

4. Comfort in case of the deficiency in thy estate, God can multiply the oil in the cruise; miraculously he can raise up supplies: God, who provides for the birds of the air, cannot he provide for his children? He that clothes the lilies, cannot he clothe his lambs?

5. Comfort in regard of the resurrection. This seems difficult to believe, that the bodies of men when eaten up by worms, devoured by beasts and fishes, or consumed to ashes, should be raised the same numerical bodies; but if we believe the power of God, it is no great wonder; which is hardest, to create, or raise the dead: he that can make a body of nothing, can restore it to its parts, when mingled and confounded with other substances, Mat. xix. 26. 'With God all things are possible.' If we believe the first article of the creed, That God is almighty, we may quickly believe the other article, The resurrection of the body. God can raise the dead because of his power, and he cannot but raise them, because of his truth.

6. It is comfort in reference to the church of God: he can save and deliver it when it is brought low. The enemies have power in their hand, but the remainder of wrath God will restrain, Psal. lxxvi. 10. God can either confine the enemies power or confound it: 'If God be for us, who can be against us?' God can create Jerusalem a praise, Isa. lxxv. 8. The church in Ezekiel, is compared to dry bones, but God made breath to enter into them, and they lived, Ezek. xxxvii. 10. The ship of the church may be tossed, because sin is in it, but it shall not be overwhelmed, because Christ is in it, Psalm xvi. 5. *Deus in medio.* All the church's paugs shall help forward her deliverance.



OF THE HOLINESS OF GOD.

THE next attribute is God's holiness, Exod. xv. 11. 'Glorious in holiness.' Holiness is the most sparkling jewel of his crown; it is the name by which God is known, Psal. cxi. 9. 'Holy and reverend is his name.' 'He is the Holy One,' Job vi. 10. 'Seraphims cry, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory,' Isa. vi. 3. His power makes him mighty, his holiness makes him glorious: God's holiness consists in his perfect loving of righteousness, and abhorrence of evil, Hab. i. 13. 'Of purer eyes than to behold evil, and cannot look on iniquity.'

1st. God is holy intrinsically: 1. He is holy in his nature; his very being is made up of holiness, as light is of the essence of the sun. 2. He is holy in his word; the word bears a stamp

of his holiness upon it, as the wax bears an impression of the seal, Psal. cxix. 140. 'Thy word is very pure;' it is compared to silver refined seven times, Psal. xii. 6. Every line in the word breathes sanctity, it encourgeth nothing but holiness. 3. God is holy in his operations, all God doth is holy: he cannot act but like himself; he can no more do an unrighteous action, than the sun can darken, Psal. cxlv. 17. 'The Lord is holy in all his works.'

2dly, God is holy primarily: he is the original and pattern of holiness; holiness began at him who is the Ancient of days.

3dly, God is holy efficiently: he is the cause of all that holiness in others, James i. 17. 'Every good and perfect gift comes from above.' He made the angels holy; he infused all that holiness into Christ's human nature: all the holiness we have is but a crystal stream from this fountain. We borrow all our holiness from God; as the lights of the sanctuary were lighted from the middle lamp, so all the holiness of others is a lamp lighted from heaven, Lev. xx. 8. 'I am the Lord which sanctify you.' God is not only a pattern of holiness, but he is a principle of holiness: his spring feeds all our cisterns, he drops his holy oil of grace upon us.

4thly, God is holy transcendently, 1 Sim. ii. 2. 'There is none so holy as the Lord:' no angel in heaven can take the just dimensions of God's holiness. 'The highest seraphim is too low of stature, to measure these pyramids: the holiness in God is far above the holiness in saints or angels.'

1. It is above the holiness in saints, 1. It is a pure holiness: the saints' holiness is like gold in the ore, imperfect; their humility is stained with pride; he that hath most faith had need pray, 'Lord, help my unbelief,' but the holiness of God is pure, like wine from the grape: it hath not the least dath or tincture of impurity mixed with it. 2. A more unchangeable holiness: the saints, though they cannot lose the habit of holiness (for the seed of God remains), yet they may lose some degrees of their holiness, Rev. ii. 4. 'Thou hast left thy first love.' Grace cannot die, yet the flame of it may go out; holiness in the saints is subject to ebbing, but holiness in God is unchangeable; he never lost a drop of his holiness: as he cannot have more holiness, because he is perfectly holy; so he cannot have less holiness, because he is unchangeably holy.

2. The holiness in God is above the holiness in the angels; holiness in the angels is only a quality, which may be lost, as we see in the fallen angels: but holiness in God is his essence, he is all over holy, and he can as well lose his Godhead, as his holiness.

Object. *But is he not privy to all the sins of men? He beholds their impurities; how can this be, and he not be defiled?*

Ans. God sees all the sins of men, but is no more defiled with them, than the sun is defiled with the vapours that arise out of the earth: God sees sin, not as a patron to approve it, but as a judge to punish it.

Use 1. Is God so infinitely holy? Then see how unlike to God sin is: Sin is an unclean thing, it is hyperbolically evil, Rom. i. 13. It is called an abomination, Deut. vii. 25. God hath no mixture of evil in him: sin hath no mixture of good; it is the spirit and quintessence of evil; it turns good into evil; it hath deflowered the virgin-soul, made it red with guilt, and black with filth: it is called the accursed thing, Josh. vii. 11. No wonder, therefore, that God doth so hate sin, being so unlike to him, nay, so contrary to him: it strikes at his holiness; sin doth all it can to spite God; sin would not only unthrone God, but ungod him; if sin could help it, God should be God no longer.

Use 2. Is God the Holy One, and is his holiness his glory? Then how impious are they, (1.) That are haters of holiness? As the vulture hates perfumes, so they hate this sweet perfume of holiness in the saints; their hearts rise against holiness: as a man's stomach at a dish he hath an antipathy against. There is not a greater sign of a person devoted to hell, than to hate one for that thing wherein he is most like God, his holiness. (2.) That are despisers of holiness: they despise the glory of the Godhead, 'Glorious in holiness.' The despising of holiness is seen in the deriding of it; is it not sad, men should deride that which should save them? Sure that patient will die that derides the physic. The deriding the grace of the Spirit comes near to the despising the Spirit of grace. Scoffing Ithmael was cast out of Abraham's house, Gen. xxi. 9. Such as scoff at holiness, shall be cast out of heaven.

Use 2. Of Exhortation: Is God so infinitely holy, then let us endeavour to imitate God in holiness, 1 Pet. i. 16. 'Be ye holy for I am holy.' There is a twofold holiness, an holiness of equality, and an holiness of similitude: an holiness of equality no man or angel can reach to; who can be equally holy with God? Who can parallel him in sanctity? But, 2. There is an holiness of similitude, and that we must aspire after, to have some analogy and resemblance of God's holiness in us; be as like him in holiness as we can: though a taper doth not give so much light as the sun, yet it doth resemble it. We must imitate God in holiness.

Qu. Must we be like God in holiness, wherein doth our holiness consist?

Ans. In two things, 1st, In our suitableness to God's nature. 2^{dly}, Our subjection to his will.

1. Our holiness stands in our suitableness to the nature of

God: hence the faints are said to partake of the divine nature, 2 Pet. i. 4. which is not a partaking of his essence, but his image. Herein is the faints holiness, when they are the lively pictures of God: they bear the image of God's meekness, mercifulness, heavenliness; they are of the same judgment with God, of the same disposition; they love what he loves, and hate what he hates.

2. Our holiness consists in our subjection to the will of God: as God's nature is the pattern of holiness, so his will is the rule of holiness. This is our holiness, (1.) When we do his will, Acts xiii. 22. (2.) When we bear his will, Mic. vii. 9. what he inflicts wisely, we suffer willingly. This is our holiness, when we are suitable to God's nature, and submissive to his will; this should be our great care, to be like God in holiness; our holiness should be so qualified as God's; God's is a real holiness, such should ours be, Eph. iv. 24. 'Righteousness and true holiness:' It should not be only the paint of holiness, but the life of holiness; it should not only be like the Egyptian temples, beautified without, but like Solomon's temple, gold within, Psal. xlv. 13. 'The king's daughter is all glorious within.' That I may press you to resemble God in holiness, consider

1. How illustrious every holy person is; he is a fair glass in which some of the beams of God's holiness shines forth. We read, Aaron put on his garments for glory and beauty, Exod. xxviii. 2. When we wear the embroidered garment of holiness, it is for glory and beauty. A good Christian is ruddy, being sprinkled with Christ's blood; and white, being adorned with holiness. As the diamond to a ring, so is holiness to the soul, that, as Chrysostom saith, they that oppose it, cannot but admire it.

2. It is the great design God carries on in the world, to make a people like himself in holiness: what are all the showers of the ordinances for, but to rain down righteousness upon us, and make us holy? What are the promises for, but to encourage holiness? What is the sending of the Spirit into the world for, but to anoint us with the holy unction? 1 John ii. 20. What are all afflictions for, but to make us partakers of God's holiness? Heb. xii. 10. What are mercies for; but loadstones to draw us to holiness? What is the end of Christ's dying, but that his blood might wash away our unholiness? Tit. ii. 14. 'Who gave himself for us, to purify unto himself a peculiar people.' So that if we are not holy, we cross God's great design in the world.

3. It is our holiness draws God's heart to us: Holiness is God's image: God cannot choose but love his image where he sees it. A king loves to see his effigies upon a piece of coin: Psal. xlv. 'Thou lovest righteousness.' And where doth righ-

teousness grow, but in an holy heart? Isa. lxii. 4. 'Thou shalt be called *Hephzibah*, for the Lord delighted in thee:' It was her holiness drew God's love to her, verse 12. 'They shall call them the holy people.' God values not any by their high birth, but their holiness.

4. Holiness is the only thing that differenceth us from the reprobate part of the world: God's people have his seal upon them, 2 Tim. ii. 19. 'The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let all that name the name of Christ, depart from iniquity.' The people of God are sealed with a double seal, 1. Election, 'The Lord knows who are his.' 2. Sanctification, 'Let every one depart from iniquity.' As a nobleman is distinguished from another by his silver star; as a virtuous woman is distinguished from an harlot by her chastity; so holiness distinguisheth between the two seeds: all that are of God, as they have Christ for their captain, Heb. ii. 10. so holiness is the white colour they wear.

5. Holiness is our honour. Holiness and honour put together, 1 Thess. iv. 4. Dignity goes along with sanctification, Rev. i. 6. 'He hath washed us from our sins in his blood, and hath made us kings unto God.' When we are washed and made holy, then we are kings and priests to God. The saints are called vessels of honour; they are called jewels, for the sparkling of their holiness, because filled with wine of the Spirit: this makes them earthly angels.

6. Holiness gives us boldness with God, Job xxiii. 26. 'Thou shalt put away iniquity far from thy tabernacle, and shalt lift up thy face unto God.' Lifting up the face is an emblem of boldness. Nothing can make us so ashamed to go to God, as sin: a wicked man in prayer may lift up his hands, but he cannot lift up his face. When Adam had lost his holiness, he lost his confidence; he hid himself. But the holy person goes to God, as a child to his father; his conscience doth not upbraid him with allowing any sin, therefore he can go boldly to the throne of grace, and have mercy to help in time of need, Heb. iv. 16.

7. Holiness gives peace: sin raiseth a storm in the conscience, *Ubi peccatum ibi procella*, Isa. lvii. 21. 'There is no peace to the wicked.' Righteousness and peace are put together. Holiness is the root which bears this sweet fruit of peace; righteousness and peace kiss each other.

8. Holiness leads to heaven: holiness is the king of heaven's high-way, Isa. xxxv. 8. 'An high-way shall be there, and it shall be called the way of holiness.' At Rome there was the temple of virtue and honour, and they were to go through the temple of virtue to the temple of honour: so we must go through the temple of holiness to the temple of heaven. Glory begins in virtue, 2 Pet. i. 3. 'Who hath called us to glory and

virtue?' happiness is nothing else but the quintessence of holiness; holiness is glory militant, and happiness holiness triumphant.

Q. What shall we do to resemble God in holiness?

Ans. Have recourse to Christ's blood by faith; it is *lavacrum animæ*, legal purifications: were types and emblems of it, 1 John i. 7. The word is a glass to shew us our spots, and Christ's blood is a fountain to wash them away.

2. Pray for an holy heart, Pl. li. 10. 'Create in me a clean heart, O God.' Lay thy heart before the Lord, and say, Lord my heart is full of leprosy; it defiles all it toucheth: Lord, I am not fit to live with such an heart, for I cannot honour thee; nor die with such an heart, for I cannot see thee. O create in me a clean heart; send thy Spirit unto me, to refine and purify me, that I may be a temple fit for thee the holy God to inhabit.

3. Walk with them that are holy, Prov. xiii. 20. 'He that walketh with the wise shall be wise.' Be among the spices, and you will smell of them. Association begets assimilation: nothing hath a greater power and energy to effect holiness than the communion of saints.

OF GOD'S JUSTICE

THE next attribute is God's justice: all God's attributes are identical, and are the same with his essence. Though he hath several attributes whereby he is made known to us, yet he hath but one essence. A cedar tree may have several branches, yet it is but one cedar. So there are several attributes of God whereby we conceive of him, but one entire essence. Well then, concerning God's justice, Deut. xxxii. 4. 'Just and right is he.' Job xxxvii. 23. 'Touching the Almighty; we cannot find him out; he is excellent in plenty of justice.' God is said to dwell in justice, Psal. lxxxix. 14. 'Justice and judgment are the habitation of thy throne.' In God power and justice meet. Power holds the sceptre, and justice holds the balance.

Q. What is God's justice?

Ans. "Justice is to give every one his due." God's justice is the rectitude of his nature, whereby he is carried to the doing of that which is righteous and equal; Prov. xxiv. 12. 'Shall not he render to every man according to his works?' God is an impartial judge; he judgeth the cause: men oft judge the person, but not the cause; which is not justice, but malice: God judgeth the cause, Gen. xviii. 21. 'I will go down and see whether they have done according to the cry which is come up