which taken, this piddling with these toys and trifles will be a sad foregoing sign and means of it.

The sick man draweth fast on to death when he beginneth *reciprocally floccos vellere* to be picking and plucking the flocks of his covering, and no surer way to drown the man that is fallen in-

to the River than for him to lay fast hold on the weeds or such like trash that are at the bottom of it. By catching at the shadow thou lovest the substance, and by building on the sand thouallest short of the City which hath foundations.

This therefore being our great sin, and the inlet of all our misery, our contrary duty is, seeing man thus walketh in a vain show, seriously and heartily with the Psalmist to say and pray, *And now Lord what wait I for? my hope is in thee, Psal. 39. 6, 7. my hope is in thee, my desire is after thee, thou art my choice and portion. I have none in heaven but thee, and there is none on earth that I desire besides thee: My flesh and heart faileth (as all vain outside comforts will) but thou art the strength, the solid rock of my heart, and and my portion for ever. Count Gold as dust, and then God will be כסף תועפות silver of strength to thee,* ^{1. Duty.} ^{Psal. 73. 25, 26.} ^{See Grotius in locum.}

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

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

But on the contrary, really and in good earnest betake we our selves to Jesus Christ, that what others have in the shadow we may have in the substance, as what Nebuchadnezzar saw in a dream, Dan. 2. Daniel saw in a vision, Dan. 8. 1, 2, 3. And therefore as you may observe when other Countries traded with Tyrus in other commodities and many of them superfluous, Judah and the land of Israel trade with them was in the staple commodities of Minniib and Pannag, honey and oyl and balm,

balm, in the substantial necessities for man's life. So whilst others seek shells and cockles on the Sea-shore, let *the wise merchant* seek καλὰς μαργαράς *goodly pearls*, *Matth* 13. 45. and when he hath found ἓνα πολυτίμου, that *one of greatest price*, v. 46. even Jesus Christ, let him deal for That, and rather *sell all* than not *buy it*. So he himself *counselleth* the *Church of Laodicea*, which was taken too much with glittering outlides, to *buy of him gold tried in the fire*, *Revel* 3. 18. that is to be had in him, which is solid in it self, and which we may substantially live of. Oh when shall we be so wise as to lay aside our false sick appetites to other flashy poyloned Cates, and once to hunger after and to feed heartily on *the bread of life; on that which is really good*, that so, our *souls may delight themselves in fatness*; to be no longer flitting from one temporary empty contentment to another, but by fully closing once with Christ we may (as it is in the Text) *inherit substance*.

Isa. 55. 2.

Use 2.

2. Sin and Duty.

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

1 *John* 3. 18.

And the contrary Duty in the General is, that as *Christ is substance*, so we look to it that we answerably be *substantial Christians*, i. e. really, seriously, and in good earnest godly: not contenting our selves with a *form of godliness*, and mean while wanting, or *denying the power of it*, 2 *Tim.* 3. 5. that we be as solid grane, and not light empty chaff on Christ's floor, not bare *Nominals*, but *Reals*, that what the *Apottle* saith of *Love*, may be said and made good of our whole Christianity, that it be *not in word and in tongue, but indeed and in truth*. Again I say it, that our care must be that as Christ here promiseth to *make us inherit substance*, so we prove *real, solid, substantial Christians*. And for further discovery and direction herein, I shall briefly touch upon some particulars in reference to

1. Our understandings and Judgments:
2. Our hearts and affections.
3. Our outward Conversations in our words and professions, behaviours and actions.

And first as to our *Understandings and Judgments*, I name only two particulars, which come cross to that solid reality which should be in a substantial Christian, and is really in Christ.

1. A weak doubtful hesitancy, and especially a more loose and profane Scepticism in the things of God and Christ. The former is to be more pitied in weak or young Christians, upon whom the *sun of Righteousness* is not yet risen to any considerable height, or not shined out in more full brightness, and then it is the early dawning or darker day: *tanquam in re creperâ*, they are doubtful and stumbling in the dark, have not their *senses exercised to Hebr. 5. 12.* discern, so clearly to apprehend, or so solidly and resolutely to ^{13, 14} judge and conclude, and so are subject to waver and doubt with those two Disciples, *ἡμῶν δ' ἠπίζημεν*, *we trusted that it had been Luke 24. 21.* he: These, I say, are to be pitied and helped.

But as for *Pyrrhoes* Scholars who abound every where in this loose age, those *σκεπτικοὶ, ἀπορητικοὶ*, who will resolutely affirm or determine nothing but to doubt, and query, and question all, not only in *Philosophy*, but in *Divinity*, and that in the most solid and substantial points of it, as the *Sovereignty of God in his Decrees and Providence*, *God's free grace if it seem in the least to intrench on our free will*, *the imputation of the first Adam's sin to our guilt*, and of the *second Adam's righteousness to our justification*, and the like, in which the true Believer hath the most solid foundation of his most established peace, and therefore with him are amongst those *πεπληροθεμέλινα*, most surely believed, and most firmly built *Luke 1. 1.* upon; for such I say, as do thus, *ἀνίστα κινῶν*, and quetion and dispute all into uncertainties, and so draw fast down to flat *Atheism*, we should reject them and abhor their attempt, which would sever *Eus* and *verum*, and despoil Christ, in whom the Text saith, there is *substantial Entity* of his infallible verity.

And therefore on the contrary our duty is, if we would be answerable to him, to stand fast on so firm a ground-work; and as he *ἰσθῆθον ἰσθῆθον* a founded founded stone, *Lapis fundatissimus*, a most *Isa. 28. 16.* founded Corner-stone, and a most firm foundation, so he expects that we should grow up to that *πληροθεμία* both *γνώσεως*, *Col. 2. 2.* and *πίστεως*, *H. br. 10. 22.* and *ἰσθῆθον*, *Hebr. 6. 11.* the full assurance of knowledge as well as hope, and faith, that we be not carried *Ephes. 4. 14.* away with every wind of Doctrine; or be led away with the error of the wicked, falling from our steadfastness; but be firmly built on *2 Pet. 3. 17.* so substantial a foundation, and especially in fundamentals to be confirmed, resolved, solid Divines as well as Christians.

2. A Second particular as to our understandings which suits not with this *substance* in the Text, nor that answerable *substantialness* that should be in every true *Christian*, is when the whole or main substance of all our Religion is in taking up and maintaining some *Notions and Opinions*, and it may be some *new lights* and *high speculations*, concerning which we are not (as the Scepticks were, in the former particular) at an indifference, but *press them with utmost intention*, as if in them were the marrow, kernel, the very heart and substance of all godliness, as in truth it is the whole of many of those who now most pretend to godliness, who by being of such or such a Sect, opinion or persuasion do measure their own and others Saintships, like them, 1 Tim. 1. 4. who gave heed to fables and endless genealogies, doubting about questions, and oppositions of science falsely so called, 1 Tim. 6. 4, 20. which is far enough from that *laying up a good solid substantial foundation*, which the Apostle exhorted to in the verse foregoing. Were the bare knowledge and confession of most solid truths sufficient, *Satan* may go for a *Saint*. But if the whimsies, and airy or fiery fancies of weak or hot heads may go for sound and solid Religion, it would be a very thin empty frothy thing, not this *substance* which the Text speaks of. The *Astronomers Phenomena* in heaven may be of some good use, but such in our brains will never light us thither. Let therefore such Spanish *Alumbrados* or English *Illuminates* please themselves in such fantastical attainments. On the contrary let it be the care of every one that would prove a substantial Christian, by all good means to attain to a solid judgment of saving truth, and not rest there neither, but because *Theologia* is not *scientia speculativa* but *practica*, and because in Scripture-use *verba sensus affectum & effectum connotant*, words of knowledge and sense imply affection, and *Divinity is an art of living*, and not only of bare knowing, as many of us as would be solid Divines and substantial Christians, (as the lamenting Churches eye affected her heart, Lament. 3. 54. so) let our knowledge effectually press on to earnest affection, and real action, which leadeth on to the other two Heads before mentioned.

Casaubon En-
thusiasme p.
131.

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

1. The first is a weak faint listlessness and deadness in the out-
goings

goings of our souls to Christ; an heartless velleity, a wishing and a woulding, rather than any true and hearty willing: *Balaam's wishes*, Numb. 23. 10. the *stuggards desires*, half desires, which in Gods account are none; as Gods people when with a weaned remifness they close with the things of this world, *they rejoice as though they rejoiced not*, 1 Cor. 7. 30. So when our desires and affections to Christ do so freeze in our bosoms, they come short of this *Est* this *Est* in the Text; they are, and they are not. When we say and profess that Christ is such solid food, *his flesh*, *ἀληθῆς βρωσιμὸν* *meat indeed*, and we bring such flashy desires and such faint appetites to him, what do we but make men believe that either he is not sound food, or at least that we have but sick stomachs? He not *substance*, or we not *substantial Christians*?

2. But Secondly, There is another distemper in this kind; which wanteth not for strength, but yet in *substance*. The wind no solid substantial body, yet may be very violent and impetuous: such a *flatulency* there is in many mens spirits, which makes a *shew* of a great deal of real zeal and strength of affection for God and Christ, and yet is nothing but an empty swelling tympany, an impetuous violence to prosecute our own desires, opinions and wayes, and to bear down whatsoever rather displeaseth us than what offendeth God. Such was *Jehu's zeal*, and *2 Kings 10. 16.* the *Ruler of the Synagogue his indignation*, and the more to discover the unsubstantialness of it, it's usually not about the *βασιμῶν τῶν νόμων* *the weightier things of the law*, and such as concern the substance and *power of godliness*; but about circumstances and externals, or other less and lighter matters, as it was with the *Pharisees* about their *Mints and Anise and Phylacteries*, and so now is with the *Papists* about their *Ceremonies and Traditions*, and with many amongst us about some niceties in Church government and outward forms and other curious Punctilioes, which are at a great distance from the heart and soul and substance of Religion. Here we have heat enough and too much, a feverish heat but not kindly and natural, fire, but such as proves wild-fire, making a blaze in lighter straw, but such as putteth all into a combustion. Oh beware of such a dangerous mistake, as to take the violence of an unmortified passion for the power and substance of *saving grace*.

And therefore if ever we would attain to solid and substantial evidence of it, our contrary care and effectual endeavour must be

Exod. 3. 14.

1. Contrary to that coolness and indifferency of our affections to Christ to rise up to more strong and earnest outgoings of our Souls after him, such as the Scripture expresseth by *hungerings* and *thirstings*, and *longings*, *breathings*, *breakings*, *panings*, and *faintings* after God; not a *faintness* of indifferency, but a fainting upon our being spent in eagerest pursuits of what we cannot fully overtake, that it cometh not to *I am* and *I am not*, but as Christ named himself *I am*, so with truth and reality I can eccho back again and say, Lord I am, I am; really and in good earnest with strongest bent of my Soul, I am for thee, and so indeclinably and earnestly move towards thee, that I shall not be quiet till I rest in thee. I do not measure *substance* by *quantity*, nor judge of truth of grace by the degree; though some now will needs wholly place it in it. There is the true essence and substance of a man in a weak Child, and weak desires after Christ may be true and serious, if this weakness be occasioned from other hinderances, and not from an indifferency, but still giving Christ the Sovereignty. But yet such weakness should not be rested in, but over grown, and more *strong and earnest workings* of the heart to be grown up to, if we would have more *real and substantial*, at least more *sensible evidences* of the life and *power of godliness*.

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

A serious and hearty making out after Christ, indeed and in good earnest; working that really in us which *Nature* cannot effect, and *hypocrisie* but ill favouredly *counterfeit*: which may evidence to others, at least to our selves, that *God is in us*, *ὁὖλος of a truth*, as the Apostle speaks, 1 Cor. 14. 25. really changing our hearts, and powerfully mortifying our lusts, that we may be (not as that *ὁὖλος*, 2 Pet. 2. 18. but) *ὁὖλος ἀλόουσι*, free indeed,

as it is *John 8. 36.* substantially satisfying the vast desires of our Souls, and thereby evidencing that *Christ* is to us *ἀληθὴς βρῶσις*, not only *saſwee* (as he is to Hypocrites, and many Politicians) but *meat indeed.*

And as substantially supporting and comforting us in greatest exercises and faintings, either in life or death; *a friend in such straits*, as we are wont to say, is *a friend indeed.* And such we express and proclaim *Christ* to be, when we can experimentally know him by his Name *I am*, and find him to be *All*, when all else is nothing; though with them, *Hebr. 10. 34.* we be *spoiled of all other goods*, yet then *Christ* makes good this his word, To those who *love him*, *he maketh them to inherit substance.*

3. For our outward carriage and Conversation, contrary to this substance, is empty outside formal Ceremoniousness and superficial Hypocricie.

1. For the first, What a glaring shew did the *Pbarisee* make in his *Phylacteries* and *Tepbilims*, the *Pope* in his *Pontificalibus*? What a Pageant and Puppet play is their *Mass*; and what an heap of light chaff is their *Corpus Juris Canonici*? And yet as of old, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these*, in these and such like outward services and circumstances such weight laid as though they had been the very heart, and life, and substance of godliness, whilst those who most prest them were the most real and bitter Enemies of the power of grace, and many of the people who most doated on them were most debauched and furchett off from the least shew of it, but (that I may use *Tertullian's* words) did *impirtatis secreta superficialibus officiis abumbrare*, and although they did drink and drab, and live in all abominable filthines, yet if they could take Sanctuary in such Church Formalities, which could let them alone in their lusts (*missa non mordet*) if they could bow and cringe, and be ready at their postures in the Church, and on their Death Bed receive their Maker and be absolved, and when dead be buried in a Fryers Cowl, all was safe enough. All this only the *Whores garish dress*, far from the Spouses substantial and *durable clothing* as it's called, *Isa. 23. 18.*

But I forbear now to speak further of this, because although little do we know how soon *our giddiness* and *Romes Emiffario*, through God's just judgment may again bring us to such vanities, for the present we are gotten to a quite contrary extrem of all rudeness and irreverence in God's outward service, as though there

were

were no mean between affected finicalness and right down fordid-
 1 Cor. 14. 40. nels. The Apostles *ἐν γαμβρῶς ἢ κατὰ τὰξιν* might make up this
μείγα χάρμα, this great gulf, and keep us from sinking either into
Idolatry and *superstition* on the one hand, or *Profaneness* on the
 other. But again I must say, Now no more of that superficial Ce-
 remonioufness in God's service.

2. And rather let me speak a little of the vizard of *hypocrisie* in
 our outward profession and carriage, directly opposite to *substan-*
tial Christianity: a sin which (as he saith) is the worst of all to be
 accused of by God, but the best by men, who too often would pin
 it on the sleeve of all profession and most odiously of sincere pro-
 fessors. So *Job* with his friends is an *hypocrite*, and *Christ* with
 the Jews but a *Deceiver*, and as soon as ever a *Christian* was es-
 pied, *statim illud de trivio*; ἡ Regiud; ἠνωθῆναι, and I wish we might
 not have not only in the streets and other places, but too often also
 in the Pulpit, the power of godliness wounded through the sides,
 and under the name of *hypocrisie*. But yet this false sin may be too
 truly charged on too many by better men, and I fear never on
 more than now in this false age, in which there are not more slips
 minted in our Coin than in Religion; and none cry out more of
 Forms than those that are greatest Formalists. If not *totus mun-*
dns exercet histrioniam, yet in our little World too too many
 prove *Stage-Players*, that act parts in Masks and Vizards with a
 great deal of the form but a very little of the power of godliness;
 all shew, and no substance; such shadows using to be most in
 brightest Sun-shine, and in *Bernard's* judgment make up that *De-*
monium meridianum. But I must not here enlarge on the many
 ugly deformities of such mens sins, and how monstrous such vi-
 zards make them. All that I have occasion from the matter in
 hand to touch on, is, what contrariety they bear to this *substan-*
tial reality which is in *Christ*, and should be in all the true solid
 members of his Body; whereas on the contrary these men may be
 fitly compared to *Sodom's trees and fruit*, which *Chrysostom* saith,
 are Trees and no Trees, fruit and yet no fruit: all in shew, but
 nothing in substance. And therefore would we write according
 to the Copy in the Text, and according to the *exemplar* which we
 there have in *Christ*, our care and endeavour should be in our
 whole course and carriage instead of these vain shews and non-sig-
 nificant overtures, really to express so much of *Christ* as may de-
 clare him to be *substance*, and our selves *substantial Christians*; that
 Religion and Grace is not an *Idea* or a vain frothy Notion, but a

Serm. 6. in Pf.
91.

Hom. 8. in 1.
ad Thessal.

real, vital, energetical principle : and therefore to every one *that nameth the name of Christ*, and makes profession of his grace, I must say, *Loquere ut videam, ut sentiam. Say and do, appear and be*, as Christ said to his Disciples, *Luke 24. 39. Behold my hands and feet that it is I, handle me and see me, for a spirit hath not flesh and bones as you see me have* : so the true Disciples of Christ may be able to say to all beholders, and to most quick-sighted and most suspicious Enemies. Come near and look, and mark diligently that it is I, that I am really my self and what I seem for, that I am not a Ghost or a Phantasm, or a Counterfeit, which hath not such real Evidences, and solid demonstrations of Christ and his Grace, which you see I have.

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

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

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

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

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

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

This, This is to be a *Christian indeed* and in good earnest, which really and actually instateth us in this bequest in the Text, in which Christ promiseth to *cause them who love him to inherit substance.*

SERMON XV.

ON

PROV. 8. 21.

להנחיל

That I may cause to inherit.

At St. Maties
August 10.
1656.

WE have hitherto in the first particular treated of what Christ is in himself, and *to them that love him*. And that is *W^h. substantial reality*.

In the second we are now come to consider the *Tenure* and *Title* in which they are promised to be seized and possessed of him, and this that other word להנחיל expresseth. It is by way of free and perpetual *inheritance*: so that what *Solomon* elsewhere saith, that *Eccles. 7. 11. wisdom is good with an inheritance*, that he avoucheth to be found in the wisdom here spoken of, both *substance*, and *Inheritance*, להנחיל, *that I may cause them to inherit substance*. And that holdeth forth to us, as I even now hinted,

1. The *freeness* of it, our claim to it not being merit, or purchase, or self-procurement, but only free gift and inheritance; for however *to inherit* often signifieth in general to *possess*, and so *Heres* and *Dominus*, or *Herus* are the same, and an *inheritance* may be said to be *gotten* (by the father) *Prov. 20. 21.* yet the Child that cometh to enjoy it, neither purchased it by his penny, nor procured it by his labour. *Inheritances* were wont to be *divided by lot*, *Ezek. 47. 22.* which speaks God's allotment, and are now usually either *born to* or by favour *adopted to*, and so are *of the Father's*, *Prov. 19. 14.* not of the Child's procurement. In a word both from Scripture, and common use an *inheritance* is in part described to be that, *quod gratis cedit in possessionem*.

And so it is here. Christ and that Grace and Glory which cometh to us by him are only and altogether of *mere grace*, by none of our merit or purchase, and therefore in this sense are all

Ravenell ad
vocem Haredi-
tas. Schindler
in נחיל.

said in Scripture to be conveyed to us by way of inheritance. He that overcometh shall inherit all things, Rev. 21. 7.

To have all things is a great possession, but yet all by Inheritance. So we are said to be heirs of God and joint-heirs with Christ, Gal. 3. 29. Rom. 8. 17. to inherit promises, Heb. 6. 12. to be heirs of righteousness, Heb. 11. 7. of Salvation, Heb. 1. 14. of the Kingdom, James 2. 5. which the Elect shall at last inherit, Matth. 25. 34. Come ye blessed of the Father, Inherit the Kingdom. That word inherit tells us by what Title we come by it, as also those that follow, prepared for you from the foundation of the world, that if so early provided for us before we were, it was not of our purchasing, but of God's preparing, as here in the Text לְהַנִּיחַ לִּי שֵׁרָא that I may cause them to inherit substance. If it be an heritage, it's God's causing us to inherit it, not any thing in us that may procure or merit it.

Away then with the proud doctrine of Merit: and let every humble soul be glad and thankful that he may have all of free gift and inheritance. And if you say that, Col. 3. 24. we read those words ἀπολήψασθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, as though this inheritance were a reward, I only say that they are strangers in the Scriptures, that know not that there may be a reward of grace and not of merit, and that the Psalmist spake not contradictions when he said, Psal. 62. 12. Unto the O Lord belongeth mercy, for thou rewardest every man according to his work, non quod mereantur, sed quia Deus misereatur, as Austin speaks, and therefore (as Basil observes) that this ἀνταπόδοσις is δόσις, Retributio, Donum. Gods reward is his free gift. So in other places and in that mentioned he Apostle speaking of Christian servants, he telleth them for heir comfort that such servants are by adoption made Sons, and instead of the reward or the wages of servants they shall receive an inheritance of Sons, so that their inheritance is not so much reward, as their reward an inheritance: and therefore as the word reward doth not imply merit, so that other word inheritance doth exclude it. Our reward is our inheritance, and our inheritance is from our Birth and Sonship, and that is merely from our Father and his love. We never made our selves heirs, it (as the word in the Text is) He causeth us to inherit. Here is free will, but free-grace, no merit, but mere mercy.

Use.
In Psal. 7.
See B: 24, Pi-
scator in locum.
John 1. 13.
Ephes. 1. 5.
1 John 3. 1.

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

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

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

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

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

*Mis in
Psal. 36. 12.*

And on the contrary *God's righteousness* in those places is all one with his *Benignity* and *Mercy*, unless you will (with some) thus distinguish them, that *his righteousness* is in *vouchsafing as much as he promiseth*, and his *mercy*, in *giving more*, and such it is even to them who may seem to be most deserving. So *David*, when he had thankfully acknowledged that God had *recompensed him according to his righteousness*, *Psal. 18. 24.* immediately in the 25. verse he adds, *with the merciful thou wilt shew thy self merciful*. He doth not say just in giving him what he deserveth, but even with the *merciful*, who might bid the fairest for *merit*, *thou wilt shew thy self merciful*, i. e. in giving what thy mercy freely vouchsafeth, not what even his mercy can justly challenge. And therefore (to put an end to this particular) let us all, the best of us all pray and say with the same Psalmist, *shew us thy mercy O Lord, and grant us thy Salvation*. Whatever we are, God sheweth us his free and great *mercy* if he grant us *his salvation*, so here in the Text, this *causing of us to inherit* holdeth forth to us first the *freeness of the conveyance*.

Psal. 85. 7.

2. *The perpetuity of the enjoyment*. That was sufficiently implied in the former particular, for the more *substantial* things are, the more lasting they use to be. But if withal it come by way of *inheritance*, that speaks it to be more than an ordinary gift, or the *portion of the sons of the Concubines*, more than spending-money, or what *perisheth in the use of it*: more than a moveable or an Annuity; it's a perpetuity, an *Inheritance* being that which descendeth from Father to Son, from one generation to another, that which a man liveth on, abides by, of all else can least indure to be thrust out of, as we see in *Nuborb's* example, *1 Kings 21. 3.* and find by our own experience. So the *law* was *Israels inheritance*, which they should always observe, *Deut. 33. 4.* and so was the land of *Canaan*, out of which they should not remove, *Levit. 18. 28.* *2 Sam. 7. 10.* Indeed by reason of their sins that good land hath *spewed them out*, so that according to that threat, *Jer. 17. 4.*

Firma possessio.

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

they now *discontinue from their heritage*, such prodigals were they, and so are many more like them, and so vain and unstable are all outward enjoyments that even *inheritances* prove not *perpetuities*. But this in the Text doth: And therefore *Mercer* thus rendreth the words, *Ut hereditare faciam esse perpetuum*. This *Substance* here promised is an *enduring substance*, *Hebr.* 10. 34. This *Inheritance* is for ever, *-Psal.* 37. 18. is *αμεταβολία ἀφάρατος*, *ἀμείωτος*, *ἀμώγετος*, *incorruptible, undefiled, and that fadeth not away*, that which cannot be corrupted from without, nor decay from within, and so every way *incorruptible*, and moreover is *reserved in heaven for us*, and we *by the power of God through faith* preserved and kept to it, *1 Pet.* 1. 4, 5. More could not be said for its stability in it self, and for our sure and indefeizable estate and interest in it. An inheritance settled upon us by God the Father's Eternal Decree, *Matth.* 25. 34.

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

And we kept in possession by the spirit of God, and this as he is the *Power of God*, *1 Pet.* 1. 5. and therefore no fear of an *Ejectio Firma*. No cause of a distrustful desponding fear, either of the decay of what is so substantial, or of being cast out of this inheritance so purchased, settled, and maintained with all the security of Heaven, and the distinct and yet joint care and work of all the Persons in the Blessed Trinity.

Away then with that uncomfortable Doctrine of the *Saint's Use 1.* *Apostasie* which would make their *Inheritance* *moveables*, and disinherit the heirs of life. But Blessed be God, who (according to the former particulars) hath so settled *this inheritance*, that the entail can by no craft of man or Devil be cut off. *Though the servant abideth not in the house for ever, yet the Son (the heir) abideth ever*, *Jobu* 8. 35. what's ours (as duties and performances) may be intercepted: what is of God's common bounty (as good things of this life, and common graces) may be lost: what are his special largesses as accessories, (as feelings and enlargements) may fail: but the *substance* and *inheritance* abides and remains inviolable. When leaves fade or are blown off, yet *the substance*, *Isa.* 6. 13. the root, *Job* 19. 28. remaineth. But not to go out of the Text, to *inherit substance*, are two very great and strong words. *Substance* and *inheritance*. speak *Perseverance*.

But it were well if our lives did speak as much too, and that on *Use 2.*

2 Sam. 2. 23.
20. 12.

Psal. 16. 6.

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

the contrary the desperate Apostasies (after profession) of some that were never sound, and the woful decays of others that were more sincere, did not afford *men of corrupt minds* a Topick head of arguments to impugn and shake the settled stability of God's Peoples Inheritance. Such *Asabel's* and *Amasa's*, wallowing in their blood, make many stand still, not knowing what to say. *Wo to them by whom such offences come*, which should make us the more watchful and careful to maintain this our best inheritance. Young Heirs want not usually such as would either gull or thrust them out of their inheritance. We live in such times of error and danger that the *heirs of life* had never more need than now to look to it that they be not wiped of theirs; whose care therefore should be to take view of their *goodly inheritance*: and if it be Christ and his Truth, and Grace, and Heaven, then to look to it, that neither by fair means nor foul they be either cheated or more violently thrust out of their freehold, or any part of it. *The Lord forbid it me, that I should give the inheritance of my fathers unto thee*, was *Naboth's* answer to *Abab*, who spake and offered fair to get it from him, 1 King. 21. 2, 3. And let it be ours to any (whosoever they be) that with fairest words, promises, or pretensions, would cheat and bribe us out of this our Interest. *Now the Lord forbid it to us to sell our birthright with profane Esau*, to part with that inheritance which our Heavenly Father hath purchased for us with the blood of his dear Son.

And for *outward violence* our times are not so secure, but that although this our *inheritance* cost us nothing in one kind for the purchase, yet it may cost as much to keep possession. And what Contests, Suits, yea *riots* and *tumults*, often are there to keep possession of earthly freeholds and inheritances? I am far from endeavouring to raise or foment outward stirs and tumults, but yet I am sure this inheritance I now speak of is of infinite more value; and challengeth proportionably more standing for in a way of God, and therefore *ἔχουτε*, Heb. 12. 28. *καλῶς ἔχουτε*, Hebr. 10. 23. *ἡγῶν ἐπιτόχοις*, Tit. 1. 9. if we have, let us bold, and that fast, and that against all violence that would wrest out of our hands such a treasure. Whatever else we lose, be it estate, liberty, life it self, which are but circumstances, accessories, yet let us not part with Christ, his Grace and Truth, which is *substance*, and *Inheritance*. And therefore (as *Ambrose* observes out of *Gen. 2. 15.*) *Adam* had a double task in Paradise, *operari & custodire*, to work and keep: so let it be ours in managing this our inheritance to which we have

De Paradiso
Cap. 4.

a better Title upon better promises, that we both get and keep possession. Let no man beguile you of your reward, saith Paul to his Colossians, Cap. 2. 18. Hold fast (saith Christ to the Church of Philadelphia) that which thou hast, let no man take thy Crown, Revel. 3. 11. Let no man gull or thrust thee out of thy inheritance say I. It is God in Christ. And therefore resolve with *Asaph* when heart and flesh fail, that He shall be the strength of thy heart, *Psal. 16. 51* and thy portion, and that for ever, *Psal. 73. 26*. It is his word and Truth, and therefore Contend for it, *Jude v. 3.* with David take it an heritage, and that for ever, *Psal. 119. 111*.

It's his Grace, and therefore stand to it, persevere in it, *αυτοκρατας εἰς ἄκρον*, Revel. 2. 3. how elegant the expression! But how much more pleasing to God is the thing! In vindicating and securing this inheritance to labour without fainting: to continue the suit, and to hold on the conflict without ceasing. So two of the best of Gods servants in either Testament express their practice and resolution by their, I have done, and I do, I have and I will. I have suffered the loss of all things for Christ, and I do count them dung, saith Paul, Phil. 3. 8. and one thing I have desired of the Lord, and that which I will seek after, saith David, *Psal. 27. 4.* Oh that our goodness were not as the morning-cloud, but as the morning-sun, that, as Christ and his Grace is inheritance, an everlasting inheritance, so we might cleave fast to him, and enjoy him everlastingly. An Inheritance, when had, do not part with him.

And upon the same ground, as such, let us prize and chuse him. Let other things have their due value as they are Gods gifts: But let Christ alone be esteemed and desired as our inheritance, *Job 17. 11.*

The thoughts and desires of the heart are called *מירשות לב* the possessions of the heart, i. e. that which the heart is possessed with. Such possessions *Job* there tells us may be broken off, and we from them. Such thoughts (though *עשתנות* gay, glittering ones, as the word signifieth) may perish, *Psal. 146. 4.* and such desires (though impetuous ones) may fail, *Eccles. 12. 5.* And all such things which we have so firmly fixt our thoughts and desires on, may either fade of themselves or be taken away by the violence of others. Such inheritances we may easily be cast out of, as the Prophet speaks of some who oppress a man and his heritage, *Micah 2. 2.* and the lamenting Church complains that their inheritance was turned unto strangers, and their houses to

aliens, Lam. 5. 2. The most ancient Mannor houses may not prove Mansions; but time or violence may ruine them. The Houses of Ivory shall perish, and the great houses shall have an end, saith the Lord, Amos 3. 15. We have need therefore of some better foundations, of a building not made with hands, eternal in the heavens.

2 Cor. 5. 1.

Hebr. 11. 25.

*Pleasures, especially of sin, are but negotiares, last but for a season: flowers that soon wither in our hand. And although in our vain wanton youth whilst we enjoy them, we promise our selves *ver perpetuum*: and if we might but continue to enjoy them, so brutish are we that we could be content to have no other, no better inheritance; yet a summers scorching heat of many inflamed lusts of youth often on the sudden burns them up, or an Autumn decay in after-times withers them, or to be sure old ages winter frost will at last quite kill them. We had need therefore of something that is more solid and lasting, and which will afford us strong and everlasting consolation.*

Hebr. 6. 18.

2 Thes. 2. 16.

Pro. 11. 29.

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

Pro. 23. 5.
See Cartwright in locum.

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

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

shall be no more, saith God by his Prophet, Ezek. 21. 26, 27. Our knowledge and experience hath told us that even hereditary Crowns and Kingdoms may be removed and alienated.

And how should this therefore *alienate* our affections from such *moveables*, and make us lay more sure hold on Christ, upon whom His Crown flourisheth, Psal. 132. 18. is not a withering garland; is *substance*, and an *inheritance* that will abide by us, will live, and on which we may live for ever. As therefore he is said to *chuse the inheritance of his people for them*, Psal. 47. 4. O that he would once teach us all to *chuse right* by making *choise of him*; that we had fixed everlasting thoughts and desires of this *everlasting inheritance*, as it's called, Hebr. 9. 15. These are the *sure mercies of David*. We that are wont to be so *careful* to make sure other estates and inheritances to ourselves and children and friends; O that we were so good friends to our selves and them, as to take more care to ascertain this which is *incorruptible, undefiled, and which fadeth not away*.

Which if once secured, Happy, for ever happy we because we *are made for ever*. *Substance* and *inheritance* (as I said) are two great words, which may prove very strong supporters of the most broken *arms*. How well and comfortably do some live on *Annuities* that last but for a time! but how much more contentedly and joyfully doth the *beir* on his *inheritance*, which if he do not prodigally waste but *husband*, will prove a *perpetuity*!

But what abundant satisfaction may this be to the *beirs of life*, that whereas all other earthly *inheritances* will be certainly consumed if not before, yet at the last day, when *the whole earth and all the works that are therein shall be burnt up*: yet in this their *everlasting inheritance* they are provided for to eternity. *Eternity*, whether you look on the black or bright side of it, is a matter of saddest consideration. To go at last either into *everlasting punishment*, or *life Eternal*, *Matth. 25. 46*. On the one side *the worms that never die*, and the *fire that never goeth out*, may startle and affright the most senseless and obdurate sinner; but the sure possession and everlasting inheritance of everlasting righteousness here and everlasting life hereafter, is that which cannot but administer *strong and everlasting consolation* to the poorest weakest believer. In this vast wide common of eternity which they can find no end of, they may be *lost* as to their *thoughts*, but it's well that they are *saved* (though) because *it's in their own inheritance*.

Ansonius.

Heb. 13. 8.

inheritance. Well may they say with *David*, *the lines are fallen to me in pleasant places, I have a goodly heritage, Psal. 16. 6.* What content do men use to take in their inheritances, continued to them in so many and so many descents from their great Ancestors! *Salve herediolum majorum regna meorum Quod proavus, quod avus, quod pater excelsit.* Though not *Regna*, but *herediola*, though not Kingdoms, but far less matters, yet if our *fore-father's inheritance*, it's that which as we much set by, so we take very great content in. And how much more may every heir of life in his? whether continued in his earthly Progenitors several descents or no, yet an *inheritance provided for him* by his *heavenly Father* from eternity, *Matth. 25. 34.* and continued to him to eternity, *v. 46.* that he shall never out-live his means as the *Prodigal* did, nor out-last his inheritance: because it is *Christ*, who is *yesterday and to day and the same for ever.* *Substance!* there is solid comfort. *Inheritance!* There is *everlasting consolation.* He may now add and say with the young man in the Gospel, *What lack I yet?* Is there, Can there be yet any thing wanting? when the *Commodity* is so 1. *substantial*, 2. *so lasting?* No. If you add but a third to those two, That there be enough of it; and that the following part of the Text adds. In *Christ* there was (we have seen)

1. *Solid Reality.* He is Ψ^1 *substance.*
2. *Perpetuity.* It's Ψ^1 לְעוֹלָם . In him *we inherit substance.* To both which is added in the close of the verse.
3. *Perfect fulness and plenty.*

וְאֶמְלֵא אֹצְרוֹתֵיהֶם:

And I will fill their Treasures.

2 Cor. 9. 8.

Ephes. 1. 3.

Two very full words. *Treasures* speak *Plenty*, and *Fulness* fills up to the Brim, and leaveth no vacancy: and therefore well might the Apostle say, $\text{ἵνα ἐν αὐτῷ πληρωσθῆμεν}$, *Col. 2. 10.* that we are *compleat in Christ.* If this here in part be meant of the supply of *outward mercies*, it's that $\text{ἡ ἀβυσσὸς ὑπεραχχυσθῆναι}$, *Luke 6. 38.* *the overflow measure running over*, that by him we may have *always all-sufficiency in all things*, as the Apostle speaks: but that which abundantly sufficeth a godly heart, and is here chiefly intended, shall suffice me now to treat of, and that is, that $\text{πάντα ἰσχυρῶς πνευματικῶς ἐν τοῖς ἰσχυριστοῖς ἐν χερσίν}$, that *All of spiritual blessings in heavenly places,*

places, which are in Christ: which he most plentifully imparts to them that love him. Concerning which he doth not here speak over when he saith, *he will fill their treasures.* The more full clearing whereof will be too great a task for me to dispatch in the remnant of the hour. Suffice it therefore for the present, *Digitum ad fontem*, to shew you in how full a current the stream is likely to run: or how full the Cistern will be, shewing you how full the fountain is. And so it will be a *Demonstration, à priori*, of Christ's being able perfectly to fill us; by declaring that he is absolutely, compleatly above measure, full in himself, there is no doubt but that he will be able to fill our treasures; *In whom are hid all the treasures of wisdom and knowledge*, as the Apostle from his own experience bears witness, *Col. 2. 3.* In Christ are hid (from Strangers) but most safely laid up (for believers) *Treasures*, and that's a great deal, but *all treasures* is as much as can be, especially if it be not only of *wisdom and knowledge*, but of *all grace*, and whatever may fill and enrich us. For that the Apostle had said in the foregoing Chapter, *v. 19. ἵν' αὐτῷ ἰουδύκῃσι πάν τὸ πλήρωμα κατοικῆσαι.* *It pleased the Father that in him all fulness should dwell.* And more could not be said, nor more fully to make our joy full.

1. Here is *πλήρωμα Fullness*, no emptiness; nothing wanting.

2. *An indwelling fullness.* Not *παροικῆσαι* but *κατοικῆσαι*, not as *sojourning in a moveable tent*, but ever abiding as in an *everlasting mansion*: not as the Prophets who in those extraordinary illapses were full of power by the spirit of the Lord, as Micah speaketh, *cap. 3. 8.* which yet lasted not always, but like the sea, which is now up in a full spring-tide, and ere long sinks down into a dead low water. But this *font perennis*, this ever-living spring retaineth its constant fulness in the driest summers. This following Rock goeth along with the *Israel of God* in the *1 Cor. 10. 4.* droughtiest wilderness. *Hagar's bott'e* now full, ere long may be empty, *Gen. 21. 15.* *Elijab's brook* now overflowing may after a while dry up, *1 Kings 17. 7.*

The Creature like *Naomi* (and that name signifieth *pleasantness*) the most pleasing and promising creature (like her) may go out full, and return empty, *Ruth. 1. 21.* But as in Christ's presence there is fulness of joy, so at his right hand there are *נצח נעימות* *Psal. 16. 11.* pleasures for evermore. 1. *Fulness*, 2. *an indwelling*, an everlasting fullness.

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

4. And to make all compleat, There is a Note of universality added, *πᾶν πλήρωμα*, *Allfulness* dwells in him. *All* for kind, and *All* for degree. Nothing wanting, no measure defective in him to whom *the spirit was not given by measure*, *John 3. 34.* It's otherwise in the most complete creatures, The head may be full of notions, and the heart empty of grace, and the same Christian who is eminent in one grace may be very defective in another. In nature, *eminency* in one kind is but to compensate the *defect* in another. But in Christ, who is *All* in *All*, is *Allfulness*.

Col. 3. 11.

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

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

Nay, *Plenitudo Deitatis*, the *fulness* of the *God-head*, *Col. 2. 9.* of the whole Divine nature and all its properties and Attributes, which being infinite cannot but infinitely more than fill up our greatest *vacuities* and emptiness.

But this leads me to a more particular view of this *fulness* of *Christ*: which may be considered either, 1. in regard of his person, or, 2. of his offices.

1. For his Person, if we consider it either *quoad gratiam unionis*, or *gratiam habitalem*, either the Divine Nature assuming the Humane into the same personal subsistence, or that Grace, which thereupon is from that *Divine Nature* communicated to the *Humane* for its compleat accomplishment, there can be no less in one *Christ* than *Allfulness* and perfection, in himself and for all such as are united to him.

1. For his Nature, *Thefulness* of the *Godhead* dwells in him, and that *Bodily*, *Col. 2. 9. i. e.* not as in the more empty shadows of the law, but substantially, personally, that the same Person who is *Man* is *God* also, and that *Manhood* assumed into

the subsistence of the Godhead, John 1. 14. The word was made flesh, and then we beheld his glory as the only begotten of the Father full of Grace and Truth; that it's God who laid down his own blood as a price of redemption for us, Acts 20. 28. and that every way makes a supply to us. And then, how full must that needs be? He would have us hungry: But he is too greedy, whom an Allsufficient Christ cannot satisfy. That want is more than infinite, which an infinite God cannot make up. Do not I fill heaven and earth? saith the Lord, Jer. 23. 24. And cannot he fill thy heart? For certain Jesus Christ, who is God over all, Rom. 9. 5. All in All, Col. 3. 11. is able to fill all in all, Ephes. 1. 23.

2. And this leads to that Fulness of habitual Grace which from the Divine nature flowed into the Humane: Not as though the essential properties of one Nature were communicated to the other, and so his Humanity were infinite, omnipotent, or omnipresent (as the Ubiquitaries would have it) But that the Spirit was given to him so above measure, John 3. 34. that he became such a Fountain of Grace, as was not only full in himself, but overflowing to the full supply of all believers. And this Grace in him (though but a created quality and therefore not properly infinite, yet) so as not limited to any kind, or degree, and in that sense in a manner infinite.

And this grace was full not only in reference to Him, and His state and condition: for in that sense Mary is said to have been full of grace, Luke 1. 28. and Stephen and Barnabas, full of the Holy Ghost, Acts 7. 55. 11. 24. namely as they were filled so far as was requisite to that condition and service, to which God called them.

But Christ who is said to be full of the Holy Ghost, Luke 4. 1. and full of grace and truth, John 1. 14. was full also in reference to the Grace it self, in that it was in him in the greatest extension both for Kind and Degree, which the Blessed Virgin, and the perfectest Saint fell short of, as not necessary to their place and employment, as it was to Christs; who as he was in himself, God-Man, so he was to be Head to all Believers, and Fountain and common principle of all Grace in them all; which necessarily required it to be a compleat overflowing fulness. And this leads me off from this fulness of Christ in reference to his Person, to

2. That (in the second place) which concerneth his Offices. To which, as God called him, so he fully furnished him, that he might

might as fully execute them, and so *fulfill all righteousness, Matth.*
Exod. 31. 2, 3. 3. 15. as *Bezaleel* when called by Name was filled with the spirit
V. 3. to prepare all the work of the sanctuary: and amongst the rest this
 was one, in cutting of stones, *אֲבָנִים לְשֵׁט* to set them, or fill with
 them, as the word signifieth: which were therefore called *אֲבָנִים יְקָרִים*
Lapides impletionum, Exod. 25. 7. because such precious
 stones so set by him did fill up the Pales and Ouches which they
 were set in. Even such a *Bezaleel* was our *Emmanuel*, compleatly
 filled with all grace for the rearing up and perfecting of God's
 Sanctuary: and his so many offices were as so many Pales or Ouches
 of gold, in which were set all those most precious graces and abili-
 ties of the spirit, as so many *אֲבָנִים יְקָרִים* most precious filling
 stones: by which he most compleatly fulfilled the whole work of
 his Mediatorship and of all his Offices.

They, you know, were three, of Prophet, Priest and King: and he abundantly furnished with futeable Grace perfectly to fulfill them all.

1. As Prophet. In him are hid all the treasures of wisdom and knowledge, *Col. 2. 3.* whereby he is most fully able to enrich our empty Heads and Hearts with that saving wisdom which is able to make us wise unto salvation. And if *Timothy* by being much in *Paul's* Company, came thereby fully to know his Doctrine, *2 Tim. 3. 10.* how much infinitely more must the Son by being in his Father's bosom come to know his will? And as by a faithful Treasurer what in this kind was laid up by him, though hid from others, yet is brought forth and imparted by him to his Servants, *Matth. 13. 11.* This full fountain is dispersed abroad, as his peoples occasions require. And if *Paul* could say that he had fully preached the Gospel, how much more fully doth Christ both in his own Ministry, and in his Servants, both commissioned and enabled by him? Oh! None teacheth like him, *Job 36. 22.* None so convincingly, clearly, inwardly, savingly. There is an abundant over-flowing fulness in him as our Prophet, to fill us, even the most empty and ignorant, with the saving knowledge of his will. How eminently wonderfully have Idiots, men of weaker parts and women of the weaker Sex, not only been made wise to Salvation, but also to silence and confound subtlest and most profound opposers, which have not been able to resist the wisdom and spirit by which they speak, both Scripture and Church Story fully evidence.

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

filled in his full consecration to that office : which he as fully executed, as is fully cleared in the Epistle to the Hebrews.

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

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

By which also he hath fully quenched the flaming fire of his Father's wrath. To which purpose you find him with a Rainbow on his head, Revel. 10. 1. to assure and secure us from that overflowing deluge: which (it may be) was shadowed out by Jossuaes building an Altar, and offering Peace-offerings even upon Mount Ebal, (Josh. 8. 30, 31.) upon which the Curse was wont to be denounced. By our Jossua, our Jesus, even where a Curse might have been expected, we meet with the Blessing of Peace. The Psalmist calls it the great and wide Sea, in which are creeping things innumerable, both small and great beasts. And may not we say it's a deep full Sea of Christ's Blood, in which are drown'd such an innumerable Company of lesser and greater sins, even Mountains as well as Mole-hills. It's פְּדוּת מְרִבְּוּהַּ Plentiful (Multiplied) Redemption, as it's called, Psal. 130. 7, 8. which redeems Israel, even all the Israel of God from all their iniquities; and that so fully, that as some Pictures although they look upon all in the room, yet seem to every particular man as though they eyed him only; even so, although the extent of Christ's Merit reacheth to all Believers in common, yet so fully to every Believer in particular, as though it had been designed to him only. How full is this well-head which doth so fully serve both common Conduit and every private Cistern? See Aquin. parte 3. q. 1. a. 4. 3. & ad tertium.

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

SERMON XV.

John 1. 16.

For being both as to his Person and Offices so fully furnished with all sufficiencies, as Solomon saith of the Clouds, *if they be full of rain, they empty themselves on the earth, Eccles. 11. 3.* So Christ being thus every way full in himself, he is of God made unto us a full fountain of wisdom and righteousness, and sanctification, and redemption, 1 Cor. 1. 30. all on purpose laid up in him, that he might supply us, and that out of his fulness we all might receive grace for grace. And so we read of him, Revel. 8. 3. *ידבן ארץ הוּ דָּבָר*. All was given to him, that he might give to all his. And therefore it is that what the Psalmist calleth his receiving of gifts, Psal. 68. 18. the Apostle, Eph. 4. 8. translates his giving of gifts to men; because as Mediator he received that he might give, he was filled that he might fill. As in an inexhaustible treasury all was laid up in him, that as a good householder he might upon all occasions bring forth out of his treasure things new and old, (Matth. 13. 52.) and fill ours.

• SER-

SERMON XVI.

ON

PROV. 8. 21.

AND he is as good as his word. He bids us *open our mouths wide*, and assureth us he *will fill them*, *Psal. 81. 10.* And never did any hungry soul go from him empty. *I have satiated the weary soul, and I have replenished every sorrowful soul. Jer. 31. 25.* That double expression of a *weary* and a *sorrowful* soul signifies a very great want and emptiness, but those other two words *אֲנִי מְלֵאֲתִי הֵן יוֹתִי מְלֵאֲתִי* *Abundè irrigavi, potavi; explevi, I have abundantly refreshed*, nay completely filled, express a most full supply. And when this is to *שָׂבַע כָּל* not only to one or two, or some few, but to every such empty soul, it speaks an *overflowing fullness*.

At St. Maries Novemb. 23. 1656.
עֵינַי רָאִיתִי

1. First in that it can fill so many. *Every sorrowful soul there; and their treasures* in the plural number here in the Text. There can never be so many of them that Christ should not be able to fill them all, *who filleth all in all, Ephes. 1. 23.* And therefore as *Elisha* had the *widow* go and *borrow vessels of all her neighbours even empty vessels, and not a few*, and there was more *oil* than *vessels* to receive it, *2 Kings 4. 3, 6.* so bring we to *Jesus* our *Elisha*, our own *vessels*, yea go *abroad* and *bring our children, friends and neighbours*, be they never so many, and never so empty, yet as long as there is a *vessel* to receive, there will be *oil* to fill it. What *Aristotle* said of *virtue*, is most eminently true of *Christ*, he is *εὐεργητικὸς τῶν πολλῶν ἕ καὶ μεγάλων, ἕ πάντων πρὸς πάντα*. *He doth good to many; as it is the greatness and magnificent munificence of great men to have many to depend upon them, and receive from them, so of Jesus Christ the great God to have infinite numbers to be fed and filled by him, who giveth liberally, and that to all, James 1. 5.* and is ascended so high above all heavens, that herein he infinitely transcends the greatest sufficiency and bounty of the highest here on earth, in that he is able to fill all things, *Ephes. 4. 10.* and yet himself not emptied.

Rhetor. l. 1. c. 9. parte 6.
Gulfon.

Xerxes army may be so numerous that it might drink up great rivers, and as Senacherib boasted, dry them up with the soles of their feet, Isa. 37. 25. But Jacobs well then is very full and deep; of which he himself drank and all his children and cattle,
Psal. 68. 16. John 4. 12. But how inexhaust is this fountain of Israel, of which all the Israel of God have all drunk and that abundantly, and that in all ages from the first Adam, and so shall to the last Saint on earth? Truly that last Parlyveus and general assembly of the first-born, when they shall appear before Christ at the last day and be with him in heaven for ever, will be a goodly company; so great a multitude as none can number. It will be a Royal sound which that whole Cborns shall then make, when they shall sing and aloud proclaim this truth, that one Christ hath abundantly filled them all. Them all? when there were but four thousand men to entertain, his disciples asked the question, and knew not how to answer it, whence sh all we have bread in the wilderness to fill so great a multitude? Matth. 15. 33. Now blessed be God that our Christ is no such barren wilderness; but that in other greatest wildernesses he can and doth and will feed far greater companies.

And not one of them, not the least, meanest, poorest, neglected or sent away empty. Such in other crowds are often overlooked. But our good Householder comes in to see his Guests, takes notice of all, that none may be without their *dimensum*. You heard that he filleth every sorrowful soul; a little Benjamin's mess may be the greatest. To be sure, whatever the man be, he will have the best and fullest meal that seeleth himself most empty, and therefore hungreth most, and feedeth heartiliest. The poorest Christian that knoweth not what other treasures mean, in Christ hath them, and filled too, and that with the fullest. In that entertainment of Christ even now mentioned, his guests besides four thousand men were women and little children. His Provisions therefore must needs be full which could welcome so many.

But it may be you will say, though they were many, yet it was not much that they received. Philip indeed then spake of every one of them taking a little. John. 6. 7. But I am sure *It was as much as they would, v. 11.* and the next verse saith *ἐπλήρωσαν* they were filled; and that's the word in my Text; other
Matth. 15. 37. Mark 8. 8. Evangelists say *ἐχοπλάσωσαν* and that word signifieth a more full repletion.

2. Which is a second proof of the Point; that there is *full provision in Christ*, in that as he gives to many, so that it is *so much*. Not only to all, but to all liberally, James 1. 5. *The same Lord over all is rich unto all*, Rom. 10. 12. which argues infinite, both *sufficiency and Bounty*. For man's, that is bounded: The more it gives to, the less it is that every one of them receives; but this heap is so great that one man hath not the less because another carrieth away the more from it. This Ocean so vast and full that one Vessel is never the emptier because another is fill'd by it, whilst both are full. O the bottomless abyss of God's Bounty in Christ! that notwithstanding the vast multitudes of persons and capacities, however some receive more than others, yet all so much as they are all filled, and that so fully, as if it were for them only. In Christ there must needs be a full supply, when *so much for so many*. Much; very much.

1. Because indeed *all things*. So the Apostle styles him, *All in All*, Col. 3. 11. And therefore might well say, *All are yours*, when he could add, *And ye are Christ's*, 1 Cor. 3. 22, 23. And elsewhere, *I have all*, saith Jacob, Gen. 33. 11. and *I have all*, saith Paul, Phil. 4. 18. Mark what Bills of Receipts his Servants bring in. And truly if by *knowledge the Chambers be filled with all precious and pleasant Riches*, Prov. 24. 4. then it's no wonder if the *Eternal and Essential Wisdom of God* here in the Text be able to fill our Treasures with all varieties and fulness of whatever is more *substantial*. To him that overcometh, he promiseth that he shall inherit all things, Revel. 21. 7. It's very much, when in the general first it's *All*.

2. More particularly; *fully able to supply all our wants*, and that in the *greatest extremities of them*; as *Bethesda's Pool* cured every patient, ἢ δὲ νόσος καλεῖσθαι νοσήματα, of whatever disease he had, John 5. 4. so truly in Christ there is a salve for every sore. He is πάντα ἔν ἑαυτῷ, *All and in All*, both persons and wants. And ours are very great and many. Our Souls and selves without Christ are a very *Tobu and Bobu*, wholly empty and void, a vast emptiness; and every Creature though in its kind never so useful and helpful, though never so full, as we think, of comfort is but empty; And emptiness put to emptiness will not make up any fulness. At best is but *bonum particulare*, helps but in part. Our meat *satisfieth our hunger*, but doth not cover our nakedness: and our garments *cloath us*, but do not feed us. But Christ as God is *Bonum Universale*, is All, doth All. There is no pit of destruction fo

deep which he cannot fill, nor any want so great, which he cannot supply. And that in their greatest Extremity.

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

Fons est qui vincit sitientem.

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

4. Yet let me add this in the fourth place, as an *isiquerey*, not only good measure, pressed down and shaken together, but also running over, that Christ doth not only fully answer our wants and desires, but abundantly infinitely exceeds them, (as a full well-head doth not only feed the Conduit, but hath a slaker.) When he is the Entertainer, though his Guests be never so many or hungry, there will be a *τὸ περισσεύον* when all are filled, and have received as much as they will, there will be so many baskets of what remained, more of the fragments than the first provisions came to. He being able *ὑπερ πάντα ποιεῖσαι ὑπερπλεονεῖν*, to do abundantly above all we can ask or think, *Ephes.* 3. 20. David's Cup is so full that it runs over, *Psal.* 23. 5.

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

Ruth. 2. 4,
18.

Yea so full and exuberant is this fountain of life, that it runs over in many common bounties even to Strangers and Enemies; so that not only the Children are fed, but even the Dogs gather up the crumbs that fall from this full table. O full-handed Father! O bountiful House-keeper! Here's God's Plenty, Enough and to spare. Ruth found it in Boaz's field. But the truly hungry Soul more abundantly in Christ's. Tasts, Pledges, earnest-pennies here

are very satisfying. What then will the full meal, and payment, and portion in Heaven be? If he so satisfy us here, he will there for certain *fill our treasures*. They so satisfy, that they would not have any thing else: but only are unsatisfied, that they have no more of them.

5. Add hereto, if you please, in the fifth place that this overflowing *fulness of Christ* appears yet further, in that he can thus completely *fill us by himself* alone when there is so little (it may be nothing) else to bestead us. A little spring, if it have many rivolets falling into it as it runs along, may at last swell into a great stream, and all Rivers meeting may make a full Sea and vast Ocean: but it's a *full fountain* indeed that of it self alone fills all the Cocks, and sets all the Mills a going. No great matter for a confluence of all outward comforts to fill a man, and that rather with pride and self, than any solid satisfaction. But

Either when we have but little else, to have fully enough whilst we have the more of Christ; when *so many thousand are fed to the full, and so much to spare*, when the Provision was but *five barley loaves* (that was but sparing and course) and *two small fishes*, (but *two* and they *little ones too*) made the miracle the greater, and tells us that *Christ* was the *entertainer*. When they shewed him two Swords, he said it was enough. Luke 22. 38.

Or when there is nothing else, and yet *nothing wanting*, when *Christ is not*. *To have nothing, and yet to possess all things*, 2 Cor. 6. 10. as it hath been with Christ's Martyrs and other his *desitute* and persecuted Servants, when *desitute*, yet not *desolate*. This is only from that *little stone cut out without hands, that became a mountain and filled the whole earth*, Dan. 2. 34, 35. ὄρειον λίθον. Hebr. 11. 37. As it's the *Air* which is not seen that fills up that vast space betwixt Heaven and Earth: so it's nothing else but an hidden, unseen, unknown, unconceivable *Fulness of Christ* that fills such Souls with Grace, Peace, and Joy, when all else is nothing, or nothing but vacuity and *vanity*, and that the Prophet saith is *less* and worse than *nothing*.

In a word *Christ* here in the Text when speaking of *substance*, saith it emphatically and exclusively, *I will fill their Treasures*, I and none, nothing but I. A solid and satisfying Repletion is from this *Bread of life* only. All besides it *satisfies not*, Isa. 55. 2. It swells rather than fills. Or if it fills, it's with *emptiness*, with *wind* and *east-wind*, with *Pride*, or *Pain* rather than with any solid and substantial satisfaction. That's *Christ's Royalty* which

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

Use.

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

Use 1.

It would cut off all those *Assumta*, or *Patches* with which the *Papists* would *eke out* Christ, to make him *compleat*, or us in him; as his *Prophetical* office, in their *Traditions*, or *Kingly*, in the *Popes Head-ship*, or *Priestly*, in their own *merits*, or *Popes Pardons* and *Indulgences*. That *Treasure of the Church* (as they call it) is exhausted, and their *Purgatory* (or purses rather) quite emptied by this of *Christs filling of his peoples treasures*. It was in this sense that the Apostle said that we are *compleat in him*, *Coh. 2. 10.* And whereas *cap. 1. 19.* he had said that *εὐδοκία* *It pleased the Father that in him allfulness should dwell*, it cannot but much displease, that quite crosses to the *εὐδοκία* the *good pleasure* and *design of the Father*, and the *Glory of Christ*, any thing should be taken away from his *sole jurisdiction*, or added to help to fill up his *plenary satisfaction* and *full redemption*. Indeed the Apostle in the 24. verse of that chapter speaks of *τὰ ὑστερήματα* *what was behind* (which the vulgar too boldly rendreth *ea que desunt*, what was wanting) of the *afflictions of Christ for his bodies sake the Church*. But that is meant of *Christ Mystical*, not *Personal*, and for the edifying of the *Saints*, not for the satisfying for their sins, which Christ had done fully, and by *one offering for ever perfected them that are sanctified*, *Heb. 10. 14.* So that in it alone is the *Churches treasury*, to be freely taken out by the alone hand of faith, and not sold by the *Popes merchants* to fill their purses, not *Gods peoples consciences* with peace and joy. It's Christ alone that *fills those treasures*. The *Popes Bulls* (whether *Plumbeæ* or *Aureæ*) are *Bullste Nuge Bubbles full of wind*, which will leave the soul full of *anguish* and *despair*, but empty of all solid and true satisfaction. But we leave them, and come to our selves.

As to our practice it condemns our stuffing and filling our *Use 2.*
 selves with other trash, as the Apostle saith, *After the Tradition Col. 2. 8.*
of men, after the rudiments of the world, and not after Christ. Vain
man would be wise; and empty man, full; so vain empty souls! Full
we would fain be. But it's with the world, with self, with sin
but not with Christ; full of poyson, or trash. Such kind of fillings
the Scripture often speaks of, Either with what is simply and
finfully evil, and will certainly undo us, and fill us at last with
the wrath of God, and sinking grief and horreur. So the wanson
fills himself with unchast love, Prov. 7. 18. the drunkard with
drink, Isa. 56. 12. the violent oppressour (as the Lion doth his
den) with prey, Nabum 2. 12. their houses with spoil, Prov. 1.
13. their eyes with adultery, 2 Pet. 2. 14. their mouths with
cursing, Psal. 10. 7. and their hands with bribes, Psal. 26. 10.
and bloud, Isa. 1. 15. their hearts full of wrath and fury, Esther
3. 5. Dan. 3. 19. But where is Christ in all this? He doth not
so use to fill his servants treasures. This is the filling up of the
measure of our sins, Mattb. 23. 32. not the growing up to the
measure of the stature of the fulness of Christ, Epbes. 4. 13. Satans
filling our hearts, as Acts 5. 3. and not Christs filling our Trea-
sures. The treasuring up of wrath against the day of wrath, Rom.
2. 5. and not the laying up in store of a good foundation, that we
may lay hold of eternal life, 1 Tim. 6. 19. What James saith of
the tongue, that it's full of deadly poyson, will at length prove true James 3. 8.
 of all those kind of fillings. Such a Plethorie will be sure to end
 in some deadly sickness. Like a foolish Mariner that overlades his
 Ship with that stowage that will be sure to sink her: or the un-
 wife husbandman that fills his barns with such stuff, which will
 certainly set them on fire if not better looked to.

Or if not so bad, yet at best and most ordinarily we fill our
 selves if not with that which is *poyson* and simply evil, which
 will certainly destroy us, yet with *that which is not bread,*
 this *substnce* in the Text. No substantial lasting Treasure,
 which we may live on in a dear day. Such are all outward pro-
 fits, pleasures, honours, and such like enjoyments, as the *Phi-*
listins filled up *Abrabams wells with earth*: so it's earth and earth- *Gen. 26. 15.]*
 ly contentments that we usually stop and fill up our hearts with.
Belly-treasures (as they are called) which God fills *worldlings*
 with, *Psal. 17. 14.* Not like these in the Text which he fills for *those*
that love him. The Body full fed, and the Soul starved. The
 belly filled with meat, and the purse and coffers with coin, and

Polion Offe.

it may be the head with notions, and the heart empty of grace all the while. We treasure and heap up honour and wealth, and learning, and are here insatiable, as the Prophet saith, *There is no end of their treasures, Isa. 2. 7.* nor of our desire of them. In the multitude of our thoughts and deep studies these do *utramque paginam implere*, whilst God not in all our thoughts, *Psal. 10. 4. No room for Christ, whilst the Inn is filled with other strangers. No hungering after the Bread of life, when thus filled with other Cates. Nay, the full soul loatheth the hony-comb, Prov. 27. 1.* None more fully loathing Christ than such as are thus filled with other dainties. And yet what do all these Tympanies fill us with, but *wind* and the *east-wind*, with anguish, or at best with emptiness? To have our barns filled with such gayes and fine nothings, when a dear day cometh, will prove but a pining crop, and leave such a storer but a very poor empty man.

Which therefore on the contrary calls upon us to rest fully satisfied with nothing that falls short of Christ, that we be sure that it's he that fills our treasures. Let nothing fill us but Christ, no nor in part conduce to it further than *Christ* is in it, or with it: Christ, his Spirit, his Presence, Grace, and Peace only should *fulfil our joy*. The best duty or ordinance so far as Christ in it: else it will be but *empty* and leave us so. Word, Sacrament, Prayer, Christian Communion, so far as this *water of life* is contained in them and conveyed by them, are *full wells of Salvation, Isa. 12. 3.* Otherwise we too often find them but *dry empty Cisterns*. If the spouse find not her Beloved in these *Beds of love*, she is wholly at a loss, and in the midst of other crowds like a lonesom desolate widow crieth out, *Saw ye him whom my soul loveth? Cant. 3. 1, 2.* And so Paul, in enjoying Communion with the Saints at Rome speaks of being *filled with their company, Rom. 15. 24.* yet his word is *ἀνά μίξιν*. It's only *in part*, or as our English render it *somewhat filled*, and this so far as Christ according to his promise, *Matth. 18. 20.* is *in the midst of them*. The fullest ordinances can only so far fill our hearts with joy and gladness, as Christ is in them.

And therefore so much more for the most delightful outward contentments. Poor broken empty cisterns indeed they are, unless we have Christ with them. The *Egyptians* take measure of the fruitfulness of their land by the rise and over-flow of their River *Nilus*: and so may we of our joy and comfort in any thing by the more full communications of Christ in and with

all. So far as he fills, all is full. Else it sounds hollow, and we find it empty. To this purpose it is that he in Scripture is wont to be compared to all sorts of things that are useful and contentful. He is *Husband, Father, Friend, Bread, Light, Life, &c.* to shew that the satisfying fulness of all these is in and from him, and that without him if he be not in and with all those, they are but empty. He is *All in All* these, and therefore without him all these and all else are nothing. Unless we enjoy *Christ* in a friend, our friendship is not every way full. Till we tast something of *Christ* in our food, an *hungring soul* riseth up from the greatest feast empty. Till he *dwell in our hearts*, *Ephes. 3. 17.* the House is but empty, and till he take more full possession of it and more fully manifest himself, it will not be full. It was by *declaring Christ to them.* *1 John 1. 1, 2, 3.* whereby their joy might be full, *v. 4.*

And therefore, as our *Saviour*, when he sent his *Disciples abroad*, he bad them where they came, to enquire *whether the son of Peace were there*: so, the like enquiry after the *Prince of Peace* we should make in all persons, Companies, Ordinances, Providences, Mercies, Enjoyments. But is *Christ* in them? *Have I Christ?* or something of *Christ* with them? Less than *Naphtali's* blessing will not be to me a full portion. *O Naphtali, satisfied with favour and full with the Blessing of the Lord, Deut. 33. 23.* It's nothing but *Christ* that can, that must fill up my treasures.

2. And doth this Text assure us that he is both able and willing to do it? It doth then suggest further matter of *Complaint and Duty*. For is *Christ* in himself so full, and so able and willing so abundantly to supply us, as to fill even our *Treasures*, then how is it that we are so poor and empty? that as positively, we are full of other matters, so privatively, so empty of *Christ*? *O curvæ in terras animæ, & cælestium inanes!* What! The fountain so full, and runs with so full a stream, and yet runs 1. either wholly wast to the moss, and 2. to the no more full watering and enriching of those that make use of it!

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

bread of life too, how hunger-starved? what! full of wealth, and honour, and days, and yet wholly empty of Christ! How wofully empty of peace and comfort will you be at the last, when you will be emptied of all these, and Christ, who only can then fill you with joy, be wholly then to seek, because never before seriously and savingly looked after?

Ephes. 3. 17.

Nay, which is worse, Are you instead of being filled with Christ, and by him with *all the fulness of God*, Are you full of the World, of sin, of self, of pride, of malice, &c. unless you be speedily empty of such Stowage as this, it will be like that of a *Fire-ship*, which when the train once takes, besides what mischief she doth to others, will most certainly shatter and sink her self. This will end with being filled with wrath and curses. These Treasures will prove *Treasures of wrath*. Such full Harvests will be *an heap in the day of grief, and of desperate sorrow*. This may confound such :

Isa. 17. 11.

But may very much shame others, even those of us who have been it may be for many years *filling out of Christ*, and yet to this day are so empty. What *narrow-mouth'd vessels* we, that fill so slowly? that when the fountain is so full, the Cistern is so empty, what stops the pipe? that when there is such *fulness in Christ*, we do not receive *Grace for Grace*? Grace in us answerable to that in him? when he so full of *grace and truth*, we should be so empty of both? of all that which Christ is so *above measure* full of, and so ready according to our measure to fill us with? Which therefore methinks should naturally put, even force, us upon our duty. And that is, seeing Christ is so full, and we so empty,

John 1. 16.

V. 14.

1. That the *empty pitcher* be carried to the *full well*; that by faith we go to Christ, that (as the Apostle said of the Saints mutual supplies) *ἵνα τὸ πλεονεκτημα εἰς τὸ ὑμῶν ὑστέρημα*, that the abundance of one should be a supply for the want of the other, 2 Cor. 8. 14. so (much more) that our emptiness may be made up by his *fulness*. As *Creatures*, we depend upon the opening of Gods hand for the filling of our desire, *Psal. 145. 15*. As *Christians*, we are directed to Christ as the hand by which God gives all; the Door at which all good comes to us. *Ite ad Joseph*, Go to Joseph, was Pharaoh's word to the Egyptians when they cried to him for bread, *Gen. 41. 55*. *Ite ad Jesum*, Go to Jesus is God's direction to us when we come to him for a supply of our wants, in whom alone as in the Well-Head are laid all those Pipes which must convey all that must fill our empty Cisterns. And therefore as Boaz would not have Ruth glean in any other field but his, *Ruth 2. 8*.

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

So it's the will of God that there should be no other Name under Heaven, which we should betake our selves to for salvation, but Christs only, Act. 4. 12. And therefore out of this full-stored Magazine let us fill our Treasures. And to this end,

1. Let us be very sensible of our own emptiness, whilst full of *Sui plenus, Christi vacuus.* self we are empty of Christ. Yea the full soul loatheth even the boney comb, Prov. 27. 7. whilst they are the poor in spirit, and such as hunger and thirst, that make the full meal; and who are promised to be filled and satisfied, according to that, Luke 1. 59. He hath filled the hungry with good things, but the rich he hath sent empty away. If well, what need of the Physician? If Rich, what need of further Treasure? or of filling, if full already? *Matth. 5. 3, 6.*

2. Take heed of being full as of self, so of sin, the World or whatever else it may be that *intus existens* may keep out Christ, and obstruct the passage, and hinder all conveyance from his fullness. What that is in every one of us, experience may best inform us. But what ever it is, that rubbish must be cast out if we would make room for these treasures. And for this purpose mark the coherence of the Text with the Verse fore-going. There Wisdom saith, I lead in the way of righteousness, and adds in the Text, *that I may cause them that love me to inherit substance, and fill their treasures.* That righteousness is the way that leads to this fulness. As the Psalmist in a Parallel place saith, *I will behold thy face in righteousness, and then I shall be satisfied with thy likeness.* *Psal. 17. 15.*

3. Be sure to get a Vessel to draw with. For this Well of Jacob, (thouge full, yet it) is deep, and therefore requires such a Vessel, and that is Faith, and the prayer of Faith. Faith is the hand, and Prayer the Bucket that fetcheth up all from this full well of salvation. We have not, because we ask not, and we ask and receive *James 4. 2, 3.* not, because we ask amiss, because not in Faith, and so come to receive nothing. It's little it may be that we pray, and less that *James 1. 6, 7.* we believe that Christ will and in some Cases can fill us, and so we go away empty. But were we full of faith, and were a spirit of supplication more fully poured out upon us, surely with it *Zech. 12. 10.* and by it fuller measures of the fulness of the blessing of the Gospel *Rom. 15. 29.* of Christ would be poured on us. So we read of Stephen, that he was full of faith and of the Holy Ghost, Act. 6. 7. and again v. 7. full of faith and of power. And so may we be of grace, and peace, and joy in the Holy Ghost, which is unspeakable and full of glory. Thus in the first place our duty is, in *1 Pet. 1. 8.* this way to go to Christ and his Fulness to make up ours: that

sure, thou sayst *he is but a poor Christ*. If not a friend in the want of a friend, an habitation when thou art thrust out of Doors, if not all in the want of all; thou indeed makest him nothing, and *he will be nothing*, Gal. 5. 4. at least not what he truly is, and what he here truly promileth thee, and that is to *fill thy treasures*.

4. This might call upon us to *follow God fully*, Numb. 14. 24. Numb. 32. 11. and to *stand perfect and compleat in all the will of God*, Col. 4. 12. 1 King. 11. 6. that our duty and his mercy may hold some proportion.

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

The love of Christ

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

Even so Amen Lord Jesus.

SER-