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THE
SOULES
EXALTATION.

A
TREATISE

containing

The Soules Vnion with Christ,
on 1 Cor. 6. 17.

The Soules Benefit from Vnion
with Christ, on 1 Cor. 1. 30.

The Soules Justification, on
2 Cor. 5. 21.

Thomas Hooker

By T. H.

ROM. 8. 30.

And whom he called, them he also justified; and whom
hee justified, them he also glorified.

LONDON,

Printed by John Haviland, for Andrew Crooke, and
are to bee sold at the black Beare in S. Pauls

Church-yard, 1638.



A TABLE OF THE
Soules union with CHRIST,
out of these words:

I COR. 6. 17.

He that is joyned to the Lord, is one Spirit.

Doctrin 1.

Every true beleever is joyned
unto Christ. page 3

This kniting of a beleever to
Christ, consists in three Par-
ticulars.

Particular 1.

A true beleever doth gather up
all the faculties of his soule,
and doth imploy them upon
Christ. p. 5

Partic. 2.

The beleever is satisfied with
Christ, and the riches of his
grace. ibid.

Partic. 3.

Is this: that the beleever doth
binde the heart to the exerci-
sing of both these. p. 6

The manner of this union doth

discover it selfe in three Par-
ticulars.

Partic. 1.

It is a reall union, though spi-
rituall. p. 7

Partic. 2.

This union it is a totall union.
ibid.

Partic. 3.

This union it is an unseparable
union. p. 8

Use 1.

Information to instruct us of the
happy privilege of the poore
Saints of God; though despised
of the world, yet they are recei-
ved into covenant and union
with Christ. p. 9

Use 2.

It is an use of terrour to all op-
posites

THE TABLE.

- posites against Christ.* p. 10
Use 3.
It is an use of examination and triall, from hence may be knowne whether the soule doth rightly cleave to Christ, or whether it doth only dissemble with Christ. p. 16
Use 4.
It is a ground of comfort for the Saints against all contempt, and disgrace, against all troubles, miseries, and persecutions that the world can cast upon them. p. 20
Secondly, against all temptations of Satan. p. 22
Doctrine 2.
The faithfull doe enjoy such an union with Christ, that they are one Spirit with him. p. 25
For the opening of this Doctrine, two particulars are to be discovered.
Partic. 1.
The first Particular is the manner how the soule comes to be one spirit with Christ. p. 25
and this doth consist in three conclusions. p. 26
Conclusion 1.
The first conclusion is this, that the Spirit of God doth really accompany the whole word, but in a more speciall manner he doth accompany the pretious promises of the Gospell. p. 27
Conclusion 2.
The second conclusion is this, that the Spirit of grace doth leave a supernaturall dint and power, and a spirituall and overpowering vertue upon the soule, and thereby doth bring it unto Christ. p. 28
Conclusion 3.
The third conclusion is this, that the Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with it in the promise. p. 33
Part. 2.
The second particular is the order of this union, whether the beleever is kni to the humane nature of Christ first, or to the divine. p. 39
Use 1.
Instruction to inform us, that the sinnes of the faithfull are marvellous hainous in Gods account, because of their union. p. 45

Use 2.

It is an use of triall, whereby a man may see, what spirit most men of the world are of: as their soules close with Christ, and receive him, so

they are.

Use 3.

It is a word of exhortation to close with such, as Christ himselfe doth close withall.

P. 49

P. 52

A TABLE OF THE communion that the Soule hath with Christ from the union with him, out of these words:

1 COR. I. 30.

But of him are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption.

Doctrine 1.

The Doctrine from these words is this, that there is a conveyance of all spirituall grace from Christ, to all those that beleeve in him. p. 63

The Tenure of this conveyance discovereth it selfe in these particulars.

Partic. 1.

The first particular is this, that there is fully enough in the

Lord Iesus Christ for every faithfull soule. p. 66

Partic. 2.

As there is enough in Christ to supply all the wants of his Saints, so Christ doth supply unto them what soever is most fit to the need of every poore Saint. p. 68

Partic. 3.

Is this: As the Lord Christ doth communicate what is fit; so

3.

be.

THE TABLE.

he doth preserve what he doth
bestow and communicate to
the beleiving soule. P. 73

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preserve what grace, he doth
give, but he quickens the grace
he maintaines. P. 76

Partic. 5.

Is this : As he quickeneth what he
maintaines, so he perfects what
he quickens. P. 77

Partic. 6.

Is this : the Lord at last doth
crowne all the grace, he hath
perfected. P. 79

Use 1.

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terror to every unbelieving
creature under Heaven; here
they may see the misery of
their condition. P. 81

Use 2.

It is a ground of comfort to all
the Saints of God, that have
interest in all the riches of this
goodnesse. P. 84

Use 3.

It is a word of instruction to
teach every Saint to lie downe
in the dust, that they all might
glory in the Lord. P. 91

Use 4.

It is an use of exhortation, or di-
rection, to teach the Saints,
whitherto goe to fetch succour
and supply, of what ever grace
they want : Christ is made all
in all ; why then away to the
Lord Iesus Christ. P. 99

Question.

But you will say, what course or
means shall we use to get these
things at Christ's hands?

Answer.

The meanes are two : First, eye
the promise dayly, keep it with-
in view. P. 104

Secondly, you must labour to yeeld
the Soule to the power of
the Spirit, and to the vertue of
grace which is in Christ.

P. 109

Now this particular conveyance
of grace from Christ, it is done
two wayes; partly by impu-
ting, partly by imparting. P.
113. and they are both in the
Text : Christ is made righ-
teousnesse, or justice, that is he
doth justifie a sinner by impu-
tation, and Christ is made
sanctification, and redempti-
on; that is, hee doth redeeme

and

THE TABLE.

and sanctifie a sinner by communication. ibid.

Doctrine.

God doth justifie a beleev'ing soule, not for what he hath or doth, but onely for what Christ hath done for him. p. 116

In the opening of the point, two things are to be cleered:

First, what it is to justifie:

Secondly, what is meant that God doth not justifie any one, for what he hath or doth. p. 116

To justifie it is a word of judgement proceeding, when in a legall manner, the Iudge doth pronounce a man free, and doth acquit him. p. 116

Secondly, God doth justifie a poore sinner, not for anything he hath or doth: The meaning is this, no grace that a man hath, no duty that hee can perform, for which as the material and formall cause of our justification, God doth pronounce any man to bee righteous. p. 117

Reason I.

That which in no measure is an-

swerable to Gods justice, and agreeable to the exactnesse of the Law, and for which a man may be condemned, that cannot justifie a man: but it is so here; therefore they cannot justifie. p. 119

Use 1.

It is a ground of confutation of the Church of Rome, that holds the formall cause of the justification of a sinner, it is the frame of holinesse wrought in him, not imputed to him. p. 122

Use 2.

It is a word of consolation, and it is a Cordiall to cheere up a mans heart, and to carry him through all troubles whatsoever can betide him, or shall befall him. ibid.

Use 3.

It is an use of exhortation: will nothing doe the deed, but a Christ? why O then above all, labour for a Christ more than all, labour to prize a Christ. p. 127



A TABLE OF THE
Soules Iustification,
out of these words :

2 COR. 5. 22.

For hee hath made him to be sinne for us, which knew no sinne, that wee might bee made the righteousnesse of God in him.

Out of these words, two things are to bee opened: Doctrinē I.
Iustification, is an act of God the Father, upon the beleever. p.

First, the description of *Iustification*: Secondly, the opening of the description. p. 133
For the clearing of the doctrine, 2. particulars are to be opened.

Iustification, it is an act of God the Father upon the beleever, whereby the debi and sinnes of the beleever are charged upon the Lord Iesus Christ, and by the merits and satisfaction of Christ imputed to the beleever, hee is accounted just, and so is acquitted before God as righteous. 132
Particular I.
The first particular is this, why is it called an act of God the Father? Answ. First, because the Father was the party that was properly offended. p. 135
Secondly, because the Father is the Fountaine in the Deitie.

p. 137
Particular 2.
ibid. Why it is an act of God the Father upon

THE TABLE.

upon the beleever? *Answer.*
Because it is a transient action
that passeth from God upon the
creature, and so doth worke
thereby a change and altera-
tion upon the creature. p.

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The change that is wrought upon
the creatures, is two wayes.

Particular 1.

The Lord is said to passe a worke
or an action upon the creature,
when hee puts some kinde of
abilitie upon the creature,
either spirituall, or naturall:
as when the Lord makes a
wicked man, a good man: an
adulterous man, a chaste
man: and this wee call a na-
turall change, because there is
a gracious frame put into the
heart. p. 140

Secondly, the Lord is said to make
a change upon the creature,
when he takes off some relati-
ons, and respects, which the
creature had, and puts upon it
other respects: and this is
called a morall change. p. 140

Use 1.

It is a ground of admirable com-
fort to beare up the heart of a

poore sinner, above all the ac-
cusations of sinne, Satan, or
the envy of the world. p.

143

Use 2.

It is a word of direction to all the
Saints, to appeale to the Iudge
of the Court in their judge-
ment. p. 148

Use 3.

It is a ground of terrour to the
wicked, and to all unbeleivers,
that they have no share in this
point of justification. p.

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Doctrine.

Christ Iesus never yeilded the
least improvement of heart to
sinne, neither did he ever com-
mit the least sinne in his life.

p. 159

Reason 1.

Looke into the nature of our Sa-
viour, and it was pure. p.

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Reason 2.

Looke into the Office of our Sa-
viour, and hee was without
sinne. p. 160

Use 1.

It is a word of exhortation to the
faithfull, to conforme their
hearts

THE TABLE.

hearts and conversations answerable to Christ. p. 161

Doctrinē.

God the Father did impute all the finnes of all the world to the charge of our Saviour. p. 166

When God the Father doth charge the finnes of the faithfull upon Christ, it doth appeare in these three particular acts.

Particular. 1.

God the Father, and the Lord Iesus Christ, made a mutuall decree, and purpose, that so many as should beleve, should be saved: and this was left to the care of Christ, that he should make them beleve. p. 170

Particular 2.

Our Saviour having undertaken to keepe these, he therefore put himselfe into the roome, and place of all those lost sheepe. p. 173

Particular 3.

Our Saviour having put himselfe into the room of a sinner, the Law now proceeds with full scope against him. p. 175

Reason 1.

That which the Lord Iesus Christ

did willingly submit himselfe to without sinne, that God the Father might justly charge upon him. p. 176

Reason 2.

Because the justice of God requireth this at the hands of Iesus Christ, that hee should take the guilt of sinners upon himselfe. p. 177

Reason 3.

Because herein is abundantly magnified the love and mercy of Christ. p. 179

Use 1.

It is a word of instruction to the Saints: if God the Father hath laid thy finnes upon Christ, then doe not thou take them from him to thy selfe. p. 180

How farre a beleever may charge himselfe with his sinne, doth appeare in these foure conclusions.

Conclusion 1.

Every beleever is bound to see and examine the sinfull carriage of his soule, and to judge that it hath power to make him guiltie, and also to condemne him. p. 182

Con.

THE TABLE.

Conclusion 2.

Every beleeving soule justified, ought to acknowledge that it were righteous with the Lord to, let out his wrath against him, though not to condemne him, yet to distract him. p.

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Conclusion 3.

Every beleever accepted, and justified, in and through Christ by the Father, yet hee is thus farre bound to charge his sins upon himselfe, as to maintain in his owne heart a sense of the need that he hath of Christ, as well to continue his respect and acceptation with God, as to bring him at first into the love and favour of God.

p. 187

Conclusion 4.

Thus farre the Saints of God ought to goe in charging their owne soules with their sinnes, so far to see them, and to be affected with them, as to bring their hearts to be truly carried with hatred against them, and with resolution to get power and strength against them.

p. 189

How farre a beleever may not charge himselfe with his sin, may hee conceived in these two conclusions.

Conclusion 1.

A beleever should not in his judgement conceive nor in his heart be perswaded, that any sinne, nor all his sinnes shall ever bee able to fasten the guilt of sinne upon him, so as to cause revenging justice to proceed against him, to his condemnation.

p. 192

Use 2.

It is a word of terror to all unbelievers, they are destitute of all hope of the pardon of their sinnes.

p. 197

Use 3.

It is a word of exhortation to the Saints: was Christ made sin for thee? then be thou content to bee made shame for him.

p. 200

Use 4.

It is a word of comfort to all the faithfull: learne to cast all thy sins on the Lord Iesus Christ.

Doctrin 4.

The Lord Iesus Christ suffered fully, whatsoever punishments

A 2

divine

THE TABLE.

*in body alone, or in soule alone,
or in both.*

Answer.

*Christ did properly and immedi-
ately suffer the wrath of God
in his soule, as well as hee did
the paines of death in his body.*

P. 249

Use 1.

*Is it so; was the Lord Iesus dri-
ven to this astonishment, and
to all this misery? then let eve-
ry soule learne from hence
what will be the fruit of sinne,
and what hee may expect from
sinne.*

P. 260

Reason 1.

*Is taken from the divine justice
of God, which required this by
way of satisfaction, as being
onely sutable, and agreeable,
to the divine justice of God,
by reason of sinne.*

P. 283

Reason 2.

Is taken from the office of Christ,

*because our Saviour was our
saviour, and so he was bound to
it by faithfulnessse.*

P. 287

Use 1.

*It is a word of consutation, and
it directly meets with Popish
Purgatory.*

P. 288

Use 2.

*It teacheth us that all the trou-
bles, miseries, afflictions, either
inward, or outward, they can-
not properly bee called punish-
ments inflicted upon the faith-
full, but chastisements.*

Use 3.

*It is a word of comfort to all you
that are believers: you have
heard the treasures of mercy,
and the death of our Lord
Iesus Christ laid open: view
them, and take them all for
your comfort.*

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FINIS.

Several Treatises of this
A U T H O R

THE UNDISCOVERED PASSIONS OF THE HEART

By
The Author
of
The
Undiscovered
Passions
of
the
Heart

- 1 The first preparation for the Christian's Journey
- 2 The second preparation, or the Christian's Journey
- 3 The souls humiliation, or the Christian's Journey
- 4 The souls warfare, or the Christian's Journey
- 5 The souls communion with Christ, or the Christian's Journey
- 6 The souls perfection, or the Christian's Journey
- 7 The souls inheritance, or the Christian's Journey
- 8 The souls glory, or the Christian's Journey
- 9 The souls triumph, or the Christian's Journey
- 10 The souls crown, or the Christian's Journey

Severall Treatises of this
A U T H O R.

1 THE unbelievers preparing for Christ,
out of

{ Revelations 22. 17.
I Corinth. 2. 14.
Ezekiel 11. 19.
Luke 19. 42.
Matthew 20. 3, 4, 5, 6.
{ John 6. 44.

- 2 The soules preparation for Christ, or a Treatise of Contrition, on *Acts* 2. 37.
3 The Soules humiliation, on *Luke* 15. verses 15, 16, 17, 18.
4 The Soules vocation, or effectually calling to Christ, on *John* 6. 45.
5 The Soules union with Christ, *I Corin.* 6. 17.
6 The Soules benefit from union with Christ, on *I Cor.* 1. 30.
7 The Soules justification, eleven Sermons on *2 Corin.* 5. 21.
8 Sermons { on *Judges* 10. 23.
 { on *Psalme* 119. 29.
 { on *Proverbs* 1. 28, 29.
 { on *2 Tim.* 3. 5.



THE SOVLES

union with CHRIST,

I CORIN. 6. 17.

He that is joyned to the Lord, is one Spirit.



E told you that the application of the merits of Christ, consists especially in two things :

First, the preparation of the soule for Christ.

Secondly, the ingrafting or the knitting of the soule to the Lord Jesus Christ.

Of this preparation wee have heretofore largely treated : partly in contrition, where the soule is cut off from sinne : partly in humiliation, whereby the soule is cut off from it selfe ; whereby the Lord rases the foundation of all carnall confidence, whereby a man rests upon his owne privileges and performances, and makes his services his Saviour ; either the soule seeth no need to depart from sinne, or else it thinks it can helpe it selfe out of sinne : when both these are remo-

ved from the soule, then it is fitted to receive the Lord Jesus Christ.

Secondly, the soule comes to be ingrafted into Christ: and that hath two parts:

First, the calling of the sinner; or the putting of the soule into Christ.

Secondly, the growing of the soule with Christ: these two take up the nature of ingrafting a sinner into the stock:

First, it is put into the stock.

Secondly, being put into the stock, it growes together with the stock: these two things are answerable in the soule. The former of these two wee have largely treated of, and fully finished in the great worke of vocation, when the Lord brings the sinner to himselfe by the call of mercie, and the voice of the Gospell: we are now to proceed; and we have made some entrance into the second; and that is the growing of the soule together with Christ: for though the graft be in the stock, yet it cannot be fruitfull, unlesse it grow together with the stock: now this growing together is accomplished by two meanes:

The first is the union which the soule hath with Christ.

The second is a conveyance of sap, or sweetnesse, or a communion with Christ, and all the treasures of grace and happinesse that is in him: then to make up the growing together of the graft and the stock; First, the graft is put into the stock. Secondly, there must bee a communicating of the moisture that is in the stock, to the graft, and

so

so they grow together ; otherwayes it growes not at all, but withers away : now wee are first to describe the nature of the worke in generall ; and then we will descend to particulars, and the severall parts of it : now wee will define this union so farre as it concernes our purpose, not intrenching into particulars.

It is such a joyning of the faithfull soule in such a meanes to Christ, that it becomes one spirit : these are not by way of collection to be gathered, but they are plainly expressed in the text : and two points of doctrine I meane to prosecute : the first point is from the first part of the text.

Every true beleever is joyned unto Christ: the word in the originall is, glued; he is glued, he is waxed, he is firmly and neerly combined and knit to the Lord Jesus Christ. *1. Doctr.*

The second part of the description, is the second point in hand.

He is so joyned unto the Lord, that he becomes one spirit : as the adulterer and the adulteresse is one flesh; so he that beleeves in Christ, is so neerly joyned to him, that he becomes one spirit : so we see the verse offers two doctrines : *2. Doctr.*

First, that a faithfull soule is firmly and neerly knit unto Christ.

Secondly, hee is so knit that he becomes one spirit.

But first of the first doctrine.

What ever by way of comparison can be alleaged, concerning the neere combination of one thing with another, they are all tyed to this knit-

ting of the soule to Christ : looke what a friend is to a friend ; looke what a father is to a childe ; what a husband to a wife ; looke what a graft is to a tree ; and that is neerer than a husband to a wife : nay, goe yet farther, *Galat. 2. 20.* what the soule is to the body ; the soule is not only knit to the body, as one member to another ; as the hand is knit to the arme, and the arme to the shoulder ; but the soule doth communicate it selfe universally thorow the least part of the body : so the Apostle saith, *Christ is the very soule of a beleever, I live, yet not I, but the Lord Iesus liveth in mee* ; so that looke as the body liveth by the soule, the soule closing, and communicating, and quickning of the same, so Christ is in a Christian, and speaks in a Christian, and enableth a Christian to the performance of that he doth ; hence the body of the faithfull is called Christ, *1 Corin. 12. 12.* but we will open this a little further in two passages :

First, the carriage of the soule in this closing.

Secondly, the manner how it doth close.

The carriage wee shall desire to discover in three particulars, which may bee expressed in a graft, when it is put into the stock : and I say, therein observe three particulars :

First, there is an exercise of the elements that are in the graft upon the stock, and are so farre mingled one with another, and doe so farre close one with another, that they become one.

Secondly, the graft joynes to the stock, and none other.

Thirdly, they doe not onely act thus, but are bound

bound one to another : and this makes them act answerably to these three particulars. There is also an expression of the knitting of the soule to Christ in three particulars :

First, the soule gathers up it selfe, and all its spirits, its faculties, that doth exercise in the worke thereof upon Christ, and that makes the soule to grow unto the Lord : when the soule turnes the promise into good blood, it doth not only chew the meat, but digest it, and it becomes good blood : a true beleever gathers up all the faculties of his soule, and imployes them upon Christ : hope expects Christ, and desire longs for Christ, and love and joy imbrace Christ, and the will closeth Christ ; thus the soule settles it selfe upon Christ, hoping, expecting, longing, desiring, loving, embracing : looke as it is with a woman that kneads dowgh, if there be two parts of it, the moulding and the kneading knits them together, and makes them one lump : so there is the moulding of the soule to the promise, hoping, and desiring, and longing, and chusing ; faith kneads all these together, and knits them unto God, and draws the soule to him.

Secondly, the soule is satisfied with Christ, and the riches of his grace ; the beleever doth repose his confidence wholly thereupon : *Prov. 5. 19.* that which makes the love of a husband increase towards his wife, is this, *Hee is satisfied with her breasts at all times, and then hee comes to bee ravished with her love :* if a husband hath a loose heart, and will not content himselfe with the wife of his youth,

youth, but hath his back doores, and his goings out ; this makes a breach in matrimoniall affection ; but when he is satisfied with her breasts, he is ravished with her love : so hope hath an expectation of mercy, and is satisfied therewith ; desire longs for mercy, and is satisfied therewith ; the will closeth Christ, and it is fully satisfied with him ; and if it were to chuse againe, it would chuse none but Christ : thus suck thou up the consolations in the promise, and be satisfied therewith, and then thou wilt grow there upon ; but if you will bee resting here, and staying upon the contentments of the world, this is weake confidence, and drawes the soule from God.

Thirdly, the last thing is the binding of the heart upon both these, *viz.* the keeping of the heart to the exercise of the promise, and to bee satisfied with the promise ; 1 *Coloss.* 23. *If yee continue in the faith* ; being grounded and settled, so that a man doth stake downe his heart to the promise, and holds hope, and desire, and love, and joy, and the will unto it: it receives all Christ, and none but Christ, and stayes here, and continues here for ever : this same covenant that bindes the soule to Christ, is that which makes the union betweene Christ and the soule : thus we see how the soule carries it selfe in this union.

The second thing considerable, is the manner how it is done, and the qualitie of this union : and this we will discover in three particulars ;

First, it is a reall union, but it is spirituall, you must not conceive it grossly, as if my body were
joyned

joynd to Christ; but there is a reall union which is spirituall: there is a union betweene the nature of Christ, God and man, and a true beleever: that which I desire to declare is upon this ground, to difference this union from that which Divines are deceived in; viz. that it is an union more than in bare notion and apprehension of the minde; for what ever a man conceives, his understanding closeth with it; as what ever I apprehend, I close with that; there is a conveyance of the thing into my minde, and I close with it: now the union of a beleevers soule with Christ is more than this: it is not a bare apprehension, a wicked man will goe farre in the apprehension of Christ; but this union is somewhat more, and I call it a reall union, because there is a knitting and a closing, not onely of the apprehension with a Saviour, but a closing of a soule with a Saviour.

Secondly, I say this is a totall union, the whole nature of a Saviour, and the whole nature of a beleever are knit together: first, that it is a reall union, all the places of Scripture doe intimate as much: what the branch is to the vine, the soule is to Christ: now they are more than imagination; so what the husband is to the wife, the soule is to Christ. Now they are more than in understanding; for a man may conceive of another woman, as well as of his wife; but this is another union, whereby the person of the one is knit unto another: the bond of matrimony knits these two together. This is the frame and guise of knitting the soule to Christ, it is no bare apprehension but
wee

wee feed upon Christ, and grow upon Christ, and are married to Christ: *Hosea 2.20. I have married thee to my selfe, in truth, in judgement, and in righteousness.*

Secondly, I say it is totall in so much that Christ is the head, and a beleever, a member; in both these regards they are joyned: Christ is the head of the Church, not onely according as he is God, but as hee is God and man; and a beleever is a member not onely according to his body, but according to his body and soule: now whole Christ being the head, and the whole beleever being a member, therefore a whole Christ, and a whole beleever must be joyned together.

The third is this, this union is inseparable: *Ieremie 32. 40. The Lord promiseth to make an everlasting covenant with the house of Israel, and I will never part away from them to doe them good: so Psalme 89. 33. 34. It is spoken there concerning Salomon as I conceive the Psalmist saith, If he sinne against mee, I will scourge him, and I will visit him with stripes; neverthelesse, my loving kindnesse I will not take away from him, nor suffer my faithfulnessse to faile my covenant; I will not breake, nor alter the thing that is gone out of my mouth: marke that the Lord out of faithfulnessse doth establish thee to him in vocation, the Lord hath made a covenant with the soule in vocation, the hand of the Lord layes hold upon the soule, and brings it home; now though the Lord correct the soule sharply, yet will he not leave it totally and finally; it is inseparably knit to Christ; what can it be*

be, what shall it be, that can separate a poore sinner from Christ? if Satan could have hindered him from comming to a Saviour, hee would have then hindered him from comming to a Christ, when he had his greatest dominion over him: if sinne could have let him when a man had nothing else but sin, he would not have forsaken that and have beene brought home to Christ. If the world could have prevailed, Christ should never have pluckt him from it, but when Satan had his greatest power over him, when a man was nothing else but sinne by nature, when the world most prevailed, yet then God by his good Spirit pluckt thy heart from sinne and selfe: that soule is mine, saith Christ, Satan must give way, and shall not hinder it: that soule is mine, saith Christ, sinne shall not let it from comming to mee: that soule is mine, saith Christ, and the world shall not stop the worke of a Saviour; and if Satan in the height of his malice, and the world in the top of its force, could not prevaile to keepe the soule from Christ; then much lesse shall these be able to pluck us from a Saviour: the point then is undeniable, that the soule is really, totally and inseparably knit to the Lord Jesus Christ.

We may here take notice of the high and happy privilege of poore creatures; how ever the poore Saints of God are despised and contemned of the world, yet they are received into covenant with the Lord; they are made one with Christ, and are of the blood royall: and this is the greatest privilege that can bee; this should beare up

Vse I.

the hearts of poore Christians; yee are now in the very gate of Heaven, nay let mee say as the Apostle speakes; and I see no reason why a man may not say that hee is in Heaven in truth, though not in that measure and largeness of glory he shall be afterwards. *1 Theff. 1. 17.* The happinesse that a Christian shall have in Heaven, is this, *Hee shall be ever with the Lord Iesus*; Heaven were not Heaven, unlesse a man might bee with Christ there: the place doth not make a man happy, but the union with a Saviour that makes him happy, and to be joynd to Father, Sonne, and holy Ghost, that makes him happy, and the beleever is now knit to them, and therefore must needs be happy; *Deut. 33.* the last verse, as he said of the people of Israel, so may I say of all faithfull soules, *Happy art thou, oh Israel, saith the text, who is like unto thee, saved by the Lord, the shield of thy helpe, and the sword of thy excellency*; so may I say, *Happy are ye, oh beleiving soules, who is like unto you? yee are saved by God, and are married to the Lord Iesus Christ, and are the spouses of the Saviour of the world; and he that is the Judge of the world, is your Husband, your beloved, and you are his: let nothing therefore dismay your hearts.*

Use 2.

The second use is that of terrour, and it is like a thunder-bolt; able to breake the hearts of all those that are opposite to them that beleeve in Christ: that which I would have all consider on is this, that the persecution of the Saints is a sin of a high nature, it is a most hainous abominable sinne in the sight of God, how ever the world
thinks

thinkes not so of it, yet they shall bee sure one day to finde: I know men thinke not thus, because haply the law of man provides not in this case to punish those that oppose the Lord Iesus Christ, and the power of his grace, because haply the Magistrate doth not, or haply cannot smite those that set themselves against those that feare God and trample upon them: therefore wicked men make the Saints of God the marke of their malice, and the aime of their rage, and all their indignation is bent that way, they glory in what they have done, and threaten what they will doe; they will hang and draw, and quarter within themselves: this is that which the proud spirits of the world make their maine prize, and they thinke thereby to procure praise unto themselves, and great preferment in their owne eyes this way: let me speake a little to these, you that are guilty of this sinne, see the compasse of it; take notice of the reach how farre this rebellion goeth: I would wish these men that persecute the Saints, I would have the understand the compasse of their course, how farre their wicked practice extendeth, it is not against a despised Christian; no, let them know it, their rage and malice ascends up to Heaven, and offers violence to the Lord Iesus Christ, and they labour what they can to plucke Christ from the right hand of his Father, and they endeavour what in them lies to shed his blood, and take away his life: let all know that have beene professed opposers and dead haters of the Saints of God, let them know they are indired of high

treason, and that in a most hainous manner against the Lord of Heaven and Earth, against the Lord Jesus Christ, the Redeemer of the world: I would that these men would not cozen themselves, for God will not bee mocked: they professe they love Christ with all their hearts, and they will doe any thing for him, but those nice fellowes, those spruce fellowes, it is those that they hate to the death: doe you so indeed? thou hast said enough then, for thou hatest Christ in hating them, and thou persecutest Christ in persecuting them: *Esay 57. 23. 28. whom hast thou reproached and blasphemed, saith the text, and against whom hast thou exalted thy voyce, and lifted up thine eyes on high? even against the Holy one of Israel: and in the 28. verse, I know thy abode, and thy going out, and thy coming in, and thy rage against me: so that how ever Senacherib aymed at Hezekia onely, and those that professe the truth, yet the Lord takes it as done to himselfe: he that knew their hearts and their malice, hee saith, I know thy rage against me, it was against the holy One of Israel that they rayled.* Wicked men persecute the lives of beleivers; now Christ lives in them, and thou hatest the life of Christ, and persecutest the life of Christ: *Acts 9. Paul had gotten letters from the Synagogue, and hee would have haled to prison all the Saints of God that professed the Name of Christ; now if a man had come to Paul, and asked him, Paul why doe you persecute Christ; hee would have beene in great indignation; what, revered Paul, learned Paul, zealous Paul; what, hee persecute.*

keute the Lord of life? why, Christ proclaimes
 it, he doth so, and hee puts it to an upshot, and
 ends the controversie, and puts the question out
 of doubt, *I am Iesus*, saith he, *whom thou persecutest*:
 as if he had said, Poore foole; thou knowest not,
 and I perceiue thou thinkest it not, but I receive
 the wound; the foot is prickt, and the head com-
 plains. I would haue a man make the case his
 owne, and be his owne Judge: If any man should
 pretend friendship to you, and professe hee loves
 you, and tells you hee tenders your person, but
 yet hee will torment your body; and hee loves
 your head, but yet he will cut off your arme: there
 is no man so weake, but he would loath such cursed
 kinde of dissimulation: a man cannot love the
 head and hate the member; love the person and
 torment the body: just so these men deale with
 the Lord Iesus Christ; Gods faithfull beleiving
 seruants are his eyes: *Zacharie 2. 8. He that touch-
 eth you, toucheth the apple of mine eye*; they are flesh
 of his flesh, and bone of his bone: thou that pre-
 tendest to love Christ, and to tender the head,
 and in the mean time loathest his members, and
 his poore Saints; know that thou dost not perse-
 cute the Saints so much, but thou persecutest
 Christ much more: but haply thou wilt say; I am
 no drunkard, nor no whore-monger; I tell thee
 this sinne is worse than drunkenesse, or whore-
 dome: the text saith, *that Herod was an incestu-
 ous person, and married his brother Philips wife*; but
 he added this sinne above all the rest, hee put
John in prison; therefore all that heare the Word

of God: if a man did see an incestuous wretch in the congregation, whom humanity, and reason, and nature doth loath, we would abhorre and detest him, nay every man knowes that it deserves death. Looke upon thy owne soule, and lay thy hand upon thy heart, thou that persecutest the Saints: thy sinne is greater, and thy condemnation shall be farre forer than such a mans: hence it is that God threatens such men with the heaviest judgements: *Psalme 82. 5.* it is spoken there concerning *Doeg*; we may see the story: *1 Samuel 22.* When *Abimelech* gave *David* shew-bread and *Goliaths* sword, *Doeg* saw it and told *Saul*, and afterwards slew eighty five persons of the Priests; now this Psalmist made this Psalme against this man: and he saith, *Thy tongue deviseth mischiefelik a sharp razor working deceitfully, and God shall likewise destroy thee for ever; He shal take thee away, and pluck thee out of thy dwelling place, and out of the land of the living;* because he did oppose himselfe against *Abimelech*, therefore the Lord would not let him go without a punishment: nay as God threatens the sorest punishment against such persons; so the Saints of God by their prayers set themselves most against them: *Psalme 129. 5.* *Let them all be confounded and turned backe that have ill will at Sion, neither doe they that goe by say, The blessing of the Lord bee upon you: the poorest man that lives, that is in the meanest place, if he walkes in an honest calling, the Saints wish a blessing to him; but they that oppose the Saints of God, the Saints curse them in the name of the Lord: it is true, I confesse, wee must bee*

wary

wary and wise, but being wise and wary, it is a thing wee may and should doe; *David* by way of Revelation knew who were implacable and obdurate; though wee know not this, yet aiming at none in particular, but onely in the generall, at those who bee incorrigible; the Saints of God curse them, and that bitterly in all their desires that they put up to God; nay the greatest inditement at the day of judgement proceeds against sinners because of the persecution of his Saints, because in them they persecute Christ himselfe; they teare out the very eyes of Christ, and rend his heart in peeces: *Iud. 14. The Lord commeth with thousands of his Angels to execute judgement upon all, and to convince all that are ungodly amongst them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him: Matthew 25. the latter end, Depart from mee, ye cursed, I know ye not; I was in prison, and ye visited mee not; I was naked, and ye clothed me not: why, Jesus Christ is gone to Heaven, and haply they never saw him: but saith hee, in that you did it not to one of these, yee did it not to mee.* Now Divines reason thus, that all the doome that shall passe upon the wicked at the day of judgement, shall goe in this tenure: because ye have not done this and that; and if those shall bee condemned that did not visite the Saints when they were in prison: if those shall be damned that did not cover the naked, what shall become of those that teare their hearts, and rend the clothes off their backs?
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the Lord hath not onely torments for them here, but he hath devils in hel to torment them for evermore: Therefore let me speake a word of advice to those that are guilty of this great sinne of persecuting the Lord of life; goe aside and reason with your soules, and parley with your hearts, and think with your selves, Oh poore foole that I was, it was not any poore Christian, any poore Saint that I hated, but it was the Lord Jesus Christ, the Lord of life, and of glory, that I persecuted, that I would have pluckt out of his Throne; I would have tore his flesh off his body, and rent his members asunder; and alas, I never knew it; it was not the Saints I opposed, but the Lord Jesus Christ. I speake not this to countenance faction, my ayme is at those that persecute religion and sanctity of life.

vse 3.

For examination and triall; we may hence see who are those that cleave unto Christ, as also those that are false and dissemble with Christ, which pretend great love, and professe great kindnesse unto our Saviour, and how much they respect him, and how neere Christ is to them. From the former Doctrine, you may discover whether this be true, or false: hee that is a true beleever, and knit so to Christ as never more to bee separated and parted, he takes up the whole strength of his soule, and bottoms it upon a Saviour; hee is sanctified with the freeness of his grace, and is resolved for ever to cleave unto him, and bestow himselfe upon him: he that truly beleeves, is thus knit, thus joynd to the Lord Jesus Christ: looke

as it is sometimes with a mightie branch of a tree, or with the arme of a mans body, however the bough of the tree may be rent sometimes, and halled aside by the violence of the tempest, or by the pulling of a mans hand, yet it will hold by the body, and when the hand is gone, it will goe up againe : so it is with a faithfull soule, he so cleaves to Christ, that he will never be parted from him, he will never be separated, what ever provocation or opposition comes to the contrarie : the beleeving soule is sometimes rent and strained by the weight of persecution and temptation, and with the violence of corruptions; but as soone as the temptation and the weight is gone, it clings to Christ againe ; and as the bough, take away the hand, and it will rise up againe : so whatsoever temptations come, or corruptions come, or oppositions betide, yet it will not be pluckt off from the Lord, and though it may be swayed aside, yet it growes to the Lord : therefore the first of *Samuel* 10. 26. it is said, *The hearts that God touched did cleave unto Saul* ; so it is with a beleever, those that are famous in the eyes of the world, and have professed great kindnesse to him, in the time of persecution they will flye off; but those whose hearts God hath fully touched, they will follow Christ, notwithstanding all opposition ; as it is with the needle of a diall, it may be stirred and moved, but it will never rest till it come to the right place againe : so it is with the soule that is knit to Christ by faith, though he may be staggering and doubting, yet he will never be quieted,

till he come to be fastned the right way to Christ, but others there are that cleave fainedly to Christ, and herein it will appeare; either they will off when occasion serves, or else wither in the very worke of the profession of the Gospell, though they continue therein: some there be that fall away wholly from their profession; of this sort are thousands of your common protestants, that are only knit unto Christ by peace and prosperity: there are millions, if the day of trouble should come, and fire and sword should come, and make them make profession of their faith, they would flie off from their profession, and they would leave the Lord, and the Gospell, and all in the lurch, because they are not knit unto Christ by saving faith. In the second place there are others, who though they doe not fall away totally, yet notwithstanding they wither, and die, and come to nothing: and these are your cunning and close hearted hypocrites, those that are knit to Christ, and grow to him by some helpe, and succour, and assistance, which they have from him, by which they flourish, grow Greene in the profession of the Lord: there is a generation of cunning dissemblers, and close false dealers with the Gospell, that grow to Christ by some helpe they receive from him, and that makes them make a glorious shew in the profession of the Gospell, but yet if God take away this assistance, they wither, and die, and fade, and vanish: looke as it is with the haire of a mans head, or with the leaves of a tree, the leaves grow to the tree, and the haire to the

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the head, but they grow not so much upon the substance of the body, nor the leaves upon the substance of the tree, as the arme and the branch doth, but they grow onely by the moisture that comes from the body, and the moisture that comes from the root: or looke as it is with a wen in a mans body, it is no part of the body, but it growes out of the superabundant humors of the body, and that feeds the wen, and increaseth it; but if the body grow weake and feeble, and that humour be taken away, it withers and comes to a drieskin: just so it is with these cursed close hearted hypocrites, as the haire and leaves grow, so they grow to the Lord Jesus, namely, the Lord vouchsafeth some sap and moisture, and some assistance to the performance of some services, but they never grow to the substance of a Saviour, they never grew to the holinesse of Christ, they never had the Spirit of Christ powerfully prevailing with them: as it is with the wen, so it is with these glorious hypocrites, that can vent themselves very gloriously, they are wens in the profession of the Gospell, they looke full bigly, and stare every man in the face, and to the appearance of the world, are men of great account, but if once the Lord take away his assistance from heaven, they are like leaves upon the tree, if they fall not, yet they wither away: I have oserved sometimes, you shall have drie leaves stay upon an oake tree, till new ones come againe: so these haughtie hearted hypocrites, they will take up a kinde of a dying course of profession in the way

of life and salvation, but they never come to bee opposers and resisters of God and his grace, till there comes some to bee wiser and stricter in a Christian course than they, and then hee fals away.

4. Use.

Is it so that the faithfull soule is thus neerly knitted to Christ, as the member to the body, or the branch to the vine? then all you that beleeve in Christ, observe from hence a ground of strong consolation, against all the contempt of the world, and the misery that can betide, and against all the temptations that Sathan can lay against you, to cause you to fall finally, or totally.

First, it is a ground of great comfort and consolation to carry up the soule, and lift up the heart against all the contempt and disgrace, against all the troubles, and miseries, and persecutions, that can betide or befall you, or can be cast upon you, in this wandring pilgrimage of yours: when a Christian begins to turne his face heaven-ward, and goe home to the Lord, then all his friends flie away, and depart from him: *David* complains, that his honours stood as farre off, and hee was a mocking to the enemy, and a contempt to those that were before neere unto him; so it will bee with you, nay, it is so with most that live in the bosome of the Church: how often can many of you speake of it, when the Lord hath given you a heart to walke with him, and depend upon him? how often are you made the off-scouring of the world? your carnall friends detest your persons, and scorne your societies; why? raise up your hearts.

hearts with the consideration of the former truth ; yee that doe endure it, or may feare it, comfort your selves : doth man cast you off? doth man cast you out? Christ will receive you, why then are you discouraged? what though the servant frowae, if the Master welcome? what though we be not with the wicked, if we be with Christ, and Christ with us; why are we then discontented? it is that which comforts a party that marcheth against her parents minde, when her parents frowne, this comforts her heart, though she hath not their love and society, yet she hath the love and company of her husband, and that contents her: so it is with every beleeving soule; you have matched against the minde of your carnall friends, they would not have you take that course; Oh then they tell you, Woe and beggerie will befall you; well, though you have matched contrarie to the mindes of your carnall friends, or master, or husband, yet comfort thy selfe, though thou hast the ill will of an earthly husband, yet now God will be a husband in heaven, thou maist sing care away, and bee for ever comforted and refreshed: it was that which God himselfe gave for a cordiall to cheare up *Iacob*; in that long and tedious journey of his, when hee was going into a farre countrie, *Genes.* 28. 14, 15. when he was going from his owne countrie, and had no friends to succour him, the Lord met him, and said, *I will goe with thee, and keepe thee in all places whither thou goest, and I will bring thee back into this land; and I will never leave thee, untill I have*

done that, which I spake unto thee of; this was that which lifted and bare up the heart of the good man, though hee could not but expect hard dealing; why yet saith the Lord, *I will goe with thee, and never leave thee*; thinke of it, and consider of it seriously, what a ground of consolation may it be, when we shall wander up and downe, and goe into caves, and holes, and dens of the earth; when wee shall goe into prison or banishment, and friends may not, nor will not goe with us, yet Christ will goe; *Esay 43. 2. When thou passest thorow the waters, I will be with thee; and thorow the rivers, they shall not overflow thee; when thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*; a man cannot save his wife sometimes in the water, though shee bee ready to be drowned; a man cannot goe into the fire to helpe her, though she be ready to be burnt; but Christ will be with thee in the water, and in the fire, that is, in the heaviest trials and sorest troubles: what can come to us, if Christ be with us? if miserie, and sorrow, and trouble bee with us, if Christ our husband be with us, what matter? he is the husband of his spouse, and the Saviour of his people, why should wee then bee discouraged or disquieted?

Secondly, as it is a ground of comfort against all opposition and troubles of the world, so it is a ground of comfort to stay our soules against the fiercenesse of all temptations, whereby Satan labours to plucke us from the Lord Iesus Christ; and our hearts sinke within us, and we shall (wee say)

say) one day perish by the hands of *Saul*, by the hand of the enemy attempting, and corruptions prevailing; cleare your hearts and know, though temptations may outbid your weaknesse, and corruptions may outbid your abilities, and when you would doe good, evill is present with you, and sinne cleaves and sticks close to you: why cheare your hearts with this consideration, that you have Christ that sticks cloier to you than your sinnes; and this should cheere up weake and feeble ones: I know what troubles you, were I as strong as such a christian, had I such parts, and such strength of faith; and shall such a poore little one as I am, beare the brunt of persecution, and indure in the time of perplexitie: Why consider though thou canst not helpe thy selfe, yet Christ can: and know this that Christ will not lose the least member, he is a perfect Saviour: the Lord will not suffer Satan to take thee away from him, nor suffer his love to be taken from thee: *Rom. 8.* the two last verses, it was the triumph of the holy Apostle *Paul*; *I am perswaded* (saith he) *that neither death nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord:* when health is separated from thy body, and light from thy eyes, and strength from thy feeble nature, yet remember, that when thy body is separated from thy soule, the Lord will not separate his love from thee, neither from thy body in the grave, nor from thy soule

soule when it is departed out of thy body, he will love thy body in the grave, he loves the dust of his Saints, and he will take thy soule up into heaven; therefore cheare up thy heart, and comfort thy soule in the consideration of Gods goodnesse.

5. Use.

Lastly, are the Saints knit to Christ thus firmly? then it shews us our dutie; we ought to take notice of the goodnesse of the Lord vouchsafed unto us; hath the Lord advanced you thus highly? then walke worthy of this advancement, it is the use that the Apostle makes, *Walke worthie of the calling whereunto the Lord hath called you; are ye the members of Christ? why then behave your selves as the members of Christ; are you joyned thus neerly to Christ? then carrie your selves as becomes you; let the dog retourne to his vomit, and the sow to the wallowing in the mire; but let the Saints that are knit unto a Saviour, walke worthy of that mercie, and union, and prerogative that God hath vouchsafed unto them; it is a shame to see, that servants of Christs family, and the plants of his vineyard doe walke after the conversation of the world: what manner of persons ought wee to bee in all manner of holinesse of conversation? we are knit unto Christ, and therefore ought to be holy, as he is holy; pure, as he is pure: wee ought to doe nothing, but that which may becomme and content a Saviour; but ye will say, the world will hold up their hands at us, and their mouths will bee open against us; why God hates the world, and ye are redeemed from the world, yee are called out of*
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the world, therefore live not as if ye were in the world, but as God hath called you to live with himselfe in heaven, your conversation should be such, as if yee were in heaven: I would not have a Saint of God tamper with the least distemper, or be addicted to any base course, but walke exactly before the Lord.

Thus wee see a faithfull soule is knit unto Christ: now that which followes is this; it is so knit, that it is made one Spirit.

The point we named before, it is this:

The faithfull enjoy such a union with our Saviour, that they are one Spirit with him. 2 Doct.

The point is difficult, and the mysterie great, and beyond the reach and roome of that little light I enjoy, onely wee shall bee desirous with sobrietie and modestie to communicate what shall be most suitable to the minde of God; not being unwilling, but desirous to heare any advice from another concerning the same: the doctrine then is; a beleever is so knit to Christ, that he becomes one Spirit: for the opening whereof, because it is a deepe mysterie, suffer mee to deale plainly and punctually, and that I may expresse my thoughts, and communicate what I conceive, suffer mee to discover two particulars:

First, the manner how the soule comes to be one Spirit with Christ.

Secondly, the order thereof.

These two we will labour to cleare so farre as we are able:

First for the former: the manner how the soule

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comes

comes to be one Spirit with Christ, it is an undeniable principle, and confessed by Divines on all parts, that the soule comes to be one Spirit, by the power of the Spirit on Gods part, and by the power of faith on the beleivers part; they confesse that the Spirit of God workes upon a beleever, and the beleever goes out againe to God by faith: but wee have now onely the termes in the generall, if we come to the particular examining of these and aske a weake soule how the soule comes to be one Spirit, by the Spirit on Gods part, and by faith on our part, wee are as far to seeke as wee were before, and most of the congregation can understand little of it. This is our misery, we content our selves with termes in the generall, and never cracke the shell that wee may see the kernell: wee never dive into the truth, that wee may see the intent of the Spirit therein; therefore for the opening of the point, viz. the manner how the soule coms so to be knit to Christ, as to be made one Spirit: (not denying any thing of the former truth, but holding thereto) wee will open it so far as our light serves us.

Quest.

If the question then be, how the soule by the spirit on Gods part, and faith on the soules part, comes to be one spirit.

Answ.

That which I intend to speake, I will cast into three particulars, or three conclusions:

Conclaf. 1.

The first conclusion is this, know that the spirit of God, the holy Ghost, the third Person in the glorious Trinitie, he doth really, and inseparably accompany the whole word: (that is the

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generall) but he doth more specially accompany the pretious promises of the Gospell: the Spirit of the Lord is in these in a more speciall manner, though he be a God every where in regard of his providence, yet hee is in a more speciall manner going with, and accompanying or ^{the} Word; and in a more speciall and particular fort hee is in the promises, the soule comes to bee one with Christ, and to bee knit unto him principally by the promise; the law prepares the soule, and the promise that calls the soule, and knits it unto Christ; God hath appointed his Word, and specially the promise for the converting of a sinner; and therefore the Spirit of God goes therewith, and workes thereby, and gives a blessing thereunto, according as hee in his wisedome thinkes fit: for he is a voluntary agent, and therefore may use the word as he will, and when hee will; the Spirit doth alwayes worke in the word, but not alwayes after the same manner. You make nothing of the Gospell, and of the Scripture; I tell you the Spirit of the Lord God, blessed for ever, is there after an extraordinary manner, and hardens the hearts of the reprobates, and humbles, and converts and comforts the soules of his servants: and when? not when I will, or you will, but when the Spirit of the Lord will. This is that I take to be the best expression of it; looke as it was with the brazen Serpent set up in the wilderness, there was an healing vertue inseperably accompanying of that brazen Serpent; and it was as possible that hardnes should be separated from the brasse,

as his healing vertue : for whosoever lookt upon it, healing vertue did undoubtedly and insepably goe with it, because God had appointed this ; therefore hee did blesse this, and undoubtedly worke by this : *Just as it is with the good Word of the Lord; the Spirit of the Lord, though he be God every where, yet hee doth blesse this Word especially, and goes with it, and hath appointed it for the salvation of his servants : therefore when the sound comes to the eare, and the sense to the minde, the Spirit goes with the Word when thou hearest it, either to convert thee, or to confound thee : therefore the text saith, ye stiffe necked and hard hearted, ye have resisted the Spirit of the Lord: they would have pluckt Christ out of Heaven, and the Spirit and all. Now that this is a case undeniable, I prove it thus : that word which is able to discover the thoughts of the heart, and to raise the dead to life, and can comfort a distressed soule, and perswade the soule of Gods everlasting favour, that word must needs have a supernaturall power goe with it, for no created power can doe the former things : the Word tels the deepe things of God, the Word saith, I am sanctified, therefore I am justified, therefore called, therefore elected : the Word reveals these deepe things of God, therefore the spirit must needs goe inseparably with it : this is an undoubted conclusion.*

Conclus. 2. The second is this, and I take it to bee somewhat difficult; the Spirit of grace, the holy Ghost, the third Person in Trinitie, working with

with ~~and~~ ^{and} ~~companying~~ ^{companying} of the promise of grace and salvation; it doth therein and thereby leave a supernaturall dint and power, and a spirituall and overpowring vertue upon the soule, and thereby carries it, and brings it unto Christ, and there lieth a great weight, and observe it: The principall and efficient cause in the worke of the soule, to bring it to beleiving, it is not so much any thing in the soule, as a spirituall assisting, and moving, and working upon the soule; by vertue of which working and motion it is moved and carried to the Lord Iesus Christ, as thus: the spirit let in a power to stirre hope, and it is stirred and moved; it lets in a power to quicken desire, and it goes; it lets in a power to kindle love, and it flames; it lets in a power to perswade the will, and it takes and chuses: the Spirit moves upon these faculties, and by vertue thereof they are moved, and carried to the Lord: therefore I conceive the maine principall cause of faith is rather an assisting power working upon, than any inward principall put into the soule to worke of it selfe, but the worke is upon the soule: the soule by that power and assistance is conveyed and carried home to Christ: observe it, I will expresse it in severall passages, because here lies the difficulty of the point.

Then know that the Spirit of God doth in the first stroke of faith, as the Spirit of God did upon the waters: *Gen. 1. 2.* the text saith, *there was a confused lumpe, and the Spirit moved upon the waters, and set upon that confused lumpe, fashioning and framing*

ming the creature out thereof: so it is with the Spirit, (and when I speake of the Spirit, I intend the promise too) the Spirit in the promise meeting with an humbled soule now abased, and staggering and quarrelling with himselfe, he is in a confused estate, hee knowes not what to make of himselfe, nor of his confused condition: now the good Spirit of the Lord moves upon the soule, and leaves a spirituall dint and supernaturall work upon it; and the soule by vertue thereof is carried, and fitted, and fashioned to goe to Christ: this I take to bee the meaning of that place, *Acts 26, 18. Saint Paul was sent to turne men from darknesse to light*: Now it is a confession amongst all Protestant Divines, that the first stroke of the Spirit is upon the soule: there is nothing in the soule that can drive sinne from the soule, and plucke the soule from sinne; but the Spirit works this, and the soule takes this blow, and by vertue of that Spirit, the soule is pulled from corruption, and turned from sinne: this is a confessed truth, that the first stroke in conversion is not from any thing within the soule, but it is from the Spirit; nay the same stroke doth two things; it turnes from darknesse to light: the same hand, and the same stroke doth both these; as for example, when you teare one thing from another, as you teare it from the other, you pull it to your selfe: he that puls a bough from a tree, as he pulls it from the tree, hee pluckes it to himselfe: so the same Spirit that workes upon the soule in calling it from sinne, it doth worke upon the soule in drawing

ing it to Christ: it pulls off hope from the world, and makes it expect a Christ; it pulls off desire from the world, and makes it long for Christ; it pulls off love from the world, and makes it entertaine a Christ; it pulls off the will from the world, and makes it chuse a Christ; so that one stroke doth both, and it is plaine, therefore the worke of the Spirit upon the soule must bring it unto Christ. The like phrase wee have, *John 15. 19. I have called you out of the world; therefore the world hates you:* so that it is there the same voyce, the same spirit that calls a man from sin; as, that is not the way, thou poore sinner, the way of pride and idlenesse, &c. that is not the way to Heaven. Now that call as it pulls the soule from sinne, so that motion and moving, and supernaturall worke that it leaves upon the soule, the soule thereby being moved and drawne, it is comming to the Lord: the soule hath not so much the worke of the Spirit of grace in him, as the work of the spirit of grace working upon him, to draw him from evill, and to turne him to the Lord; and by vertue of the same worke hee is drawne from the one, and brought to the other: this I conceive to be the great difference between the union that *Adam* had with God, and that which the faithfull have. *Adam* had a stocke in his owne hand, God made him wise, and holy; and righteous; this was his stocke, he had a principle within himselfe, either to hang upon God, and so to bee sustained, or to slide and withdraw himselfe from God: he had power either to hold;

or to let goe : he had the staffe in his owne hand, he might turne unto God, and close with the command if he would, or he might depart from God, and withdraw himselfe from the assistance which hee lent him as he did : but now here is a maine difference in the bringing of the heart home to Christ in this union, because the first stroke that drawes the soule, and brings the soule to Christ, is not from any thing within, so much as from the spirit without : the hand of Christ it layes hold upon the heart, and workes upon the heart, and brings him home to himselfe ; this first stroke is from without, wee doe beleve being framed thereunto, and drawne by the Spirit of the Father ; the everlasting arme of the Lord that appeares in the Gospell, hee lets it downe, and workes upon the soule, and brings the heart to himselfe, and so the heart is brought to Christ, not from any Principle first in it selfe, but by the Spirit that workes upon it : when the Word of God comes to the soule, the Spirit of God accompanies that Word, and puls the earthly minde from earthlinesse, and the uncleane heart from his lusts, and saith ; Come out, thou pcore soule, this is the way to a Christ that will pardon thee, this is the way to a Christ that will purge thee ; so that my soule moves, but it is because it is moved ; my will closeth, but it is because it is perswaded : so that the first stroke of this union is not from my selfe, but it comes from Christ ; the hand of the Spirit layes hold on me, and drawes me to him : hence in the
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third place, the union drawes somewhat neerer; so that wee see, first there is a holy Ghost in the promise, and secondly, wee see that the Holy Ghost leaves a supernaturall worke upon the soule, and brings it home to Christ.

The third conclusion is this, the Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with it selfe in the promise: the Spirit of God by the promise so works upon the soule, that it makes the soule close with the promise, and with it selfe in the promise: and this is to be one Spirit, and this I take to bee the meaning of that place, *Philippians 3. 12.* Paul saith, *that he was apprehended of Christ*, as if he should say, I was not so much apprehending, as apprehended: not so much that he did it, but Christ in him, and upon him, and by him; for I told you the worke of the Lord in the worke of conversion, is upon us, by us, to bring us to himselfe. The Spirit of the Lord is in heaven, and it is in the promise, and that Spirit in the promise comes to the soule of a beleever, and leaves a spirituall worke upon the soule of a beleever, and the soule is moved by vertue of that Spirit, to close with that promise, and with that Spirit that is in the promise: I would expresse my selfe by these two comparisons; looke as it is with the moone, the naturall Philosopher observes, that the ebbing and flowing of the sea, is by vertue of the moone, she flings her beames into the sea, and not being able to exhale as the sunne doth, shee leaves them there, and goes away, and that drawes them, and when
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3. Concluf.

they grow wet, they returne backe againe; now the sea ebbs and flowes not from any principle in it selfe, but by vertue of the moone, being moved, it goes, being drawne, it comes; the moone casting her beames upon the waters, it moves the sea, and so drawes it selfe unto it selfe, and the sea with it: so the heart of a poore creature, is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beames, and leaves a supernaturall vertue by them upon the soule, and thereby drawes it to it selfe: or looke as it is with a claspe and a keeper; take a great claspe, put it thorow the keeper, and being brought thorow, it closeth with it selfe: so it is with an humble broken heart, it is like this keeper, the good Spirit of the Lord is like this claspe, the Spirit workes upon the soule, and leaves a supernaturall vertue upon the soule, and goeth with that vertue, and puls the soule by the power of it selfe, and knits it to its selfe, it workes upon the heart in this manner, and clasps the humbled sinner, and brings him home, and holds him to the promise, and to it selfe in the promise.

Now I would contract these three conclusions, in the former sermons, into three questions, to make them so familiar, that weake ones, which have any spirituall grace, may be able to come to apprehend and understand them:

1. Quest.

I aske therefore, what is there in the promise of the Gospell, or what is there in the Word of God, is there nothing but letters, and fillables, and sentences?

I answer, Yes, humane Authours have words and sentences, but oh the glorious God, the third person of the Trinitie, the blessed Spirit of the Lord Jesus Christ is inseparably present with, and accompanying of the promises of God; the words are but the shell, but the substance is the Spirit of grace; how were your hearts comforted in the time of trouble? and how were your hearts broken, and brought out from your lusts? Oh, it was the Spirit, for man was never able to doe it, but Lord thy almighty hand came downe from heaven, and broke this heart of mine, and if Christ that Lion of the tribe of Judah, had not come downe from heaven, this lion-like heart of mine would never have yeilded nor come downe: this is the answer to the first question.

What doth the beleever doe? aske your owne hearts, doe your hearts close and meet with the good Word of the Lord? and doe you say, Oh it is the good Word of the Lord, my heart consented to it, and closed with it thus? *2. Quest.*

Oh yes, saith the soule, me thought I was even knit to the Word: then I aske againe, was thy heart knit to the Word onely, and the sillable only? and did thy heart close with the sentences only? the soule answers, No, the truth is, my eare did receive the sound, and my minde the sense, but my soule received the Lord Jesus Christ: *To as many as received him, to them he gave power to become the sonnes of God, 1 John 12.* the words are but only as the conduit to convey the water of life, and the Spirit of grace, but they lay

hold upon Christ there, and that it is so, I prove it thus, did not you finde your hearts comforted at such a time? Oh yes, saith the soule, me thinks I see the Ministers face still, and when he came to such a point and such a passage, good Lord, mee thought I was in heaven; could words, and reasons, and sentences have done it? No surely, the Spirit of grace was there, and my heart did close with the same: the stomach receives not meat, as the dish or vessell doth, but the stomach doth receive it, and is fastned to it, and hath the sweetnesse of it, and is made one with it: *Iohn 6. 63.* *The words that I speake, they are Spirit and life;* and this is the excellencie of the Word, when all the learned Doctors and Schoolemasters shall have the tongues, but shall never humble one soule, nor purge nor convert one heart, yet the Word and the Spirit in it, will doe that which is usefull and helpfull for thee in this kinde; *the Words that I speake, they are Spirit, and they are life,* saith our Saviour; so then you see, you that are ignorant and weake, you say to your selfe, how shall I come to be knit to the Lord Jesus Christ, seeing hee is in heaven, and I am on earth? Oh but quiet thy selfe in this, he is in a most speciall manner in the preaching of the Word, and if thou cleavest to the Word aright, then thou cleavest to the Spirit of Christ

3. *Quest.*

In the third place I aske, how doth the Spirit of man come to close and to be one with the Spirit of Christ in the promise?

Answe.

I answer, are your owne hearts able to doe this?

or is nature, or your wits, or parts able to doe this for you? No, the good Spirit of the Lord wrought upon, and fitted, and framed the heart hereunto, and put this temper upon it, as the workman gives a temper to the knife, and another makes iron draw iron; and he doth it thus, he drawes the magnet or load-stone over the iron, and the vertue thereof makes it able to draw iron to it selfe; so the soule saith, Alas, I doe it not, it was the Lord that wrought this heart in mee, I have seene the day, when I could have bene as well content to heare the Minister preach plainly, as to have a knife run to my heart, but the Lord wrought my heart to it, therefore the Spirit puts that magnet stone of the mercie and grace of Christ upon my heart, hee puts this temper upon my heart, and makes it able to close with it selfe in the promise: in *2 Corin. 5. 5.* when *Paul* there had disputed of his desire to lay downe his life for the Gospell, and to put his body upon suffering for the Gospels sake, he was even weary of the world, and would faine have bene gone, how gat he this temper? why? the text saith, *Now he that hath wrought us for the same thing is God, who also hath given us the earnest of his Spirit;* it is a great while before wee can bee brought to this temper, when all the Ministers tongues are even worne to the stumps, and the wicked will bee wicked still, yet the Lord doth worke it: so then you see, that the Spirit of God by the promise works upon the soule, and leaves a dint upon the heart, and so brings the soule by the Spirit to

close with it selfe in the promise, and hence you may collect two things for your information in this kinde:

1. *Collect.* First, that the beleever, being moved by the stroke of the Spirit of the Father, is made able to close with the Father and the Sonne, because the Spirit of the Lord doth fasten, fit, and frame the heart hereunto in this manner; and hence it is, that the soule can close with the Father, and the Sonne too; why? because the Spirit which proceeds and comes from the Father and the Sonne, is able to frame the soule to close with both; for the Spirit hath something of the Father, and something of the Sonne, and therefore is able to make the soule to close with both: 1 *Iohn* 1. 3. *These things have I writtē unto you, that you may have fellowship with us; holy Iohn was a spirituall father unto them, and hee writes to them, that thereby they might have fellowship with the Saints, and he saith, Truly our fellowship is with the Father, and with his Sonne Iesus Christ; why doth he not say, our fellowship is with the Father, as well, as to say, our fellowship is with the Father and the Sonne? because it is presumed beforehand, that a man must have fellowship with the Spirit, before hee can have fellowship with the Father and the Sonne; because it is the Spirit that hath fitted the heart, and framed it, to close with both.*

2. *Collect.* Secondly, hence it comes to passe, that the person of the beleever may bee knit to the person of the Lord Iesus Christ: the foot is knit to the head by the continuance of the order of the body, and
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the members thereof, as the foot is knit to the leg, and the leg to the thigh, and the thigh to the body, and so to the head, this is the meaning of that phrase, *John 6. 56.* our Saviour presseth this hard upon the Disciples, and saith, *My flesh is meat indeed, and my blood is drinke indeed, hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*; then they begun to wonder at it, and to say, *How can this be?* and yet Christ saith, what if you see the the Sonne of man carrying the body of his flesh into heaven, you will thinke it more hard to eat my flesh then, yet you must eat my flesh then too; how? *it is the Spirit that quickneth, the flesh profiteth nothing, the words that I speak, they are Spirit and life*; as if he had said, my good Spirit is in the word and promise, close you with my Spirit, and then you draw my Spirit, my flesh and my blood downe into your whole natures; the words that I speake, they are Spirit and Life; that is, my Spirit is in the Word of the promise, though my body be gone up into heaven; therefore close you with my Spirit in the promise, and then you close with my flesh spiritually. Thus much for the manner of the union.

Now for the order of this union how this is done, and there the question will be this.

Whether the beleever is knit first to the humane nature of Christ, or to the Divine nature. I am not greatly willing to meddle with this point in this popular congregation, because there are many wise and orthodox Divines, and godly too, which are of contrary opinion; they confesse both,

Quest. 2

both, but they differ about the order: but that I may bring no prejudice to the judgement of any, *Answ.* I will shortly shew you the summe of those arguments, which either side hold, and will shew to which I doe incline, and so leave the point to the judgement of those that heare it, to incline to which side they thinke best, and thus I shall wrong none at all.

First, some Divines, wise, holy, and orthodox, and many too, doe goe that way; all of them have it from that root: they that hold that the soule is knit to the humane nature of Christ first, have two reasons for it.

1 First, say they, as the Scripture reveales Christ to us, so also our hearts embrace him, and close with him, but the Scripture reveales the Lord Christ more often and frequently, in regard of his Manhood, than in regard of his Godhead; as in that place, *The seed of the Woman shall breake the Serpents head*, and such like: therefore the understanding first closeth with this, and the heart first receives it: the second reason why they hold this is thus much.

2 If, say they, all the great works of our redemption, both sanctification, and justification, and redemption, were wrought in the humane nature of Christ, and as by a channell conveyed to us by his humane nature, then it is reason that the soule should first close with the humane nature; but it is so that all the great workes of justification, sanctification, &c. were all accomplished in the humane nature of Christ: for as the text
saith,

faith, He died for our sins, and triumphed over sin, and hell, and death: therefore, say they, it is fit that the soule should first close with the humane nature of Christ; and this is the life and pith of all their arguments.

Againe, other Divines, and they are wise and orthodox, they hold this; and though all hold the maine substantiall truths of eternall life, yet they differ in this, they say the beleever is first knit to the Deity, and they have also two arguments, and the first is this:

That which is the maine and the proper object of faith, to that the soule first lookes, and to that the soule is first united: for all union comes by operation in this kinde, but the Godhead is the first object of faith in beleiving; the Godhead, and the third person of Trinity, they are the first objects of faith; therefore, say they, in the whole course of Scripture, faith is cast upon the Godhead, as *Esay 50. 10. Who so is wise amongst you, that feareth the Lord, that obeyeth the voyce of his servant; he that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay himselfe upon his God; all the phrase of Scripture runs thus: Trust, and hope, and rely upon the Lord. So Iohn 14. 1, 2. vers. Let not your hearts be troubled, yee beleeve in God, beleeve also in mee: marke this.* Now did a man beleeve upon the Father, as Father onely, then hee did not beleeve upon the Sonne; or did he beleeve onely upon the Sonne, as Sonne, then he did not beleeve upon the Father, but in that hee beleeves upon the Father

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and the Sonne: It is therefore plaine that he fals first upon the Godhead; and seeing it is so that wee must beleeeve upon the Father, Sonne and Holy Ghost; therefore we are not to beleeeve upon one of them only, but upon the whole Deity and the divine nature, and all the three Persons in the divine nature: for as the Schoolemen say, that which doth appertaine to this, as this, belongs to this and to none other. Now we beleeeve in all the whole Trinitie, and therefore wee close with all three, the Father, Sonne, and holy Ghost: and hence it is that these Divines observe, that when we are said to beleeeve in the Scriptures, and in the promise (not that any doe it properly) but so farre as the promise hath God in Christ, revealing, and promising, and communicating himselfe: so farre we beleeeve in the promise, that is, in his faithfulnessse, truth and mercy, revealed in the promise.

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The second reason which they alleage is this: say they, that which in reason must stay & satisfie the soule of a beleever, it is that in reason to which the soule must first betake it selfe, and upon which it must first stay it selfe; for faith goes out for succour, and for good: therefore, that which onely can satisfie faith, to that onely it must first goe: the beleever is dead in sinnes, because of the commission of them, but there is life in God: therefore to an infinite God the soule comes to worke an infinite satisfaction for him, which all creatures cannot doe in this case, the Godhead prepares the humane nature, and workes by the humane

mane nature, and gives power to the humane nature, and makes it able to suffer and to satisfie, faith sees that he hath offended an infinite God, and deserved punishment of an infinite value; therefore hee must repaire to him that can onely repaire in mercy to his soule: therefore saith the Prophet *David*, *Psalme 150. 7. verse, Hope in the Lord for ever, for with the Lord is plenteous redemption: and in Esay 26. 4. Trust in the Lord for ever, for in the Lord Iehovah, is everlasting strength; wee have everlasting miseries, and troubles, and distempers, but with the Lord Iehovah is everlasting strength, therefore trust in him for ever: nay hence it is that our Saviour saith, Iohn 17. 3. This is life eternall, that they know thee to bee the very God, and whom thou hast sent even Iesus Christ.*

Now if you aske me which of these judgements I follow; I answer, because I love not to bee as a man that is here, and there, and no where in truth, but I love to bee as a man that dwels at home, for I am not ignorant that many Divines wise and learned, whose parts and gifts I reverence, they follow the former opinions; and for my part I leave a judicious hearer to take which side he will; but in truth the two last arguments have prevailed with me, that the heart of a poore sinner beleeves, and staves it selfe, firstly, upon the Godhead, and Deity, and afterwards upon the Humanitie: and mee thinkes the two former arguments seeme not to compell any mans understanding: for bee it granted, that the former Scriptures doe reveale the Lord Iesus Christ, and

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mention him often as man, yet it is as true they reveale him to bee God, and mention his Godhead, not mentioning at all his humanitie; but whensoever they doe mention his humanitie, firstly, it is for good reason, partly by way of propheticie to foretell of Christ, what hee should be, and partly by way of story and relation to relate of Christ what he was; yet this reason inferres not that faith must therefore firstly lay hold upon the humanitie before the deitie; but when the Lord is pleased to reveale Jesus Christ to the soule in the way of conversion, then wee must apprehend Christ, as God and Man in the point of conversion, and then let the question be this: whither the soule shall goe for that which it wants? Now I see no reason why the soule should firstly goe to the humanity for what it wants and seekes: hence it is that when the Scripture comes to speake in the way of conversion, the Godhead is set first: as in the *2 Cor. 5. 19. God was in Christ, reconciling the world unto himselfe;* as God in Christ reconciles the world unto himselfe; so God reveales himselfe to his faithfull Ministers, and so they reveale him to the people; it was the Godhead that was offended, and must first of all be pleased, and unto that God we must first goe for what we want; so *Jeremy 33. 16. In those dayes Iudah shall be saved, and Israel shall bee saved, and this is the Name whereby they shall call him the Lord our righteousnesse:* so said the Angell, *they shall call his Name Emanuel, which is by interpretation, God with us:* this is to the first reason; now to the second argument I

answer thus; If it bee good in reason that wee must first goe to the humane nature for these reasons propounded, and if this be sufficient to call my faith that way, because all the great workes are wrought that way; then much more seeing the humane nature was inabled to the worke by the divine nature; therefore my faith must first looke that way, because the weight of the worke lies upon the Deitie; the humane nature cannot assume to take to it selfe this glory, nor bee any way available to satisfie divine justice, but that the Deitie enabled it, and therefore faith must first of all looke unto that. Thus it is confessed that the soule of a beleever is advanced to a marvellous high privilege; now the use of it is referred to these three heads.

First, are the soules of the faithfull come thus neere to Christ, not onely to beleeve in him, and to embrace him, but to bee one Spirit with him; then this may bee a use of instruction, and it shewes to us that the finnes of the faithfull are marvellous hainous in Gods account, and exceeding grievous to his blessed Spirit that hath come so neere to us, and brought us so neere unto himselfe; every sinne is as a mountaine, or as a wall of separation, but the finnes of the faithfull are no lesse than rebellion, not onely because of mercies, bonds and engagements, which the beleever hath received, but because a man is come so neere to Christ, and now to commit sinne and vex him, it must needs bee a marvellous provocation to the Lord Jesus Christ, and to his good Spirit: he that

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should entertaine a friend into his family, or the King into his house, or a woman to entertaine a loving husband in matrimony with her, all base dealing by any of these a man can hardly brooke it; It was one of my own subjects, saith the King; it was my wife, saith the husband, and it was my friend, as *David* saith, *that did eat at my table*; but now to entertaine a profest enemy, or a traytor into the bed-chamber with the King, and to lodge them both in one bed, this were abominable; and so the wife not onely to entertaine a whoremonger into the house, but also to lodge him in the same bed, this were not to be endured: Oh how his blood would rise against it, as the King said of *Haman*, *Hester* 7. 8. *What, will hee force the Queene before my face?* Now therefore, brethren, goe home to your owne soules and behaviours in particular: dost thou through Gods grace and mercy receive this favour at the hands of God, that thou art become one Spirit with the Lord *Jesus Christ*, and wilt thou then receive a company of base lusts, and that in the very face and sight of the Lord *Jesus Christ*, and lodge an uncleane spirit, with the cleane Spirit of the Lord? the holy God cannot endure this, nay, he will not beare it at the hands of those that belong to the election of grace: *1 Sam.* 2. 17. *The sonnes of Ely were great sinners before the Lord*, saith the text, and why? *because they waited upon the Lord, to doe the worke of the Sanctuary*; for where the ordinances of the Lord are, there is God himselfe: therefore *Cain* in the apprehension hereof; said,

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*I am cast out from the presence of the Lord, that is, from the powerfull beautie of the Lord in his ordinances. Now because they were the Priests and Leaders, and they were greater sinners, they would out-brave the Lord with their sinnes, and commit them in the sight of God, therefore their sin was the greater: as in Ezechiel 8. 3. The Lord brought the Prophet to behold the abominations of the Elders of Israel, he brought him into a secret place, and shewed him the image of jealousy, which provoked to jealousy, they did it in the sight of the Sun to provoke him to anger, therefore it is called the image of jealousy; as if he had said, Let your idols goe to the land of Urre, but will you dare to set up idols in the sight of God, to provoke him to jealousy. I beseech you apply this to your selves; are not wee Priests, and the very Spouse of Christ, and not onely the outward Sanctuary, but the Temple of the Lord it selfe is with us; as the Apostle saith, *Ye are the temples of the living God*: Now wilt thou set up an idol lust, and an idolatrous selfe seeking heart, and set it up by the Lord Iesus Christ? this is a horrible crying sin, and it provokes the Lord marvellous fiercely: it was the collection which the Apostle made a little before the text, in 1 Cor. 6. where he saith, speaking concerning adultery and fornication, he comes with a gird and a gall to the hearts of beleivers, saying, *What, shall I take the members of Christ and make them the members of an harlot? God forbid, thats fearefull: Doe you not know that he which coupleth himselfe to an harlot, is one body; shall I doe thus? no, the Lord forbid; I**

am neere to Christ, let the members of Satan bee made the members of a harlot, if they will, but you that are the members of Christ, will you doe so? Consider it, wilt thou take the head of Christ, and contrive wickednesse with it? and wilt thou take the heart of Christ, and make it a cage of uncleane lusts? and wilt thou take the tongue of Christ, and make it speake wickedly? and wilt thou take the foot of Christ, and make it run to all wickednesse? what a fearfull thing is this? shall the uncleane spirit be put to the cleane spirit? shall the motions of the Devill be here, and the motions of the good Spirit of the Lord too? the Lord in mercy keepe you off from this: *Ephes. 4. 29. Let no filthy communication come out of your mouth, why, what if there doe?* If there were no greater sinnes than these, I hope I should doe well enough: What saith the Apostle; A Christian, and a lier; a Christian, and a sweater; a Christian, and a base vile wretch; *Oh grieve not the good Spirit of God: why? because by it yee are sealed up unto the day of redemption: the good Spirit of the Lord hath sealed you up unto redemption, and knit you unto him, and will you rend your selves from him, and grieve him? if you were not sealed up, and if you had none of the Spirit of Christ, it were no great matter: but now, Oh grieve not the holy Spirit, if you doe, you have no salvation by it; away to hell if you will grieve the good Spirit of the Lord; if the Lord doe bestow his Spirit upon thee, wilt thou then grieve his good Spirit? how canst thou, or how darest thou doe thus, and dishonour the*

Name

Name of God, looke that place, *Matthew 12. 44.* *When the unclean spirit returnes againe to his rest, hee findeth it empty, swept and garnished; then hee taketh to himsefve seven other spirits worse than himselfe, and they enter in and dwell there; the end of that man is worse than the beginning.* It is well observed by one, that pride and idlenesse sweeps the house for the devill; a proud heart which staves it selfe up upon its owne abilities, and so growes idle, and lazie, and secure; if it be a Minister, or Magistrate, this makes cleane worke for the Devill, you cannot doe this, but you will grieve the good Spirit of the Lord: Now looke to this, when a man staves himselfe upon his parts, and gifts, he doth little good: you sweep the house for the Devill, whereas a watchfull painfull heart doth wonderfully please God; it is a good, and a pure, meeke, and holy Spirit, which God accepts of, therefore be thou so too: now you that are Christians, doe not goe away, and thinke that you have warrant to be idle, and carelesse, take heed of such cursed distempers of heart; if thou art a Christian, thou darest not doe or say, as others dare, for the sinne of a Christian is abominable in the eyes of God, because he is so neerly united to his blessed Spirit: this is the first use of the point.

Again in the second place, here is a word of examination and triall, here a man may see of what spirit the most men of the world are; *You know not of what spirit you are,* saith Christ; looke how the soule closeth with, and receives those that are most exact in a Christian course: if thy

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heart

heart be estranged from such as doe walke exactly before God, either because he hath given them parts and gifts, or because he hath made them humble and faithfull: if the Spirit of the Lord be in the Saints, then the Spirit of malice and of the Devill is in thee; Gods Spirit closeth with all the faithfull ones, but thy Spirit cannot close with them; when they are made one Spirit with Christ, wilt thou be of two Spirits with them? then either Christ is to be blamed, or else thou art to be condemned for this basenesse of thine; either Christ knowes not how to chuse a good Spirit, or else thou art a base vilde spirit; this is the great sinne of this last age of the world, men are lovers of themselves, and not lovers of God, nor his gracenor Spirit: it is admirable to see how every one that is wicked, findes favours in the world, but only those that are holy, and gracious, and one spirit with Christ: a drunkard is no mans enemy but his owne; and with adulterers you can make matches, and if they were murtherers or theeves, wee have a kinde of lamentation for them; but when it comes to a sincere soule, their hearts rise up against him, with a desperate spleene, and they say, these are the holy brethren, why what are they? Oh, saith the Father, he is quite spoild, I had a sonne which I had some hopes of, but now he is gone downe the winde, and he will never be good for any thing; and then saith the drunkard, hee was as good a companion as ever lived, and had as brave jests to make us merrie withall, but now he is quite spoild; then thy

thy meaning is, that when hee had an uncleane spirit, thou didst love him, but now because he is come to have a neere union with the Lord Jesus Christ, therefore thou art estranged from him; then cursed be thy wrath, for it is fierce, and thy rage, for it is cruell; if the Spirit of God be holy and good, to which hee is united, then thou art a vilde unholy wretch: I hope now you may know what will become of such and such in the townes and places where you live, such I meane as are holy and gracious, and yet are hated and despised; even those poore creatures are glued to the Lord Christ, nay, they are holy spirited men, which the Spirit of God delights in, therefore thy spirit is of Sathan, that thou doest thus malice him; I confesse a godly heart will have his fits and excursions now and then, like an unruly colt, and may run wildly into sinne; this may befall a godly gracious heart, but all this while this is poison, and the soule of a godly man sees this, and is wearie of it, and is marvellously burthened with it, and saith, Oh vilde wretch that I am, what would I have? and what is he that I cannot love him? is it because the good Spirit of the Lord is there? shall I resist the good Spirit of the Lord? and so commit the sinne against the holy Ghost? away thou vilde wretched heart, I will love him; thus the soule labours and strives for that exactnesse, and would faine have that goodnesse which hee sees in other: it is in this thing, as it is in a mans meat, he that hath an unwholesome stomack, and seeth that the meat is good, and knowes not but

that he may eat it, he will not blame the meat, if hee be ill after it, but his stomach; but there are some that love to bee eating lome wals, and such trash as is naught for them, for the stomach is vilde within, and would have as bad as himselfe: so out of the pride of nature and self-confidence these distempers will bee rising in us, but a gracious soule is even sick at the heart, and weary of his life, and he is never well, untill he hath gotten a purge; but he that hath the disease, and is sick of hatred and malice, looke how his heart is, so is his tongue, and as his heart is, so is his carriage: Oh poore wretched creature, what God may doe for him, I know not, but for the present he hath the spirit of the Devill in him; he is no man but a toad that can live of poison, and make a meale of it, and yet his heart never be affected with it.

3. *Use.*

In the third place; is man a sociable creature, and must he have some to keepe company with him? then in the next place be exhorted to close with such as Christ himselfe doth close withall, chuse such companions as the good Spirit of the Lord doth meet withall: doest thou see a gracious sincere hearted Christian, that is one spirit with the Lord? love him, and let thy heart be one Spirit with him too, and not only the rich, but the poore too, it is that which we have in nature, every man desires to have one that is of a faire nature and a loving disposition, he is a fit man to make a friend of, and these things are not discommendable; it is strange to see when God hath cut the claws of these wolves, how calme and quiet they
are;

are ; but would you have a man of a good nature indeed ? for as one saith, hee that hath no more than restraining grace, is no more than a tame Devill, but would you have a friend of a good nature indeed ? for this is the maine of all, then chuse such as are one with Christ, and remember that place, in *2 Peter* 1. 4. *Wee are partakers of the divine nature* ; he that is one Spirit with Christ, he is partaker of the divine nature, even the nature of God himselfe, the Spirit of God, and the Spirit of meeknesse, and self-deniall is in him ; therefore let thy heart be enlarged towards him, and joyne thou side with him which is joynd so neerely to the Lord : it was the old practice of those in *Zach.* 8. 22. when God shall honour the Jewes, and make them glorious in sanctification and holinesse, and they shall goe to market, and buy and doe all things holily, then *shall ten men take hold of the skirt of him that is a Jew, and shall say, We will goe with you, for wee have heard that God is with you* ; would you not goe with the Spirit of the Lord Jesus Christ ? Yes, Oh then get you to the Saints of God, and get them to your houses, and lay hold upon gracious Christians, and say, I will live and converse with you, for the Spirit of Christ is with you.

THE
SOVLES
BENEFIT
FROM
VNION WITH
CHRIST.

By T. H.



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GRIST



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THE
SOVLES BENEFIT
from Vnion with
CHRIST.

I CORIN. I. 30.

But of him are yee in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption.

How the soule of a sinner should be prepared for our Saviour, and how also it should bee implanted into him, being called by the Spirit of God in vocation, wee have heretofore fully and largely discussed and concluded that point: then wee came to the second thing, which is the second part of this implanting or ingrafting a sinner into the Lord Jesus Christ, and it is the growing to of a sinner with our Saviour, and that is accomplished and fully brought about by two workes: there are two parts of it, for it is not enough for the graft to be put into the

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stock,

stock, but it must grow together with it, if ever there be any conveyance of any sap, or any helpe and strength, which it may receive from the same: so it is with the beleeving soule, faith doth not onely bring us unto Christ, but it makes us grow together with Christ: and this growing is discovered in two particulars;

The first is a spirituall union of the soule with our Saviour, when the soule comes to be united to, and made one with the Lord of life, that wee have also handled and concluded in the two last lectures.

Againe, the second part that accomplisheth and makes up this growing together with Christ, it is that heavenly communion that the soule doth get with our Saviour, when the stock of the merits of our Saviour, and the vertue of his grace is communicated to the soule; for this we must remember, that these two things make up the growing of the stock and the graft together:

First, there must be an union of the graft with the stock.

Secondly, there must be an intercourse or a communication of the sap in the stock to the graft: so it is with Christ, what ever he hath, he hath for his Church and people, and what ever he doth, he doth for his Church and servants; so that there is a kinde of conveyance of the vertue of his merits, and power of his grace, unto the soules of those that beleve in him, and are knit unto him by a true and a lively faith: wee have done with the union that the soule hath with Christ: we are

now

now to speake of the heavenly and spirituall communion, the intercourse betweene the Lord and the soule, when the soule is married unto him; and this is that wee aime at, this is that wee looke at at this time; and this I must tell you by the way, that our purpose is not to meddle with the particulars at this time, but onely with the generall nature of the communion of the soule with Christ: now for the discovery of this worke, wee have chosen the words of the text now read unto you, and the scope of the words it is mainly this; to discover unto us the dowrie and feofment of all that spirituall grace that is conveyed and made sure to the beleiving soule, being made one with the Lord Jesus: that looke as it is with a man that hath a faire estate to himselfe, it is only his owne, but when the wife is wooed, and brought home, & married, he gives over the right of himselfe unto her, and if hee make over his estate unto her, shee hath title thereunto: this now is the dowry of a Christian, the Lord Jesus Christ is no bad match, you must not thinke you could have done better; it is a wonder, that ever our Saviour would take us to himselfe, or shew favour to us, but the case is cleare, if a beleever be called, and brought home to Christ, *Christ is made to us wisdom, and righteousnesse, and sanctification, and redemption*; Christ hath all, and whatsoever Christ hath, it is all yours, you have title thereunto, and shall receive sap and benefit therefrom, if you have hearts to take that good God offers, and you may receive: wee will not now

meddle with the severals in the verse, but these two things must be specially attended to in the words, that we may make way for our selves in the point we have to trade withall;

First, take notice of the compasse of that happinesse and spirituall grace which God vouchsafeth unto his, and it is ranged into foure heads: the text saith, *Christ is made unto us wisdom, righteousness, sanctification, and redemption*; all that Christ hath or can communicate, all that the beleieving soule can desire or want, may be referred to these foure:

First, *wisdom*, that is, the declaration of the way of God, and eternall happinesse, in and through the Lord Jesus Christ, which all the policie of all cunning men, and all subtile pates in the world could never pry into, that wisdom which revealed the secret things, and the deepe things of God; the Lord Jesus is made that wisdom to the beleiving soule.

Secondly, *Christ is made unto us righteousness*, that is, whatsoever guilt lieth upon us, whatsoever sinne hath beene committed by us, what ever punishment wee have deserved, *Christ is made unto us righteousness*, to acquit us of all.

Thirdly, *Christ is made unto us sanctification*; the soule of a poore sinner is defiled with many corruptions, and polluted with many distempers, now *Christ is made unto him sanctification*, to purge and purifie him from all those sinnes and distempers.

Lastly,

Lastly, because while we wander up and downe this vale of teares, and in this pilgrimage of ours, wee shall bee oppressed with many evils, that will lye upon us, and death it selfe, which is the last enemy, will seize upon us, and captivate our bodies in the grave, therefore *Christ is made unto us redemption*, he will take away all trouble, and wipe all teares from our eyes, nay, hee will breake open the grave, and deliver his Saints from thence. The Heathen to make the Saints of God sure in time of persecution, they first slew them, and then they burnt their bodies to ashes, and then threw them into the water, and then they said, Let us now see how they will rise againe; alas, poore creatures, why, the Lord loves the very dust, the very ashes of his Saints in the grave, and the Lord will redeeme our bodies from the grave, and our names from dishonour, and our lives from trouble, and our soules from sinne, and will set us free from all miseries and inconveniences at the great day of account; these are the foure things, wherein the dowry and feofment of a beleiving soule consists: I will not now trade in the particulars, but only in the generall, and shew how that every beleiving soule, that rests upon Christ by faith, hath an interest in these.

The second thing considerable is this, to whom all these things belong, and the text tels us, *Christ is made all this to us*; and the truth is, it is made over to all beleivers, there is not one man exempted, not one man excluded, every beleiving creature hath a part and portion herein: however

the holy Apostle crowds in for a share, and if wee looke into the 26, 27, 28. verses, wee shall see to whom this belongs, *Ye know your calling, brechren, how that not many wise men after the flesh, not many mightie, not many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the things that are mightie; why then to you fooles, why then to you weake things, Christ is made wisdom, and righteousnesse, and sanctification, and redemption; to you poore ones, to you weake ones Christ is made all this; nay, looke into the 28. verse, God hath chosen the base things of the world, and the things that are despised; nay, and the things that are not, to bring to nought the things that are; that is to say, the off-scouring of the world, the scrapings, as I may so say: looke as a man flings away the scrapings of things as nothing worth, why so the parings of the world, you that are nothing in the esteeme of the world, a company of poore base simplicians; Christ is made wisdom, and righteousnesse, and sanctification, and redemption to them; in a word then bee it knowne to every beleeving creature, though he have not a strong faith, yet if he have but a true faith, to you Christ is made all that mercie and grace, that the word discovers, and the Lord hath purchased, and you need.*

Now adde the last thing, the text saith, *Christ is made all this; the meaning is, Christ is appointed, and set apart, and fitted by God the Father to this purpose, to be wisdom and righteousnesse,*
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and to the poore, and the base, and despised, and to the things that are not, God hath set him apart to this purpose; as for the wise, and honourable, and mighty, they must shift for themselves, and trust to their owne strength and sufficiencie; but you that are poore and base, you that beleeeve in the Lord Jesus Christ, hee is made unto you, all that the soule can want, or the heart desire; so that now then we have done with the meaning of the words, and the opening thereof, so farre as serveth our purpose, intending only to trade in the generall, concerning the communion of the graft with the stock; wee have shewed you, how the soule is made one with the Lord Jesus, and how the soule is contracted to Christ; and now wee shall come to shew the feofment that God hath promised, and wee shall receive at his Majesties hand.

The doctrine is, that there is a conveyance of all *Doctrine.* spirituall grace, from Christ, to all those that beleeeve in him, I doubt not, but every man would be content, if he had a faire estate, to see his evidences, and every woman that matcheth with a man, would see what she might hold her selfe to; what if the man dye? and what if his meanes decay, what will hee estate her in? now see your dowrie, and the point is this, that there is a conveyance of all spirituall grace from Christ to all faithfull beleevvers in the world; well then, you see the point; we will adde a little by way of confirmation, and you shall see the consent of the Scriptures, how they agree together herein, and
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we will adde somewhat also by way of explication, to unfold the nature thereof, that wee may see what these invaluable treasures are: for the prooffe of the point, one or two places will be sufficient to cast the case; *Ephes. 1. 3.* there *Paul* blesseth God in Jesus Christ, that hath blessed us with all spirituall blessings in heavenly places in Christ; so that there are blessings of three sorts, all blessings, all spirituall blessings, all spirituall blessings in heavenly places, and all given freely, but it is in Christ, hee is the conduit that conveyeth this, and wherein the streames of life and grace flow amaine, to make glad the city of God, to make glad the Saints of God, and the soules of those that beleve in him; hence (it is remarkable *Iude 2.*) it is called, *Common salvation by Christ*; and so Christ is said to be a common Saviour consequently, not common to all the world, that every beast may brouse upon him, and sinne, and have a Saviour to save him, but he is common to all the faithfull, common to all beleivers: that looke as it is in a common or forrest, every dweller, and every inhabitant upon the common hath a share therein, no man can challenge any part of the common peculiar to himselfe, and say, This part is mine, and no man shall put any cattell here but I, but the common is every mans that dwells thereupon, and the poorest man may put on his cattell without controll, and drive his cattell whither he list, on to the best part thereof, and improve it to his best benefit, without contradiction: so Christ is a common Saviour, and the richest

richest mercies, and the preciousst promises, and the greatest grace and salvation that is in Christ Iesus, every poore beleeving soule, thou art a commoner, and a borderer, and it is a common salvation, there is a fountaine set open for Iudah and Ierusalem to wash in, thou maist take any, and receive benefite from the greatest and preciousst promises that the word reveales, or thou standest in need of; *1 Pct. 1. 3.* hee then saith, that God through his divine power hath given unto us all things belonging to life and godlinesse, through the acknowledgement of him that hath called us to glory and vertue, what ever it is a man would have or can need, belonging to life or godlinesse, hee hath given unto us all things through the acknowledgement of him that hath called us to glory and vertue; if thou canst rest upon Christ in beleeving, then God will give unto thee all things through Christ, belonging to life and godlinesse; so then we have the prooffe of the point, by the joynt consent of severall Scriptures: now wee will adde a word or two by way of explication, that we may see the value of this dowry, that God hath promised; and will bestow upon those that love and feare his name: now for the explication of the point, wee will doe these two things;

First, we will shew you the tenure of this covenant, and how Christ conveyeth these spirituall graces unto us.

Secondly, the reason why Christ is made so unto us, and why he will communicate thus unto us.

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We will first begin with the former, wherein lieth the marrow and pith of the point : we have said, that all blessings belonging to life and godlinesse, the common salvation of Christ, belongs to all beleevers, but how shall wee perceive this? how is this conveyed to those that beleeve in the Lord Jesus Christ? now the tenure of this conveyance discovers it selfe in severall particulars, there are five or six of them in number :

The first is this, there is fully enough in the Lord Jesus for every faithfull soule, that whatever grace, or whatever mercie hee shall stand in need of or want, there is no scarcity, there is no kinde of scantnesse in the Lord Christ this way, in all other graces in this world, in all temporall things, when any estate is to be imparted, it is but in some particulars, either money must bee paid such a day, or land must be possessed when such a partie dies, but there was never any man could make such tenure, as if a man should make a feofment to his wife, of long life, and peace, and grace, and salvation, it is in no mans power to doe this; some men have a great deal of good things in this world, and many have little besides; and againe, all men have not an all-sufficiencie to supply and succour a man according to all his necessities; but here is the excellencie of this dowry, that whatever it is the soule wants or stands in need of, the Lord hath it in himselfe, and will communicate it to the soule for his good; *Colos. 2. 3.* this is that the Apostle implies, *In whom, saith he, are all the treasures of wisdom and holinesse;*
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and marke the value and worth of the phrase ; hee doth not say, great summes of holinesse, and wisdom, and mercie, and the like, but the treasures, and not some treasures, but all : the richest men in the world, that have the greatest estates and treasures, one mans estate lieth in lands, another mans lieth in goods, another mans lieth in money, but no man hath all treasures, but in Christ are all the treasures of all mercy, and all compassion, of all grace and salvation, whatever is needfull for us, and may be beneficiall to those that beleve in him, and rest upon him by a true and a lively faith ; and however the soule may thinke this treasure may be spent, and this fountaine of mercy, and compassion drawne dry, and can my finnes be pardoned ? and my corruptions subdued ? Christ doth prevent this also ; we may spend what we will, there is still enough to spend upon ; *Ephes. 3. 8. There are inssearchable riches in Christ* ; as who should say, Thou knowest no end, thou findest no bottome of the vilenesse of thy heart, that doth pollute thee and defile thee, why there is no end of the riches of Christ, no bottome of the Ocean sea of Gods mercy, that may comfort thee and releve thee upon all occasions ; *Iohn 3. 34. the text saith, Christ received the spirit above measure*, as if Christ would prevent the cavils of a poore creature, and pluck up a discouraged heart ; when the sinner thinke, my finnes are out of measure sinfull, and my heart is out of measure hard ; why thinke and remember, that in Christ there is mercy out of measure mercifull,

and grace out of measure powerfull, there thou shalt see bloody *Manasses*, idolatrous *Manasses*, abominable *Manasses*, in the Lord Jesus he hath received the pardon of all his sinnes, and yet there is pardon enough for thee too: there thou shalt see *Paul* a persecutor, and the bloody jaylor; there is that power in the Lord Jesus, that crushed the pride of the heart of *Paul*, and that brake the heart of the bloody jaylor, that stood it out a long time, the earth shooke, and the prison shooke, and the doores flew open, hee stood still all this while, at last the Lord made him shake and all, as well as the earth; why, and yet there is power enough for thee too; in Christ there is fulnesse without measure, take you may what you will, there is enough still for all; *Ephes. 1* last verse, the text saith, that Christ is the head of all his church, and the church is his body, and what followeth? even *The fulnesse of him that filleth all in all things*, that is, he fills all his servants with all that grace, and mercie, and compassion they need, so that there is a fulnesse in the Lord Jesus, and there is enough to supply all the wants of a beleeving creature, and to releev him in regard of all those necessities that lye upon him; that is the first.

Secondly, as there is enough in Christ to supply all the wants of his Saints, so in the second place Christ doth supply unto them whatever is fitting for them, there is enough for every Saint of God, and the Lord doth supply whatever is most fit for every man, whatever is most proportionable to the need of a poore soule, and to the place
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and condition wherein God hath set him; this is the limits of Gods bounty, whatever may supply my need or fit my place, that God hath set me in and called me to, that God supplies and gives sufficient grace and mercie, answerable thereunto; I will open the point at large, because it is somewhat difficult; looke as it is with a wise father that hath a faire estate, and hath enough for his children, and those that depend upon him, and is willing also to bestow abundantly upon them according to their occasions; this is the wisdom of a wise father, he will stock his childe according to the calling wherein he is; so many hundreds will doe no more than serve one man in that place whereunto hee is called, whereas so many scores haply will serve another man; if one man hath lesse, hee cannot trade; if another man hath more, hee cannot use it, hee hath more stock than he can employ; the merchant that ventures farre, hath great employments, many thousands will scarce furnish him: but a poore man, as a weaver, or a shoemaker, or the like, many thousands are more than hee can use in his trade: againe, the wise father considers; if the childe bee a spendthrift and in debt, there is more required to set up him, than him that is but now going into the world, or haply aforehand: so Christ as a wise father deals with his faithfull servants, there are many of Gods faithfull servants, which are advanced, some to greater places in the Church; some in the commonwealth, some godly Magistrates; and religious Ministers; now there is a great deale

of wisdom required for a Magistrate that stands in the face of the world, and in the mouth of the canon, to accomplish great things for the glory of God, and the good of his Church; so a Minister, a little grace which is sufficient to save a mans soule, is not enough for him to trade withall; some againe are leaders and commanders, as masters of families; some againe are able Christians, which are fit to bee helpfull unto others; againe, some are cast behinde hand in a Christian course, who, before God opened their eyes, and discovered their sinnes, and brought them home, they lived a riotous course, those old arrerages of pride and loosnesse many yeares together, a man is wonderfull in debt in this manner; now to bring home such a sinner, and to pardon such a sinner, and to sanctifie such a soule, there is a great deale of mercy required, and a great deale of grace required, there are many proud-hearted, and many stout-hearted, as Beelzebub himselfe, that take up armes against God himselfe, and stand in defiance against the Lord of hosts: now answerable to their conditions and corruptions, answerable to their debts and base courses, when God will bring such a creature home unto himselfe, hee hath answerably strange blowes for him; as it is said of *Nebuchadnezer*, the Lord humbled him mightily; so when the Lord comes to meet with an old loose adulterer, and an old base drunkard, and a sturdy persecutor as *Paul* was, an ordinary stroke will not doe the worke, therefore as he had a great deale of mercy for *Paul*, so hee had a great deale

deale to doe before hee could humble *Paul*, hee flung him off his horse, as he was posting to *Damascus*, and might have broken his neck: againe, men sometimes are driven to great trials and straights, as when God calls men to great trials and sufferings; now God doth apply to every man, according to his estate and condition; he that God hath set as a commander in his Church, as a Minister to teach, and a Magistrate to rule, and a master of a family, Gods fits graces unto them, according to their estates, the Lord takes measure of a mans estate as it were, and suits him proportionably with all graces necessary for his condition: againe, they that are meaner and poorer, they shall have wisdom, and sanctification, and redemption, but answerable to their conditions; that is observable, *Ephes. 4. 16.* *Paul* there calling our Saviour Christ the head of the Church, and his faithfull servants the members of this head, hee saith, *By whom all the members being knit together*, according to their effectuall working in their measure they receive increase; as for example, in the body so much life and spirit, as belongs to the finger is in the finger, but there is more in the arme than in the finger, and more in the bulk of the body than in the arme, that which suits with such a part, it hath it, and that which suits with such a part, nature bestowes it, there is not so much in the finger, as in the hand, nor so much in the hand, as in the arme, nor so much in the arme, as in the body, because it is not sutable and proportionable; nature will not doe it, God will not suffer

suffer it: so some Christians are armes in the body of the Church, some fingers, some legs; some are strong Christians, that beare up a great weight in profession, stout, and strong, and resolute, and the like: now the Lord communicates all grace and mercy suitable for every mans place and condition; thou that art a finger, shalt have so much grace as befits a finger; and thou that art an hand, thou shalt have so much grace as shall save thee, and is fit for thy place; but another is an arme, and hee shall have more, but all shall have that which is fitting; therefore the text saith, *Christ is made unto us wisdome, righteousnesse, sanctification, and redemption*; that looke as a man that makes a garment, hee takes measure of the man for whom he makes it, and fits every part according to the part of the body, the arme of the doublet is suitable to the arme of the body, and so Christ is made righteousnesse and sanctification to all poore beleiving creatures; thou art an arme in the body of Christ, hee is made so much wisdome and sanctification to thee, as will serve thy turne; thou hast had a great many sinnes, and hast beene a rioter and a roister before God opened thine eyes, and brought thee home to himselfe: why, there is great mercy in Christ suitable to thy sinnes, there is mercy in Christ to justify thee, if thou hast never so few sinnes, and there is mercy enough in Christ to justify the greatest sinner, if hee can but beleve in the Lord Jesus Christ; and this is the second passage in this article of agreement, in the tenure of the conveyance
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of grace from Christ to the soule : the Lord hath enough for all, and he doth communicate what is fit and proportionable to every mans estate and condition.

The third thing is this, as the Lord doth communicate what is fit, so he doth preserve what hee doth bestow and communicate, and give to the beleeving soule ; hee doth not give grace to the beleeving soule, and there leave him, and let him manage his estate, but when hee hath wrought grace in the soule, he preserves it, and nourisheth his owne worke ; *Psal. 16. 5.* there the Prophet David saith, *The Lord is the portion of mine inheritance, and he maintaineth my lot ;* he doth not only give him his lot, but he maintaines his lot : it is a comparison taken from the children of Israel, when they came into the land of Canaan, it was divided to every tribe by lot ; now God did not onely bring them into the land, and give them their lot, but he maintained that lot, he defended them, and releevd them from the fury and rage of their adversaries, that went about to take away that which God had bestowed upon them ; now the Psalmist saith, *The Lord is my portion, and hee maintaineth my lot ;* every beleeving soule hath a lot and portion in Christ, so much grace, and holinesse, and so much assurance, now the Lord doth not onely give this, but when you are weake and feeble, the Lord keeps your grace, and preserves your grace which hee hath bestowed upon you ; therefore Christ is said to be the preserver of his Church, *Jude 1. To you that are called, and sanctified,*
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preserved

preserved by Iesus Christ; Christ is not only the gi-
 ver of grace, but he is the preserver of his Church,
 and that is the meaning of that phrase, when our
 Saviour had implanted grace in the heart of *Peter*,
 he did not only plant it by his Spirit, but he wa-
 tered it by his prayers, that it might not wither
 away, *I have prayed, that thy faith faile not*, hee did
 not only give him faith, that was not enough, but
 he watered his faith by his prayers, that it might
 not wither, and dye, and decay; *1 Pet. 1. 4.* hence
 it is said, that *hee preserves us by the power of God
 through faith unto salvation*; and faith keeps the
 soule, and Christ keeps faith, faith is the hand
 that layes hold upon Christ, and Christ layes hold
 upon faith, and wee have a kingdome preserved
 for us, and he preserveth us for it, and this is the
 pith of that phrase, *Psal. 1.* the text saith, *The righ-
 tecus man is like the tree planted by the rivers side,
 that brings forth fruit in due season, whose lease shall
 not fade*; he doth not say, his sap shall not wither,
 but his lease shall not wither, not onely that gra-
 cious disposition of heart which is wrought shall
 never decay in the Saints of God, but a zealous
 profession shall never decay in conclusion; how
 ever a tree be nipt with the cold and frost, yet in
 conclusion it will bud forth againe: so the sap of
 grace that Christ workes in us, and conveyeth to
 us, being planted by the fountaine of the Lord
 Iesus in the midst of persecution and fiery triall,
 they shall grow humble, and meeke, and holy in
 despite of what can befall them, for a Christian
 is not conquered when hee loseth his life, but
 when

when he loseth his grace; as take a man that is led into captivitie, into Turkie, into Algeir, or the like, the aime of him that takes him, is not to take away his life, but to make him deny his colours and commander, and if hee can make him doe this, then he conquers him, but if hee dye under the hand of the tyrant, if he be more able to stand for his commander and countrie, than he is to drive him from it, if he can beare misery better than hee can inflict it, then hee is not conquered, but conquers; so it is here, a Saint of God is never mastered, before his patience bee mastered, and his holinesse crushed; but when a man is more able to beare misery, than the enemy to lay misery upon him, if his patience hold, and his courage hold, and his uprightnesse hold, he is not conquered in this case, but he is a conquerer: therefore the place is excellent, *Esay 58. 8.* see how the Lord preserves his people, hee is said to be the whole army of his servants, (however there bee many storms, yet the rivers of water make glad the people of God) the text saith, *Thy righteousness shall goe before thee, and the glory of the Lord shall bee thy rearward;* (when a man doth walke uprightly and sincerely, wee must presume, that a man is in a combat, for why doth hee speake of the rearward else) there are two parts in a battell; first, the vant-gard, which is the former part of the battell; Secondly, the rear-ward, which is the hinder part of the battell; now Christ is both these, you shall have enemies before you in the vant-gard, and you shall have enemies behinde you to smite you in

the rear-ward, now righteousnesse shall goe before thee, that is the vant-gard; and the glory of the Lord shall be thy rear-ward, that is, God is all about his servants, the vant-gard before them to succour them, and the rear-ward behinde them to releevethem; so that he doth not onely give grace, but he maintaines and preserues that grace he gives to the soules of his servants.

The fourth part of the tenure and conveyance of grace to the faithfull soule is this (and I speake but only in the generall) the Lord doth not onely preserve what grace hee gives, but hee quickens that grace he maintains, he drawes forth that ability hee bestowes, hee puts life unto that strength and succour which hee vouchsafeth to worke in the hearts of his children; hence all those places are marvellous pregnant, God giveth the will and the deed, so that it is not onely the having, but the doing, that wee have need of from God; and *Paul* professeth, that hee hath not onely grace from *Christ*, but hee lives not, but *Christ* liveth in him, if *Christ* did all in him, and this is that wee shall observe, *Luke* 1. 74. *That hee would grant us*, saith the text, *that being redeemed from the hand of our enemies, we might serve him without feare*; take notice of two things here, First, that the Saints of God are redeemed and justified by *Christ*, and now one would thinke a man that is justified, and hath *Christ*, might trade for himselfe, no, but that he would grant us, that being redeemed from the hand of our enemies, wee might serve him without feare, it is one grant to be redeemed, and it

is a new grant to serve him without feare; as it is a mercie for God to bestow ability before wee have it, so it is a mercy to quicken that abilitie which hee vouchsafes, that wee may honour him by it, and he may honour himselfe by us; therefore it is a most pregnant place, *Colos. 1.* last verse, when *Paul* was there labouring what hee could, yet as though hee had nothing, as though hee did nothing, he gives all to God; for marke the manner of the sense of the words, *whereunto*, saith he, *I also labour and strive*; (the word in the originall signifies, I sweat at it, and take great paines) according to his working, which worketh in me mightily; *Paul* laboured and strived; but how comes this about? his striving is by the working of Christ; and by his working he works; as who should say; It is grace I have any grace, it is hee assisting, it is he co-operating, it is he accompanying, (I know not what to say) it is his worke works, and hee works mightily in them that worke and strive to advance the glory of God: so then we have those foure particulars, that in reason almost might satisfie any man; what you want, Christ hath; what is fit, Christ will bestow; if you cannot keepe it, hee will preserve it for you; if you bee sluggish, hee will quicken it in you; what would you have more? one would thinke this were enough, but that nothing might be wanting, take a passage or two more.

Fiftly, therefore as he quickens what hee maintains, so hee perfects what hee quickens, hee doth not only inable us to doe what we should,

makes us make worke of it, and he brings to perfection what he bestowes, *Heb. 12. 23.* there the text speaks of the spirits of iust and perfect men, hee begins the worke, and never leaves, till hee makes the worke perfect; it is Christ that puts a mans weapons into his hands, it is Christ that teacherh him to fight with those weapons, and it is Christ that gives him the victory in that fight; *1 Corin. 15. 55.* *O death where is thy sting? O grave where is thy victorie?* the sting of death is sinne, and the strength of sinne is the law, but blessed be God, that hath given us victory through our Lord Jesus Christ; the weapons are Christs, and the fight is Christs, and the victory is Christs; he will not onely bring you into the field, and put weapons into your hands, but give you the victory and all: you Saints of God that sinke under the fiercenesse of temptations without, and corruptions within, hee will give you grace, hee will give you weapons, and you shall triumph over all your enemies; therefore *Ephes. 4. 13.* it is said, *Hee will bring his body to a perfect stature;* all the Saints of God are compared to members, now looke as it is in the body, every member doth increase, according to its measure, till it come to its full bignesse; so it is in the body of Christ, all the members thereof shall increase, till they come to be perfect: hath God given thee a heart to looke towards Zion? and hast thou any intimation of his love? then though the word and meanes may failé, he will provide help and meanes, he will never leave thee, till thou art a perfect man and
woman,

woman, till thou hast attained to bee a perfect member in the body of the Lord Jesus Christ : there is no withered bow in this stock of the Lord Jesus Christ, but as he gives grace, so he will bring it to perfection in its measure, God will never leave thee till hee hath brought thee to that perfection he hath appointed : now a man would think here were enough, but yet a little further, and then I am as farre as I can goe, my thoughts can reach no higher.

Sixtly, then when the Lord hath perfected that grace hee hath bestowed upon us, then when a man comes to the end of his dayes, he crowns all the grace he hath perfected; it were enough, and a childes portion to give us grace, and vouchsafe us mercy, but when wee come in heaven, when he hath given us weapons, and taught us to fight, and made us conquerors, then he will crowne us, and is not this enough? but so it is, *2 Tim. 4. 6. I have fought a good fight, I have finished my course, from henceforth is laid up for me a crowne of glory, and not for me only, but for all those that love the appearing of his comming*; he makes us worke, and he rewards us for what hee hath wrought in us; he inables us to doe the service, and hee payes us our wages : in the second commandement, the text saith, *I will shew mercie to thousands of generations, in them that love me*; one would thinke now, that they which loved God deserved mercy, no, I will shew mercy, what you doe, it is all from Gods mercy, if you love God, it is mercy, and if God crowne that mercy, it is love also; so *Paul saith, The Lord*
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*shew mercy to Onesiphorus, for hee releev'd mee; one would thinke that this would have merited everlasting life; no, the Lord shew mercy, hee hath refreshed mee in my trouble, and done service of love to mee, and glory to God, now the Lord shew mercy to him; so that the Lord gives us grace, and hee crowns that grace hee gives, hee makes us worke, and hee rewards the worke, hee gives us the victory, and he makes us triumph, and be more than conquerors; thus then we have the tenure of this conveyance: and now I may read your feofment to you, you poore Saints of God, you live beggarly and basely here, yet this is the best match that ever you made in the world, you are made for ever, if you have a Saviour, it is that which will maintaine you, not onely Christianly, but triumphantly; you shall have enough here; & too much hereafter, if too much can be conceived or received; what you want Christ hath, you need not goe a begging to other mens doores; Secondly, you need not thinke he is churlish and unkinde, but whatsoever you need, and is fit for you, he will give you, but you must not be malepart and sawcy with the Lord Jesus, and say, Why have not I this as well as others? no, you shall have what is fitting; Thirdly, he will maintaine what he gives; and fourthly, he will quicken what hee maintaine; and fiftly, hee will perfect what hee quickens; and lastly, he will crowne that he perfects, hee will give you an immortal crowne of glory. We have read now the feofment of a faithfull soule, and you see what you shall have from
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the hand of the Lord Jesus, wee should now come to the reasons of the point, but that time will prevent us, and wee have had the pith of the point already, in opening the tenure of the conveyance of grace to the beleiving soule, we will therefore passe on to the use of the point.

Is it thus then? *to us*, saith the text, *to us*; who are those? I pray, inquire of it; looke into the 26. verse, *You know your calling*, that is, those that are called, those that beleve in the Lord Jesus Christ; to us, those are the people mentioned, those are the persons intended; therefore in the first place it is a matter of lamentation and complaint, which wee shall in a word intimate, to those to whom it belongs, if all this good be appointed for all the servants of God, and only the servants of God, for the called, and none but the called, then it is a thunderbolt, able to breake the heart, and sinke the soule of every unbeleiving creature under heaven, and make him shake at the misery of his condition, and the evill that shall betide him: you that are in the gall of bitternesse, and in the bond of iniquitie, that have stood it out with Christ, and he could never prevaile with you, but you would take up your owne courses, and hee hath come, and called, and knocked, will that proud heart never come? will that drunken wretch never bee reformed? you that are such, whatever you be, I say, know this, and know it to your sorrow, and trouble, and vexation of spirit, you are shut out from sharing in, you are cut off from partaking of the riches of the grace, and the

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plentifull redemption of the Lord Jesus Christ to this day, you that are unbeleevvers, I say, to this day you are in darknesse, your mindes were never inlightned, to this day the guilt and curse of sinne lyes upon your consciences, and the pollution of sinne lyes upon your soules and defiles them, to this day condemnation hangeth over your heads, *Iohn 3. 18. He that beleeves not, is condemned already, and he shall never see light, but the wrath of God abideth on him;* I beseech you observe it, this is that which one would thinke, should cut a mans conscience, and be a corasive to his soule, whatsoever he doth, wheresoever he is, we thinke this should crush all his delight, *he that beleeves not, shall never see light;* hee may see his gold and the profits of the world, and hee may see his friends, and the comforts of this life, and then hee hath his portion; all you drunken unbeleevving wretches, all you stubborne, prophane, malicious creatures, you have your portion, much good doe you with your sops, you have your part, but there is no medling for you with the consolation and redemption that is in the Lord Jesus Christ: the text saith, *He is made to us;* you poore Saints of God, doe not suffer them to scramble, and take the meat off the table, he was made to us, take you your portion, and God refresh your hearts therewith, but you that are unbeleevvers, have no part nor portion at all in this rich revenues and precious dowrie that God vouchsafeth to his Saints, I know what they will bee ready to say, but they couzen themselves; we are haply naught, and our courses

courses are vile, but yet I hope there is mercie, and sanctification, and redemption in the Lord Jesus Christ : aye, it is true, there is enough, there is rich mercie, that is more, and there is plentiful redemption, I tell you that too ; but this is thy miserie, thou poore creatury, thou hast no part nor share therein, when a man that is hungrie shall see all dainties prepared, when a man that is almost starved, shall see abundance of provision, wardrobs of clothes to cover him, and abundance of meat to refresh him, and yet one starves, and the other famisheth ; this is the greatest miserie of all, to see meat and not to eat it, to see clothes and not to put them on ; now the Lord open your eyes, and prevaile with your hearts, there are many unbelevers, there are a world of unbelevers, but now take notice of it, this will be thy miserie, because thou shalt see whole treasures of mercie counted out before, mercie for *Manasses*, and mercie for *Paul*, and mercie for the bloody jaylour, and mercie for such a rebellious sinner, that humbled himselfe before God, and no mercie for thee, there is plentiful, rich, abundant redemption in the Lord Jesus Christ, but thou shalt never partake thereof ; when thou shalt see *Abraham*, and *Isaak*, and *Iakob*, and a companie of poore creatures goe into heaven at the day of the resurrection, when thou shalt see a companie of poore creatures goe up to Christ, and receive mercie, and great redemption, and thou shalt goe without, this will bee gall and worm-wood to thy soule, and strike thy soule into everlasting despaire,

spaire, therefore the Lord open thine eyes, that thou maist come in, and receive mercie at his Majesties hand: now you have your share, now stand by, and let us set the bread before the children, that they may take their part also, and be cheared and comforted: then you that are beleevers in the Lord, you that are called attend to your share, and sit downe and eat, and bee refreshed, O my well-beloved, receive what comes, and be happie in receiving it.

2. Use.

The second use therefore is a ground of comfort, and that is the proper inference and collection from the former doctrine, is it so, that the Lord Jesus Christ conveyeth all grace to all beleevers, to all his poore servants from day to day? then you that have a share therein, and have interest to all the riches of Gods goodnesse, let this be a cordiall to cheare your drooping hearts, and stay your soules, notwithstanding temptations, notwithstanding persecution, notwithstanding opposition, notwithstanding any thing that may befall you for the present, or any thing you may feare for the future time; cheare up your drooping spirits in the consideration hereof, and be for ever comforted, for ever contented, for ever refreshed; you have a faire portion, what would you have? what can you desire? what would quiet you? what will content you? would the wisdom of a Christ satisfie you? would the sanctification of a Christ please you? would the redemption of a Christ cheare you? you complaine your hearts are hard, and your sinnes great, and your selves miserable,

rable, and many are the troubles that lie upon you: will the redemption of a Christ now satisfie you? if this will doe it, it is all yours; his wisdom is yours, his righteousness is yours, his sanctification is yours, his redemption is yours, all that he hath is yours, and I thinke this is sufficient, if you know when you are well: therefore goe away cheared, goe away comforted, Christ is yours, therefore be fully contented. I would not have the Children of God drooping and dismaid, because haply of the policy of the world, their parts are great, and they reach deepe, and in the meane time your parts are small, and your ignorance great, and your memories feeble: *1 Pet. II.*
Be not thou troubled, be not thou discontented, because of that which they have thumantest: for know, thy portion is better than theirs; the wisdom of Christ, is better than all the policy of the world; the sanctification of a Christ, is better than all the reformation, and all the trickes of all cunning Hypocrites under Heaven; the redemption of a Christ, is better than all the hope and safetie the world can afford: this is thy part and portion, therefore be thou satisfied therewith: *the wisdom, saith Iames, that is malicious and envious, and the like, it is earthly, carnall, sensuall, and devillish; but the wisdom that is from above, it is first pure, then meeke, then abundant in good workes:* one drop of this wisdom of a Christ, is better than all the wisdom in the world: art thou a poore creature, and knowest Christ to bee thy Saviour, and hast an intimation of the love of God to be thy Fa-
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ther, and the Spirit thy Comforter? thy knowledge is more worth, than all the knowledge of all the great Cardinals, and mightie Popes, and learned Clearks, upon the face of the earth; a dram of gold is better than a cart-load of earth, it is little, but it is precious; so it is here, a dram of spirituall wisdom, it is golden wisdom, it is heavenly wisdom, it is able to make thee wise unto salvarion; a dram of that wisdom, though it be little, is worth a thousand cart-loads of that dung-hill, carnall wisdom, that all the machivilian Politicians in the world can have or improve; therefore quiet thy selfe, and content thy soule, that it is sufficient, that what thou wantest, Christ will supply unto thee, dost thou want wisdom? Christ will be thy wisdom; dost thou want memory? Christ will be thy remembrance; hast thou a dead heart? Christ will enlarge thee; whatever is awanting on thy part, there is nothing awanting on Christs part, but he will do whatsoever is fitting for thee; therefore let nothing hinder thee from that comfort that may beare up thy heart in the greatest triall, but I know what troubles you: the poore soule will say, Is Christ wisdom to me? that is a like matter, did I but thinke that, were my judgement convinced, and my heart perswaded of that, I were satisfied; What I? what such a base creature as I am? let not that basenesse that hangs upon thee, nor the meanes of thy condition that troubles thee, discourage thy heart, for that cannot withdraw Gods favour from thee, nor abridge thee of that favour and mercie,

mercie, that is tendered unto thee in the Lord Jesus Christ, all the basenesse of the place wherein thou art, and the meanes of thy condition cannot hinder thee of this favour; looke upon the text, to whom is this promise made? to whom doth the Apostle speake? *He is made to us*; to us base ones, to us foolish ones; thou art ignorant and foolish, bee it so; thou art base and weake, grant that; despised in the world and made nothing of, confesse that, and all: nay, thou art not in thine owne account, nor in the account of the world, there is no regard had of thee, no value put upon thee in this nature; why? marke what the text saith, *God hath chosen the foolish things, the weake things, the base things, the despised things, nay, the things that are not*; to whom is Christ made wisdom? to you fooles; to whom is Christ made strength? to you weak ones; to whom is Christ made honour? to you base; to whom is Christ made sanctification and redemption? to you that are not in the world: thou hast nothing, thou canst doe nothing, it skills not, God the Father hath appointed it unto thee, and Christ hath brought it; therefore be cheared herein, though thou beest a foole, Christ is able to informe thee; though thou beest base, and weak, and miserable, Christ is able to succour and releeve thee, and sanctifie that soule of thine, therefore bee fully contented, and fully settled with strong consolation for ever: but you will confesse, it is not my basenesse that hinders mee, but my corruptions that oppose the worke of grace in my soule, and
that

that will be my bane, I know that God is able to doe what is needfull, and Christ is willing to doe what he is able, to those that beleve in him, and rest upon him, but this proud heart opposeth the worke of his grace, and the operation of his Spirit, my minde is so blinde, that nothing in the world takes place, my heart is still polluted, and my distempers still hang upon mee, nay, sometimes my soule is wearie of the good word of the Lord, that would pluck them from me, insomuch that I could almost bee content to pluck out my heart, and will the Lord shew mercie to mee, that oppose mercie? and will the Lord make mee partaker of his redemption, that resists the worke of his redemption? I answer, God hath appointed Christ for this purpose, and Christ hath undertooke this worke; therefore if God hath appointed it, and Christ will worke it, who can hinder it? thy ignorance cannot hinder the Lord Jesus Christ; if hee will teach thee, hee will enlighten thy blinde minde, and convince that stubborne heart of thine; nay, all the corruptions under heaven cannot oppose this worke of God; hee hath appointed it, and hee hath power to pull downe a stout stomach, and hee hath power to sanctifie a polluted heart; corruptions are many, and temptations fierce, but if he will redeeme, who can destroy? if he sanctifie, who can pollute? if he justifie, who can condemne? this is the worke of a Saviour, if Christ will doe it, none can hinder it; if God hath appointed it, nothing can let it; but it is the worke of a Christ, and God hath appointed

ted it, therefore cheare up thy heart in the consideration hereof : you that are the Saints of God, cast off all those cavils and pretences against the power of Christ and his grace, and goe out of your selves, and see the privileges that God vouchsafes unto you, and reason thus with your selves; It is true, Lord, my heart is naught, and I have no power, my minde is blinde, and I have no wisdom, but I know that Christ is made wisdom to mee, and thou hast appointed the Lord Jesus Christ to be made wisdom and sanctification to the soule of thy servant : though sin pollute me, yet Christ can sanctifie mee; though the guilt be great, yet the pardon of a Christ is greater than the guilt, and where sinne abounds, grace abounds much more : therefore lift up your selves, and cheare up your hearts, and goe away comfortably, what is awanting God will give, what hee gives he will maintaine, what hee maintaines hee will quicken, what hee quickens hee will perfect, and he will crowne you, and your grace, and all, in the kingdome of heaven for ever; what would you have in this kinde? nay, let mee speak one thing more, Hee is the redeemer of his servants, what is that? why, the Scripture saith, the last enemy of all is death, and that is the aime of all the wicked, that is the worst they can doe; now in Saint Matthew Christ saith, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevaile against it*; the gates of hell, whats that? it was the fashion among the Jewes, as our sessions and assises are kept in the market

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place,

place, so their place of meeting was at the gates, so that when he saith, *The gates of hell shall not prevaile against it*; his meaning is this, when Beelzebub, and all the Devils in hell shall joyne together to destroy the Church, all the policie of all the Devils in hell shall not prevaile, the worst they can doe, is to bring them unto death, but Christ will bee redemption unto them; art thou in captivity? he will free thee; art thou in persecution? he will deliver thee; nay, when thy body shall lye downe in the grave (though the Heathen said, when they had burnt the bodies of Gods Saints, and throwne them into the water, Let us now see how they will rise againe; they were deceived) thou must be contented, for Christ will redeem that dust, and say to the earth, Give up, and to the sea, Give up thy dead, deliver up the bodies of my servants, let their sinews and bones come together, and body and soule shall come together, and enjoy happineffe in heaven together for evermore: if then neither the guilt of sinne can condemne us, nor the filth of sinne pollute us, if neither misery nor persecution can hurt us, then goe away, not only comfortably, but triumphantly into persecution and prison, into holes and caves, and dens of the earth; Christ will bee all in all unto you in grace here, and in glorie hereafter, therefore let this comfort you.

3. Use.

In the third place, it is the use the holy Ghost here makes, Is it so that there is a conveyance of all grace from Christ to the beleever? hee doth what he doth by him, and hath what he hath from him?

him? then it is a word of instruction to teach us all to lye downe in the dust; let no man glorie in man, but let him that glories glorie in the Lord, this is the maine collection the Apostle inferres, *God hath chosen the foolish and base things of the world, that no man might glorie in flesh;* as who should say, it is not my parts, but Christ; it is not my abilities, but mercie; it is not what I can doe, but what Christ will performe: therefore if Christ then bee Author of all wee have or can doe, let him receive all the honour and praise of all we have or doe; doth the Lord worke all our workes in us and for us? then let him receive the tribute due to his Name, and take nothing to your selves: away with that proud heart that bars God of his honor and praise, and of the due which indeed belongs unto him, and ought to be performed by all his servants: dost thou thinke the Lord will bestow all his favour upon thee, and worke all for thee, and thou in the meane time pranke up thy selfe, and lift up thy crest? no, I charge you, you Saints of God, as to know your owne privileges to be thankfull for them, so to know your owne unworthinesse, and to lie downe in the dust, and be abased for ever, and to give God the honour due unto his Name: *Revel. 4.8.* The foure and twentie Elders fell downe, and laid downe their crownes at the Lambes feet, and said, *T'onely art worthy to receive all honour, and glory, and praise;* If wee had a thousand crownes, never so much honour, and riches, and credit, and abilities, sling away all at the foot of Christ, let him

have all the praise, thou art worthy Lord, we are unworthy thy assistance, wee have received thy comfort thou hast continued, and thou art worthy of all the honour, in that thou hast beene pleased to worke any worke in us, and by us, to the praise of thy Name. The Apostle was marvellous tender to meddle with any thing belonging to the Lord; as *Ioseph* said to his mistresse in another case, when shee tempted him to folly; *My master hath given me all he hath in his house, save thee his wife; how then shall I commit this wickednesse?* This was that which wrought upon the heart of *Ioseph*, and prevailed with the spirit of *Ioseph*, being his master was marvellous kinde; *all that hee had in his house was his, save onely his wife*, and that was requisite and reasonable: so it is with the soule of a Christian, all is yours; you shall have wisdom, and righteousness, and sanctification, and redemption, but let God have the glory of it, that onely he reserves for himselfe: *My glory I will not give to another; my grace and mercy I will give to another, but my glory I will not give to another; why, give it him then, and say, Not unto us Lord, not unto us, but to thy Name be the praise: When your hearts begin to thinke of some credit, and aime at some base ends, (as it was with Herod when the people cried out, The voyce of God, and not of man, hee tooke it to himselfe, whereas he should have rebounded it to God) hath God vouchsafed me: cifully, and graciously to humble your soules, and make you seeke him? hath hee given you any abilitie of prayer and conference?*

remember

remember when your soules begin to take any honour and credit to themselves, away with it, do not take it; *Not to us Lord, not to us, but to thy Name be the glory:* thou workest all, thou preservest all, thou art the Author of all, therefore thou shalt have the praise of all; beat it backe againe, and rebound it to the Lord, from whence all help and assistance came; therefore Saint *Paul* was marvellous shie and tender in this kinde, *Hath the Lord given mee all but his glorie?* nay, I have Christ, and grace, and heaven, and happinesse, all but his glorie; will nothing but that content me? what haughtie high minded Devils are wee? will nothing serve us but the crowne on Gods owne head? if you can seeke God, and have abilitie to performe dutie, you must justle God out of his throne, and set his crowne upon your head; what monstrous pride is this? deale wisely therefore as *Ioseph* did, and as Saint *Paul* did, *Gal. 6. 14. Now God forbid, whats that? that I should glorie in any thing, save in the crosse of Christ, whereby the world is crucified unto me, and I to the world;* let not the wise man glory in his wisdom, let not the strong man glory in his strength, let not the Minister glory in his preaching, nor the people in their hearing, God forbid wee should glory in any thing but in Christ; as who should say, the Lord keep us from it; and preserve us from it, Christ onely reserves the Crowne to himselfe, hee will doe any thing for us, worke any thing in us, and by us, and this is all the glory a Christian hath, that Christ will use him, and doe any service by him; all

the glory of the Lanthorne, is the candle : so let us glory in nothing but Christ, and walke so humbly, that a man may see nothing but Christ; let your actions manifest it, and let your speeches declare it, and hold out Christ and mercy; grace hath done this, and mercy hath done this; that men may see not us, but Christ in us, and glorifie him for that which is done by us: It was a marvellous sweet disposition of spirit, which the holy man *David* had, when the Lord had enlarged him, and the people to give liberally toward the Temple, *1 Chron. 29. 14.* it is a fine passage, he lifts up God, and lieth downe himselfe; as when a man lifts another over a wall, hee that is lifted up is seene, but hee that lifts him doth not appeare: So *David* lies downe upon his honours, and kingdomes, and parts, and abilities, he appeared not, but the Lord appeared: marke what the Text saith, *Thine is honour, and power, and praise for ever*: when the Lord enlarged his heart, and the hearts of his people, to come freely, and give liberally, he gives God the praise; *But who am I, Lord, and what is this people, that thou shouldst give us hearts to offer so freely?* as who should say, thou art a blessed God, and I a poore worme; thou art a glorious God, and we are base creatures; all is thine, and all is from thee; as who should say, the gift is thine, and the action thine, the ability thine, and the worke thine, and what are we that thou shouldst worke by us, and honour thy selfe in us, and give us hearts to doe thee service?

The heart is thine, and the worke is thine, and all is thine ; when therefore thy heart findes any succour from God, any assistance in the performance of duty, if it begins to lift up it selfe and say, aye this is somewhat, then checke thy soule with that of the Apostle, *what hast thou, which thou hast not received?* what, bragge of a borrowed suit? who did this? let him that did it receive all the praise: dost thou doe any thing? Christ inhables thee; dost thou increase in any holy service? Christ enlargeth thee: thou hast all from free mercy, thou hast nothing, but that thou hast received: therefore I conclude with that of the Prophet *Zacharie 4. 8, 9.* speaking there of the building of the Temple, the Text saith, *the same hand of Zorobabel that laid the first stone, shall lay the last stone:* hee laid the first stone and began it, and hee laid the last stone and perfected it, and all the people cried grace; not *Zorobabel*, but *grace*: so it ought to bee with us, as it was in the materiall Temple; so in the Spirituall Temple, as in the outward: so in the inward building of the soule, from the beginning of humiliation, to the end of salvation; from the beginning of conversion, to the end of glorification; from the lowest stone of the one, to the topstone of the other: the same hand that layeth the first stone, layeth the last stone, it is all from Christ; therefore when Christ gives what is wanting, and maintaines what hee gives, and quickens what hee maintaines, and perfects what hee quickens,

let :

let all say, Not I, not man, not meanes, but Christ hath done all this; hee that is the Author of all, let him have the praise of all: in Christ, from Christ, through Christ, and by Christ, is the phrase of the Apostle: *Romans 11. 30. To him bee praise for evermore*; in Christ, hee is the fountaine; from Christ, hee is the Author; through Christ, hee is the meanes, and by Christ, hee is the assister; it is all from Christ: therefore let us give all to him, that wee may bee no more in our selves, but that hee may bee all in all in us, and doe all by us, that he may doe all in all unto us, when wee shall bee no more.

I COR.



I COR. I. 30.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.



Here is a conveyance of all spiritual graces from God unto all be-
 lievers: for the explication of the
 point, wee discovered the tenure of
 this conveyance, and that appeared
 in six particulars.

Doctrine.

The first is this, there is a fulnesse of all grace in Christ, whereby hee is able to supply whatsoever is needfull to all those that belong unto him; it is not with Christ as it was with *Isaac*; when he had blessed *Jacob*, *Esau* came and said; *hast thou but one blessing my father; blesse mee, even mee also my father*: no, there is enough in Christ for all beleevers: that mercy which pardoned *Manasses*, stubborn *Manasses*, idolatrous *Manasses*, that mercy is still with Christ; that mercy that broke the heart of the bloody jailor, that stood it out to the last; the earth shooke, and the boultts brake in sander, and the prison doores flew open, and yet the
 O heart

heart of the bloody Jaylour stood still, was not moved one jot; at last the Lord made him tremble too, and his heart shooke as well as the earth shooke; why the same mercy is still in Christ to pardon thy finnes, as well as *Minasses* finnes, the same Spirit can humble thy soule, as well as it did breake the heart of the cruell Jaylour.

2. — Secondly, as there is a fulnesse of all grace and mercy in Christ to fulfill all the wants of his poore Saints, so Christ doth supply unto them whatsoever he seeth may be most fit and convenient for them, whatsoever is most proportionable for a poore soule, and for the place which God hath called him, for the condition in which he hath set him to carry him through the discharge thereof, shall bee bestowed upon him: looke as it is in the body of a man, every member hath so much spirits and blood in it, as is fit and necessary for it, but the finger hath not so much as the arme, nor the arme so much as the leg; just so it is here in the body of Christ; some Christians are legs, some are hands, some againe are but fingers, in the Body of Christ: the Ministers of God, and the Magistrates they have need of a great deale of grace, abundance of mercy, abundance of sufficiencie to helpe them in the discharge of their great and weighty duty, but every one shall have what is fit for him.

3. Thirdly, as Christ hath grace enough for all, bestowes enough upon all, so hee maintaines the grace which he doth bestow, hee doth not onely give what we want, but maintaines what he gives.

Fourthly,

Fourthly, he quickneth what he maintaines. 4

Fifthly, he perfects what he quickneth. 5

Lastly, he crownes the grace that he hath perfected, he doth the worke in us, and then rewards us for the worke. 6

The first use is an use of mourning and lamentation, it may pierce the hearts and sinke the soules of all unbeleeving creatures under Heaven; Christ is wisdom, but not to thee; Christ is justification, but not to thee; Christ is sanctification and redemption also, but not to thee; thy horreur of heart, and thy guilt of sinne and pollution of conscience, remaine still upon thy soule to this very day; therefore no comfort to thee. *Use 1*

Secondly, it is a ground of comfort and consolation to all the Saints of God, though you are weake and feeble, and have no wisdom to direct you, no memory, no parts, no sufficiency, why Christ is made wisdom to you fooles, Christ is made righteousness to you unrighteous: you know your calling; *not many wise, not many noble, but God hath chosen the foolish things of the world to confound the wise thereof.* 2

The third use is a ground of humiliation of Spirit: *Let him that glorieth, glory in the Lord; I laboured, saith Saint Paul, not I, it was through the might of Iesus Christ that strengthened me, through the grace of Christ that enabled me to it.* 3

The last use is an use of exhortation or direction, namely we hence see whither the Saints of God should goe to fetch succour and supply of what 4

what ever grace they want, and perfection and increase of what they have already, Christ is made all in all to his servants; why then away to the Lord Jesus, if you will have any thing; hee calls and invites, *Revelation 3. I counsell thee to buy of mee eye salve*, if thou bee an accursed man, buy of Christ justification; if thou bee a polluted creature, buy of Christ sanctification: *I counsell thee to buy of me eye salve*: there it is onely to bee had in that shop, therefore goe thither for it. It was the resolution of the Prophet *Dauid, Psalme 31. with thee is the well-spring of life, and in thy light shall wee onely see light*: it is not here to bee had in your hearts, nor in your heads, nor in your performances, nor in the means themselves, but with thee is the Well of life: yea, 'tis there, 'tis not here in our selves, 'tis onely in a Christ to bee found, onely from a Christ to bee fetched and received; improve all meanes, wee should doe so; use all helps, we ought to doe so; but seeke to a Christ in the use of all, with him is the Well of life; but you will say; if Christ bee made untous wisdom, and righteousnesse, and sanctification, and redemption, why have not the Saints of God that grace they stand in need of, and those enlargements; in prayer, and holy services, which they crave and desire? they seeke and have not, they pray and obtaine not; why the truth is, wee doe not goe to Christ for it, *wee seeke for the living among the dead*, wee never came where it grew, where it was made, your hand is in a wrong box, you are come to a wrong place, grace was never

never made here. If a man should come out of France, to buy silkes or velvets here in England, every mā would tel him you are come to a wrong place for these commodities, they are not made here; if you would have broad cloth, and saies, here you may have; but as for silkes and velvets, they are not made here: so you would have grace out of the means of grace, why grace never grew there. The Sacrament saith, grace is not in mee; Prayer saith, grace is not in me; hearing saith, grace is not in me: we indeed convey grace, but it is not originally in us; Christ is the fountaine of grace, Christ is made unto us righteousness, Christ is made unto us sanctification and redemption, these tell you wee have heard of the notice of grace, we have heard such a rumour, such a report, that there is wisdom, and there is grace, and there is mercy, and sanctification, and redemption; but the truth of it is, it is not in us, it is in Christ onely to be had, hee is indeed made unto you righteousness, and sanctification; goe then to him for it, and there you may receive it, this is the reason why that after the use of all meanes, after the improvement of all helps and opportunities, our mindes are still blinde, our hearts still stupid, and the means prevaile not with us, worke not upon us for our good; we come to the Word, and returne as bad as ever, proud before, and proud still; covetous before, and we are as covetous still, polluted and dead hearted before, wee remaine so still, and continue so still: why alas, grace originally was never made here, away to

Christ, hee is the shop from whence all grace is to bee had, wisdom, and righteousness, and all is in him, there you must have it: but you will say, will Christ be made wisdom to me that am so ignorant, to me that am so base? will Christ be made sanctification to mee that am so vile and so filthy? to mee that am so defiled and polluted? why, let this incourage you, hee is wisdom to such as are polluted, hee hath chosen the base things of the world, and the things that are not; *hee came not to call the righteous, but sinners to repentance*; hee came not to call the wise, but the foolish to enlighten them; all that thou hast to doe, is to take it, wisdom is made for thee, and sanctification is made for thee, and redemption is made for thee; if thou wilt but receive it, it is thine owne, it was made and fit of purpose for thee: Looke as it is with a father, hee sends his childe to the taylors shop, tels him the cloth is bought, the money paid, the suit made for him, onely bids him goe fetch it, and put it on: this is our folly, and it is our misery also, wee either thinke to purchase or to coine grace out of our owne abilities; I tell you no, you must goe to the shop, it is bought and made already, onely put on wisdom, and put on sanctification, and it is yours.

Ah, but you will say, what is the reason if Christ have so much grace, that his servants have so little, if this bee so, why is it thus? As shee spake in another case, If the Lord be made wisdom to the soules of his servants, if the Lord

Iesus

Iesus bee made sanctification to the soule of a pore sinner; why are wee then such fooles notwithstanding all the wisdom of Christ: why are wee such polluted wretches after all the meanes of sanctification vouchsafed to us: If Christ bee so rich, then what is the reason we goe so tattered, and are such beggerly bancrouts in our Christian course; such beggerly prayers, such beggerly duties, such beggerly performances.

I answer, it is not because Christ will not vouchsafe abundance of grace to us, hee offers it freely: *Oh, every man that will, let him come and take freely of the water of the Well of life; not a spoonefull, but a whole bucket full; and that freely too, nay God hath bound himselfe by an immutable oath, Heb. 6. that we might have strong consolation; nay the Lord commands, injoyes his servants, to abound yet more in wisdom, yet more and more in patience, yet more and more in holynesse.*

Secondly, againe I say, the fault is not in Christ, where is the fault then?

I answer, it is in thine owne selfe-wild pride, and sturdinesse of heart, and haughtinesse of spirit; you thinke you are never well, but when you are complaining of your finnes, and quarrelling with your owne soules, your mindes are blinde, and your hearts are hard, and dead, and untoward, and therefore you sling away the promise, and cast Gods kindnesse into his face againe. I tell you it is horrible pride, because wee cannot have
what:

what wee would in our owne power, wee will not goe to Christ for a supply of what wee want; you complaine you want such grace, and you are pestered with such corruptions, why thanke your proud venomous heart for it; if you have it not, if you want it still, the fault is your owne, you will not reparaire thither, whereunto you may have succour and receive supply upon all occasions; Christ would give it, but you will not bestow the fetching of it; no matter therefore if you never obtaine it.

But you will say what course shall we take, what means shall we use to get these things at Christs hands?

First, eye the promise dayly, and keepe it within view, within the ken of the soule (as we use to call it) be sure the promise of grace never goe out of sight of the soule. Looke as it is with a childe that travels to a Faire with his father, or goeth into a crowd, his eye is alwayes upon his father: he bids him doe not gaze about and los mee, the childe is carefull to keepe his father within sight and view, and then if hee bee weake and weary, his father can take him by the hand, and lead him, or take him into his armes and carry him; or if there be any thing hee wants, or would have, his father can buy it for him, bestow it upon him; but if the childe bee carelesse and gazeth about this thing and that thing, and never lookes after his father, hee is gone one way, and his father another, he cannot tell where to finde him: whose fault is it now? it is not because his father would
not

not be within his sight, or because hee could not keepe within the view of him, but because hee out of carelesnesse lost the sight of his father: therefore bee sure alwayes to eye the promise; you know, as long as the game is within sight, the hounds run amaine; so I would have the soule make a prey of the promise: for so the phrase is in the originall, that wee should seeke the Lord, and hunt after Christ, and seeke the game it selfe, the promise it selfe, from day to day. It is the advice of the Prophet *Esay 50. Looke up unto me, all yee ends of the earth, looke up to mee, and your sins shall be pardoned; looke up to mee, and your soules shall be saved; looke up to me, and you shall bee sanctified:* It is not enough for a man to have a conduit full of water, and to have the streames run abundantly, continually, but he must put his vessell under the spout, and then he shall bee sure to receive abundance of water: so it is with the promise, it is not enough to say, Christ is wisdom, and Christ is righteousnesse, but it is not thus with my soule: why, put thy vessell under the spout then, and looke up unto Christ in the promise. This is that the Prophet *David* resolves of, *I will lift up mine eyes to the mountaines, from whence commeth my helpe:* what is meant by mountains there? you know the Temple upon the mount of *Moriah*; now in the Temple in Gods ordinance is Gods presence: therefore saith the Prophet *David, I will lift up mine eyes to those mountains of mercie, those everlasting mercies; I will looke up to God in his Ordinances, from whence commeth all my help;* as who

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should say grace comes not from a mans parts, grace comes not from a mans abilities, but looke up to God from whence it comes, looke to those mountaines of mercy that will succour you, look up to a Lord Jesus that will supply all your wants, that will furnish you with all grace, looke onely to him for all, for he onely is the Author and giver of all ; looke as I have observed it, there is a foolish conceit that hath beene bred by some curious nice brains, that they have perswaded themselves they can make the Philosophers stone, the nature of which is to turne all metall into gold, which is utterly impossible ; for the Mines of gold are in the earth, and God continueth them by an ordinary course of his providence; but all the men upon earth can never make gold by any Art or means in the world. To turne the nature of one metall into the nature of another, it is a kinde of creation, therefore beyond the reach of any man to doe it; they may trie and trie, and spend their heart blood and all, but it is all but lost labour : So it is with our foolish blinde deluded hearts, and distracted spirits ; we thinke to make gold, and to coine grace out of our owne powers, and parts, and abilities, I tell you, you can never doe it while the world stands ; no, no, you doe but lose your labour : goe to the Mine of gold, the Mine of grace, goe to the God of all mercy, away to the Lord Jesus Christ, I say, he is made unto us wise-dome, and hee will informe us ; hee is made unto us righteoufnesse, and hee will acquit us ;
he

hee is made unto us grace : goe to him therefore, and hee will communicate all grace unto our soules. Looke as *Iacob* said to his sonnes, when the famine was fore in the Land of Canaan, hee sent his sonnes into Egypt to buy corne, that they and their little ones might not famish ; and marke how hee calls upon them, *Why stand you here gazing one upon another ?* I doubt not but then they were laying their heads together, and plotting and conferring, saying, the famine is great, and the times dangerous, and wee are miserable now ; but oh, what will become of us afterwards, if these times last ? now the Lord help us, now the Lord bee mercifull to us and deliver us, what meanes shall wee use ? what course were wee best to take ? In the mean time *Iacob* calls upon them, *Why stand you here gazing one upon another ? away, get you downe to Egypt presently, and buy us food;* you will never get provision to sustaine us, by plotting and talking one with another ; you will never get any corne to sustaine you, by looking and gazing one upon another ; no, no, downe to Egypt with all speed, there corne is to be had, *that we and those that belong unto us may live and not die ;* so it is with the soules of Gods children, the poore distressed heart partly through the Devils cunning and subtiltie, partly also through our owne ignorance and folly, wee stand gazing at our corruptions, and we begin to thinke and wonder what will become of us ; no means prevaile, no mercies melt, no judgements humble, nore proofs awe us, the famine growes strong,

my corruptions fierce, and my case heauey, that I know not almost what course to take; why stand you thus gazing after this fashion? what, doe you thinke to get grace upon these termes, by discouragements and disquieting your selves, and vexing your owne hearts thus? No, no, away to Egypt, to the promise of life, to the Lord Iesus for help and assistance, and then you shall have mercy and grace abundantly bestowed upon you, and that freely with your money in the mouth of your sacks againe, you shall have grace that you need, and sufficiently bestowed upon you: Locke as it is with *Eliah*, when he was to depart from *Elisba*, and bee taken up into Heaven, *Elisba* craves one thing of him, and that was this, *1 Kings 2.9. That the Spirit of Elias might be doubled upon Elisba*; now marke how *Eliah* answered; *Thou hast asked a hard thing*, saith hee, *neverthelesse, if thou canst see mee when I am taken from thee, it shall bee granted to thee.*

Now some Interpreters have observed, and that very wisely, that it was not so much the sight of *Elias*, as the sight of God taking up of *Elias* that should doe this; as if hee had said, wouldst thou have a double portion of Gods Spirit vouchsafed unto thee, because many miseries are like to come in upon thee; great and heauey troubles, and sore persecution is approaching; what course then is to bee taken? why, see God taking up of *Elias*; that God that tooke up *Elias*, and that God that wrought grace in the heart of *Elias*, see that God, and be within the view of that God, and thy request

request shall be granted to thee ; the collection is faire : so I say here, if thou wouldst have a double portion of grace, doe not goe to prayer onely, doe not goe to hearing onely, doe not goe to the Sacraments onely and barely ; but oh see a Christ, and looke upon a promise, and then thou shalt have a double portion of wisdom to informe thee, a double portion of sanctification to cleanse thee, a double portion of grace, and power, and strength, against thy corruptions, from Christ conveyed and communicated to thy soule : and this is the first rule.

The second rule is this, as we must have an eye dayly upon the promise, so wee must labour to yeeld the soule to the power of that Spirit, and to the vertue of that Grace which is in Christ, and would worke upon thee ; doe not onely eye a Saviour, and behold grace in the promise, but yeeld thy selfe and give way to the stroke of the promise, and to the power of the spirit ; that by the power thereof, thou maist bee inabled to doe what God requires. *2 Cor. 3. 18.* The holy Apostle, disputing there how men should bee transformed into the glorious Image of God, or as the word is, metamorphosed from one degree of glorious grace unto another ; more holy, and more meeke, and more patient, and more heavenly minded : Hee that was cold before, should now become more zealous ; he that was faint hearted before, should now become more couragious how is this done ? *even as by the Spirit of the Lord,* saith the Text, as if he had said, it is not by your spirits that

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that this must or can be done, doe not thinke that you can master your owne corruptions, or that you can pull downe the distempers of your owne hearts, and get what grace you list; no, no, it is not your spirits can doe this, it must bee the Spirit of Christ, asby the Spirit of the Lord, so the Apostle. The phrase of the Prophet *David* is sweet in this kinde, *Teach me the way unto thee*; thy Spirit is good; as who should say, O Lord, my spirit is a naughtie spirit; my spirit is a proud spirit; my spirit is a prophane spirit; my spirit is a weake spirit; my spirit is an ignorant and a blind spirit; but oh, thy Spirit is a good Spirit, thy Spirit is a blessed Spirit: by the vertue of that Spirit, Lord, teach me the way to thee, and let it lead me into the land of uprightnesse. We know, a child that hath his hand to write, if he will not be ruled by him that teacheth him, but will take the pen into his owne hand and write after his owne scauching fashion, he will never write well, nor make a letter handsomly as he should do; but let his hand write by the mans hand, and that will guide him, and that will teach him quickly to write well in a short time: so, wouldst thou have thy heart framed aright? why then keep thy soule under the hand of the Spirit, and thou shalt bee guided by the vertue of that Spirit of God, and moved and inabled to accomplish the good pleasure of the Lord, and receive what ever grace thou standest in need of. I have observed it sometimes upon the Sea; looke as it is with the mariner that is going downe the streame, if the winde bee faire, will any
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man pull downe his saile and set it up againe? why no, for he doth but trouble himselfe, and turmoyle and wearieth himselfe, and troubleth the boat too with keeping such a pudder, and misseth the gale of winde and all; therefore a wise mariner, he will set up his saile, and hold out his sail, that it may take the gale of winde fully, and so goe on speedily; all that he hath to doe is to keep his sail spred, and to catch the winde: your only course is to set up the saile, and attend the gale of the Spirit to comfort you, attend the gale of the Spirit to assist you; hold thy heart, and spread to the Spirit, that it may catch the gale of grace, that it may blow upon thy soule, and by the vertue and power thereof thou shalt bee transported comfortably, and carried on cheerfully to walke in that way which God chalks out before thee: as for examples sake; Imagine thy heart begins to be pestered with vaine thoughts, or with a proud haughtie spirit, or some base lusts and privy haunts of heart, how would you bee rid of these? why you must not set up and pull downe, and set up and pull downe, quarrell and contend, and bee discouraged: no, but eye the promise, and hold fast thereupon and say, Lord, thou hast promised all grace unto thy servants; why therefore take this heart, and take this minde, and take these affections, and let thy Spirit frame them aright according to thine owne good will; by that Spirit of wisdom, Lord informe mee; by that Spirit of sanctification, Lord cleanse mee from all my corruptions; by that Spirit of grace, Lord quicken
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and enable me to the discharge of every holy service, thus carry thy selfe and convey thy soule by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the vertue thereof upon all occasions: *Rom. 8. 26.* the Text saith, *The Law of the Spirit of life hath freed mee from the law of sinne and death*: the meaning is this; you must know that sinne is a tyrant; now a tyrant when he wins a citie, hee swears all to his lawes: so sinne will swear thy soule to his lawes; pride saith, I will have thee proud; I will have thy heart unchaste, saith uncleannesse; I will have thee intemperate, saith drunkenesse: now by the Law of the Spirit of life God will free us from the law of sinne: the Spirit of Christ in the promise, it takes away the power of the law of sinne; the Law of the Spirit of meeknesse, takes away the law of the spirit of pride; the Law of the Spirit of puritie, takes away the law of the spirit of uncleannesse; the Law of the Spirit of holinesse, takes away the law of the spirit of prophanenesse; and so in all other distempers of this nature, this onely shewes us how to run over all. Gather up now, and so conclude this passage: Eye the promise daily, yeeld thy soule to the Spirit of the Lord in the promise, let that have his full sway, resist not those good motions the holy Spirit puts into thee, and that is the way to have all grace, and help and assistance communicated unto thee: and thus much may suffice to have beene spoken in the generall touching this conveiance of grace into the heart: we come now to the scanning of the particulars.

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This conveyance it is of two kindes, both in the Text: Christ conveyes his grace two wayes; partly by imputing, partly by imparting: they are the termes of Divines, and I know not how to expresse my selfe better; but thus if you will, partly by imputation, partly by communication: This is that I would have you to take notice of in the generall; they are both reall, but one is habituall; both these, both imputation and communication expresse a reall worke of God upon the soule, but the last onely leaves a frame and a spirituall abilitie and qualitie in the soule; the conveyance by imputation doth not, it leaves a thing morall (as we use to terme it.) These two, imputation, communication, are both in the Text; Christ is made righteousnesse, or justice, that is, hee doth justifie a sinner by imputation, and hee doth sanctifie and redeeme a sinner by communication; hee conveyes and workes some Spirituall abilitie, and leaves a Physicall change; when the Apostle saith, *Christ is made Justice*, that is, hee doth justifie a sinner by imputation, when hee saith, *Christ is made sanctification, and Redemption*, that is, by way of communication; hee delivers the soule from the pollution of sinne, that is, sanctification; hee delivers the soule from the power and dominion of sinne, that is, redemption; This communication it is a Spirituall habit, or a spirituall power, or a spirituall qualitie or abilitie; (take which you will) left upon the soule.

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soule. We will begin with the former, touching the imputation of Christs righteousness to a soule, whereby the sinner comes to be justified: this is a point then, which I take it, none more necessary, and yet none lesse understood, none lesse studied, none more mistaken than these two great workes of justification, and sanctification. I speake it by experience, Christians aged and experienced, yet here they faile in the very catecheticall points, and it drives many of our best Divines to a stand; we will open it a little: this justification wee terme a conveyance of the merits of Christ, by way of imputation: but what is the meaning of this word, by way of imputation? Thus you must conceive it, this is the main thing I would have you looke unto; Imputation is this, when that which another hath, that which another doth, is accounted mine, is set upon my score as though I had it, as though I had done it, this is Imputation. I have it not, I doe it not, another hath it, another doth it, and it is accounted mine, and reckoned mine in course of justice. Now in the point of communication it is otherwise: because I have something, something is wrought in mee, some qualities and habits; for it is not a morall thing, but a physicall alteration by the power of grace implanted in me, which I have, so that imputation discovers two things. First, that I have no help in my selfe in what I have, or what I doe. Secondly, it implieth that something which another hath and doth, it is in conclusion made mine, and I have the

the benefit thereof, as well as if I had it, as well as if I had done it. It is an old comparison that Divines use, and there cannot be a better to expresse the full nature and the meaning of the point now in hand. Take a debtor now arrested, imprisoned, and he cannot pay the debt; another man comes, and will be his suretie: now marke this; another man payeth the money, another man satisfieth the creditor in the behalfe of the debtor; the creditor acquits this man, cancels all his bonds, lets him out of prison, confesseth he hath nothing to say to him, nothing to charge him withall, he is fully satisfied, he hath given him full content: why the debtor paid no money to the creditor himselfe, but because the suretie paid it; therefore the payment is counted his, as if the debtor had paid it: this is the very nature of imputation. This I take to be the meaning of the first part of the Text, in which now a little I meane to trade: the Text saith, *He is made unto us righteousnesse*; that is, God in Christ doth justifie a beleever by way of imputation, though hee hath nothing in himselfe, though he doth nothing of himselfe whereby to be justified in Gods account, yet God will justifie him through the Justice of Christ imputed to him, and counted upon his score: so that imputation implieth two things. First, that a man hath nothing, can doe nothing. Secondly, that he is justified by something, Christ hath, and hath done for him, the point then is cleare, and that is this.

God doth justifie a beleevir.g soule, not for what *Doctrine.*

he hath, not for what hee doth but onely for what Christ hath, and hath done for him : I say Christ is made unto us Iustice, God the Father doth iustifie a beleever, onely in and through the merits of Christ.

For the opening of the point, wee must first enquire what it is to iustifie. Secondly, what doe we meane when as we say hee is made justice for nothing a man hath or doth. To iustifie, in the phrase of Scripture, it doth imply two things : First to iustifie, is to make a man just, and this is very seldome used in Scripture : I meane thus to put some holinesse, or some gracious disposition, and some spirituall facultie and abilitie into the soule, and to make a man just : as when an ignorant man, is made a wise man; when a prophaneman, is made a pure man ; when an uncleane man, is made a righteous man, and so really changed : this I take to be the meaning of that place ; *Revelation 22. 11. Hee that is just, let him be just still ; and hee that is unjust, let him bee unjust still* : as who should say, when God hath bestowed all meanes upon him, and vouchsafed all mercies and encouragements to him, if yet for all this hee will be unjust, let him be unjust still, let him bee for ever unjust : There is no hope of him, but hee that is holy, let him bee more holy, let him increase in grace, but wee doe not take it so now in this Doctrine.

Secondly, to iustifie, it is a word of iudiciall proceeding, when in a legall manner the Iudge doth pronounce a man free, and acquit him, and proclaime it as if he were, and saith the law hath nothing

nothing to doe with him, he doth pronounce hee hath not offended the Law : now this is opposite and contrary to condemnation, and this I take to be the meaning of that place, and it is a pregnant one ; but this gives us great light and insight into the place : *he that justifieth the wicked and condemns the just, they are both an abomination to the Lord* : to justifie in the former sence, is to make a wicked man a good man ; and is hee an abomination to the Lord ? this were a grosse folly : no, but the meaning is this : he that acquits any man as guiltlesse that is guilty, this is an abomination to the Lord. Thus wee see the first word opened, so that when we say God doth justifie you, our meaning is not this, that God sends grace or holinesse into you, for this is the worke of sanctification ; but God doth justifie you, that is, hee doth pronounce before his Tribunall, that his Iustice and Law is fully satisfied, that hee will lay nothing upon your score, require no satisfaction at your hands, but he will fully and freely discharge you of all your sins which you have committed.

Secondly, againe, God doth justifie a poor sinner not for any thing he hath, not for any thing he doth : marke that, the meaning is this ; no privilege that a man doth enjoy, no part of wit, understanding or memory, or any thing that way : nay, I say more, there is no grace that a man hath, no dutie that he can performe, for which as the materiall and formall cause of our justification, God doth pronounce any man to bee righteous. If a man could weep out his eyes in sorrow, if a man

could hunger and thirst for Christ, more than for his daily bread, God would not justifie a sinner for all these things; how doth God then justifie a man? why he justifieth a sinner, for what Christ hath done for him; the surety hath paid it, and he accounts it ours: a man is justified by imputation onely, not by any action: those are necessary concomitants, not reall causes of our justification.

But you will say, is not a man justified by faith, and is not faith a grace, and hath not a man that ability wrought in him by God.

I answer, true the Lord doth justifie a man by his faith, but hee doth not justifie him for his faith; that is, faith is the hand that layes hold upon the obedience and merits of Christ, and it is for his merits, not for our faith, though by our faith wee are justified: a man lives by faith, not that faith nourisheth him.

As we use to say, a man lives by his hands, not that his hands nourish him, but his hands labour, and his labour procures money, and his money provides meat, and by his meat he lives: but because his hands are the means to get it, his hands are the means to obtaine it, therefore we say hee lives by his hands: Iust so it is here, a man is justified by faith in Christ, not that faith will acquit any man under Heaven, but because Christs merits are through faith received and applied to us, and so through Christ we are justified: so then wee heare the meaning of the point: *Phil. 3. 9.* marke the Apostles two phrases, *That I may be found*

found in him not having mine owne righteousness which is of the Law, but that which is of the righteousness of faith in Christ, which is of God by faith: there is but these two righteousnesses in the world. First, a mans owne righteousness which hee hath wrought, and God hath given him, and the duties which he performes and this is the righteousness of the Law; now Paul doth professe that he is not justified by this, but onely by the righteousness of God, that righteousness which is in Christ, that righteousness which is imputed to him from Christ, he labours to bee found in that righteousness, for by that he shall be justified.

The ground and reason of the point is this, that which in no measure is answerable to Gods Justice, and agreeable to the exactnesse of the Law and for which a man may be condemned, that cannot justifie a man; but what ever a man hath or doth, all the graces of God wrought in him, and all the performances done by him, there is that imperfection or blemish even in them, for which God may justly condemne him: therefore a man cannot bee justified thereby: this is an undenied rule of the Apostle, *what ever condemnes a man, cannot justifie a man, but the Law condemnes a man for what he hath or can doe*: therefore it cannot justifie a man. There is no grace in a man, no dutie to be performed by a man, but if God will looke into it according to the strictnesse and exactnesse of the Law, he may justly condemne him for it: that I prove, Gal. 5. 17. every Saint of God hath these two things, *the spirit lusting against the flesh,* and
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the flesh lusting against the Spirit; and these two are contrary: In the best of Gods servants there is flesh, and a lust of the flesh to hinder them from holy duties: so there are two lawes, the law of the minde, and the law of the members; the Law of God requires that a man should bee perfectly holy without any staine of sinne, perfect in the performance of dutie without any blemish or staine therein, but every gracious man hath a staine of pollution in his soule, that is one thing; and a staine in his performances, that is another thing; therefore no mans dutie, no mans abilitie, or sufficiency cannot justifie him before God. It is that the Apostle *Paul* crieth out of, *Rom. 7. 13. A law in his members rebelling against the law of his minde*; so that the case is cleare, if it were thus with holy *Paul*, as hee professeth of himselfe, then much more of the best Saints now, for that they have not more grace than *Paul* had: therefore they cannot bee justified for what they have or doe. Take a lame limme, as the lameness of the legge will make every motion of the leg lame; a man cannot but goe lamely: so it is with the soule of a poore sinner, when a man hath a lame heart, a corrupt sinfull heart, all his actions will bee lame, his thoughts lame, and his services lame; so that neither heart, nor life, nor actions, are in a right frame, all are impure and weake: I appeale to your owne consciences in this case, would you be willing to appeare before Gods Tribunall with those prayers, and those performances of thine, and justifie thy selfe by them, and say, Lord thou canst not
lay

lay any thing to my charge, the Law of God can bring inditeiments enough against thee, to confound thee; nay, we condemne our selves in this case: these dead hearts, and these blinde minds, and this want of faith, shall the Lord then acquit any man for that which he condemnes himselfe? If then the best and most gracious Saint hath sin in the frame of his heart, and sinne in the best of his services, then neither soule nor service can bee answerable to the Law of God, and he cannot bee justified thereby: but the best of Gods servants not only before grace, but after grace, in the best heart a man hath, the best action hee doth, there is weaknesse in the action: therefore they cannot justifie a man, therefore we must be justified onely through the merits and obedience of Christ: thou canst not doe, Christ hath done for thee; thou canst not suffer, Christ hath suffered for thee; in him thou art justified, through him thou shalt be saved. So that when the soule of a poore sinner, shall appeare before the Tribunall of the Lord, and justice comes to put in a plea against him, Christ shall step in and say, Lord, for this poore soule that beleeves in me I have died: for this poore soule I tooke the nature of man upon me; therefore let thy justice bee fully satisfied with what I have done for him: well then saith justice, goe thy way, I have nothing to say to thee.: the Lord makes a proclamation, Be it knowne to all men and angels, I acquit this soule; there is no imputation of sin he hath committed, no failing in any dutie shall condemne him, this is the way of justification.

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III. The first use of the point is this, we have here a ground of confutation of the Church of Rome: I will not accuse them wrongfully, but lay the charge upon them according to their own words, and it shall appeare how they have wholly perverted the wisdom of the Lord, in this great point of justification, look into the 6. Session, and the 7. Chapter of the Councell of Trent; you that are wise and have read it, observe it; you that never did read it, I will read it to you: the words of the Councell are these, which is a confirmed doctrine; and unto which they are all bound generally to subscribe, & is taken for the doctrine of the church of Rome: the words run thus, That the alone formal cause for which a sinner is justified in the sight of God, it is justice implanted, & a new quality of grace and holines wrought in the soule; and not the merits and obedience of Christ imputed to the soule. Imputation argueth that I have and doe nothing, but another hath, and another doth for mee, and imputes it to mee: the Church of Rome profesly holds the contrary, and punctually point blanke in the force of contradiction: they are the very words of the Councell, the alone formal cause; and that which gives life and being to the justification of a sinner; it is the change and frame of holinesse wrought in him, not impured to him; this is profesly contrary.

Use 1

II. It is a word of consolation; and it is a cordiall to cheare up a mans heart, and carry him through all troubles whatsoever can betide him, or shall befall him. This doctrine of Justification it

seems

seems to me to be like *Noahs* Arke, when all the world was to bee drowned: God taught *Noah* to make an arke, and to pitch it about, that no water, nor winds, nor stormes could breake through, and so it bore up *Noah* above the waters, and kept him safe against wind and weather: when one was on the top of a mountain crying; Oh save me, another clambring upon the trees, all floting, and crying, and dying there; there was no saving, but for those only that were gotten into the arke: Oh so it will be, you poore foolish beleevers, the world is like this sea, wherein are many floods of water, many troubles, much persecution: Oh get you into the arke the Lord Iesus, and when one is roring and yelling, Oh the devill, the devill; another is ready to hang himselfe, or to cut his owne throat; another sends for a Minister, and hee crieth, Oh there is no mercy for me, I have opposed it; get you into Christ, I say, and you shall bee safe enough, I will warrant you, your soules shall bee transported with consolation to the end of your hopes.

This was that which comforted Saint *Paul*, and made him bid defiance to all the world: *Rom. 8. 33. who shall lay any thing to the charge of Gods elect?* as who should say, shall all the angels in Heaven, shall all the devils in Hell, shall all the men upon the earth, shall sinne within, shall actions without? it is God onely that justifieth, not for anything we have or doe, but for Christs sake: This is that I conclude withall, this one doctrine affords supply in all wants, and courage in all tri-

als: I know what troubleth you, will this blinde minde never bee inlightned? I thinke I shall never be able to conceive of the truths of God aright, how can the Lord accept of mee, when I condemne my selfe? how can the Lord shew any favour to mee, when I fall out with my selfe, and wonder that I am not in the bottomlesse pit? such a base heart I carry about with me, and such a polluted conversation, and yet live, and not in hell: I have thought sometimes God cannot be Iust, if he doe not condemne me; why I say art thou burthened with thy sinnes, and dost thou goe out of thy selfe for the pardon of them? why goe away comforted, the Lord will justifie thee, not for thy workes, but for Christs merits: thou hast committed all iniquitie, Christ hath performed all righteousnesse; thou hast nothing of thy selfe; Christ hath enough for thee; and thou art not justified for what thou hast or dost, but for the Lord Iesus sake: looke up to him therefore, and bring him to Gods tribunall to answer for thee, that when Satan shall bring in his bills of inditement against thee, and say, what doe you hope to goe to Heaven? doe you not consider the sinnes which you have committed? doe you not remember the base courses which heretofore you have taken up and practized? doe you not know that every sinner must die? why answer Satan again, all this is true: Ay, but remember the Lord Iesus, it is true I can doe nothing, but Christ hath done all for me; what canst thou say to the Lord Iesus? though I have offended, hee hath
never

nēver offended ; though I have sinned, yet Christ hath fully satisfied ; I have deserved the wrath of God, why Christ hath bore the wrath of God : *My God, my God, why hast thou forsaken mee ?* He was once forsaken of God, that I might bee for ever accepted of God : goe thy wayes therefore comforted and refreshed : the place is admirable, *Isaiah 43. 25. Thou hast made mee serve with thy sinnes, and wearied mee with thy rebellions, but I, even I, am hee that blotteb out all thine iniquities, and will remember thy transgressions no more :* The Lord takes notice of this; are there any wicked ? they are as bad ; are there any vile ? they are as sinnefull ; they tired God with their wickednesse : All you poore drunkards, you trie God with your drunkenesse ; you prophaners of the Lords day , you tire God with your prophana-tions; and you swearers, you trie Christ Iesus with your oaths and hidious blasphemies that you belch forth against him upon all occasions : you would wonder that God should save such as you, and truly so you may well enough; for it is a wonder, it is a miracle indeed; but if you can goe out of your selves, and sinnes, and goe unto Christ and rest upon him, the Lord saith, *I will blot out all those abominations of yours:* and *Ezekiel 33. 32. compare both those places together, I will forget all your sinnes, even for mine owne names sake :* as who should say, it is not for your sakes ; no, no, bee it knowne to those stout hearts of yours, it is not for your parts, or gifts, or graces, no nor it is not for all the ser-

vices wee can discharge, but it is onely for mine owne Names sake that I will pardon you, and remember your finnes no more, remember thy pride, and stubbornnesse no more, remember thy prophanenesse no more, remember thy vanitie and looseenesse no more; remember thou to bee humbled, and the Lord will never remember thy finnes any more: Satan it may bee will come in and accuse thee, here is a Sabbath-breaker, Lord condemne him: no more of that, Satan, saith God, Christ hath suffered and satisfied for him; no more therefore of that, let mee heare no more of those things, I have forgotten them, saith God, this will cheere a mans hearr at that great day.

This also is a ground of encouragement to us, against all the trials that can befall us in the course of the world: we see that innocencie goeth to the wals, no man can stand against envie, and hatred, and backbiting: why though you finde hard dealing here at the hands of wicked men, though you be accused here with false sut-mises, and false accusations, and slanderous speeches, yet set one against the other, you shall never bee condemned hereafter: *There is no condemnation to those that are in Christ*; there may bee persecutions, there may bee accusations, there may be oppositions here upon earth raised against thee; why yet goe on cheerily, there is no condemnation in Heaven: if God acquit, let men condemne; if God approve, let men disallow: nay lastly, here is consolation even in death also; what

what though your bodies bee deprived of your soules, and you leave all, when you returne again, it is but onely thus, *Come yee blessed of my Father,* you that are beleevers, you shall bee for ever blessed.

Use 3.

The third use is of exhortation: will nothing doe the deed, but a Christ? why, Oh then above all labour for a Christ, more than all labour to prize a Christ, never let thy heart bee quieted, never let thy soule bee contented, untill thou hast obtained Christ. Take now a malefactor, sentence is passed, execution to bee administered upon him, suggest any thing to him, how to be rich, or how to bee pardoned; how to bee honoured, or how to be pardoned: Ay, saith hee, riches are good, and honours are good, but oh a pardon or nothing: ay but then you must leave all for a pardon; why take all, saith he, and give me a pardon that I may live, though in povertie; that I may live, though in misery, though in beggery; this is the nature of such a poore creature: So it is with a poore beleiving soule, there is but one way, every man hath committed sinne, must suffer for his sinne: the sentence is passed, every man that beleeves not, is condemned already: what would you have now? thou saist thou wouldest have a pardon, but wouldest thou not have riches, or friends? the soule saith, Alas, what is that to me to bee rich, and a reprobate; honoured, and damned: let me bee pardoned, though impoverished; let mee bee justified, though debased; though I never see good day beside: why then
labour

labour for a Christ, for there is no other way under heaven: get a broken heart, get a beleeving heart, but oh above all, get a Christ to justifie thee, get a Christ in all to save thee. If I could pray like an angell, could I heare and remember all the Sermon; could I conferre as yet never man spake, what is that to mee if I have not a Christ? I may goe downe to hell for all that I have or doe, looke into your soules, and observe your lives and conversations: when a man hath prayed, and hee findes his minde dull, his heart awke and unto-ward, his thoughts wandring and roving; why, thinke with your selves, doe wee condemne our selves for the duties wee doe performe, and judge our selves for the services we have discharged, and yet doe wee thinke to be acquitted by the Law of God: Oh, therefore above all intreat the Lord to give thee a Christ, that hee may justifie thee here, and save thee everlastingly hereafter: *Phil. 3. 8.*

*I count all things drosse and dung in comparison of a Christ: Paul was a proud Pharisee, learned Paul, reverend Paul, a man of admirable parts; yet saith the Apostle, That I thought to bee gaine, was losse to mee, yea dung and dogsmeat in comparison of a Christ; yea doubtlesse, and I doe count all things losse, that is, not onely my parts, and credit, and privileges when I was a Pharisee, but the best dutie that ever I did, the best service that ever I performed, I account all as dung and dogsmeat in the point of justification, in respect of the Lord Iesus Christ: grace therefore is good, and duties are good; seeke for all, we should doe so; performe
all,*

all, we ought to doe so; but oh, a Christ, a Christ, a Christ in all, above all, more than all. Thus now I have shewed you the way to the Lord Iesus, I have shewed you also how you may come to be implanted into the Lord Iesus; and now I leave you in the hands of a Saviour, in the bowels of a Redeemer, and I think I cannot leave you better; the worst is past, now you are come hither: *Rom. 5. 9. If you be justified by his death, then much more shall you be saved through his righteousness, and merits.*

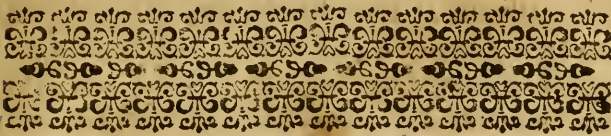
You whose eyes God hath opened, whose hearts God hath humbled, and whose soules God hath called home to himselfe, you are now in the hands of the Lord; goe your way, and when you see hell flaming, and the devils roaring, and the damned yelling and crying out, looke backe I say and see this ditch out of which you are escaped; looke upon the pit which you were going over: you may blesse God, and say, wee are past that, those dayes are gone, wee are past from death to life: *Acts 20. 32.* when Saint *Paul* was to goe away from them, and for ought hee knew should never see their faces more, why yet marke what hee saith to them: Brethren, I commend you to God, and the Word of his grace, that is able to build you up, and give you an inheritance among those that are sanctified: as who should say, God and his Word was the best Commandment he could put them over to: as who should say, *Paul* must depart, and *Paul* must be imprisoned, and *Paul* must die; so that now he shall bee with you no longer to teach, to informe, to direct

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you,

you, but the good Word of the Lord endures to comfort for ever, to cheere for ever, to assist, refresh for ever those that are weake and discouraged. I put you over therefore to a good Word, to an everlasting Word, I commend you to a blessed and a living Saviour, who will beewith you for ever, by the immutable assistance of his blessed Spirit: I leave you in the hands of your Saviour, that when the head of your Minister haply shall lie full low, or death overtake him, why yet remember I have put you over to a Saviour. Oh love this Word, and love this Christ more than all, prize this Christ above all, and he will preserve you: and this I will wish you, that you would keep your selves close to this good Word, that will informe you, and to this blessed Saviour that will support you from day to day.

THE



THE SOVLES

Iustification.

2 C O R. 5. 21.

For he hath made him to be sin for us, which knew no sinne, that we might be made the righteousnesse of God in him.



Or our more orderly proceeding herein, you may remember that I shewed you before, for what a man is not justified. Now wee come to handle for what a man is, and may bee justified; and this I conceive, so farre as my light serves mee, to bee in the words of the Text; for the Apostle having shewed that God was in Christ reconciling the world unto himselfe, and not imputing their sins: Now in this Text hee shewes the reason how this comes to passe, namely God laid their sinnes to Christs charge, and made him sinne for us, that knew no sinne. Its no wonder then though God did not iustifie a poore sinner, for what hee had

and did, and though hee did not expect perfect righteousnesse at their hands, for, *Hee hath made him to bee sinne for us, which knew no sinne, that wee might be made the righteousnesse of God in him.* For our more orderly proceeding, I will doe two things.

1 First, I will discover the Doctrine of Iustification, in a description :

2 Secondly, I will open the description.

Quest. 1. For the first, If any man askeme what Iustification is, it is this briefly :

Answer. Iustification is an act of God the Father upon the beleever, whereby the debt and sinnes of the beleever are charged upon the Lord Iesus Christ, and by the merits and satisfaction of Christ impured to the beleever; hee is accounted just, and so is acquitted before God as righteous. There are foure particulars in the description.

1 First, it is an act of God the Father, upon the beleever.

2 Secondly, the debt of the beleever is charged upon our Saviour, God the Father followes (as it were) the suit upon the suretie, and not upon the debtor: both these are in these words of the Text, *Hee hath made him sinne for us, which knew no sinne.*

3 Thirdly, the satisfaction of Christ is put over to the beleever, and set upon his score, as in these words, *That wee might be made the righteousnesse of God in him.*

4 Fourthly, by this means, the debt on our sides being laid upon the Lord Iesus Christ, and his righte-

righteousnesse being applied to us, God the Father acquits us, and pronounceth us righteous by a legall course of proceeding; as in these words, *That we might bee made the righteousnesse of God in him*: such a righteousnesse as God the Father will worke in us, and will accept of us. As when the wife is betrothed and married to a man, all her old debts are laid upon her husband, and the law meddles no more with her: and secondly, all his lands, at least the third part of them are made over to her. What shee hath in point of debt is put over to him: so all our finnes and debts of corruptions are laid upon Christ, and all the rich fefiments of grace and mercy in Christ, are made over to a beleever, and hence a beleever comes to be acquitted and justified before God. From the first part of this description, the point is this.

Iustification is an act of God the Father, upon the beleever. *Doctrine.*

It is an act that passeth from God the Father, upon the beleever. For the prooffe of this point there are three verses in the same Chapter, which make it good, the 18, 19, 20. verses, and so on to the end of the Text; in the 18. verse, hee saith, *All things are of God, which hath reconciled us unto himselfe by Iesus Christ*; of God, that is, of God the Father, and yet more plainly in the 19. verse, *God was in Christ, reconciling the world unto himselfe, not imputing their finnes to them*. Now what is meant by God in these two verses? the old rule of Divines is this; that wheresoever you finde the Name of God put in opposition to

Iesus Christ, it must not be taken essentially, but personally, for the Father. For it were almost an absurd thing; to say that Christ were in Christ reconciling the world unto himselfe: therefore the Apostle implies thus much; *God the Father was in Christ reconciling, and God the Father by Christ, reconciled the world unto himselfe*: and then in the 20. and 21. verses, he saith, *Now then we are Ambassadors for Christ, as though God did beseech you through us; we pray you in Christs stead that yee be reconciled to God, that is, to God the Father; for he hath made him sinne for us, which knew no sinne*: and another prooffe is in the 3. of Saint Iohn, 14. 15. and so to the end of the 18. verse: it is an observation of wise Divines, and good Interpreters, when our Saviour comes to trade with *Nichodemus* about eternall life, hee doth not onely content himselfe to speake of himselfe alone, as he was Christ the Redeemer of the world, but he sets him yet a little higher in the 14. verse; hee saith, *As Moses lifted up the brasen Serpent in the wildernesse, so must the Sonne of Man bee lifted up, that whosoever beleeveth in him should not perish, but have eternall life*: A man would have thought that this had beene enough, but hee stayes not here, but he puts him one pin above all these, and saith, *For God so loved the world, that hee gave his onely begotten Sonne for it, that whosoever beleeveth on him might not perish, but have everlasting life*: as if hee had said, there is not only a Christ prepared and sent, but God the Father also loved the world: here is the highest staire to stay up the heart, so that

that the point is plaine and sure enough. Now let us make it cleare, and that I shall doe by answering two questions :

First, why it is called an act of God the Father? *Quest. 1.*

Secondly, why an act of the Father upon the beleever? *Quest. 2*

For the former, why doth the description say, it is an act of God the Father? *Quest. 1.*

I answer, it is an act of the Father, not excluding the Sonne, or the worke of the holy Ghost, which must both bee understood : it is an act of God the Father upon the beleever, but it is through Christ : there are these two grounds or reasons, why it is given to the Father. *Answer.*

First, because the Father was the party that was properly offended : the Father is the first person in the Trinitie, and he was directly offended by *Adams* sinne ; it is true, the Sonne and the holy Ghost were offended too, as being friends with the Father, and having a relation to the Father, and a sweet fellowship with the Father ; but the sinne was directly against the Father, and indirectly against the Son, and the holy Ghost. The ground of the point is this, it wronged that worke of Creation, wherein the manner of the worke of the Father appeared in a speciall manner, and the manner of the worke of the Son appeared in redemption, and the manner of the worke of the holy Ghost appeared in sanctification : so that God the Father was the first in the worke of the Creation, the Sonne second in the worke.

worke of redemption, the holy Ghost third in
 the worke of sanctification: Now creation being
 the worke wherein the power of the Father did
 most shew it selfe, *Adam* falling away from this,
 did principally wrong the Father, for his man-
 ner of worke appearing herein: therefore *Adam*
 did herein goe directly crosse to God. Excellent
 is that phrase, *1 Iohn 2. 1. Little children, these*
things write I unto you, that ye sinne not; but some
 may say, what if we doe sinne? why saith hee, *we*
have an Advocate with the Father, even Iesus Christ
the Iust. Now no man saith, we have an Advoca-
 cate with an advocate, no, for that were absurd:
 for no advocate pleads to another advocate, but
 he pleads to the partie offended, for the partie
 which hath offended: now in that the Apostle
 saith, *we have an Advocate with the Father, even Ie-*
sus Christ: It is plaine that God the Father was
 the Person directly offended; the issue then is thus
 much; The Father being the Creditor, and the
 Person directly offended, the Lord Iesus Christ
 became our Suretie, and the creditor doth require
 the debt at the hands of our Suretie, and acquits
 the debtor; the creditor requires this, but the ac-
 quittance comes mainly and properly from the
 Father, because the debt was due to him: so that
 God the Father is the Creditor, the Sonne is the
 Suretie, the poore sinner, is the debtor, the holy
 Spirit is the messenger, that brings the acquit-
 tance from God the Father, and saith, loe the
 Father hath accepted of thee in his Sonne, the
 Suretie hath paid the debt for thee, and see here

is the acquittance for thee ; so that though the holy Ghost doth bring the acquittance, yet the Father must give it : This is the first reason.

Secondly, wee say that Iustification is an act *Reason 2.* of God the Father, because the Father is the fountaine in the Deity, as Divines use to say, in all the workes that are done by the Deitie, the Father is the first : for as the Persons are in their being, so they are in their working : The Father in order workes before the Sonne and the holy Ghost ; the Sonne workes not before the Father hath wrought, and the holy Ghost workes not before the Father and the Sonne have wrought. Hence it is that actions are given especially to the Father, though not excluding the Sonne, nor the holy Ghost ; but yet howsoever they are all equall in their working, in regard of time, yet the Father is first in regard of order. A malefactor is now arraigned and condemned, and the pardon is to be begged, and none but the Kings sonne, the young Prince, can have a pardon, his abilities are onely able to carry him through the worke ; the Prince begs it, the Favorite brings it, but the King onely grants it : so it is here, the Lord Iesus Christ is the Sonne of the everlasting Father, and the Prince of peace, and hee it is that begs the pardon of his Father, hee sends it to us by the hands of the holy Ghost, but only the Father grants the pardon. When the soule hath long bene humbled and selfe denying, and said, Lord forgive the trespasses of thy servant, and
T yeelds,

yeelds, and layes downe the weapons of defiance, and falls at the footstoole of the Lord Iesus Christ, and rowles it selfe upon his merits; then the Spirit comes and saith, thy sinnes are pardoned, thy person is accepted, I bring thee this newes from God the Father; God is now reconciled to thee, in and by the Lord Iesus Christ: now the Father is the King that grants this pardon, the Sonne is he that begs it, and the Spirit is the messenger that brings it. Now you see how it is an act of God the Father.

Quest. 2.

Secondly, I come to shew why it is an act of God the Father, upon the beleever.

Answer.

The reasons of the question are these, we must understand that the actions of God are of two forts.

1

First, there are some actions which doe remain in God, which are confined within the compasse of his owne Councell, and goe no further, and they are immanent actions, they stay in God and goe no further. A man may conceive in his mind what he resolves to doe in his heart; whether hee will doe such a thing or no, and no man can tell what he intends to doe but himselfe; but if a man will practise answerably according to his purpose, then he doth expresse the worke outwardly, which he intended inwardly, and now hee workes upon the creature, and makes it to receive some impression of that good which hee kept secretly in himselfe. There are some actions which remaine in God, as the decrees and purposes of God, before the foundation of the world, and they

are

thus much of the reasons why I call it an act of God the Father upon the beleever.

The proper fruit of this Doctrine is this; Is it so, that justification is an act of God the Father upon the beleever? then it is a ground of admirable comfort to beare up the heart of a poore sinner above all the accusations, and all the power and the policies of our enemies against us; or the intendments of the wicked to hurt us: remember but this, that God the Father justifies, and this will bee a cordiall to beare up the heart against whatsoever the world, or the devill, or the wicked shall lay to the charge of a beleever: If thou art justified before Gods tribunall in Heaven, why shouldst thou care, or feare, or bee troubled or disquieted, when thou art condemned by the wicked upon the earth? this justification on Gods part can wipe away and scatter all the clouds, and all the accusations on mans part: *I Cor. 4. 2. 3. It is required of the dispensers, that every man be found faithfull, but as for mee, I passe very little to be judged by mans judgement: the word in the originall is very excellent, I passe not to be judged by mans day; men have their dayes of meeting and of judging, and their dayes of rioting in the alehouse, and in the brothelhouse, and there they can tesse the names of Gods Servants up and downe, and they sit upon their names, and lives, and liberties, and they raise what reports they will; these are the drunkards dayes, and the malicious mans dayes, there they sit and give their doomes what they will*

will doe to such a Christian, and to such a Minister, but marke what Saint Paul saith, *I passe not for mans dayes, it is no more to mee than the dust of the ballance, or the drop of the bucket;* but hee al- ludes to another day, to the day of judgement; when the Lord shall judge all the world, when *hee that is holy, shall bee approved of and acquitted; and hee that is vilde and wicked shall bee condemned,* I looke to that day. Were he not worthy to be begged for a foole, that should goe away troubled and disquieted, because a company of drunkards had condemned him upon the alebench, when the Judge had cleared him upon the bench of justice: therefore steele your faces against all the malicious accusations of the wicked: let them sit and condemne thee upon the alebench if they will, so long as thou art acquitted in hea- ven, herein bee for ever cheared through his mer- cy. It was that which made the holy Prophet so marvellously confident in *Isaiah 50. 8. 9.* and to throw downe the gantlet saying, *Hee is neer that justifies mee, who will contend with mee? see whether you can set your foot to mine, vow for vow, and word for word: who is mine adversary; let him come neere: behold the Lord God will succour me, who will condemne me? lo they all shall wax old as a garment, the moth shall eat them up, they shall vanish, and shall not be able to appeare at the day of accounts; nay the moth shall eat them up, nay the wicked shall say in hell as the wise man saith, we fooles thought this mans life madnesse, and wee past our judgements upon these precise fellowes that must ever and anon bee in a cor-
ner*

ner to weepe for their sinnes ; but we finde now that wee are the fooles that have neglected grace, and salvation, and happinesse, which now they enjoy for ever. If a man had a case to bee tried in the Chancerie, if the Lord Chancellour were his friend, hee need not feare any thing, for the Lord Chancellour would suffer nothing to come in against him, but would cast them all out, and heare none of them : so you that are beleevers, and have a friend, and a Father that sits in the high Court of Chancery in Heaven, howsoever there are many which would be meddling with you, yet your Father is the Judge of the Court, and he will dishonour all those that seeke to dishonour you : It is the ground of that blessed boldnesse which the Apostle concludes with himselfe, not onely that the thing should not bee carried against him, as *Rom. 8. 33.* but that all should be for him : *who shall lay any thing to the charge of Gods chosen ? it is God that justifieth :* Let the gates of Hell bee set open, and *Belzebub* and all the Devils come roaring out against him, and let the wicked come that beare him ill will, and let all his sinnes come and his owne conscience too, yet hee need not feare any thing : the ground is hence, because it is God that justifies ; hee doth not say, they shall never prevaile against Gods servants, but they shall not plead against them : and hee doth not say, they shall not condemne them, but they shall not accuse them : as hee said, *Acts 19. 38.* *The Law is open, and there are Deputies, let them accuse or*
plead

plead one against another; so that here shall not bee so much as pleading against a poore beleever, because God the Father hath justified him. Now the ground of this comfort lieth in three particulars, or it affords a threefold consolation.

First, because God the Father hath all things to doe with the soule of a beleever: all the suits that are to bee made against a poore soule, they come from God, and if hee will cease the suit, who can follow it? if he will say hee is satisfied, and well apaid, then who can take any advantage against the soule? Looke as it is with the Lord of a manour, haply hee hath an ill neighbour lives under him, and doth him much damage many wayes, and the Noble man at last is resolved to follow the law against him: therefore the poore man comes in and desires pardon of all that hee hath done amisse, and promiseth never to doe the like; and the Gentleman out of his noble disposition acquits him, and forgives all: now imagine some of the servants come in and raise clamours and complaints against him, and all the servants of the family are against him: well, the poore man makes them this answer, I have wronged none of you, therefore if your Lord bee contented to acquit me, I care not what you say, I have not wronged you, neither doe I feare you: this is that which should chear up our hearts infinitely, that God the Father is the Lord of the manour, even the Lord of the whole world, and if there be any transgression done against thy neighbour whatsoever, hee

is the Lord of the manour, it were no offence to steale, but that he hath forbidden it; and it were no offence to be disobedient to Parents, but that hee hath said, *Honour thy father and mother, &c.* The goods of thy neighbour are the Lords, and the dammage that is done, is against the Lord. Now if God the Father doe mercifully acquit you, and saith hee will pardon the breach of all his Commandements, if God acquit us, what need wee feare or care what the Devill sayes against us? it may bee the Devill will come in and commence a suit against us, and say, what, you be saved? yes, thats a likely matter, are you not gailtie of this and that? well, brethren, we have done the Devill no wrong, *against thee onely have I sinned*, saith *David*, it was against the commands of my good God and his holy Spirit, it was against my Father and my Redeemer, and they will pardon my sinne: God saith, *I will forgive all that wrong done to me*, then let the Devill goe and shake his ears: looke as it is with a creditor, if he hath gotten the suretie in suit, he will acquit the debtor, and if the debtor be acquitted, all the bailiffes in the world can doe him no hurt, and hee saith, I am out of your debt and danger: so it is here, God the Father is the Creditor, wee have wronged God most infinitely, wee owe unto God all that wee have, but yet hee hath blotted out all our iniquities: therefore if the Devill follow the suit, it matters not, *The Lord saith, I will remember his finnes no more*: therefore the Devill can pursue him no further.

2

Secondly, there can bee no court in the world can alter our justification: if a man be righted in a lower court, a higher court may call it over againe and overthrow it, but this is admirable consolation, doth God the Father acquit us in Heaven? then let the Devill goe and appeale where he will. A man never appeals from a higher court to a lower, but from a lower court to a higher: now all your sinnes are pardoned, and you are acquitted in Heaven: therefore goe your way comforted, and let the Devill appeale where he will, no man can reverse it: *The mercy of the Lord and his sentence endureth for ever*: you know it was Saint Pauls plea, when hee saw that the Jewes were maliciously bent against him to have his life, he said, *No man may deliver me unto them, I appeale unto Cesar*: he saw hee should have hard dealing there if hee were committed to them, therefore *he appeals unto Cesar*: so we, we have had our case tried in Heaven, wee have *Cesars* judgement seat to goe unto, the first person of the Trinitie is our Father; the Creditor hath made it good unto us by the witnesse of the Spirit, that our iniquities are pardoned, and that he will heare no more of them: therefore goe away for ever cheared and comforted.

Use 2.

Again in the second place we have here a word of direction: Is God the Father the Judge of the Court? then let me speak a word to all humble broken hearted sinners; when you have many Judges to sit upon you in your owne heart, bee sure that
you

you bee not judged by them, but repaire unto God the Father, and get his sentence upon them, and whatsoever hee speakes, submit unto it, and bee contented to judge your selves and your estates answerable by it. This is the great misery of many poore creatures, that as many miseries as they have, so many Judges they have: sometimes their feare sits upon them, and then they are damped: sometimes their suspition sits upon them, and then they are maryellously disquieted; and sometimes hope sits upon them, and then they are a little comforted: Oh brethren and beloved in the Lord, bee wise now for your soules, and put your case to be tried onely by the Lord, and not by every one. Wee would count him a mad man, that having a case of weight to bee tried, should commit it to an enemy that hates him, or else to an ignorant man that hath no skill at all in the businesse, no wise man will doe it: but hee appeales to the Judge of the court, and lets him cast the cause: just so it is here, there are many of you, some there are I am sure, that have a sight of your finnes, and sometimes you thinke that God will certainly commence the suit against you: what, so many finnes within mee, and so many corruptions to follow mee, and oppresse mee? certainly my heart is naught, are you so ignorant to commit your cause to bee judged by them? your carnall reason is an enemy, and your owne hearts are weake, and not able to understand: therefore go to a higher court, and say with your selves, I care not what the world

saith, and what carnall reason saith, I passe not; speake thou, Lord, a word of comfort to my soule, and if his word bee for you, then bee for ever comforted and quieted, and looke onely to the judgement of the Lord, and to none other; it is in his hands onely to passe sentence, and to condemne, as hee seeth fit in his righteous judgement: therefore stand to the sentence of him, *whose word must stand, and shall stand for ever as mount Zion.* If a plaintiffe have a case to be tried in the court of justice, he cares not what the dispute of the lawyers be: One man thinkes thus, & another thinkes thus, & another would be passing sentēce, and saith, thus it must be; he cares not what they say, hee knowes that they are not. Judges, but hee staves till the Judge comes, and he quakes and trembles till he heares what the sentence of the Judge will be. Now therefore be as wise for your spirituall estates, as you are for your temporall estates: *Psalme 85. 8. I will hearken what the Lord will say,* disputing there of the miseries and troubles which were like to befall the Church of God, and himselfe too: he lookes up to Heaven, and saith, *I will hearken what the Lord will say, for hee speakes peace to his people:* looke not what sense and feeling, and feare and suspition say, for they will speake killing words, and will tell you that your condition is naught and damnable: what, all this vildnesse, and basenesse, and stubbornnesse, and yet goe to heaven? that cannot be: Good brethren hearken not to these, for they are not the Judges of the court, the sentence must come
from

from God, and remember *that God will speake peace and comfort unto his people*, hee will comfort your distressed consciences: and therefore let not Satan, nor your owne distempered hearts be hearkned unto, for though they speake never so much terrour to your consciences, yet God will iustifie you: it is the libertie which the law allowes, and every man will take it to himselfe, if hee know the law, when a man is questioned for his life, he will not cast himselfe upon every Jurie, but hee will take the benefit of the law; and if there comes in one that is an ignorant person, or one that is an enemy of his, he may justly except against them, and put them out, and hee will say, Good my Lord, doe not cast away a poore man for no cause at all, I except against these men of the Jurie, they are mine enemies, they have fought my blood, many yeeres, and they have informed against me, and seeke to take away my life, and I can prove it, and the rest are ignorant, and cannot understand the matter; good my Lord, let me have a good Jurie: this the court of justice allowes, and every man will bee sure to take it to himselfe, as occasion serves: in *Acts 28. 19. Paul* was constrained to appeal unto *Cesar*, and therefore hee saith, *Chap. 25. 10. 11. I stand at Cesars judgement seat, where I ought to be judged.* You see, beloved, how wise men are for the good and safetie of their bodies, oh be much more carefull for the good of your soules, and hazard not your soules upon every base Jurie; stand not to the triall of temptation, feare and suspicion, but appeale

peale to the great God of Heaven, and say, Lord it is an unjust Jurie, you seele not these abilities, and you feel not this assurance of Gods love, and when corruption be ginnes to stirre in the heart, then carnall reason saith, if a man had grace, could he have all these corruptions? if I had any grace, it would not, nor it could not be thus with mee: Oh complaine to the Lord that they are an unjust Jurie: looke up to the Throne of mercy, and have your cause heard there, and say, Lord, these have beene my profest enemies, the Devill, and this carnall proud froward heart of mine have beene deadly enemies both to thee, and to thy grace, and to the good of my poore soule: and as for feare and suspition, they have betrayed my comforts, and cut the throat of them, and many a time have taken away the hope of eternall life from me: and as for my weakneses and infirmities, they are too ignorant, they cannot passe righteous judgement because they know not what belongs to grace here, or happinesse hereafter: therefore appeale to the Lord, and say, you stand at Gods mercy seat, let mercy doe what it will with you, and mercy will certainly save you, and let mercy be for ever honoured, and be sure to lie downe at the footstoolle of mercy: If thou art content to goe to God, and depend upon mercy, and let it doe what it will with thee, then mercy shall certainly save thee; if thou wilt come to beleiving, thou art sure to bee acquitted: let the Devill come in against thee, and plead, and say, Lord, wilt thou acquit such a man that hath been

a despiser of thy grace and mercy; and the world
 faith, to my knowledge he hath closed with mee
 and hath forsaken thee; and then saith conscience,
 I have told him of many finnes, but hee would
 never reformethem; therefore Lord give Justice
 against him: then the Lord makes answer, and
 saith, It skils not what he hath beene, *If hee will
 come to me, and beleeve in me, and repent of his finnes,
 I will freely acquit him of all that he hath done amisse:*
 therefore avoid the court, Satan, take this as an
 everlasting rule, and you shall finde it by experi-
 ence. If a man might have all the favour in the
 world shewed him, and have his owne friends to
 passe sentence against him, and have his best du-
 ties and services to plead for him, if hee should
 commit his case to them to be tried by them, he
 would be for ever condemned by them; there is
 so much pride on the one side, and deadhearted-
 nesse on the other side, and so much wandring in
 your prayers, that they would cry to God for
 wrath and condemnation upon you: **1 Cor. 4. 4.**
*I know nothing by my selfe, yet am I not thereby iusti-
 fied:* you must appeale to the Father of mercies,
 or else you will never be acquitted by them: there-
 fore stand to that judgement of God, whose
 judgement must and shall stand, when the sen-
 tence of sinne and Satan, and carnall reason shall
 be overthrowne.

The cause why many poore humbled broken
 selfe-denying hearts goe drooping and discoura-
 ged, it is because they have a bad Jurie goes upon
 them, and they dead their owne hearts, because

they appeale not to that God, who is willing to acquit them through the mercy of the Lord Jesus Christ.

Object. But some may object and say, how shall I know whether God will justifie me or no?

Answer. For answer hereunto, looke what the word saith; if the word acquit thee, it shall stand; and if the word condemne thee, though all the men in the world acquit thee, yet thou shalt be condemned; *to all that beleve not in my Gospell, shall be confusion, saith the Apostle: and the words of Christ are, He that beleeveth not, is condemned already: therefore looke what the word saith, and cleave to that for ever.*

Use 3. In the third place from hence we have a ground of terrour to the wicked, and it is like a thunderbolt to breake the hearts of all unbelievers, and it is able to cut the finewes of all their comforts, and to sinke their soules to Hell, to thinke that they are unbelievers: I speake not to those that have some doubtings and troubles arising in their hearts; but to such as never yet beleevd in Christ, howsoever a man may have parts, and gifts, and be advanced, yet that which will beas gall and wormwood to the soule is this, thou shalt never bee justified. When *Simon Magus* would have bought the gift of the holy Ghost with money in *Acts 8. 21.* *Saint Peter* answered him, *thy money perish with thee: and furthermore, he cuts him up to the quick, and saith, Thou art still in the gall of bitternesse, thou hast no share nor portion in this matter: so you unbelievers, you have no share in this point of justification, 1 Peter 4. 17.*

If

If judgement, that is, temporall judgement begin at the house of God, that is, at the Saints of God which beleeve in the Lord Iesus Christ, then what will the end be of all that obey not the Gospell of God, and beleeve not in the Lord Iesus Christ? for it is all one in the phrased of Scripture: If a beleever doe come to heaven with much difficultie and trouble, and perplexitie of heart, and the ship is all broken, and hee comes to heaven with much difficultie, then what will the share of those men be that have no part nor portion in Iesus Christ? they can ruffle it out with the best for a while, and the men of the world doe admire at them, and acquit them many times, the people of God being deluded with their smooth carriage, and fair shewes, and having a charitable opinion of them, they do acquit them: but marke the end of it, thou maist be admired and acquitted here, but thou shalt be for ever condemned hereafter: the sentence is gone forth, and it shall never be revoked: Heb. 3. 18. To whom sweare hee that they should not enter into his rest, but unto them that obeyed not? You must thinke the Lord is highly displeased, when hee sweareth that such a man shall never see his face with comfort, nor come to Heaven; hee swears, and when the sentence is past, it is unchangeable, unalterable: So Hebrewes 6. 17. God willing more abundantly to shew unto the heires of promise the stableness of his Councell, bound himselfe by an oath: When the Lord would establish the heart of Abraham, he tooke an oath; as it is among men, an oath puts an end to all controversies: so if the

Lord once swears, it is done in Heaven, never to be altered more, and therefore aske them this question : What are they, and what may wee thinke of them that God sweares against ? certainly they are unbelievers, God must make a new Gospell, and must forswear himselfe, or else none of these unbelieving persons shall ever come to Heaven. Hence it is that the Apostle makes the thing almost impossible, *That God cannot save an unbeliever : Rom. 11. 23.* And they also if they abide not in unbelief, shall be grafted in; for God is able to graft them in againe : as if he had said, the poore dispersed unbelieving Jewes may also be saved, and receive sap and sweet from the grace of Christ, if they abide not in their unbelief : It is as much as to say, if they doe abide in their unbelief, God is not able to graft them in; and the Apostle saith, *God cannot deny himselfe*, he will not crosse the course of his providence, for never an unbelieving wretch under Heaven : *Hee hath said it*, and if there bee ever a Devill in hell, thou shalt be one, if thou continuest as thou art : Therefore you that are convinced in your consciences, that you obey not the Gospell, nor submit to the grace of God in Christ, consider with your selves whether it be good continuing in that estate or no : when the wrath of God hangs over your heads ready to fall upon you : see your misery therefore you poore soules, and take up that lamentation of *Reuben, Gen. 37. 29.* when his brother *Ioseph* was sold to the Ishmaelites, *the childe is not yonder, and I, whither shall I goe ?* to say thou,

thou, my comfort is lost, I am an unbeleever, and therefore *I, whither shall I goe?* and I poore soule, *whither shall I goe?* If I goe to the Law, that condemnes me; and if to the Gospell, that I have abused; if I goe to God the Father of mercies, he will not acquit me: and therefore *whither shall I goe?* I can goe no whither but to hell, if I remaine still in my unbeleefe, therefore bee any thing rather than an unbeleever, for if thou art so, and continuest so, the Lord hath sworne thy misery and destruction: *Iohn 3.* the last verse, *Hee that beleeueth not, the wrath of God abideth on him:* If thou continuest still in thy unbeleefe, there is nothing to bee expected but the fiercenesse of Gods wrath and indignation to be powred upon thee: Thus much for the first Doctrine.

Now before I come to the maine proposition, let me take up one point by the way, to prevent all false and wicked surmizes: the Text saith, *Hee hath made him sinne for us, that knew no sinne:* now when the Apostle saith, *Hee hath made him sinne for us,* why, may some say, had Jesus Christ any sinne? no, saith the Apostle, *abhorre such thoughts for ever:* therefore to prevent all surmizes that may prejudice the Holinesse, Honour, and Puritie of Christ, let mee lay downe a point by the way, and the question shall be this:

What is it to know no sinne? Quest.
 Knowledge in Scripture, implies two Answer.
 things.

First, a bare worke of the understanding, when wee are able to pierce into a thing that is offered

to us, and are able to fathom what is offered to our view: and thus Christ did know sinne, and thus to know sinne is not evill: The Minister knowes sinne, when hee preacheth against sinne; and thus God himselfe knowes sinne, and thus Christ knew sinne, and he was able to fathom the vildnesse and loathsomeesse of sinne, but that is not here meant.

- 2 Secondly, there is another, namely an experimentall knowledge, that is, when from some good that we have or doe receive, or any good that we doe of our selves, or some evill that we doe commit, or fearing some misery to come upon us, wee read the nature of the good and the nature of the evill: as when a man hath a sinfull distemper of wrath and passion, and hee knowes the nature of his anger and pride, because hee observes the venome of it in his owne spirit: this is experimentall knowledge, and they call it so, because we read our owne dispositions, and thereby wee judge the nature of it, by judging our selves: The Physitian knowes the disease, and therefore he is able to apply medicines accordingly, but hee knowes it not experimentally; as wee use to say, such a man never knew what povertie meant, and such a man never knew what the gowt meant, that is, he never had it; and such a man never knew what a prison meant, that is, hee never was in prison: This is the meaning of it in this place, Christ knew no sinne, his heart never affected any, and himselfe never practised any: therefore he knew no sinne by his owne experience, yet by his

his infinite wisdom being God, he was able to finde out the venome and vildnesse of sinne: So the point which I observe by the way is this:

Our Saviour Christ never yeelded the least improvement of heart to sinne, neither did hee ever commit the least sinne in his life and conversation: our Saviour Christ knew no sinne at all by experience; this is that which all the types and sacrifices of the old Law did signifie, which were all as so many severall testimonies of the holinesse and puritie of the Lord Jesus Christ: therefore he was called *the Lambe without blemish*: and it was prophesied of him in *Esay 53.9. That he had done no wickednesse, neither was deceit found in his mouth*: and his enemy *Pilate* said, *I finde no fault in him at all*: and our Saviour himselfe saith, *the Prince of this world commeth and hath nought in mee, that is, no sinne*, *John 14. 30.* The arguments are briefly these.

Looke into the Nature of our Saviour, and the Office of our Saviour, looke into his Manhood, as he was perfect Man, for the seed of the woman was overshadowed by the Holy Ghost, and was purged and sanctified, and the course of originall sinne was stayed, and when the body was framed, the Godhead dwelt bodily in Christ, and all the fulnesse of grace was in him; then the point must needs bee cleere, that there was no evill in him, no mutabilitie to incline to any evill, nor no power could prevaile with him to draw him to any evill: Againe, looke into the Office of our Saviour, for he that came to be a sacrifice

for:

for sinne, must needs want sinne, or else he could not be a sacrifice for sinne : so the point is cleere : we come now to the application.

Use I.

The first use is a word of exhortation, and it ought to provoke all you that are faithfull, and are beleivers, to conforme your hearts and conversations answerable to the heart and life of Christ : did not Christ give the least improvement of heart to any sinne, nor practise the least sinne in any measure? then goe thou and doe likewise, be thou like thy Saviour, that thou mayest have some evidence that thou hast a title unto him : It is that which the Apostle makes as a speciall collection, *Have no fellowship with the unfruitfull workes of darknesse, but bee you followers of God as deare children : Ephes. 5. 1.* Christ had no sinne, nor fellowship with sinne; let his course and practice bee thy copie : But some will say, what, would you have us to bee Saints here on earth? how can it be that we should know no sin, when we have such a body of death hanging upon us? yes, we may know no sinne, though it doe hang about us : the Apostle doth not say, equall God in holinesse, but *imitate him*; and he doth not say, *follow him fully*, but *even as deare children* : Now though the childe cannot goe so fast as the father, yet he will follow as fast as he can, and when hee hath done what he can, then he cries to his father to help him, and carrie him to the journeyes end; and so ought we to doe, nay so we will doe, if we are true children and not bastards : the Father is infinitely full of holinesse : *Follow God as deare children,*

children, doe what you can, and then crie to him to inable you to doe what you cannot doe. It was the practice of the Prophet *David*, *Psalme 63.1. My soule thirsteth for thee, and my heart longeth after thee: therefore in the 119. Psalme, 4,5. Thou hast commanded to keepe thy Commandements diligently, oh that my heart were so directed that I might doe it: as if hee had said, I know the Law requireth it, and it is my dutie to doe it: helpe Lord, and take Lord, and carry Lord thy poore servant, and lead mee into the land of righteousness; it is an evidence of one that is borne of God: 1 *Iohn 3. 18. Whosoever is borne of God sinneth not, and the evill one toucheth him not: so if you are such as have Christ Jesus formed in you, you will labour to keepe your selves that the wicked one touch you not: hee doth not say hee will not entertaine it, but he will not keep company with it. A man must doe by sinne, as wee would do by a man whose cōpany we shun; if we would not have acquaintance with him, then we carry our selves strangely to him; if he call, we will not answer; if he knocke, we will not open; we keep our selves close, that wee may not change a word with him: so it will bee with every one of you that are borne of God, you will have nothing to doe with your old pettish lusts, and base humours and haunts of spirits, and whomsoever it be that hath had dalliance with you heretofore, you will avoid the place and presence of them, and say, I know not those distempers, nor the place nor occasions of them, I will meddle with**

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them

them no more, I will not owne them, I have done it too too much already, if they come I will not yeeld; and if they follow, I will flee. I have read an old story of a man that was carried away much by a harlot; at last the Lord meets him, and opened his eyes, and humbled his soule, and brought him out of his sinfull condition: many a day after the harlot met him againe, and the man would not looke on her, and shee began to feist kindnesse upon him, and said, I am she, you know wee have had much sweet dalliance together: Oh, but saith he, blessed be God, I am not I; that is, I am not the man that I was before: so should we, though wee are nothing but sinne by nature, and know nothing but corruption, yet if the old sluggishnesse and stubbornnes of heart, and haughtinesse that we have too too much received; if they come and say, we are the darlings that have had much sweet fellowship and communion with you, make them answer and say, I am not the man, I will have no more to doe with you. Let every heart be here encouraged not to regard the base respects of sinne, or of the world, they will say it is not good to bee too holy, and too precise; make answer and say, I cannot bee too holy, Jesus Christ knew no sinne; the heart and life of Jesus Christ is that which wee ought to respect and imitate.

Now I come to the main proposition, and that is this; that the debt of the sinner is charged upon our Saviour: so saith the description, and so say the words of the Text: conceive here thus
much,

much, that our Saviour had the debt of a sinner charged upon him, partly by imputation, and partly by personall performance, he did performe the payment personally, the debt was by imputation, but the payment was by reall and personall performance: and as our sinnes and debts were made his by imputation, so the payment was his really laid downe, and suffered for us: Two things I must lay downe before I can open the point:

First, what is meant by sinne.

Secondly, why Christ is said to be made sin.

First, what is meant by sinne?

I answer, sinne so farre as it concernes our purpose, is taken two wayes.

First, the breach of the Law, as any guilt when a man is subject to the Law.

Secondly, it is sometimes taken for the sacrifice of sinne; for so the punishment in Scripture is sometimes called by the name of sinne, as *Leviticus 5. 15. If a man sinne and trespasse through ignorance, hee shall then bring unto the Lord for a trespasse offering, a ramme without blemish: If any man offer a gift for the sinne which he hath committed, for so the word is in the originall; if hee offer a sacrifice, because of the guilt of sin which is upon him: and so Gen. 4. 7. If thou doe st not well, sinne lieth at the doore; that is, punishment lieth at the doore: now in what sense it is taken here in this place, it is a point of great difficulty amongst many Divines: some that have had a new way for justification, they have had also a new way for to interpret this place: but in my*

judgement it is to bee taken in the first sense; though the second also must bee included, and cannot but be collected from the former, and not onely the former, but also latter Divines carry it this way: the argument here in the Text seemes to bee cleare, and the reasons out of the Text are three:

- 1 First, looke at the opposition that is here betweene sinne and righteousnesse; *God made Christ sinne for us, that we might be made the righteousnesse of God in Christ*: that sinne is here meant which is opposite to that righteousnesse which is here mentioned; but the sacrifice of sinne is not opposite to the righteousnesse here meant, but the breach of the Law that is opposite to it: therefore righteousnesse doth imply the profest opposition to sinne in this place, sinne being profestly opposite to righteousnesse.
- 2 Secondly, if wee looke at the comparison and proportion betweene the first part of the verse, and the last part, *For as Christ was made righteousnes to us*; not that righteousnes which we have, but that which hee had, and which is made ours by imputation: so Christ also was made sinne for us, not that Christ had sinne, but hee tooke our sinne by imputation: so that I reason thus; That sinne is here meant, which is so imputed to Christ, as his righteousnesse is imputed to us: but not the sufferings or punishments of sinne is imputed, but the guilt and the breach, Christ did really and personally suffer; and therefore hee needed no such imputation for suffering, but for
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the breach of the Law which hee never did, that onely is imputed to him.

Thirdly, let us take what they give, and grant that Christ is our sacrifice for sinne, that very grant infers that Christ also must have sinne imputed to him; for hee that did really pay that which was due on our parts, and which the justice of God exacted as a due payment for what we had committed, hee must also have the debt imputed to him; for otherwise to make a man pay the debt which hee hath no relation to, and cannot be charged withall, this stands not with justice; but God the Father exacted payments and sufferings from our Saviour for our sinne; and therefore hee charged our Saviour with our sinnes: As for example, a creditor sues the suretie, and forceth him to pay the debt; why? because hee stands charged with the debt, for when hee entred bond with the creditor, hee became suretie, and a debtor to pay the debt, and the debtor was acquitted: but now he that never was bound for the money, cannot bee forced to pay the debt: so that all things considered, it is evident *that our Saviour was made sinne*, that is, that the sinnes of the whole world were set upon his score.

Secondly, what is it to bee made sinne? It is not to be meant, that Christ had any sinne of his owne, no more than we had righteousnesse; neither that God the Father did make him sinfull, these are hellish and devillish blasphemies: but we must understand it so, as may stand with

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Gods Justice, Holinesse, Christs puritie, &c. God the Father charged all our finnes upon the Lord Jesus Christ by imputation: but if you aske me, why doth the Text say, *that he made him sinne and not a sinner*; the reason is this, because our Saviour did not beare the finnes of any one man in particular, but he bore the finnes of all the world: all the evils which they had committed, were charged upon our Saviour, and God the Father follows the suit upon the suretie, and accounted him as the debter, and as one that was guiltie of all those finnes, because hee had taken them upon him; so the point of Doctrine hence is this:

Doctrine.

God the Father did impute all the finnes of all the world to the charge of our Saviour.

All you that are debtors to the Lord, consider of it; if a man had forfeited his bond, and had great payments to make, if hee knew any friend that would become a debter for him and would pay the debt, oh how would he rejoyce! Now we are all debtors and stand bound to God, therefore take notice of the point, God the Father charged all the finnes of all the faithfull upon the Lord Jesus Christ: if you aske mee why I say the faithfull; because the Text saith, *Hee was made sinne for us* saith the Apostle, *for us that beleeve*: he would be sure to have some of that mercy, as he saith in another place, *Christ came to save sinners, whereof I am chiefe*: hee, ingrosseth mercy to himselfe; therefore you hard hearted and unbelieving wretches, beee packing, *for Christ was made*

made sinne for us, that is, for us beleivers: so that none of the faithfull are exempted from the benefit of this Doctrine; *Christ was made sinne for every beleever*, for every beleiving creature in the world that can but rest upon Christ, and can touch the hemme of his garment: it is not the greatnesse of your faith, but the sinceritie of your faith, that helps you to come within compasse of this point. For the prooffe of this Doctrine consider thus much: this is a truth of the Scripture undeniable, and that which hath from age to age beene delivered to the people of God, all the offerings and sacrifices of the Law doe shew so much, and all the types of the Law doe testifie so much, as in *Leviticus 1. 4.* compare it with *Leviticus 5. 5.* in *Chap. 1. 4.* he saith, *The offender shall bring the burnt offering without blemish, and hee shall put his hands upon the head of the sacrifice, and it shall bee accepted of the Lord to bee an attonement:* and in *Chap. 5. 5.* *When he hath sinned in any of these things, then ke shall come and confesse, that he hath sinned therein;* this was the legall ceremony: now what is the substance of it? the sacrifices were types of Christ, hee is the sacrifice without blemish, without sinne, and the offering up of the sacrifice was the beleiving upon, and the tendering of the Lord Jesus Christ to God the Father by faith, and this must bee done at the doore of the Tabernacle: the meaning is, he is a common Saviour to all beleivers, that as it is in a common ground, every one hath a share in it, and every borderer though never so poore, may come and
put

put on and feed his cattle as well as the best: so here every poore beleever may come and feed upon the Lord Jesus Christ: therefore the Apostle in the 3. verse of *Iude* calls it *the common salvation*; not common to all the wicked and unbelievers, but to all the faithfull that border upon the promises, and doe beleve in them, it is common to them all; and the man that offered the sacrifice was to lay his hand upon the head of the sacrifice, and there to confesse all the sinnes of the children of Israel; this was the unburthening himselfe of his sinne, and laying it upon the head of the sacrifice the Lord Jesus Christ; that so what wee are not able to beare, hee may beare for us, and answer divine justice for us; and so there was another ceremony, *Leuiticus 16. 21.* Of the scape goat, there were two sacrifices to be offered, the one was to be a burnt offering, and the other was to escape; *Aaron was to put his hand upon the head of the live goat, and to confesse over him all the iniquities of the children of Israel, and their trespasses, putting them upon the head of the live goat, and shall send him away by the hand of a man appointed into the wilderness; so the goat shall beare upon him all the iniquities to a land not inhabited: and the other was to be offered up for a burnt offering: this was the type; now the intendment of the ceremony was this; the goat was the Lord Jesus Christ, and when Aaron did put his hands upon the head of the goat, and confesse over him all the iniquities of the children of Israel, and did put them upon the head of the goat;*

it was thus much, God the Father did charge all the sinnes of all the world upon the Lord Jesus Christ, even of all, from the beginning of the world to the end of it, and did put them all upon the Lord Christ; and howsoever he was a sacrifice for sinne, yet hee was a scape goat, and hath escaped out of the hands of hell and death, and is now in Heaven, and with him all beleivers shall escape from hell and death, by the power of his merits. Further ye see how the Prophet expounds the Law, *Esay 53.4, 5. We thought him afflicted and buffeted for himselfe, but he was wounded for our sins, and broken for our iniquities; hee was neglected amongst the wicked, and they judged him as smitten for his owne sins, but he was wounded for our sins imputed to him; that wee through him might bee eased thereof;* and therefore the Text saith, *Hee bore our iniquities*: and me thinkes it hath reference to the scape goat; and it is that which the Apostle dothi peremptorily say, *Heb. 7.22. He was made a suretie of a better covenant*: Now the suretie hath not onely the payment to make, but hee is accounted as the debtor; the debt is laid to his charge, as well as the payment is required, thus the point is proved: Now for the better discovery of this Doctrin, let me doe two things:

First, I will shew after what manner God did this, and what is the behaviour of the Lord, when hee chargeth the sinnes of the faithfull upon Christ.

Secondly, I will shew the reasons of it, why God the Father did so, whereby it shall appeare,

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that it is reasonable, and it doth wonderfully magnifie the Justice, and mercy of God.

Quest. 1. For the first, if a man aske me what God the Father doth, when hee chargeth the sinnes of the faithfull upon Christ;

Answer. I answer, this act carries three things in it, or God brings about the worke by a threefold act.

I First, God the Father, and the Lord Jesus Christ made a mutuall decree and purpose, that so many should beleve, they should bee saved: And they did not only purpose this, but they did make a mutuall agreement betweene themselves, that the Lord Jesus Christ should take the care of those soules to make them beleve, and to save them by beleving, and the Lord Jesus Christ undertooke the worke according to their compact, God the Father said, *I will have these children saved*, and Christ saith, *I will take the care of them*: *John 10. 14, 15, 16.* Its strange to see, how our Saviour there speakes of his Office, in the 14. verse, he saith, *I am the good Shepherd and know mine, and am knowne of mine*, that is, *I know those that are committed to my charge and knowledge, even as the shepherd knowes his sheepe*: but how doth the Lord Christ know, who God the Father will have to be saved? looke verse 15. *As the Father knoweth me, so know I the Father*: and wee have agreed amongst our selves, that so many shall bee saved: The Father hath said, *I will have so many soules saved*, and Christ saith, *those soules shall bee my care and charge*: and in the 16. verse, hee saith, *Other sheepe I have also which are not of this fold; them also must*

must I bring, and they shall heare my voyce: when the Father hath revealed, that so many in such a place, and so many in such a place shall bee saved, then the Lord Christ undertakes the care of them, and he calls at such a doore, and saith, I must have that poore drunken creature, and he must be humbled and broken hearted, and he must beleeve, and he calls at such a doore, and findes the adulterer in the armes of the harlot, and hee saith, *I must have that unclean wretch, I must humble him for his sinnes, and I must make a separation betweene him and his sinnes:* A good shepheard will have a care of his sheep, and will fetch them wheresoever they be; as it was with *David, He did fetch his prey from the mouth of the Lion:* so though there were never so many baits to allure a man, yet if the Lord Christ intend to save him, hee will fetch him out of the mouth of the Lion; and he saith, *that poore soule is mine, I have taken the charge of him, and therefore I must have him, and he must heare my voice, nay he shall heare my voyce:* Many times you have turned the deafe eare upon Christ, and hee calls and knocks, and yet that will not serve the turne, untill hee breakes in upon the soule by horrour of heart: therefore God the Father commits the care of all those wandring soules to the charge of Christ, and hee will have them by one means or other: As it is with a Husbandman that hath a great flocke of sheepe, and he saith to his sonne, loe, I commit the care of them to thee, loe here they are, I would have thee to be carefull of them, the number thou knowest, and the marke thou

seest, then the sonne concludes with the father, and they enter into agreement, and the son saith; I will feed and keep those sheep: so it is with God the Father, and the Lord Jesus Christ; God the Father gives all the names of all the faithfull from the beginning of the world to the end of it; and saith, all these are my children, there is a poor creature in such a blinde corner of the countrie which I must have saved, and in another place there is another base drunkard which I must have saved, that I may make the world to wonder at it; the foundation of the Lord standeth sure, and hath this seale, the Lord knoweth who are his, the Lord hath elected and called them, thats his marke; and therefore our Saviour Christ undertakes the care of them, and God the Father looks that all those that are committed to the care of Christ, should bee saved; as in *Iohn 17. 12.* *Of all that thou hast given me, have I lost none, but the childe of perdition,* that is, he was a wolfe, and no sheep, and a lion, and a cunning fox, and none of my charge, *but of all that thou hast given mee have I lost none:* all you poore ignorant and weake Christians, little lambes, that cannot helpe your selves, Christ will not lose one of you; but though you are never so mean and poore, the Lord will carry you in his armes, and bring you to everlasting life: *1 Cor. 15. 24.* *Then shall the end be, when the Lord Iesus hath delivered up the Kingdome to the Father,* and shal say, Father, thou hast given me the charge of so many in England, so many in Spain, so many in Asia, so many in the Palatinate, the

Lord

Lord Jesus Christ shall deliver up the whole number to God the Father.

Secondly, our Saviour having undertaken to keepe these, he addresseth himselte to the worke, to use those means by which hee may keepe and save them, and that he doth thus: he puts himselfe into the roome and place of all those poore lost sheepe of his, and this is the difficultie to open this to you that are weake. Now what is it to be put in the roome and place of another? Christ doth willingly submit himselfe to the power of the revenging justice of the Father, that whatsoever the Law and Justice of God required at the hands of the faithfull, that doth Christ stand unto and will answer it all, as thus: the debtor is taken and imprisoned, and they that are his friends desire some releasment for him; now upon consultation, and conference with the creditor, it is agreed that such a man shall undertake to help him, and to free him from all the extremitie that he lies in for the debt, and hee must doe it by one of these two wayes, either hee must breake the prison, and so rescue him by strong hand, or else he must yeeld and submit to what the Law requires, and is due to the creditor; and the creditor saith, if you will be content to become debtor, and acquit him of the debt, if you will enter bond with me to become a pay-master of the whole debt due to me, then I am content to free him: Now the man that thus yeelds himselfe, to what the power of Law and Justice can do against the debtor, that man becomes a suretie for him,

he will bee as one that owes the money, and that must pay, and the Law proceeds as fully against him, as against the debtor: the debtor did personally owe the money, and lay in prison for it, but the suretie is as one that hath forfeited and must pay; hee submits himselfe to the power of Law, and Justice, that looke what the Law requires of a man forfeiting and owing, hee is content that the Law require it of him. Just so it is here, the sinner is this debtor, and Christ undertakes for him by a mutuall consent betweene the Father and him, and hee yeelds and submits himselfe to all the power of Justice, that looke how the Law accounts of a sinner, it should account of him: Now the Law of God accounts of this man as one that hath broken the Law, and deserved eternall death, and Christ submits himselfe to these, the Law requires doing and suffering, and Christ is contented to undergoe all these for all that shall beleeve: as *Gal. 4. 4, 5.* *When the fulnesse of time was come, God sent forth his onely Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law:* the meaning is this, looke how we were under the Law, so was Christ under the Law for us, that so he might redeeme those that were under the Law; the Law laid guilt to our charge, and the Law did condemne us, and the Lord Christ was content to be under all that commanding, revenging authority, which the Law had over us, so that now Christ is come into the roome of all the faithfull: hence is that speech of *Luther*, which the *Papists* so much

much cavill at; hee saith our Saviour was the greatest sinner of all the faithfull that ever was upon the face of the earth, not that he had any sin of his owne inherent in him, or committed by him, but because all the sins of all the world were charged upon him, and Christ put himselfe into the roome of all the world, that looke whatsoever the Law required of any, the same it required of him; and what the Law accounted of any, it accounted the same of him.

Thirdly, our Saviour having put himselfe into the roome of a sinner, the Law now proceeds with full scope against him, and God the Father may justly proceed according to rule, and may justly expresse the power of his revenging Justice upon him: and hence it is that God the Father accounts of Jesus Christ as a sinner, and proceeds against him, and condemnes him as a sinner, and doth require of him whatsoever hee requires of a sinner, a sinner must doe or die, and so must the Lord Christ, because hee hath put himselfe into the roome of a sinner. As it is with a creditor, haply the debtor growes a bankrupt, and flies his cuntry, the creditor cares not, for, saith hee, I will lay the debt upon the sureties backe, such a man was bound for him, I have him still in my chest, and it is as good to mee, as if the debtor himselfe were able to pay me: so it is here when poore sinners wrong God, and wound his Spirit; and dishonour his Name, and transgresse his Lawes, and they are not able to answer him one of a thousand, though they should goe to hell for

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for it; now God the Father saith, I must be righteous, I will lay all their sinnes upon the Lord Jesus Christ, he became a debtor, and undertook for them, and therefore I will require it of him, as well as of them. Thus much of the first part of the discovery of this point, that God the Father charged our sinnes upon our Saviour, and that Christ charged them upon himselfe, they both make a compact, that poore lost man shall be saved, and Christ submits, and is contented to beare their sinnes, and to have the Law proceed against him.

2

Now I come to the reasons why God the Father doth charge the sinnes of all the faithfull upon Christ: the reasons are three, and I reason from the explication thus:

Reason 1.

First, that which the Lord Jesus Christ did willingly yeeld and submit himselfe to without sinne, that God the Father might lay upon him without any wrong, and might charge it upon him as due debt; I say, what the Lord Jesus Christ did willingly submit himselfe to, without any dishonour to himselfe, that God the Father might justly charge upon him; but our Saviour did willingly submit himselfe to the divine Justice of God the Father, to take their sinnes, and to beare their sorrowes, and to be in the roome of a sinner, he came voluntarily in our roome, and therefore being under the Law, and being our scapegoat, the Father might justly lay and charge our debts upon him, because hee had taken them upon himselfe: he that will enter into bond with
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the creditor, and free the debtor, it is very equall that the creditor proceed against him, as against the debtor.

Secondly, the justice of God requires this at the hands of Jesus Christ, to wit, that he should not onely suffer for sinners, but also take the very guilt of sinners upon himselfe by imputation, and bee in their roome. And that the justice of God doth require this at the hands of Christ, may thus be conceived :

Reason 2.

The anger, justice, and severitie of God, were manifested in the fall of man; for when man had sinned and fallen, then anger and justice began to worke, and now *Adam* saw God to bee an angry and a just God; now the glory of those attributes appeared, and now all the complaint stands upon mercies side; and therefore mercy appeals to the great Court in Heaven, and then it saith, wisdom, and power, and goodnesse, have all beene manifested in the Creation; and anger and justice, they have beene glorified in the fall of *Adam*: but I have not yet beene manifested; Oh let some poore soules bee comforted and saved, that they may know there is a mercifull God, and then the case is debated, onely justice steps in, and takes it selfe as wronged: It is true, saith justice, it is fit that mercy should bee honoured, yet it is not fit that I should bee wronged: must my glory be injured? would you have a company of sinfull rebels pardoned and forgiven, when they have thus abused holinesse, and goodnesse, and resisted the Will of God? nay, except they

be punished, I cannot have my due : mercy must be honoured, but yet justice must not be wronged. Now God is a just God, and hee must give every one their due ; glory to whom glory belongs, and justice to whom justice belongs : justice must not be offended, but must bee appaid, and have its right : this is the controversie, therefore the Lord Jesus Christ steps in, and makes up all even on both sides ; and there is a way devised whereby justice may bee fully satisfied, and yet mercy magnified, and so much the more is mercy magnified, by how much justice was wronged : Then Christ comes in and saith, that justice shall punish all unbelievers, and so it shall be satisfied for all the wrong done to it, and mercy shall bee magnified upon the beleeving soules, because the beleever is not able to beare divine justice himselfe : therefore Christ Jesus is contented to bee accounted guiltie, that justice may inflict punishment upon him as deserving it ; for otherwise, to punish the innocent, and to acquit the guiltie, will not stand with justice : Now therefore that justice may have his due from him, and yet doe him no wrong ; therefore he was content to be accounted guiltie ; and though hee were innocent, yet he was contented to bee accounted nocent. Now if God in justice require punishment of our Saviour, then the same justice must account our Saviour as guiltie, otherwise, hee should punish the innocent, which he cannot in justice doe : but God the Father did punish Christ Jesus, for justice is satisfied by the punishment,

ment, therefore it is requisite that he should bee under the Law; also God in justice must account him guiltie, that in justice he may be punished: so the issue is this; If God the Father doe in justice punish Christ, then it is required that hee should bee accounted as guiltie, and under the Law; but the Father did doe it; therefore he did account him as a sinner, and as guiltie, and did lay their sinnes unto his charge.

Thirdly, the third argument is taken from the love and mercy of Jesus Christ, which abundantly is magnified herein, in taking upon him the roome of a sinner: for whatsoever the Lord Jesus Christ could doe for a poore sinner without sinne, that he did doe, in the pardon of sinne; but this Christ might doe without sinne; and in doing thereof, might expresse abundance of love, not onely to lay downe his life for us, but to vaile his innocencie for us: hee was accounted a malefactor and a sinner for us, this is the highest pitch of admirable love that can bee; for the lower the degree of his abasement was, the greater was his love: for it is one thing to die, and it is another thing to vaile his honour and holinesse, and he that was Godequall with the Father, to be accounted as guilty of sin, this argues marvellous mercy and love, therefore it was fit that it should be taken.

Reason 3.

The first use is a word of instruction to all the faithfull of God: they are to learne this point of wisdom. Is it so that God the Father hath laid thy sinnes upon Jesus Christ? doth the guilt

Use 1.

of them lie there, and hath Christ taken them, and the guilt of them upon himselfe, and the condemnation due unto the same; then doe thou not take them from him to thy selfe. Therefore what the Jewes did with the sacrifice, so doe you with a Saviour, *Leuiticus 16. 21* When Aaron came to offer up the scapegoat, he laid both his hands upon him with all his might, and he put all the sinnes of Israel upon the head of the live goat. The Hebrew Writers observe three things in the words: First, hee laid on both his hands with all his might: Secondly, there was nothing betweene the hand of the offerer and the sacrifice which was made: Thirdly, he must confesse his sinnes, and the sinnes of all the Israelites over the goat, and say, Lord, I have transgressed, and have committed this and that iniquitie, but now Lord I returne to thee, and bring an offering of attonement, and I beseech thee good Lord to accept it. So let this be the guise of the heart of every faithfull Christian, when hee would have quiet and ease; if ever you would have acceptance with Christ, then carry him with thee to the Father, and let your soules rest upon him with all your strength, and unburthen thy selfe of all thy sinnes, and the guilt of them, and put them upon the Lord Christ: commit thy soule to him, and then for ever expect grace and mercy from him, and resolve of this, that the Lord Jesus Christ which was made guilty for thee, will make thee guiltlesse; and hee that was condemned in thy roome, hee will acquit thee in his mercy and goodnesse.

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But some may here object and say, is not this a ground of comfort, and a ground of looseness, for drunkards and carnall libertines: for they may say, why should we not live in our sinnes, seeing Christ hath taken the guilt of them upon him, and will deliver us from them; they thinke they may be carelesse of whatsoever they doe, and sing care away, never to be troubled for, nor affected with the burthen of their sinnes and rebellions any more, because Christ stands charged with their sinnes, therefore they may throw away the care of them. Thus, as I may say with holy reverence, they make Christ a stale for all their sinnes: therefore let mee shew all such loose libertines of this last age of the world, what fond conceits they have: I mean the Anabaptists, but specially the Familists, who thinke it is unprofitable for a beleever to trouble himselfe for his sinnes, and to goe up and downe with his heart full of griefe, and his eyes full of teares; and they thinke it unwarrantable and unlawfull, and therefore they grow carelesse of sinne, and fearlesse when they have committed sinne: hath Christ undertaken for sin, say they, then why should a beleever take sinne to himselfe? This is the cursed opinion of the Familists. There is an unspeakable, and an unmeasurable measure of comfort in this Doctrine for all the people of God, and the other sucke as much poyson from it. I have borne a secret grudge against this doctrine of theirs many a day, but I could not tell how to meet with it, neither doe I love to meddle with

it, till I meet it in my dish: therefore to prevent the cavils of the wicked, that a carnall heart may not presume of the mercy of God in Jesus Christ, and also that the poore sinner may not burthen himselfe with needlesse feares, nor with his sinne more than God requires, suffer me to cleare the Doctrines by laying open two things:

Quest. 1. First, how farre a sinner may and ought to charge himselfe with his sinne, and how faire hee may goe.

Quest. 2. Secondly, how farre a sinner should not lay his sinne upon himselfe, nor charge his folly upon himselfe; and this will touch and discover the bounds and limits of the free grace of God, and will open the way that wee may walke therein with comfort.

For the former:

Quest. 1. The question here growes how farre a beleever that hath an interest in Christ, may charge himselfe with his sinne.

Answer. I answer for the manner of it, it shall appeare in these particular rules or conclusions.

I First, every beleever under heaven, both the weakest and the strongest, even hee that hath the strongest measure of grace, is bound to this, to the uttermost of his power to see and examine the sinfull carriages of his soule: whether distempers inwardly, or ungodly practices outwardly: he is bound to consider of them; and to judge of these his sinnes, and every of them, knowing that even the least of them is sufficient to make him guiltie of eternall death, and to bring condemna-

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tion upon him; as hee must see what his sinne is, so he must judge that it hath the power to make him guiltie, and also to condemne him; should not the Lord by the power of his grace prevent it. Every sinne in his owne nature, and power, doth and will procure guilt and condemnation to the soule, by the sinne committed, unlesse the Lord in mercy doe prevent it, and Christ by the power of his merits stop the power and condemnation of sinne, as the Apostle saith, *Rom. 1. 31. which men though they knew the Law of God, how that they which doe these things are worthy of death: that is,* that in the least sinne which a man commits, there is a fittestesse in it to make a man guiltie, and it hath a power to condemne him, unlesse the Lord did marvellous graciously stop the power of corruption: as the Text saith, *the repenting Church shall judge themselves worthy to be condemned: every sinner may say of every sinne he commits, that there is enough in it to damne him, if God should deal with him after his owne deservings; If I should be left to the power of my pride, and malice, & hatred, & dead heartednes, it were enough to condemne me for ever. The wise Physitian that sees his Patient is in a plurisie, will say, here is enough in this man to kill him, if I should neglect him but a few dayes, it would kill him: but now if the Physitian lets him blood, hee stops the power of it, that so the corrupted blood cannot bring death upon him: so every sinne, that a man commits, both the distempers of the heart inwardly, and the abuse of the means of grace*
and

and the practice of sinne outwardly, there is enough in that plurisie of sinne to take away a mans comfort and happinesse, unlesse the Lord be pleased to hinder the condemning power of them, that they cannot hurt us : therefore the summe of all is this, as every beleever must examine his owne heart and life, so hee must judge the nature of sinne, and judge himselfe worthy to be condemned: *1 Cor. 11. 31. If we would judge our selves, we should not be judged,* that is, if wee condemne our selves, and judge our selves worthy to be condemned for them : I say not that a man should say, that the Lord will condemne him, but that he is worthy to be condemned for them, and he deserves condemnation. Every fiery Serpent in the wilderness had a killing nature in it, and if it did not kill, it was not for want of power in it, but because the vertue and power of the brasen Serpent (which was a Type of Christ) tooke away all the killing power of the fiery Serpents : this is the practice of the soule whom the Lord hath truly brought home to himselfe : as *Ezekiel 16. 36.* after they were justified in Gods sight, *then shall they remember their evill wayes,* saith the Text, *and be ashamed, and never open their mouths more, when I am pacified towards thee for all that thou hast done :* Though God hath accepted of a poore beleever, yet hee must see his sinnes, and lay his mouth in the dust, and never pranke up his heart more, but walke humbly before the Lord ; and though hee is accepted and pardoned, yet hee shall judge himselfe worthy to bee condemned:

ned: This is the first conclusion.

Secondly, every beleeving soule justified, and having an interest in Christ, ought thus farre to acknowledge his sinnes, as that it were righteous with the Lord to execute his wrath against him, and to take all the advantages against him: and howsoever the Lord will not condemne him, yet to let out his wrath against him; though not to condemne him, yet to distract him: This is that which *Iob* makes to be the ground of that bitter complaint of his, and made him sit downe in distractednesse of heart, under the heavy displeasure of the Lords wrath, that though God would not damne him, yet when the Lord takes away his loving countenance, and lets in his indignation into his soule, to his humiliation, terrour, and vexation; this sunke him infinitely, and this God might doe to every beleever under Heaven, *Iob 13.24,26. why hidest thou away thy face, and takest mee for thine enemy?* God seemed to bee displeased with him, and to frowne upon him, and carried himselfe to *Iob* as an enemy: and in the 26. verse, *Thou writest bitter things against me, and makest mee to inherit the sinnes of my youth:* The old lusts, and the old bruses of his youth, whereby he had dishonoured God, though these were pardoned before, yet God renewes them, and puts in the suit against him the second time, and makes the sinnes of his youth to bee inherited by him; that looke as the land descends to the heire, so the Lord made the sinnes and vanities of his soule to be possessed by him, and brought

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out all his abominations out of record, *Thou writest bitter things against me*; that is, the Lord tooke all the advantages against him that might be, and said, *Remember the old lusts of thy heart, and the vanities of thy youth*; and this made him like a drie leafe tossed up and fro: as verse 25. Oh how easie were it for God; if hee should but report to a mans conscience any little sinne, that was committed the night before, and set it on, and seale it to the heart, it would drive the stoutest heart under heaven to despaire: *Psalme 88. 15. Thy terrours have I suffered from my youth upwards, and I have beene distracted with them; Lord, why castest thou off my soule? I am afflicted, and ready to die.* It is certaine, and I have knowne it, that the most stoutest heart, and rebellious lion-like disposition, that sets himselfe against God and his grace; if God let him but see his sinne, and say, this is thy pride, and thy stubbornnesse and rebellion, it would drive the stoutest heart under heaven beyond it selfe; nay, to utter distraction of minde, *Psalme 40. 12. Innumerable troubles have taken hold upon me, they have so compassed me about, that I am not able to looke up*: Every sinne is like a great bandog that is muzzeld, and if hee be once let loose, he will teare all in peeces: so the Lord sometimes muzzels a mans corruptions, and keeps them under, and if the Lord doe but now and then let them loose, then they pull a man downe: and hence comes all those pale lookes, and discouragements of soule, these are they that will thus worry a man: Thus every beleever must
acknow-

acknowledge that it were just with the Lord to let loose his sinne, howsoever not to condemne him, yet to make him live at little peace or quiet; and hence it is that the Prophet *David* praies so against it, *Psalme 51. 9.* when he had committed those two great sins of adultery and murder, though God after his confession had sealed to his soule the pardon of them, yet hee went with broken bones; and therefore he saith, *Hide away thy face from my sinnes, and put away all mine iniquities*; as if he had said, looke not upon my sinnes as a iudge, doe not follow the Law against me, let not my sinnes, or my person bee once brought into the Court, or bee once named, but looke upon the Lord *Jesus Christ* for mee, and for his sake blot out all mine iniquities.

Thirdly, every beleever accepted and justified in and through *Christ* by the Father, yet hee is bound thus farre to charge his sinne upon his owne soule, and lay them so much upon himselfe, as to maintain in his owne heart a sense of the need that he hath of *Christ*, as well as to continue our respect and acceptation with God, as to bring us at first into the love and favour of God: Indeed if we could quit our selves, and cleare our hands of any sin committed by us, it were something, then we would be ready to say as the people to *Ieremie*, *We are holy, we are lords, we will come no more at thee*: No it is necessary, seeing *Christ* is yet in the worke of the mediaturship, that we should see a dayly need of him; this is the reason of that great complaint of *David*, *Psal. 51. 1. 2.*

a man would thinke that hee would have bene comforted, and gone away cheerfully, having the pardon of his finnes : but marke how hee cries, *Have mercy upon mee oh God, according to the multitude of thy compassions, wash away all my transgressions : wash mee thoroughly from all my transgressions, and purge mee from my sinne!* Hee had not onely need of Christ, before his conversion to justifie him, but he had need of Christ now to continue the assurance of his justification ; it is not a drop, but a bucket full of mercy ; not a little mercy, but a whole ocean : Lord, I have had a great deale of mercy for the finnes of my youth, and I have need of a great deale of mercy still to wash away the guilt of my finnes : this the Law required of every man that did offer sacrifice, as they were to offer their dayly sacrifice, so wee have dayly need of Christ, and therefore wee must have a dayly recourse to Christ : therefore the sacrificer was to lay his hands upon the head of the sacrifice : Even so doe thou lay thine hands upon the Lord Jesus Christ, and rest upon him, and thou shalt finde acceptance with him, this is that which sometimes cheers up the drooping heart, and bears it up in the midst of all the waves of wickednesse, when he sees the vanitie of his mind, and the deadnesse of his heart, and frothinesse of his speech, and now sinne, and then sinne, and in every thing sinne, as you cannot but see and confesse it: this stands the poore sinner in stead when hee considers this, and saith, though I am dayly sinning, yet there is a Saviour in Heaven;

and

and mercy and grace in him, that I may be comforted therein for ever, *Hebrewes 7. 25.* Hee is able to save to the uttermost; those that come to God by him: It implies these two things; not onely from all sinne, but also at all times; not onely from the sinnes of your youth, but also to the uttermost of your dayes: the reason is, hee lives for ever to doe it; this is the chearing of a poore sinner, and this wee should labour to maintain, and to keepe the sight and sense of our sinne; though our sinnes endure for ever, our living and sinning goe together, and we still continue to be as sinfull, and lazy, and idle, as ever; yet see a need of a Saviour that lives for ever, and hee is able to save for ever: He hath not onely bene a Saviour in times past, but hee is still; you may haply live many daies; and therefore goe to Christ which liveth for ever, to pardon and to intercede for the comfort of the soule. The wise man saith, *Proverbs 28. 13.* He that confesseih and forsakeih shall finde mercy: the originall runs thus, confessing and forsaking findeth mercy, the best of Gods people have their sinnes, their pride, and other distempers: therefore labour to see thy sinnes, and to see thy need of Christ, that thou maist finde pardon for them.

Fourthly, thus farre the Saints of God ought to goe in charging their owne soules with their sinnes; so farre see them, and bee affected with them, as to bring thy heart to be truly carried with hatred against them, and with resolution to get power and strength against them; lay thy burthen

upon thy owne soule, that thou maist be affected with it, and be carried with a hatred to it, and a resolution to get more strength and power against it: Famous is that example of *David* herein, and this was the cause of his practice; it is a conceit of the Familists, that if he had once gotten the assurance of Gods love, he might have gone away cheared, but though the Lord had pardoned his sinne, yet he would not pardon sinne in himselfe: the Lord shewed mercy to his soule, but yet he would not shew any pittie to his sinne, but shewed all the hatred and revenge against it, that possibly he could: As the Apostle said concerning the incestuous *Corinth*, *Ye should rather have sorrowed, that the sinne might have beene removed; had you sorrowed for your sinnes, then you would have resisted them;* And when hee had shewed them their transgressions, and convinced them of their sinnes, see what fruit it wrought in them, in *2 Cor. 7. 10.* For this thing that yee have had godly sorrow, what great care it hath wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what feare, what zeale, what revenge, &c? The Familists scornfully and sinfully inquire and say, why should a beleever goe drooping, and mourning under his sinnes and corruptions, and have his eyes full of tears, and his heart full of griefe, seeing Christ hath pardoned all, as though a man did become a Mediatour to himselfe? their demand is weake, and their scorne is hellish, and therefore I answer them thus: If there be a daily need that every beleever see a necessitie of
Christ,

Christ, then there is a daily need to repent and sorrow for sinne; for if he must be more sanctified, then he must bee more mortified; therefore he must daily see his sinnes, or else hee will never see a need of Christ, nor repent, nor bee more sanctified nor mortified: Againe, if every beleever must expresse his love unto God daily, then he must hate every thing that is evill. I hope you will confesse that every beleever is bound to love Jesus Christ, therefore he must hate sinne; and if hee must hate sinne that hee may not commit it, then hee must mourne for it when it is committed. If a man have any good nature, it will worke trouble in his heart, to thinke that hee should sinne against so good a God; thus farre a Christian ought to goe, and must goe in the charging himselfe with his sinne.

Now in the second place the question is this, *Quest. 2.* how far may not a beleever charge himselfe with his sinne; this is that which hath bred all these vaine conceits in the spirits of those Familists: I say no more therefore but this, they make Christ not a King of Saints, but of sinne; there is great weight in it, and admirable comfort, if Christians would but be perswaded to make conscience of the word of God. You that are weake not onely be perswaded to listen to the word, but also make conscience of what is revealed out of the word: now how farre hee may not charge himselfe with his sinne, may bee conceived of in these conclusions.

First, a beleever should not in his judgement
conceive,

conceive, nor in his heart be perswaded that any sinne, nor all his sinnes shall ever be able to fasten the guilt of sinne upon him, so as to cause revenging justice to proceed against him to his condemnation, if he seriously repent, and amend, and forsake his old wayes : for hee must not in his judgement conceive, nor in his heart thinke that ever sinne repented of shall be able to fasten guilt upon him so, as to draw out the execution of justice against him: It is one thing to be worthie of condemnation, and it is another thing to fasten guilt and condemnation upon him, as many poore creatures will say, I shall be condemned, and I shall one day perish by the hands of *Saul*, and these sinnes will bee my everlasting destruction : take heed what you doe; for if you are beleivers, true penitents ; you sinne highly in so doing, and saying, walke as humbly as thou wilt, and lay thy mouth in the dust, and speake not a word more, and say, it is mercy that thou art not in hell ; yet know this also, that all thy sinnes, and all thy pride shall never bee able so to fasten guilt upon thee, as to draw out Gods justice against thee : sinne hath a power to make us guiltie, and to condemne us, but it shall never fasten its worke upon thy penitent soule: remember that story of *Saint Paul*, *Acts 5. 28.* *He went and gathered up sticks with the rest of the company to make a fire,* (for hee tooke no great state upon himselfe, being but a poore tent-maker), *and there came a viper out of the heat, and leapt on his hand:* by and by the Heathens they proclaimed him

him to be some notorious malefactor, some murderer, whom though he had escaped the Sea, yet vengeance hath not suffered him to live: but marke what the Text saith, *Hee shooke off the viper into the fire, and had no hurt*; this viper would have slaine him, being a deadly venomous creature, but *Paul* had a promise before, that if he touched any poysonfull thing, it should not hurt him. This is the admirable happinesse of the Saints, and servants of God: oh that they were perswaded of it. All thy pride, and envie, and malice, and covetousnesse, all thy sinnes are of a poysonous viperous nature, but if thou art a beleever, if a true penitent and convert, thou hast the promise, that the sting of the Serpent, sinne, shall not hurt thee, it is taken off from thee, and laid upon the Lord *Jesus Christ*, and therefore shake off the guilt of all thy abominations, and goe on cheerfully and comfortably to *Christ*, and yet humbly too, and praise his Name that hee hath bene pleased to take that guilt of sinne upon him, which thou wert never able to beare: therefore, though all thy pride, thy rebellion and other sins should come in against thee, as the sinnes of *Manasses*, if thou repentest and forsakest them, yet they shall never be able to fasten any guilt upon thee to condemne thee. Looke as it was with the three children, the fire in its owne nature was able to burne them; therefore *they that put them in were consumed by the flame, but the three children had no hurt*: the Lord stopped the power of the flames, that it burnt onely their bonds, but not one haire of

their head was sienged, nor there was no smell of fire upon them; it was not because the fire would not, or could not, but the Lord stopt the acting of the fire. So every sinne is able to fasten guilt upon thee, and to condemne thee, but upon thy repentance, the Lord hinders it in the act; and therefore though sinne doth send the wicked and impenitent downe to hell to frie in torments, yet it shall never send thee downe, nor fasten guilt upon thee: Thus it was likewise with Daniel, Chap. 6. 22, 23, 24. when he was put into the Lions denne, the Princes of the king Darius had a spleene against Daniel, because he was a holy man, and had gotten some interest in the kings favour, and they could get no hold against him, but in the matter of his God; now hee that loved God better than himselfe, He opens his window boldly towards Ierusalem, professing Gods truth when hee was called to it, therefore they went to the king to have him to be cast into the den of Lions, according to the decree; now he was cast into it, and though the Lions were hungrie, yet God shut the mouth of the Lions, they had power, and were able to hurt him if they had not beene restrained, but God had shut up their mouthes that they could not hurt him; but when the enemies of Daniel were cast into the denne, the Lions did teare them all to peeces, before they came at the bottome of the denne they rent them in peeces suddenly: whats the reason of it? they had as much power before, and were as able and as hungry before, but the Lord stopt their mouthes, that they could not devour Daniel: Just so it is with the sinnes of the penitent, and the sinnes

finnes of the impenitent; the finnes of the one, though they are of a killing, and a Lion-like nature, (for the wages of every sinne is death, and there is condemnation in it) yet the Lord stops the mouth of the Lion, hee takes off the guilt and condemning power of sinne, that though it hath power in it selfe to condemne, yet it cannot doe it; but now when it meets with an impenitent unbeliever, the malice of the malicious shall kill him, and the pride of the ambitious shall one day rend his heart; but it is not so with the sins of the penitent beleivers, their finnes have teeth indeed, and power to make a man worthy of condemnation; but they shall never fasten condemnation upon him; this is the meaning of that place, *Romans 8. 3.* *That which was impossible to the Law to doe, in as much as it was weake, because of the flesh, God sending his onely Sonne in the similitude of sinfull flesh and for sinne, condemned sinne in the flesh:* It is an excellent place, and hath much weight in it, and howsoever there are many interpretations of the place, yet I will follow that interpretation, which I now expresse, that it was impossible for the Law to acquit a man of sinne, because he cannot keepe the Law, and therefore he cannot bee justified by it: but how comes it to passe then, that the Saints of God are delivered? The text saith, *Christ tooke flesh on him, and it was sinfull flesh by similitude or imputation,* not actually by commission; the nature of our Saviour had no evill inherent in him nor committed by him, but hee was only a sinner by imputation,

and then he condemned sinne in the flesh, what is that? it is a law case, and Master Calvin hath it excellently, he damned sinne, as a man will say when he loseth the suit, hee fell from his cause, and from his plea which he made, he lost it utterly; so Christ taking upon him our nature by imputation, he made sinne lose its claime which it would make to the soule in this case, hee that breaketh the Law of God is guiltie, and shall be condemned by it: but this man hath broken the Law of God, and therefore is guiltie of condemnation thereby: Now Christ takes off these, and saith, *It is true, hee is guiltie of sinne, and worthy of condemnation, unlesse another be contented to be guilty for him, but I have undertaken the guilt for him, and have paid the debt for him; and therefore this soule is free from sinne, thou hast nothing to doe with this soule, neither shalt thou condemne him.* Observe it, when all your sinnes shall muster in upon you, and come from East to West, saying, thou art guiltie of pride, guiltie of malice, &c. and shalt be condemned for them; make answer and say, it is true, Lord, I am so, but Christ hath taken away the guilt and condemnation, and I have repented of my sinnes: therefore, sinne, thou hast nothing to doe with this soule of mine, Christ hath taken it and redeemed it, and therefore I leave it with him: This is the first conclusion.

Use 2.

In the second place wee heare what the Doctrine saith, that God the Father charged all our sinnes upon Christ, and that they shall never
con-

condemne the penitent and faithfull; then what will become of the faithlesse and unbelievers, thinke ye? This truth is like a thunder-bolt, and it is able to shake the hearts of all unbelievers, and to dash them all in peeces: Hence it is evident that every obstinate unbeliever is destitute of all hope of succour and pardon of his sinne: consider of this all you that are unbelievers; you must pay your owne debts, and beare your owne burthens. I know your hearts cannot but testifie that the condition of such poore soules is very miserable; it is that which sometimes comforts a man, that either hee hath good friends that will helpe him, or else hee hath means of his owne by which he is able to relieve himselfe; but he that hath no reliefe of himselfe, nor cannot expect nor hope for any, this man sinks downe in sorrow, because hee knowes there is no way in the world to help him: This is thy condition right, thou that art an unbeliever, what to be cast out of heaven and earth too, this is miserable, to be forsaken of God & of man too, that no means in heaven nor earth will stand him in steed for his good, whilest hee thus continues. Consider of this, you that make nothing of the sinne of unbelcefe; though you have some care of other sinnes; whither will you goe for succour in that great day of accounts? will you goe to the Saints? they dare not; will you goe to the Creatures? they cannot; will you goe to the Lord Jesus Christ? he will not succour you: If you goe to any of the Saints to see if they will take the guilt of your sinnes upon them;

they say we have too many inabilities to procure pardon for any one sinne, and never a Saint in the world dares to meddle with the guilt of anothers sinnes, and therefore they dare not meddle with them ; but they say as the wise virgins did to the foolish ones, *Matth. 25. 9.* When the foolish virgins said, *give us of your oyle, for our lamps are gone out ; not so,* said they, *lest there bee not enough for you and us too, but rather goe unto them that sell, and buy for your selves:* Even so, if you goe to the Saints, and say, I pray you undertake the pardon of my sinnes, and rebellions, and beare you the guilt of my sinnes, because you are holy and righteous ; no, say they, we cannot ; so all the creatures cannot succour you. If all the creatures in heaven and earth should conspire together to save you from the burthen of any one sinne, they could not doe it : nay, the creatures become your accusers ; the bed whereupon thou hast committed so many abominations, and the alehouse where thou hast beene drunke, and hast blasphemed, and the habitation where thou dwellest, and all the creatures groane against thee, under the burthen of thy abominations : as, *Rom. 8. 22.* Therefore they wil take no more guilt upon them, than what they have already, they are too weary of the weight of what they fele already: but though the saints dare not, and the creatures cannot save you, yet there is hope in heaven, & there is help to be had in Christ; well were it with thee, if thou hadst any share in that Christ ; but this is that which will sinke thy heart, that there is no hope for thee there :
what

what dost thou talke of grace and of mercy, when thou hast opposed the Gospell of grace, and of mercy, and thou continuest in unbeliefe? this is the height and depth of the misery of all unbelievers, that there is no hope for them in heaven: This was that which the wicked said, when they insulted against *David* in *Psalme 3. 2.* *There is no helpe for him in his God:* what they said of *David* falsely, God saith it truly of thee, there is no help for thee in God; there is mercy in Christ, but thats thy misery, for there is none for thee, being an unbeliever: *Psalme 18. 41.* *David* there expresseth the miserie of the wicked, *Because the Lord leaves them in their troubles, they cried, but there was none to save them; yea, even unto the Lord, but he answered them not:* Thats thy estate right, though thou callest to heaven, and to Christ, and to the God of mercy, and to the merits of Christ, yet they will not helpe thee: thou hast many sinnes, and thou shalt beare them every one: Now thinke what your sinnes have deserved, and how you will be able to beare them, when all flesh shall appeare before God: then the Lord will charge all thy sinnes upon thy soule, and thou must beare; and if every sinne deserves condemnation, then how wilt thou be able to beare all those condemnations that are due to all thy sins which thou canst not number, even the dregs of vengeance, and the bottome of the cup of the Lords indignation. Christ in *John 17. 9.* speaking of the faithfull, and how hee praies to the Father for them; he saith, *I pray not for them of the world; but*
for

for these, whom thou hast given mee out of the world: When a poore unbeliever shall come to Jesus Christ, and shall intreat him to speake a good word for him, when hee hath never regarded his person, nor accepted of his gracious offers of mercy, and shall intreat Christ to pray for him, no, saith Christ, I never prayed for the obstinately wicked: now if Christ will not speake a good word for thee, dost thou thinke that hee will pardon the guilt of thy sinnes upon him? nay, he only pardons the guilt of the sinnes of the faithfull; but as for thee, thou must beare thy sinnes, and suffer for them for evermore.

Use 3.

The third use, is a word of exhortation, and instruction, to all the saints and faithfull of God; if Christ were content to be made sin for all the faithfull, then what must you be contented to doe for your Saviour? was he made sinne for thee? then be thou content to be made shame for him; be thou willing to beare the shame, and disgrace, and reproach that comes unto thee for the Name of Christ; be content to be accounted the filth, and off-scouring of the earth; be not evill doers; but be contented to be counted as evill doers: *1 Cor. 4. 13. Wee are persecuted, and yet wee pray; we are reviled, and yet we blesse; we are accounted as the off-scouring of the earth, untill this time: So doe you, be content to beare any shame that is unjustly laid upon thee, for thy Saviour, which was accounted a sinner for thee; Acts 24. 14. S. Paul was resolute in it, and said, after the way that ye call heresie, worship I the Lord God of my Fathers;* nay,

may, hee presseth this upon the hearts of Gods Children; *Hebrewes 13. 12, 13.* speaking in the 12. verse, *that Christ tooke our sinnes upon him, and went out of the citie, and was slaine without the gate;* he saith in the 13. verse, *Let us therefore goe out of the Camp to him, bearing our reproach;* be not afraid to be seene in a Christian cause, nor to be disgraced for it, goe out boldly and resolutely, harden your faces, and steel your hearts against all such things, and let the dogs barke, and the winds blow, and the waves roare, goe you out of the Campe for his honour, bearing his reproach comfortably; he hath borne sinne for thee, beare thou shame for him.

Fourthly, it is a word of comfort and consolation, to all the faithfull; be thy sinnes never so many, and the guilt of them never so great, yet learne this skill to cast it all on the Lord Jesus Christ, ease thy owne soule of it, and hurle thy care on him that careth for thee: This is that which I would have all the faithfull wary of, not to make their miseries more than they should.

Use 4.

Now Christ not onely tooke our sinnes by imputation, but also the payment of the debt was really discharged by our Saviour; he laid downe the payment of the debt, and suffered the punishment really: though I doe not conceive this to be directly intended, yet it may be inferred from the words of the Text, in the former point; *Christ was charged with the sinnes of all the faithfull;* and now Christ did suffer their pains, and underwent the whole punishments which their sinnes requi-

red, so the point of Doctrine from hence is this:

Doctrine.

The Lord Jesus Christ suffered fully whatsoever punishments divine justice required, or were deserved by the sinnes of the faithfull.

I ground this Doctrine out of the Text thus; the text saith, *Christ was made sinne*, that is, *he had our sinnes imputed to him, and therefore hee must bee made a sacrifice for sinne, and beare the punishment of sinne*: If Christ became a debtor for us, then he must also lay downe the payment of the debt, onely here remember this; consider the bounds and limits of this mercy of the Lord, it is limited onely to the faithfull, they onely share therein, and are partakers of that benefit that comes by the sufferings of Christ.

To prove this Doctrine, looke *Hebrewes 2.17.* compare it with *Hebrewes 4.15.* In chap. 2.17. the text saith, *wherefore it behoved him to bee made like unto his brethren in all things*: and in chap. 4. 15. *He was tempted in all things like unto us, sinne onely excepted*; for there were no punishments excepted, as appeareth in the former place; therefore in *Esay 53. 5, 6, 7, 8.* the whole chapter is a full description of the punishments of our Saviour, and you shall finde these three degrees of it in the aforesaid verses, *Hee was stricken, and so stricken that hee was wounded; and so wounded that hee was bruised for our transgressions*; and then in the 6. verse, it is very pithily laid downe, *All we like sheep have gone astray, and the Lord hath laid upon him the iniquities of us all*; that is, *the punishments of us all*;

they

they were laid, that is, God made all the sorrowes, and all the punishments of all the faithfull to meet upon our Saviour. It is a terme taken from warre, when an army is levied out, every towne and countie sets out so many men, and they all meet at such a place such a day: so every faithfull soule sets out miseries, and mans out afflictions, and they all leve out an army of sorrowes, and they all meet upon our Saviour: all those finnes and miseries of the godly from one end of the world to the other, from east to west, from north to south, they run amain upon our Saviour, and besiege the soule and body of him, and they lie heavie upon him, the chastisement of our peace was upon him; that is, it overwhelmed him for the while, and made him cry out, *My God, my God, why hast thou forsaken me?* Another prooffe of this point is, *Gal. 3. 13.* The text saith, *Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed be every one that hangeih on a tree;* He that was made such a curse for us as the Law did require, and such a curse as wherein the Law was satisfied, even he was made a full curse for us, and bore all the punishment due to us; but hee was made such a curse as the Law prefigured, and wherein the Law was satisfied; and therefore he must needs beare whatsoever the Law required: and therefore I may say to the faithfull soule, as *Paul* said to *Philemon* concerning *Onesimus*, *If he hath hurt thee, or oweih thee ought, set that upon my score;* so saith our Saviour, *whatsoever punishments the faithfull have deserved by their finnes, I will beare*

it and answer it: Now for the opening of the Doctrine, give mee leave to open these three questions:

Quest. 1. First, what were the kindes of punishment which Christ did suffer, and how farre did he suffer them?

Quest. 2. Secondly, when did those sufferings begin, and when did they end?

Quest. 3. Thirdly, whether did he suffer them in soule, or in body, or in both?

Quest. 1. First, what were the punishments that our Saviour suffered, of what kinds were they?

Answer. For answer hereunto, hee suffered the pains of the first death; by the first death, I mean the death naturall, when the frame of the body and soule was taken downe, and those two old familiar friends were parted: this death our Saviour did suffer, but if you aske mee how farre he did suffer the death naturall, let me answer it in three conclusions.

I First, whatsoever appertaines to the substance, and the essentials of the first death; that is, the desolation of soule and body; that our Saviour Christ did suffer; for that onely was threatned unto *Adam* by reason of his sin, therefore Christ needed not to suffer any thing, but that which was threatned in *Genesis 2. 17.* The curse threatned was this, *In the day that thou dost eat thereof, thou shalt die the death:* the curse doth not mention many deaths, nor doth it punctually set forth any one death; but whatsoever death it is, it is left indifferently to the choyce of our Saviour: this I

speake.

speake to wipe away a carnall cavill that is cast upon this truth, by some that would diminish the sufferings of Christ. If Christ did suffer punishment for all, then why was hee not stoned with stones, as *Steven* was? and why was hee not sawne in peeces, or burnt, or the like? The force of the argument followes not, our Saviour was not bound to suffer many deaths, nay, the curse doth not intimate any one death in particular, but onely death in the generall: Now, say they, if our Saviour suffered all the punishments of the faithfull, then hee suffered so many particular deaths: the argument is false, for looke how *Adam* being in the root of all mankinde, and committed sinne; looke what death he deserved, that death our Saviour was to suffer, and it was required of him, and this death our Saviour undertooke; but when *Adam* had committed sinne, there were not many deaths denounced; nay, nor any one particular death, but onely death in the generall; and therefore death in the generall being onely threatned, death in the generall our Saviour was onely bound to suffer.

Secondly, though the curse doth not require any one particular death, and say, thou shalt bee stoned, or sawne in peeces, or the like; yet that the Lord might shew the hainousnesse of sinne, which deserves the worst death of all, and to expresse the greatnesse of the love of Christ that was contented to die in that manner, and that God the Father might shew his justice in punishing of sinne: for this end God the Father ap-

pointed it, and Christ undertooke it to die the death of the crosse, a most shamefull, and base death, onely appropriate to the basest malefactors; now Christ did willingly submit himselfe to this, and God the Father did lay this upon Christ, that sinne might appeare to bee most hainous, and that sinne might be hated, and Christ might appeare most mercifull and gracious, and holy in loathing sinne, as *Philippians 2.6, 8.* *Our Saviour being equall with the Father, and thought it no robbery so to be, yet he humbled himselfe, and tooke on him the forme of a servant, and became obedient to the death, even the death of the crosse.*

3 Thirdly, those dishonourable infirmities which befall men because of the infirmirie of the flesh, because they cannot avoid them, and those dishonourable cruelties which are laid upon some men, as to bee torne in peeces with wilde horses, our Saviour had no need to suffer these.

1 First, those dishonourable infirmities, as the rotting of the body in the grave, and returning to its own proper elemets, the body of Christ did not so

2 Secondly, some againe are maliciously massacred with dishonourable cruelties, they are puld the flesh from the bones, and burnt to ashes, &c. None of all these did fall to our Saviour, these are personall things, they belong not to the nature of man, and therefore it was no way requisite that Christ should undergoe those kinds of death: marke these two passages to open it a little, *Acts 2. 27.* quoted out of *Psalme 16. 10.* *Thou wilt not leave my soule in hell, neither wilt thou suffer thine holy*

holys one to see corruption: Now the Saints of God doe see corruption, but this was a dishonourable infirmitie; for Christ though he suffered for us, yet hee raised up himselfe from the vildnesse of the grave, and saw no corruption, and therefore it was no dishonour to him: *Iohn 19.33,36.* When the souldiers found our Saviour dead, they brake not his legs, that the Scripture might be fulfilled which saith, *not a bone of him shall bee broken*: Whatsoever dishonour our Saviour Christ did submit himselfe unto, he was willing to suffer; but what was not by Law required, and what was not fit for him to suffer, that Christ would not suffer the Jewes to doe unto him, for the Law did not require this in the curse, *that his legs should bee broken*, and therefore Christ would not undergoe it: this is the third conclusion:

From the former truth that our Saviour Christ did die this naturall death, I gather thus much; it is a marvellous sweet cordiall to all the Saints of God upon their sicke beds; it is a ground of strong consolation (as the Apostle saith) to beare up the hearts of Gods people in the day of death, that they may lift up their heads with comfort, and looke grizzeld death in the face with courage and boldnesse; for the death of Christ hath taken away the evill of thy death: therefore be not thou troubled with it, nor dismaid by it; there is no bitternesse in that pill, nor no venome in that cup to thee, for the poyson is gone, therefore bee not you troubled with it whensoever God sends it upon you; for the sharpest death

Use I.

of.

of a Saint of God, is like a humble Bee that hath no sting in it, which a childe may play withall, and not be hurt : and thus Saint *Paul* plaide with death, *1 Cor. 15. 55. Oh death, where is thy sting ?* as if he should say, the wicked feare death, because the sting is in it to them ; but that sting is taken away from mee, by the death of the Lord *Jesus Christ*: when *Christ* went downe into the grave, he sugered it, and made it sweet, and easie as a bed of Downe for beleevers to rest upon. There are three privileges which every beleever may challenge upon his deathbed: the first is this :

- I First, every beleever may and should under the authoritie of mercy, challenge mercy, and in the vertue of the death of *Christ* he should boldly lay downe his life. *1 Thes. 4. 16. The dead in Christ shall rise first*; that is the value of the phrase, in the vertue of the death of *Christ* wee die also ; that as he died, & by his owne power rose againe: so also wee die, that wee may rise againe. The Saints of God die that they may bee like to *Christ*, and be raised againe, and so bee for ever happy with *Christ* ; this is the particular good that the death of *Christ* communicates to the faithfull ones, *1 Cor. 15. 36. Thou fool, that which thou sowest, it is not quickned, unlesse it die ; it must first be corrupted, that it may grow againe into an eare of corne*: the meaning is, a man therefore dies, that he may rise againe, the body must lie downe in the dust : *1 Cor. 15. 53. This corruption must put on incorruption ; and this mortalitie must put on immortalitye* : Now corruption cannot put on incorruption ;

death did subdue sinne, and now by the sorrowes and troubles he suffered, and by the power of his death, there is a totall separation made from sin in soule and body: therefore whenas in the power of Christs death, we can lay downe these bodies, then are we separated from sinne; this is to beare about in our bodies the dying of the Lord Jesus: this is quite contrarie in every unbeleever, for death naturall in an unbeleever is but the very beginning of all their other plagues; they sip of Gods vengeance now, but they shall have the full cup then: sinne in them now is restrained, but then their sinnes shall take full possession of them: Satan now doth but tempt them, but then he shall take possession of them; as it is said of the rich foole in the Gospell, *This night shall they fetch away thy soule*, and thenas they shall bee for ever plagued, so they shall be for ever sinfull: nothing but sinne shall be in them; they shall be altogether proud and for ever proud, they shall be altogether malicious, and for ever malicious, and the devils shall drag the soule of the wicked out of the body downe to hell for evermore, and there shall tyranize over it for ever: but on the contrary it is not so with the Saints, the end of their life is but the beginning of another; they goe from a vale of teares, to a haven of happinesse.

3 Thirdly, the death of the beleever is a mean to bring and estate them into the full possession of all that happinesse and glory, which heretofore hath bene expected, and Christ hath promised; now it shall be attained: the time now comes, when

when the Saints of God shall have no more tears in their eyes, nor sin in their soules, nor sorrow in their hearts; when they die, then their sins and sorrows die too; you shall never be dead harted more; then you shall have holines in ful possession which so long time you have longed for; it is now only in expectation, and you hope and looke for it, when the Lord will put wisedome into your blinde mindes, and holinesse into your corrupted hearts, but when death comes it will bring you to the fruition of all that holinesse and happinesse, and this is done by the death of the Lord Jesus Christ, *1 Iohn 3. 2. Wee are now the sonnes of God, but it doth not appeare what we shall bee, and we know that when he shall be made manifest, we shall bee made like him:* that is, like to him in all holinesse, and happinesse, as hee is altogether holy, and altogether happy: now you are children, but onely in nonage, now you are onely wives betrothed, and you goe up and downe in your rags of sinne, but when the solemnization of the marriage shall be in the great day of accounts, then we shall be like him; and hee will make us altogether holy, and hee will fill our blinde mindes with knowledge, and possesse our corrupt hearts withall puritie, holinesse, and grace, so far as thy soule shall be capable of it, and shall bee needfull for thee: what, are you unwilling to goe to your husband? the wife sometimes receives letters from her espoused husband, thence comes the messenger, and accepts the tokens kindly, and reads the letter gladly, and will not part with his tokens above

any thing : but oh, how she longs to enjoy himselfe in his owne person, this is her chiefest desire, to be possessed of him, and to have his company alwayes : so the Lord Jesus Christ is your husband, he died that ye might live ; he is ascended up into heaven, and hath made passage for you ; you have many intimations of his mercy, and many sweet smiles from heaven, saying, well, goe thy way, thy sins are pardoned, and thy soule shall be saved, these are his tokens, and I hope you will lay them up by you, & make much of them, but when will the time come that I may enjoy my Saviour ? Now I have a little mercy, and a little holinesse, and a little pardon of sinne ; but oh that I might enjoy my Saviour fully : Now it is quite contrary with the wicked ; the death of the wicked is a means to shut them out of all the hope they had of receiving mercy, for when death parts soule and body, then there is no more cards and dice, no more lusts ; the adulterer shall no more satiffie himselfe with his unclean lusts, the drunkard shall not then bee drunke, the blasphemers shall not then blaspheme so as hee was wont to doe for nothing, but he shall lie and blaspheme God for something, and his soule shall bee full of Gods vengeance ; this is the death of the wicked : the death of the Saints is like a ferriman to convey them over to eternall happinesse ; but the death of the wicked is as a hangman to bereave them of life and salvation too : death to the saints is as a guide to convey them to happinesse, but to the wicked, death is as a Jailor to carry them.

them away to the place of execution. And thus much briefly of the former part of the answer, namely that our Saviour suffered the death natural.

Now our Saviour did not onely suffer in his body, but he suffered in his soule also, you may conceive of it in two particulars :

First, there is a reall withdrawing of the sense and feeling of the mercy and compassion of God a stoppage as I may say, and a taking off the sweet operation of Gods love and favour from the soule, when that sensible refreshing and conveyance of the mercy and kindnesse of Gods countenance is turned away from the soule : this is a part of the second death, and this is the paine of losse, that is, the poore sinner loseth that sweet influence of that abundant mercy, and compassion, and that sweetnesse that is in all those glorious attribures which should fill the soule with satisfactory sweetnesse and content, as thus : sometimes it pleases God to discover those pains of hell unto his servants here on earth, and hee brings them by the suburbs of hell, that they may know what it is to bee in heaven, and also what it is to commit sinne so against a gracious God, *Psalmes 31. 22. I said in mine hast, I am cast out of sight.* As if hee had said, God hath taken away the sweet smiles of his countenance from the heart of *David*, and this was a part of the second death, *for thou hearest the voyce of my prayer.* *David* was now in some distresse, by reason of the withdrawing of the favour of God from his

soule: this is the first part of the second death.

2

Secondly, when the fierce indignation of the Lord seizeth upon the soule of a poore creature, when the Lord sets open the floodgates of his anger and wrath, and fills the soule unsupportably with his vengeance: *Psal. 43. 2. Why hast thou cast mee off?* and *Psalme 51. 11. Cast me not away out of thy presence, &c.* The Lord seemed to cast him away, and to send him packing, and hee seemed to bee cast away in his owne apprehension; both these you shall see concluded on in *Iob 13. 24. Thou wr:est bitter things against mee, and hidest thy face away from me, and takest mee for thy enemy:* The Lord not onely went away and hid him, but he made *Iob* a But, that so his arrowes might come against him pell mell, and he let all his displeasure fall upon him with might and maine: so then there is first a reall withdrawing of the sweetnesse of the mercy of God from the soule: and secondly, a reall inflicting of the indignation of the Lord, and that fills the soule of a poore creature.

Quest. 2.

Now the second question is this, how far our Saviour suffered these paines: To this I answer, that so I may carry the cause with as much plainnesse and nakednesse as may be, that each poore creature may get something, give mee leave to answer the question in these conclusions, one will make way for another; onely here let mee tell you thus much, that I mean onely to make declaration of the truth of the point, and the argument shall be afterwards.

First,

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 First, it is possible that some paines of Hell may be suffered in this life, and therefore the living and being of our Sauour in this life, is no hindrance, but that he might undergoe them. This I say to prevent a weak plea of some that desire to tie and intail all the pains of Hell to another life, and the place to be Hell, and they thinke that no man can suffer the pains of Hell, except he bee in the very place of it; against which cavill, this truth doth professedly march, for the time and place are but common circumstances: the main substance of it, is not in regard of time or place, but in regard of the fierce displeasure of God, which seizeth upon a creature, and the veine of vengeance which is let into his soule, if God would be present with a man by his favour, though hee were in the place of Hell, yet he should bee as it were in Heaven: as *Esay 30. 33.* *Tophet is prepared of old, the burning thereof is fire and much wood, and the breath of the Lord as a river of brimstone doth kindle it:* so that wheresoever the streame of the brimstone of Gods wrath seizeth, there is Hell: againe, the place is no part of debt, and therefore it is no part of the payment, but the payment of the mony that makes the satisfaction: This is that which is spoken concerning *Adam,* *Thou shalt die the death:* hee doth not say, thou shalt goe to Hell: the wicked goe to Hell because they cannot pay, as the debtor goes to prison, because he cannot pay the debt: all that justice requires is this, to have payment; hee doth not say thou shalt goe to Hell, but because the wicked

Wicked cannot satisfie the justice of God, and answer the Law; therefore they are imprisoned, and cooped up in hell, and it may be more plain thus; there are many reprobates in this life, that have not onely hell in expectation, but they have it so far in fruition; when the Lord wounds the spirit, and the terrours of the Almighty incampe a man and stab him to the very heart, and they are in the very beginnings of hell. Now because the wicked cannot beare the wrath of God; but they would breake under it; therefore they must die; that they may be made immortall, and be able to suffer all the wrath of God forever: but our Saviour may as well pay the debt in mount *Golgotha*, as in the prison of hell.

- 2 Secondly, some paines of hell were endured, and may be endured, by our Saviour, and yet the union of the manhood with the Godhead might still be untouched, and no way in the world be blemished, though there were a separation, and a withdrawing of the sense of the sweetnesse of the favour of God, yet this was not the separation of the union, but onely of the loving countenance of the Lord, the humane nature saw not nor felt not those gracious smiles which formerly it did, yet hee was ever united to the Godhead, and ever supported by the Godhead; and hee did ever rest upon God, this doth cut in sunder the cavils of *Bellarmino*, as it was with *Iob*, he was able to grapple with a great deale of Gods wrath by faith; and therefore he saith, *Though thou kill me, yet will I trust in thee*; Gods killing anger, and *Iobs* trusting

sting stood both together in this in the measure of it: Now if a poore saint of God can doe it, and is able to beare the intimations of Gods wrath, then much more Christ, being God and Man, might doe it, and yet trust in him, and never bee separated from him in regard of the union of the soule of our Saviour; for as it is with the death naturall in the body of our Saviour, as the body of our Saviour died, and in dying, suffered death naturall, as an effect of Gods wrath, God smote him; howsoever the body died the death naturall, yet the Godhead was still united to the body of our Saviour in the grave, and brought soule and body together againe; so that the union with the Godhead is still maintained; so it is here, the soule of our Saviour might be separated from the sense and sweetnesse of Gods favour and mercy, and yet the union betweene the Godhead and the Manhood bee still maintained; as God might leave the body to the death naturall, so he might leave the soule to a kinde of supernaturall death, and the soule might want the sense of the sweetnesse of the favour of God, and yet the union not be broken off: for why could not our Saviour beare this curse, as well as any other part of it, and not be blemished? this brought punishment upon our Saviour, but it puld not away any grace which hee was possesse withall: observe these three particulars herein:

First, the Godhead in the death of our Saviour was fastned and united inseparably to the manhood, and did sustaine and support the manhood.

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Secondly,

Secondly, the Godhead did preserve the manhood from corruption, and did sustaine and support the Manhood.

Thirdly, the sense and sweetnesse, and the feeling operation of Gods mercy, and favour unto the soule, was restrained from both, and the wrath of God teized upon both.

3

Thirdly, our Saviour suffered paine in his soule as he was our Mediatour in our roome, and in our stead, and as he had our sinnes imputed to him: The Manhood bore the sufferings, and the Godhead supported him in the sufferings: this conclusion I thought good to adde, to meet with a strange dream of *Bellarmino*, and that is this, saith he, if the Lord Jesus Christ did suffer the wrath of God the Father, then the guiltlesse should have beene condemned, and the innocent punished; and how can God doe this? or how can our Saviour suffer this? Is not God the Father unjust, to punish the just? and Christ unwise, to suffer as unjust, being just? I answer, it is a silly weake cavill, therefore take but these two respects with you, and you shall see it will bee plaine, for as Christ was in himselfe considered, he was guiltlesse, and therefore approved of, and beloved of the Father: but as hee tooke our sinnes, and our guilt upon him, hee was accounted as a sinner, though he was not a sinner, and he tooke our sins on him by imputation; and therefore no reason but he should suffer them, and the punishment of them, not in regard of any sinne that hee had or did; but because it was imputed to him; therefore

fore God the Father condemned him as guiltie : so runs the phrase of Scripture, *Hee suffered for our sinnes; and the chastisement of our peace was upon him, and by his stripes we were healed* : he suffered not for any sinnes that he had committed, but for the condition of all sinfull nature imputed to him, and these divers respects wee doe practise, for ordinarily we are bound to love a creature as God made him, and then to hate him as hee makes himselfe sinfull, the Judge goes to the trial of a *Nisi prius*, and his sonne comes before him in the person of the debter : now though the Judge love him as a sonne, yet he will condemne him as a suretie ; the Judge loves and pitties him in one regard, but yet hee passeth sentence against him in another regard : So it is here with the Lord Jesus Christ, when God the Father stands upon the tribunall of justice, and was pleased to follow the suit against the partie offending ; our Saviour steps into our roome, and submits himselfe to the censure of the Father, and as we were accounted, so he was content to bee accounted ; and as we were to suffer, so he was content to suffer for us : God the Father loved him as he was God, and holy, and innocent ; yet he condemnes him, and lets in his wrath upon him as he was to beare our sins ; for God the Father might love Jesus Christ, and yet give his body to death naturall : so God the Father might love the soule of our Saviour, and yet give it over to paine supernaturall : all the world confesseth that it was without anger that Christ died, and yet the Fa-

ther slew him : this conclusion helps us to the interpretation of that place, *Matthew 27. 46.* *My God, my God, why hast thou forsaken mee?* He was a Father to our Saviour: and our Saviour a Son to him.

4

Fourthly, whatsoever punishment proceeded from the Father, our Saviour tooke it upon himselfe; yet so, as neither his sins deserved it, neither did he sinne in bearing of it, nor yet was hee overwhelmed in bearing of it, as the wicked are which are damned, but hee wrestled with it, and overcame it; hee first tooke upon himselfe that should have come upon a beleever; when the wrath of God comes out like a Lion to take the sinfull sons of men from off the earth, and the sea of his indignation flowes in amain, then the Lord Jesus Christ steps in between the wrath of the Father, and the soule of a beleever, and hee bears all, *Iohn 18. 11.* when *Peter* would have rescued our Saviour from the high Priests, *Our Saviour said, suffer it to bee so, put up thy sword into its place; shall I not drinke of the cup which my Father giveth me to drinke of?* hee doth not say, shall I not sip or taste of the cup, but, *shall I not drinke of it?* that is, he drinks the cup of wrath which was prepared for poore sinners, cleane off; therefore *Esay 63. 3.* hee is said to tread the wine-presse of the Fathers wrath alone, he did squeeze it all out: observe these explications in this kinde, and know thus much, that the want of the sense and feeling, and operation of Gods love, and the feeling of the indignation of Gods wrath in it selfe considered,

dered, it is not a sinne, but so far as our sinnes deserve this wrath of God, and deserve this separation, and so far as we out of our infidelitie dash the sweetnesse of Gods love, we sin in this kinde; but none of all this befell our Saviour, the bare want of the one, and the sense of the other is not a sinne, but we sin in bearing it. It is a sweet observation of the Schoolmen, that our Saviour cried, *my God, my God*, even in the losse of the sweetnesse of Gods favour; and when Christ complaines, and sweat water and blood, yea clods of blood, so that his heart broke within him under the fierce indignation of the Lord: this fierce indignation may be attended two wayes; or there are two things in it: I say in the separation of God from the soule, there are these two things to be attended: First, a want of that grace, and holinesse, and confidence, whereby the soule should close with God, that howsoever God goes away, yet the soule should follow him, as *Iacob* did after the Lord, when hee said, *I will not let thee goe, unless thou blesse mee*: Now it is one thing when God goes away, and it is another thing when we push him away: therefore that want of grace, and holinesse, and confidence, whereby the soule should cleave to, and close with God, this is one thing which causeth the separation of God from us: this is on our part.

Secondly, there is another worke on Gods part, that howsoever the soule stands Godward, and Christward, and it cleaves to him as *Iob* did that would trust in him, though he kild him; yet

God may withdraw the sweet refreshing operation, and the sensible conveyance of his mercy and compassion from his soule, and he frownes upon him, and plucks away the hold, and lets in his indignation upon him: the first of these two can never bee without sinne, and it is a hainous sinne when our soules sit loose from God, and when we shall separate our selves from the mercy and goodnesse of God, and are weary of Gods presence in his ordinances, as many wicked men are, and are weary of the promises, and say as those in *Iob* did, *Depart from us, for wee desire not the knowledge of thy wayes*: this is a cursed sinne, and this never was, nor could not be in our Saviour: but now that the Lord may plucke away the sense of his love and favour, and take away the operation and conveyance of his mercy; this God may justly doe as he seeth good: this was not a sinne in *Iob*, that God did take away the sense of his love and mercy, and seemed to be his enemy, but if *Iob* had gone away from God, as God did from him, then he had sinned, but hee held God still: this was not a sinne in *Iob*, that God did thus forsake him, though haply it was through his sinne deserving it: all this did befall our Saviour Christ, and yet he was full of holinesse, and hangs upon God, and said, *My God, my God, why hast thou forsaken me?* And God was angry with him, because he had our sinnes upon him; but the first of these was not in Christ, hee did not depart from God: the second was inflicted upon our Saviour, and that might be justly; this ads much
light

light to those passages; those two ardent petitions of those two worthy lights, *Moses* and *Saint Paul*, *Exodus 32. 32.* *Moses* perceiving that the Lord was ready to destroy the Israelites for their sinne, he saith, *Now if thou pardon this sinne, thy mercy shall appeare; but if thou wilt not, then raise mee out of the booke of life which thou hast written: and in Rom. 9. 3.* *Saint Paul* foreseeing the rejection of the Jewes, and that God would throw them away for sixteen hundred yeeres together; the good man seeing the dishonour that was like to come to God, & the utter destruction of the people of the Jewes, he saith, *I could even desire to be separated from Christ, & to be cut off from the Nation of the Jewes, that they might not be forsaken of God:* Now should a man pray to be removed out of Gods presence, and to be separated from God for ever, and to be cut off from God, and to be separated from *Christ Jesus*? no, for this were sinfull; either it signifies that *Paul* should have his heart loosened, and sit loose in his affections to God, and to *Jesus Christ*: this *Paul* did not pray for, for it is a horrible sinne, and it is an argument he hated *Christ* and himselfe too. Now so farre as it implies our want of love to God, and our want of depending upon God, it is a fearfull sinne, and these holy men did not desire it: but this is the meaning, they were willing to have suffered the want of the sense and feeling of Gods love and favour for the present: though they would have loved and closed with God still, yet they would have beene content to want the sense of Gods love, that
 Gods.

Gods glory might have beene advanced, and the salvation of the Jewes furthered: so it was here with our Saviour Christ, for howsoever according to his humane nature hee did feare the death naturall, and the wrath which hee saw comming upon his nature, and therefore he said, *if it be possible, let this cup passe from me*; he might doe it, and God by reason required it, that a man be sensible of misery, yet according to the holinesse of the will of the Father, hee did not pray against these, but prayed for these, and for the bearing of the punishment: for he was sent for this end, and it was a part of the Mediatourship: this is the meaning of that place, *John 12. 27. what shall I say, Father save me from this houre?* no, *but therefore came I unto this houre*; that is, the houre of death; He came into the world for this end, and therefore, he submits himselfe: Thus much for the opening of the first part of this conclusion; that whatsoever wrath should have come forth from the Father upon the faithfull, Christ did beare it all.

2 Now the second part is this, Christ so beares it, that his owne sinne never deserved this wrath of God, nor hee never sinned in bearing it, neither was he overwhelmed in bearing it, but he wrestled against it, and overcame it: it implies two things, and it prevents another cavill.

1 First, the paine of the soule comes either from a cause without, or a cause within, or from both: If a man were to goe to hell, it came either from his owne sinne deserving it, or from Gods wrath inflicting it, or from both; now Christ did
suffer

suffer punishments in his soule, but not so farre as they came for his owne sinne ; the cause from within is sinfull and detestable, but the cause from without is holy and righteous ; therefore all that which came from Gods wrath inflicting punishment, all that Christ did suffer was so ; but the wicked have a cause of sinne within them, and that Christ having not, hee needed not to suffer, and because he had no sinne in him, he did not suffer all pains of hell ; hee suffered the displeasure of Gods wrath, but yet so much of the punishment as came from sin committed, that our Saviour did not suffer.

Secondly, a poore creature bearing Gods anger, he hath not onely Gods anger seizing upon him, but also it overwhelms him, because hee is not able to beare it : the plague prevails against him, not onely the wrath of God lies upon a sinner in hell, but it crusheth him there, that he can never goe from it : and this Divines call the absolute damnation, such a damnation as overturns a sinner in hell, and crusheth him there for evermore. The reason why a sinner never comes out of hell, is this ; because his sufferings are not infinitely satisfiable, according as his sinnes have beene infinite to provoke God ; for as *Adams* sin was infinite and provoking, because it was against his Godhead, so the sufferings must bee infinite : now the sufferings of Christ were of infinite value, but *Adams* sufferings were not of an infinite nature: Christ bore the wrath of God and wrestled with it, and overcame it, and came out from under

the heavie displeasure of God, and why? because they were able to satisfie an infinite God; who was thus infinitely wronged by the sinne of man: therefore the sufferings must be of an infinite satisfying nature, as you shall conceive thus: a finite sinne of Adam committed against God; was infinitely provoking; but the sufferings of Christ were infinitely satisfying, and so answerable in proportion to what divine justice required; this was the meaning of that place in *Acts 2.24.* *Whom God raised up and loosed the sorrowes of death; because it was not possible that hee should bee holden downe of death;* and it is the meaning of that place, *1 Cor. 15. 54.* *Death is swallowed up in victorie, Christ endures wrath and overcomes it;* and *John 16. 10.* *Christ will convince the world of sinne, and of righteousnesse;* why of righteousnesse? for I goe unto the Father; and why doth hee goe to the Father? because hee hath paid the debt to the uttermost: hee did satisfie justice to the full, for had he not satisfied justice, he had beene kept in the grave till this day, and wee had beene condemned; but now hee hath borne and satisfied all, therefore hee must come forth to immortalitie and glory. Remember these conclusions, and think thus, hath my Saviour done all this for me? well, I will remember it, and thinke upon it, and I will lay it by mee for ever.

5. The fift conclusion followes, and that is this: The desperation of a damned soule in hell, and the eternitie of torments, they are no essentials of the second death, and therefore they could not,
nor

nor ought not to be suffered by our Saviour : this I say to stop the mouths of all Popish Jesuites, and especially of *Bellarmino*, who thinke to cast a great scandall upon *Calvin* and others in this kinde : let me open both the parts of it ; first, the damned in hell despaire, therefore, saith *Bellarmino*, if Christ suffered the pains of the second death, he did despaire, and did suffer the paines of hell for evermore. Oh foolish creature, who will be so wicked as to say thus ? Therefore that you may see this cursed opinion, consider two particulars in this desperation ;

First, the nature of desperation, what it is : I

Secondly, I will shew that this desperation is no part of the second death. 2

First of all ; for the nature of it, what it is : desperation as the word carries it, is to cast away all hope and expectation of any good ; this is properly to despaire : For if there be any good things with us, then we are said to have them in possession, and fruition : but if good things are absent from us, then we are said to expect them, and to hope and wait for them, and hope saith it may be otherwise : this is that which beares up the soule in the most heavie brunt : But for hope, the heart would breake, saith the Proverb : and it is true indeed, in the greatest miseries that can befall us, and when we feele nothing, nor finde nothing, nor have nothing in sense, yet hope saith it may be otherwise, and though now I am sinfull and miserable, yet I may bee pardoned, and though now in the gall of bitternesse, yet I may be purged I

and sanctified; and though now I am a damned creature, yet I may bee succoured and delivered. This is that which sometimes bears up the heart, and it is that also which beares up the hearts of the wicked many times here upon the earth: when the Lord lets in the horrour of heart, and fills the soule with his indignation, his heart would sinke, but that a little leane starved hope supports him, and he sees that Gods will is not yet fully revealed, but that he may be saved: and he saith, this conscience may bee quieted, and this soule may be saved, and these sins may bee pardoned; now despaire is the quite contrary, when the soule hath no good in expectation, and that which cuts the heart strings of a mans consolation, and plucks a mans comforts up by the roots, as hee hath nothing for the present, so all means and wayes of getting any good are cut off, and then he casts off hope, and never lookes to God more, because he never lookes for mercy from God; and then hope goes out and saith, Oh when will it once be, cannot these sinnes bee pardoned, &c? And at last hee sees there is no way of getting any good, and therefore hee never lookes for mercy more, but expects hell and damnation, and cries out, I am damned, I am damned: This is despaire, and this is the nature of it.

2
Secondly, this despaire is not any part or essentiall property appertaining to the pains of the second death, whether we looke at the withdrawing of the sweetnesse of Gods love, or whether wee looke at the inflicting of the wrath of God upon.

upon the soule, this is no part of them; for besides that which Divines will observe, namely, that all punishments are passions, and they suffer them; but despaire is a worke of the creature, and it issues from himselfe, and the creature doth it, and therefore it cannot properly bee a punishment, nor any part of the second death; but besides all this which they observe, this desperation so opened, it is so farre from being any part of the second death, as that it is not a consequent which nextly followes from the second death, but from the weaknesse and sinfulness of the creature. Desperation is not any effect flowing immediatly from the wrath of God upon the creature, but it proceeds and comes directly and immediatly from the weaknesse and sinfulness of the creature. Imagine that yee saw the Lord Iesus Christ comming in the clouds with thousand thousands of his holy Angels, and the thrones were set up, and all flesh appeared; the sheep on the right hand, and the goats on the left hand, and the Lord Iesus Christ passeih the doome, and the sentence against them, saying, Goe yee cursed into everlasting fire: Now when a poore damned creature seeth that the sentence is gone, and seeth the good wil of God pass'd upon him, and the power of his wrath now to bee exprest to the full against him, and he apprehends the will of God now fulfilled never to be crost more, and the decree of God is now exprest never to bee altered more, and he seeth the gates of hell now sealed upon him, and that the Lord hath cast upon him the tombstone of his wrath, and that he is buried under the power

of the second death, and now he seeth the time is gone, and the justice of God can never bee satisfied more, and this power of the Lords wrath can never be removed : Oh the time was, that I had the word and the power of it to quicken me, and to informe me, and the Spirit of God to strive with me, and then there was some hope; but now the decree of God is made unrevokable, and this wrath I shall never beare, nor never remove. There is now no word, no praying, no hearing, no conference, no mercy, nor salvation to be hoped for, and so the soule lookes no more for any good, because the Lord hath so peremptorily set downe his doome; thus the soule breaks under the wrath of God, and is not able to satisfie, and the wrath of God can never be removed, the fire will ever burne, and the worme will ever gnaw, and now the soule casts off all hope; and this is the meaning of those phrases, *2 Pet. 3. 7.* and in the 6. verse of the Epistle of *Iude*, where speaking of the devils, the text saith, *They are reserved in everlasting chains under darknes, to the judgement of the great day:* the devill is hopelesse, he hath no hope of good, nor shall never receive any good: but our Saviour Christ that was able by the power of his God, head to suffer this wrath of God, and to satisfie justice, and to support himselfe under this wrath, and to come out from it, he hath a certaine hope to please God the Father, and to have everlasting blisse and happinesse with him; there is hope with our Saviour, because he can beare and satisfie, and come from under this wrath. Take a bason
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of water, and cast it upon a few coales of fire, and it will put them clean out, but throw the same bason full upon a great fire, and though it may damp it a little at first, yet it cannot quench it, but rather increaseth the flame, and makes it burne the faster: whats the reason of this, that it quenched the little fire, and not the great fire? it was not firstly and nextly because of the coldnesse and crosnesse of the water to the fire, for the same water was as cold upon the great fire, and as crosse to the nature of the great fire; but the little fire was too weake of it selfe to beare the coldnesse of the water, and therefore it was quenched; but the great fire was able to beare the coldnesse of the water; and therefore it was not quenched: so it is here, the wrath of God is like this water, as *David* saith, *All thy waves and billowes have passed over me*; that is, the waves of Gods indignation, and the ocean sea of Gods wrath: when this falls upon a poore weake sinfull creature that cannot beare this, but breakes under this wrath, and cannot take off the vengeance of the Lord, but sinkes under it; this creature despaires of all helpe, not because of the wrath of the Lord firstly, but because of the weaknesse, and the sinfulness of the creature that could not beare the wrath of the Lord: and hence he despaires, and the soule saith, *Alas, I am weake, and a poore finite creature, and this wrath of the Lord is of an infinite vigour, I shall never be able to beare it, nor to get from under it: therefore I despaire and cast away all hope of helpe*; but the Lord *Jesus Christ* being perfect

fect God, and perfect man, having a great flame of holy affections kindled in him by the spirit of the Father, this did assist him hereby to beare the wrath of God in his soule, and not onely was hee able to beare it, but to overcome it; and although hee were tossed up and downe in the sea of Gods wrath, yet he was not drowned; and though hee sipped of the poyson, yet he was not poysoned: therefore he bore the paines of the second death, and overcame them, and did not despaire; he expected to receive good, because he knew he should have good: thus our Saviour, *Iohn 19. 30.* when he had so deeply drunke of the cup of affliction, he said, *now it is finished*; that is, now the fierce indignation of the Lord is over. Take a little childe or infant new borne, and lay it in a little streame, if no man come to succour it, there can be no hope that it will live, not properly because of the water, but because the childe is weake, and not able to keepe it selfe from being overpowred by the water: and therefore there is no hope to have reliefe for it; but let a strong man come, and he will not be drowned by the streame, for hee is of height and strength either to wade thorow it, or else to save himselfe by swimming: so there is the streame of the indignation of the Lord: Now God will not help a poore sinfull creature, and he cannot help himselfe, therefore the streame will destroy him, and there is no hope, for he is never able to free himselfe, because God will not, and he himselfe cannot; but the Lord Jesus Christ that hath skill and power, because he is God, as
well

well as man; therefore though he beare the wrath of God, yet because hee is able to wade thorow it, and to beare it: therefore it is that he will deliver himselfe, and all us with him. Thus ye see that desperation is a consequent that followes from the sinfulness and weaknes of the creature, and that it is no part of the second death. The second part of this conclusion followes, and I desire it may be attended to by all you that are weake ones; for this objection doth put many Divines themselves to a stand, and yet the case is very cleere so farre as my light and line serves me.

Secondly, the eternitie of the punishments, say they, for if Christ suffered the pains of the second death, then hee must be in hell for ever. It is a weake and a sinfull plea; I say our Saviour might and did suffer the second death, and yet not the eternitie of it: I beseech you to take notice of two things herein.

First you must take notice of the difference betweene the death threatned, and the death denounced, and betweene the torments of hell: also betweene the eternitie of time, and the circumstances of time, that may be altered and changed, as the debt or punishment is fully suffered or not suffered: As for example, the time of a mans lying in prison is no part of the payment, but he doth lie in prison because hee cannot pay the debt: as thus; A man is in prison for a thousand pound, & he must lie in prison ten years, because he can pay but a hundreth pound a year; but now let a rich man come that can discharge the

payment within ten moneths, or ten dayes, or ten houres ; it is as well if he doe it in ten houres, as if he did it in ten years, nay it is better done: Just so it is here, the debt is this ; *In the day that thou eatest thereof, thou shalt die the death* : the punishment is death, and every poore creature must die the first and second death : Now because a poore creature cannot satisfie Gods justice in this life, (for if God should but let in the power of his wrath in this life into the soule, and fill the soule with his fierce indignation, it would kill a man even in this life) therefore the Lord by death takes away a poore creature, and drags him down to hell ; he doth arrest him by conscience here, and saith ; Thou hast sinned and deserved wrath, and thou canst not beare my wrath here ; therefore thou shalt die and be made immortall, that thou maist beare it for evermore ; because a man cannot pay it now, therefore he is paying of it to all eternitie ; for hee is never able to pay and satisfie for the whole summe : but now the Lord Jesus Christ hath cash ready at hand, and is able to lay downe the payment for all the faithfull to the full : hee layes downe the life naturall, and hee also suffers the paines of the second death : therefore hee is able to deliver himselfe, and all those that are his.

Use I.

First of all, hath our Saviour thus suffered, and hath he stepped in betweene the wrath of God the Father and the faithfull ? Justice saith, that soule hath sinned, and must be damned, and anger saith, I must breake out against that poore soule ; then the Lord Jesus Christ steps in and saith,

saith, I will beare all, and undertake the satisfi-
 ing of all; I will beare all those punishments due
 unto them: you that are beleivers and have a
 share in Christ, unto you I speake; labour thou
 from hence to see the hainousnesse of sinne, and
 to hate it, because it hath brought all this evill
 upon thy Saviour, and would have brought the
 same upon thee, had not the Lord Jesus Christ
 stepped in betweene thee, and the wrath of the
 Father. Oh looke what thy sin hath done unto the
 Lord Jesus Christ, and see if you can love it, & take
 contentment in the cōmission of it: Let me teach
 you how to do it: send your thoughts afar off, and
 see our Saviour in the garden crying out, and say-
 ing, *My soule is exceeding heavie unto the death, my
 soule is even beset with sorrowes; oh watch and pray:*
 And also when he was in that bitter agonie in the
 garden; *And he prayed yet more earnestly, and hee
 stretched out his prayers, that it broke his heart almost;*
 behold the teares in his eyes, and the clodded
 blood that came from him, and his soule was al-
 most broken within him, under the fierce indig-
 nation of the Lord: *and he fell upon the ground,* and
 yet all this would not doe the deed: follow him
 to the crosse, and seeing him attended with the
 souldiers, and pierced thorow with a speare; see
 then if thou canst lovethy sinnes that have done
 all this; and further, when you have seene him
 thus nailed to the crosse, and pierced thorow
 with a speare, then if you have any hearts of men,
 (I doe not say of Christians) listen a while, and
 here those hideous cries, *My God, my God, why hast*

thou forsaken me? Oh brethren it went very heavy with our Saviour: Now imagine that you heard those heart breaking sighes which broke the heavens, and let them breake thy heart too: Oh goe your wayes home I charge you in the Name of Jesus Christ, and answer your owne hearts, or rather answer the petitions of our Saviour, and say, Lord, why hast thou forsaken? Oh Lord, it was for my pride, and my contempt of thy word, and my despising of holy duties, and for the rest of my sinnes, I should have beene forsaken, and thou wast contented to bee forsaken for me. Oh can you consider of this and love your sinnes still, which have brought all this misery upon a Saviour? if you can love your sins now, doe; and if you can harbour that pride and stubbornnesse in your hearts which would have pluckt the heart out of Christs body, and his soule from his body, then doe; can it bee possible that men should harbour sinne in them, if they did but know what it hath done to them, can you see it and not hate it? Oh behold that sinne which hath caused God the Father to be angry with thy Saviour, and doe thou hate it, and let thy soule for ever loath thy sinne which hath caused Christ thus to doe, to come downe from heaven, and to bee tortured by wicked miscreants, and to cry out, *My God, my God, why hast thou forsaken me?* and as sin hath caused God the Father to punish thy Saviour; so goe thou and be revenged upon thy sin, and say, Oh my pride; and my stubbornnesse, and my loosenesse, and uncleannesse, and base drunkennesse, these

these were the nailes that pierced his hands and his feet, they pierced his sacred body, and puld the wrath of God the Father upon his soule; therefore let mee bee for ever revenged of this proud stubborne and rebellious heart of mine, and let mee for ever loath my sinne, because it brought all this sorrow upon my Saviour.

To presse this use a little more, I charge you brethren, as ever you had any tender love unto Jesus Christ, or any regard of your owne comfort, goe your wayes, and bee for ever cast downe and humbled for those evill waies of yours, which have brought our Saviour to such a gulse of misery, and to be angry with those sinnes that have made God the Father angry with the Lord Jesus Christ, and take thoir revenge upon that proud stubborne heart that brought all this misery upon thy Saviour: This is the course of humanitie amongst men; if a man knew of any one which had murdered his father or his friend; whom he highly regarded and honoured, nature shewes us thus much, that our hearts would rise against the man, and you would not bee able to brooke the sight of him, and you cannot endure to see him in your companiess; and if law and conscience did not forbid it, you could be contented to give him his deaths wound, and to bee his bane, and you would cry out against him, Oh he hath murdered my father, or my deere friend, and though you would not run upon him and kil him, yet this every one would doe, he would follow the Law

to the uttermost, and if all the law in the land will de it, he will have him hanged ; and if he might have it put to his choyce what death hee should die, hee would chuse him a death as bad as hee could devise ; and if he might be his Executioner, how would he mangle him, and say, thou wast the death of my father, and then hee would give him one blow for this, and another blow for that ; and say, thou wretch, thou hast taken away the life of my father, and I will have thy life : Now is a man thus intraged, and is the heart of a man carried with such violence unto him that hath murthred his father, or his friend, and that for the losse of the naturall life ; Oh then how should your hearts bee transported with infinite indignation, not against the man, but even against the sinne, which is the cause of all this, and which is wholly opposite against God ; and not onely because it hath taken away the life of the body of our Saviour, but also made him undergoe the wrath of an everlasting father ; your sinnes are they that have thus slaine the Lord Jesus Christ, the Lord of life : Therefore follow thou the law against these sins, and raise hue and crie after them, and bring them to the Sessions, and set them before the tribunall of God, and crie justice Lord, justice against these sins of mine ; these slew my Saviour, Lord slay them ; they have crucified my Saviour, Lord crucifie them ; let me have life for life, body for body, and soule for soule : these are the sins that have taken away the life from the body of our Saviour, and tooke away all comfort from his soule,

soule, Lord take away their life : thus pursue thy sins, and never leave them, uptill thou seest them bleed their last: never thinke that thou hast power enough against corruption, nor never thinke that thou dost enough against them, but give thy corruptions one hacke more, and confesse thy finnes once more, and say, Lord, this pride, and this stubborneesse Lord, and this loosenesse of heart Lord, these are they that kild my Saviour, and I will be revenged of them, and herein consider this, when your hearts are inclining to any corruption, or to any temptation of Satan ; and when thou findest thy soule drawne aside to any sin, and when thou findest some temptings unto corruptions and stirrings of cursed lusts, it is good then to have an actuall consideration of what sin hath done to the Lord Jesus Christ, and reason thus with thy selfe and say, these sins were the death of my Saviour, and shall they be my delight? these sins did pierce his hands, and wounded his soule, and shall they give contentment to my soule? the Lord forbid, did these finnes plucke teares from his eyes, and blood from his heart, and shall I make them the delight of my heart? the good Lord in mercy forbid it : were it so that our hearts were fully and throughly perswaded that all the vanities of our mindes, and all the lusts of our hearts, and all the distempers of our affections were those that stabd the Lord Jesus Christ, and wounded him to the heart, it could not be that we should so delight in them, and lavish out our soules and affections thereupon, nay, not onely Christianitie will doe
it,

it, but nature and reason will even compell a man to doe the contrary, could hee but reason thus with himselfe, when corruptions tempt him, and occasions call him, and say thus with himselfe; was it not enough, and more than enough, that the Son of God came downe from Heaven, and suffered such grievous pains, but shall I againe crucifie the Lord of life, and shall I againe pierce those blessed hands of his, and pierce that blessed side of his, and all goare his sacred body with my uncleane sins, and force him to crie out againe, by reason of my sinnes which I have committed? this is more than brutish, and more than savage; I beseech you in the bowels of the Lord to consider well of it: you know what Christ said when *Saul* persecuted the poore Saints at *Damascus*, *Saul, Saul, why persecuest thou mee?* It pierced the Lord Christ, when any of his members were pierced, *Acts 9. 4.* but now for such as beleve in Christ, and looke for mercy from Christ, consider how neerly it will touch him, and trouble him; not onely to have his members pierced, and persecuted, but also to have his good Spirit grieved, and himselfe to be wounded. Imagine you heard the Lord speaking, as the Church did in *Lamentations 1. 12.* *Is it nothing to you all, oh yee that passe by, is there any sorrow like unto my sorrow? have you no compassion at all upon a Saviour? what, will ye spit in my face? what you? what and to a Saviour too? and will ye pierce my soule by the corruptions of your hearts, and by the actions of your hands? thus the Lord Jesus Christ*
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perswades you to see sin, and to abhorre and hate it upon all occasions; and therefore let us answer the requests of our Saviour, and not shew our selves desperately wicked to pierce him againe, and to renew his sufferings.

In the second place, did our Saviour suffer these *Vse 2.* paines? then see here the strictnesse of Gods justice: Oh that exact precise severitie of Gods proceedings without exception of any mans person; God puts no difference, although hee were his Sonne, but hee layes punishment upon him. This is the reason of that exact dealing of God, in *Rom. 2.9.* *Tribulation and anguish shall bee upon the soule of every one that sinneth,* and why? because God is no respecter of persons; as verse 11. thats the ground of it; and it is not onely exprest, but it is also proved undeniable, *Rom. 11. 22.* *Behold therefore the bountie and severitie of God; towards them which have fallen, severitie; but towards thee, bountifulnesse:* remember Gods just proceeding against the Jewes, and therefore it is, that the Apostle citeth all the proceedings of Gods judgments, not onely against the heathens that never knew him, or his enemies that alwayes opposed him, but even to his friends such as he had shewed much favour and mercy to: if they sinne, they shall be destroyed for their sinne. But oh the just exactnesse of the justice of the Lord, how severely just he is! for this exactnesse is not onely upon the wicked, and open profane, but upon his owne deare children, and they that have had his ordinances, as in *Amos*, the Prophet shewes what fa-

vours they had received, in regard of the means ; but yet see how severely the Lord punisheth them : but behold the miracle of justice in the Lord Jesus Christ his onely Sonne, in whom his soule delighted : our Saviour that had but the shadow of sinne, had all punishments laid upon him in this kind: Now answer me whether God the Father bee not a strict God or no, and a just and righteous God that would thus deale with his onely Sonne. A man would have thought if any thing in the world could have stopped the hand of Divine justice, that it should not proceed from God the Father, then Christ he might have done it ; for hee had all that ever any one in the world could have : If the excellency of the person of our Saviour could have done it, or the holinesse of the soule of our Saviour, then he might have beene exempted from punishment, yet all these were not able to doe it, because hee was a suretie ; but yet a man would have thought that those teares of blood might in some measure moderate the matter: could not those fervent petitions of his, have had so much as some abatement of the punishment, when he cried out saying, *Father, if it be possible, let this cup passe from mee?* and then againe the second time, *Father, if it bee possible, let this cup passe from mee ;* nay the third time, *Father, if it bee possible, let this cup passe from me.* The Son of God was now upon the racke with it, *if it be possible, let this cup passe from mee ;* let mee onely have a sip and away, and so let it passe from mee. Surely if any thing could have stopped

stopped the hand of divine justice, then Christ might have done it, but God would not, nor did not abate our Saviour one drop of his indignation, but God inflict's it all, and Christ suffers it all: behold therefore if this bee not a just God; heare and feare all you that heare the good word of the Lord this day; you that thinke that Christ is made all of mercy, it is a God of your owne imagination, and your owne devising; it is not that God which is the Lord of heaven and earth, it is not the God of hoasts, the Father of the Lord Jesus Christ: Oh say poore ignorant people, he is a very mercifull God, and full of compassion; it is true, hee is mercifull indeed, but know this also to thy terrour, that God is strict, and precisely righteous: you thinke to put off God with a few good words and lazy wishes, and with a Lord have mercy upon us; and if you can have but an houres time before your death to cry God mercy, oh then you thinke all shall be well, and God will goe away with any thing; and because you suffer a little punishments and afflictions in this life; therefore you thinke to bee freed from them altogether hereafter: no no, know thou shalt not carry it away so: indeed thou hast troubles and afflictions here, but thou shalt have eternitie of torments for ever in the life to come: if thou still continuest to bee a sinfull wretch, and an unbeleever, there is no way with thee, but to beare thy owne plagues and miseries hereafter: when thou seest the Sonne of God himselfe corrected, dost thou thinke to goe free?

if God would not bate our Saviour any thing of it, dost thou thinke he will abate thee any thing? againe, our Saviour had our sins onely imputed to him; but thy sins thou hast committed them thy selfe, and canst thou thinke to escape, that art proud, and stubborne, and malicious, and liest and livest in thy sins, and dost wallow in them, and allow of thy selfe in the commission of them? no, surely God will not spare any blasphemers, nor unclean wretch, nor profane person under heaven; if he did not spare his owne Son, he will not spare thee, but hee will inflict upon thee the sharpest punishments that can bee imagined: therefore now if God bee so severe against sinne, then let your affections be answerable thereunto; doe you pitie none that are sinfull, not onely slaves; but in a childe, a son, a husband; let us labour to get a heart full of hatred against sin in any of these, nay though shee were the wife of thy bosome, or thy childe, or thy deere friend; if thou seest sin in them, bee sure to punish it; especially you that are in places of authoritie, into whose hands God hath committed the sword of the Magistracie for the execution of justice: You that are Gods vice-gerents upon earth, doe you as God himselfe hath done, and walke in his way; and so bee blessed in whatsoever you doe. *I said ye are Gods* saith *David*; every Magistrate, every Justice in the countrie, and every Master of a family; *ye are Gods*, that is, ye have the Image of God put into you, and therefore say thou with thy selfe in this manner; would God suffer

a swearer, or a blasphemers, or a prophane person, or a drunkard, or an adulterer, to goe unpunished? and would God suffer a prophaner of his Sabbath, and would not reforme him? then what so ever is amisse in thy owne soule, or in thy wife or childe, or servant, if it be in thy place punish; if not, then hate it to the uttermost: If God doth hate sin even in his owne deare Son, though assumed onely, then let thy heart bee also carried with a hatred for evermore against it: Thus much of the first question, what the kindes of punishment were which our Saviour suffered; and how far he suffered them.

Secondly, when did our Saviour begin these sufferings, and when did he end them? To this I answer thus: *Quest. 2.*

Our Saviour Christ began the pains of the naturall death from his cradle, to his grave: I am not ignorant of the diversitie of the judgements of Divines in this point; but that which I conceive to be most seasonable is this, hee begun to die, as soone as hee begun to live, and that upon this ground; looke to the curse that God hath threatned, *Gen. 2. 17. In the day that thou eatest thereof, thou shalt die the death;* so that Adam began to be a debter, and must bee a sufferer from the very beginning of his sin; and so all the sons of Adam, they have no sooner an entrance into life, but they are dying: The meaning is this, as thou eatest thereof thou shalt die; thats the meaning of the text as it is in the originall; *die, die, die,* even from the beginning of thy life. Now when

our Saviour became a debtor, hee must also become a paymaster, and he must keepe the day of the payment : justice requires this, and they that are faithfull doe and will keepe this : now our Saviour was a good paymaster, therefore the day of his humiliation was the day of his dissolution; hee had sorrowes and miseries even untill his departure out of this life: nay, not onely the curse required it, but also daily experience makes it good; looke upon our Saviour as soone as ever he was borne, *there was no roome to bee had for him in the Inne, but hee was laid in a manger in the stable;* and not in a cradle neither, but in a cratch : and *Herod*, he sought his life too, and in his riper years, he suffered hunger, and cold, and backbitings; and all these were but as harbengers to make way for all that desolation and wrath which came upon him. There is never a childe of *Adam*, but so soone as hee is borne into the world, hee falls to crying, and so he continueth in sorrowes all the dayes of his life, and all these are but dyings: when the tyles begin to fall, and the thatch to moulder from off the house, wee use to say the house will fall shortly : so all the sorrowes and the disgraces that were cast upon our Saviour, so soone as he was persecuted, they were all preparations to his death. Againe, looke to the end why our Saviour came into the world, as in *1 John 3. 8.* *Christ came to destroy the workes of the devill, that as Satan brought sinne into the world by Adam, and so death and condemnation by sinne; so Christ through his sufferings, brought in life and sanctifi-*

sanctification; so that the plaister should be applied to the place from whence the root of the disease came: As Satan brought sin into the world, and punishments by sin, so the plaister must be laid there, that all may be fully cured.

Againe, when did our Saviour suffer paines in his soule? To this I answer, our Saviour did suffer these paines, partly in the garden, and partly upon the crosse: this will be plaine if you compare *Matthew 26 .37.* with *Iohn 19. 30.* in Saint *Matthew* he saith, *that Christ tooke with him Peter, and the two sonnes of Zebedeus, and hee began to wax sorrowfull, and to be grievously troubled: hee began to be sorrowfull, this sorrow and heavinesse was the paines of his soule: here he did begin it, and in Iohn 19.30. when Iesus had received of the vinegar, he said, now it is finished: what is that? there are many interpretations upon it, but I will follow that which I conceive to be most seasonable, as thus; it is finished, that is, the cup is over, the heavie indignation of the Lord that did pursue mee, and lie upon mee, is now over; and remember this word finished, doth argue that it had a beginning. There was a time when our Saviour began to grapple with this wrath of God, and now it is finished: this is the meaning of it, for it could not be meant of all the Prophecies that were of Christ, all which were not fulfilled, and though some were fulfilled, yet some were not; and therefore it could not be meant of them, as namely of this Prophecie: as *Jonah was three dayes and three nights in the whales belly, so shall the Sonne of man be three dayes**

[and

and three nights in the heart of the earth: therefore, the text saith, that he began to bee in an agonie in the garden, and when he cried, now it is finished, then it was ended: that is, now the fit is over, and the indignation of the Lord is past: this shall bee made good in the third question where in it shall appeare that hee did suffer grievous paines in his soule: But before I come to the third question, give me leave to premise some cautions, that so you may see how the way lies; and the cautions are three

- 1 First, that whatsoever the Scripture doth speak concerning the sufferings of Christ, it means them really; they were not shewes nor semblances, but in substance. This I speake the rather to avoid a cavill of some which thinke that Christ did onely say so, and did not suffer them really; this is a meere doting delusion, and for ever to be abhorred; for unlesse we yeeld it that Christ did suffer these really, wee shake off the truth of the whole story, and so we can have no true foothold for our comfort.
- 2 Secondly, I say that whatsoever is exprest in the Scripture, wee must conceive of it without the least suspicion of sinne in our Saviour: therefore evermore maintaine a holy reverence, and a holy regard of the actions and the nature of our Saviour Christ, that you may not charge him with the least inclination to any distemper.
- 3 Thirdly, our Saviour was not compeld properly to suffer, either out of the necessitie of nature being weake and finfull; for indeed sorrowes doe

doe come properly out of our corruptions, and flow out from thence; and as heat and fire goe together, so sin and misery goe together; but there was no such matter in the Lord Jesus Christ; nay, there was no outward cause in our Saviour, that could compell him to suffer misery, whether he would or no: but hee did most willingly submit himselfe to divine justice, hee tooke our place and became our suretie, and promised the payment of the debt freely; yet after he had done thus, it was necessary upon condition promised, and hee did also willingly make it necessary, that before he did suffer these punishments, he should undertake them; and then having thus undertaken, and upon certaine conditions promised, it was very fit and necessary that he should make good what he had promised, and performe what hee had undertaken: these cautions I thought good to adde to stop the mouthes of all cavils that may arise in the hearts of those that are weake; for the ground of Christs sufferings was freely and willingly according to the promise and agreement which was betweene the Father and himselfe.

The third question followes, and that is this: *Quest. 3.*
whether our Saviour did suffer in body alone, or in soule alone, or in both:

The answer apparantly and punctually is this: *Answer.*
Christ did properly and immediatly suffer the wrath of God in his soule, as well as hee did the paines of death in his body; hee did not onely
K k suffer

suffer by communion and consent betweene the soule and the body; as namely, therefore the soule is pierced, because the body is pierced, no, but he did properly and immediately receive and suffer the wrath of God in his soule, as well as his body did death. The Scripture doth expresse it this way, and the Prophet foretold this in *Esay* 63. 10. *God shall make his soule an offering for sin*: you know every offering implies a full payment; they did use to confesse their sinnes over the sacrifice, and then to slay it, intimating that the sacrifice was to undergoe whatsoever punishment was due unto their sinnes: and so did Christ doe in bearing our sinnes, nay Christ himselfe saith so: *Matthew* 26. 38. *My soule is very heaue and sorrowfull, even unto the death*: and that this must needs be the meaning of the text, it shall appeare by further explication, and therefore give mee leave to handle all the particulars of the sufferings of our Saviour: and for our proceeding herein, that I may be plaine, and that this doctrine may drop as the dew, and that every spire of grasse may receive some sap and sweetnesse, and spirituall moisture there from, let me doe two things, wherein I will shew you that the sufferings of our Saviour were done partly in the garden, and partly upon the crosse; and for his agony in the garden, let me doe two things:.

1. First, I will shew you what the Scripture saith of that agony in the 14. of *Saint Marke*, and in the 26. of *Matthew*.

2. Secondly, I will make it good that those sufferings

rings were most grievous sufferings, which hee suffered in his soule :

For the first, what our Saviour suffered when he was in that agony in the garden, *when he cried out, Father, if it be possible let this cup passe from me.* The Scripture discovers the pith of all that anguish of soule, and the whole compasse of it, what it was that did thus fill the soule of our Saviour, and that is in these two things; and you shall finde them both in *Marke 13. 33.* where the text saith, when our Saviour was to enter into the combate, he saith thus; *hee beganne to be amazed, and to be very heavie*: let me expresse them thus: hee beganne to be driven to an astonishment, and to have his soule fild with the indignation of the Lord: First, our Saviour Christ foreseeing the wrath of God, and the combate of God the Father comming against him, hee began to be amazed: the word in the originall is this; That so you may see the depth of the distress, and the bottome of the cup. The word amazement comes from a word that signifies to bee in a stand; or to be astonished: such a sorrow as men use to have for the losse of some deare friend; nay the preposition in that which is added signifies a griefe beyond astonishment: whatsoever griefe could befall a creature without sinne, that all befell our Saviour: this word carries two things with it:

First, there comes an admiration from the suddennesse of the thing.

Secondly, a stroke of terrour, which smiteth

upon the soule with the admiration of it; as when a sudden and an unwonted and an intolerable evil beginneth to seize upon a man, and the stroke of some terrour and feare strikes in and drives the soule to an amaze, and insomuch that the heart saith, good Lord what will this come to? if this befall mee, what shall become of mee? this is astonishment. The second part is this, and that goes further, and our translation expresseth it to the full; *My soule beginnes to be very heavie*, thats our translation; but the word goes a degree further, when this sorrow not onely strooke and shooke the heart of our Saviour with the suddenesse of it, but it entred into his soule, and fild it abundantly, and rackt it to the uttermost of the abilities of nature to beare it: shall I deale nakedly? this word *heavie*, carries two things with it. First, that the soule of our Saviour was surcharged and fild, being full with the indignation of the Lord, and that heavy vexation that lay upon him: for so the word implies, abundance of misery which doth beare downe the heart of a poore creature, but this was not in the Lord Jesus Christ: though his soule were filled brimme full of the indignation of the Lord, yet hee was not overcharged with it. Secondly, hence it followes, that all the faculties of the whole nature of the soule of our Saviour, they gathered up themselves, and they drew up all their forces, to beare up themselves against the wrath of the Lord, which was now comming upon them; all the powers of his soule, the minde and the memory,

mony, and hope and feare, they were all gathered up: as in time of warre, the souldiers come all forth from their garrisons to close in the maine battell; so the Lord Jesus foresaw the wrath of the Father comming against him, and hee drew forth all his abilities, and left all other employments wholly, and brought them to fence and to fortifie themselves to beare this wrath of the Lord; as if our Saviour had said, Come yee all hither, and help to beare up my soule against the unsupportable wrath of God; this is the very skirt and selvedge of the word: yet observe this by the way, our Saviour was not deprived of the worke of any of his abilities, but onely they were cald off from all other imployments, and they wholly betooke themselves to beare the wrath of the Lord, as the maine worke which now did lie upon them: and this may be done, and was done by our Saviour, and yet without sinne. As it is with a clocke, a man may stop the wheels upon force, and make them stand still, though there bee no distemper in the wheels causing it, but onely the hand which stops it: So it was with Christ, there was no infirmitie in the minde or memorie of our Saviour; but the hand of God was so heavie upon him, and the wrath of God so seized upon him, that all other actions ceased, and hee attended to no other thing, but to this, how to beare the wrath of God; the Evangelist in *Matthew 26. 38.* shewes the explication of both these, *My soule is exceeding heavie; I will sleepe, but how shall I sleepe, while I see the day cometh, and the night cometh, and I have no man to sleepe with mee; my soule is exceeding heavie; I will sleepe, but how shall I sleepe, while I see the day cometh, and the night cometh, and I have no man to sleepe with mee;*

heavie even unto the death: that is, my soule is besieged and beset, and beleaguered with sorrowes, in every part, and I would expresse it thus: our Saviour Christ knowing Gods counsell and the hour approaching, and the thrones of justice prepared, and God as an angry Judge sitting thereon, with all the bookes brought forth, and all the finnes of all the world there laid open, and God the Father as a Judge saith, these are the finnes of those, for whom thou hast undertaken to die, and if thou answer not for them they must be damned; and there he saw the finnes of *Mannasses* and *David*, and *Peter* and *Paul*, appeare before the Lord, and withall, he saw the glorious attributes of God all comming out against him; and mercy pleads, I have beene despised; and patience pleads and saith, I have beene despised; and justice pleads and saith, I have beene wronged by these men in the time of their ignorance: and therefore mercy, and patience, and goodnesse, and holinesse, and long suffering, and all these that have beene wronged, they all come to the Father for justice, and say, These have beene opposers of thy grace, and spirit, and they have wronged us; if they be saved, Christ must be punished; and hee seeth the wrath of the Lord making a breach against him, and seizing against him, and not onely so, but even all the Devils, and all the Jewes and Gentiles; God lets them all in upon our Saviour: now see whether hee had good cause to complaine; if hee looked up to God, there were all his attributes crying for justice

against

against him, and death before his face, and the Jewes and the Gentiles, *Herod* and *Pilate* and all conspired against him, to bring in sorrow upon our Saviour: therefore hee cries, *Oh my soule is heavie even to the death, my soule is beset with sorrows*; the Jewes, and the sinnes of all the world will have my life; thus he began to be astonied, and was faine to gather up all his abilities, that hee might fortifie himselfe against those evils. This is the sufferings of Christ in the garden, and yet I speake under it; and if I had the tongues of men and of Angels, I could not expresse it; for these words are never read of any mortall man, but that there is weaknesse in the same, onely Christ hath exprest thus much, that howsoever misery and wrath was able to overcome a poore creature, yet hee bore it, and that without sinne: Let these two cavils of the Jesuites bee removed before wee goe any further, and the explication before spoken of will answer both.

First, say they, if Christ in his agonie suffered the wrath of God, and if this made him to crie out, *Father, if it bee possible, let this cup passe from mee*, if this bee so, then say they, our Saviour must continue in the agonie from the garden, till he came upon the crosse; but that hee could not doe, for hee checks *Judas*, and reproves *Peter*; not as a man astonished, but as a man in his right wits; and hee answered *Pilate* calmly, and hee prayed holily, and commended himselfe to God the Father, and he was not as a man astonished in all this: therefore hee was not now in the agonie.

To

Answer.

To this I answer, the objection growes upon a false ground, for they conceive that becaue he was in the agonie, therefore it must continue untill his being upon the crosse; I say no, thats false; for our Saviour entred into the agonie, as into a combat, and he that enters into a combat, hath many bouts in it: as there are many stormes and tempests, but there are some beames of sunshine betweene them, so here there is some interims. It is in this case as it is with a man in a burning fever, a man hath many intermissions betweene the fits; so although our Saviour bore all the whole wrath of God, yet he had intermitting fits of it; as in *Matthem 26. 39, 42, 44.* in the 39. verse, he prayed and said, *Father, if it bee possible, let this cup passe from mee; and he went away againe the second time, and prayed saying, Father, if it bee possible let this cup passe from mee; and hee went againe the third time, and prayed yet more earnestly saying, Father, if it be possible let this cup passe from me:* and as it is in *Luke 22. 44.* *Hee entred into the agonie, that is, into the fit, as we use to say of a sicke man; now the fit is upon him, he prayed once and came againe, so one fit was over; he prayed yet againe, so two fits were over; then he prayed yet more earnestly, so the the third fit was over: here are three bouts which hee had, when hee wrestled with the indignation of the Lord. Therewere three stormes in this tempest, and betweene every little storme, he had a pleasant gale of ease and refreshing: This is the answer to the first objection.*

Secondly,

Secondly, if the wrath of God seized upon the soule of our Saviour, then the cause, being the same, the effect must needs be the same; therefore he must needs be still in the agonie, when he was upon the crosse :

Object. 2.

You must know, that the sorrowes and sufferings of our Saviour issued onely from these two causes.

First, from the wrath of God comming upon him for our sinnes,

Secondly, our Saviour did willingly according to the agreement made, betweene him and the Father, put himselfe under the wrath of the Father; he laid his head upon the blocke, and upon the anvill, under the blow of divine Justice. Now it is not the wrath of God alone, nor the willingnesse of Christ alone, but from the wrath of God comming upon him, and his willingnesse in submitting to the wrath of God: for Justice saith, if these bee sayed, thou must suffer; and Christ saith, I am contented, I will, yet so farre as I see fit, and may be for my honour; this shewes that he did it willingly: Therefore hee was a cause by counsell, and a voluntary disposer of his owne worke; therefore he might either fatisfie justice by bearing the whole wrath of God, or else he might take a breathing while as he saw fit; so that howsoever you frame the objection, yet the answer is cleere: for when a man hath taken worke to doe by the great, hee may goe to his worke, or he may leave his worke, provided that he doe performe it according to bar-

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gaine: or a man may speake if he will, or else if he will, he may keep silence: so Christ undertooke to suffer for us, but provided when hee would, and as he would: *Matihew 26. 37.* He began to wax sorrowfull, that is, hee did it freely, hee entred into the combat of Gods displeasure, he undertooke it when he would, and as much at once as he would, provided that hee did pay and suffer all; for the curse doth not require that Christ should suffer all at once, but onely that he should satisfie the justice of God againe: the humane nature of Christ could not so well beare all the wrath of God at once; therefore hee tooke it at three times: as when a man cannot well drinke a great potion at one draught, hee drinckes and breathes, and then drinckes againe and breathes, and then drinckes the third time: so Christ was resolved to beare all the wrath of God, and because it was too grievous for the humane nature to drinke it all at once, therefore hee drinckes and breathes againe, and then drinckes the second time, and breathes againe; and so drinckes the third time, and so our Saviour was able to suffer all, and not to bee driven to any distemper or weaknesse; for all those distempers of affections, they arise from these three grounds:

- 1 Either affections prevent judgement:
- 2 Or else it will not yeeld to judgement:
- 3 Or thirdly, it disturbs judgement.

Now our Saviour tooke one draught, and then breathed, and then tooke another draught, and breathed againe, and so drunke it at the third time;

so

so that none of all the sorrowes of the agonie that he undertooke troubled him, because hee undertooke it when he would, and yet bore all, and so gave full satisfaction. Thus you see what our Saviour suffered in the garden in his soule, and it was such a kinde of sorrow, that he tooke onely *Peter*, and *James*, and *John* with him, and no more.

Now in the next place, I come to fasten upon the prooffe of the point, to wit, that this sorrow must needs bee more than can come from the paines of death, and I shall make it good by force of argument, that this sorrow cannot come barely from the naturall death; I shall give you grounds from Scripture, and from reason, and I reason thus:

All the sorrowes that came upon our Saviour, they came by reason in this cup, that is, from these sorrowes, and miseries that he was to beare, both in the agonie in the garden, and upon the crosse: Now that cup which brought astonishment in upon his soule, and fild it full of anguish, and drove him to an amaze, and not only to weep bitterly, but to trickle downe drops of clodded blood, that cup must needs bee more than the pains of a naturall death, but that cup which caused all this, was that which brought them in, and made him thus to be astonished, and fild his soule with anguish, and wrested clodded blood from his body; therefore this was more than naturall death: the latter part of the argumenr is undeniable, namely that the agonie came from this cup;

therefore the cup was the cause of his sorrowes, and griefes, and teares; but to thinke that naturall death should drive our Saviour to this astonishment, it is unreasonable to thinke it, that the Souldier should beare that which the Commander cannot beare, and that many a poore Christian that hath but a little grace, should beare the paine of a naturall death for a good cause, and that comfortably; and shall not Christ the Fountain of all grace beare much more? it is unreasonable for any man to thinke so. therefore there must be more than the paines of a naturall death, in the sufferings of our Saviour. Hee that gave his Saints grace to beare these paines of the naturall death, he hath much more grace in himselfe to beare them, and to come forth from under them.

Use 1.

Is it so that the Lord Jesus Christ was driven to this astonishment, and to all this misery? then what use will you make of the point? shake the tree, and gather the fruit: Let every soule learne from hence what will be the fruit of sinne, and what he may expect from sinne, if he doe rightly conceive of it: wee use to judge of physicke by the working of it, especially if it be some strange kinde of physicke, then the working of it will discover the nature of it: And as it is with some great personages, as the Popes and such like, they have their tasters to taste their meat for them; for certainly if the meat doe poyson him that tastes it, then it will doe him no good that eats it: so see what sinne hath done in Christ, and the same

it will doe in thee; what he hath received from it, doe thou looke to partake of the same, if thou continue in sin: He onely tasted of it by way of imputation, and he had onely the shadowes of sin, as I have formerly shewed: hee had onely the taste of sin by way of account, and charge, and imputation: therefore if it made him sicke even to death, then know thou shalt bee sure to feele the same: it will worke upon thee much more that hast sin not by way of imputation, but thou hast it by way of commission: and thou canst sit at thy base pleasures, and loose company, and sinfull occasions, and *drawest on iniquitie as it were with cart-ropes*; it will bee thy death, if the Lord be not mercifull unto thee to save thee, and the Lord Christ gracious to pardon thee: therefore let us not judge of our finnes according to our conceits; it is that which cozens and deceives thousands of poore creatures; therefore let us not value our finnes according to the sweetnesse that our owne corrupt heart findes in them, nor according to the pleasure that wee expect from them; they goe downe merrily now, but they kill as certainly. It is the great weaknesse of poore soules, that wee see sinne a great way off through many glasse windows, many mediums and covers, there are many profits, and pleasures, and dalliances, that are betweene sinne and us, and we see sinne through all these; and therefore sin is welcomed and received, because it seemes pleasant: but now I would have you see sinne in the nature of it, and therefore looke upon sinne

in the Lord Jesus Christ, and there see it in its colours, and see what vexation it brought on our Saviour, the same it will bring upon thee; nlesse the Lord be the more mercifull. Is is with sinners, as it is with children; little children that know not the nature of a Beare or a Lion, if they lie sleeping, they will bee ready to play with them; but if the Beare begin to shake himselfe, and the Lion begin to rore, it makes not onely children afraid, but even the stoutest to flie, wee dally with the hole of the Aspe: sinne hath devoured thousands at this day, and children that wee are, we play with sin, and with the pride of our owne cursed hearts, and our lusts, and our ambition, and uncleannesse, and with the neglect of Gods ordinances, and every other corruption: The drunkard playes with his drunkenesse, and the adulterer with his dalliances, and the proud man with his ambitious thoughts, and so every wretch with his wicked practises, and this ambition is now asleep: but if you could see these roring upon you, and ready to devoure you, then certainly you that now take delight in them, would flie from them: *Proverbs 7. 27.* It is observable what sinne will doe, the adulterous woman meets the poore deluded creature, and she inticeth him with her base lusts, and he dreams of nothing but Downe beds, and all kinde of dalliance, and hee knowes nothing but goes as an Oxe to the slaughter, untill a dart strike through his liver, and he knowes not that it is for his life, hee goes and his life goes: *Her house is the way to the grave,*
which

which goeth downe to the chambers of death: the like is in *Iudas*, hee desired to betray Christ, and for what? onely to get a little poore pittance of *thirtie pence*: his covetousnesse was now asleep, and he had a murdering heart towards the Lord Jesus Christ, and a covetous heart for himselfe: all this while sinne was asleepe; but when Christ was attached and condemned, then *Iudas* began to be worried with his corruptions; hee comes in horreur of heart and throwes downe the *thirtie pence*, and comes into the high Priests hall, and saith, *I have sinned in betraying innocent blood*: Now tell mee, *Iudas*, is it good to bee covetous now? when his conscience was awake, and the wrath of God began to seize upon it, and the Lion began to rore upon him, then his heart began to shake within him, and hee departed and went away and hanged himselfe, his sinne made way for it: and thus it will be with every wicked man in the world. Howsoever now you have delusions to cozen others, and you have your unjust measures, and you can carry it away bravely; your corruptions are now asleep, but that covetousnesse out of thy shop, and that adultery out of thy chamber, it will one day rore upon thee: looke upon the hands of Christ, and they will say, these hands were pierced by sinnes, and it was sinne that hath fild this soule with astonishment. Oh all you that see and heare the good word of the Lord this day, see what sin hath done with our Saviour, and expect the like effects from sinne, if you still continue in it.

Now

Now we come to the second part, that is, his sufferings upon the crosse, where wee shall have much to doe with the Jesuites. You see what he suffered in the garden, now follow him to the crosse, for when he was in the garden, he only tasted of the cup; but when he was upon the crosse, he drunke the cup quite off; in the garden he only sipped the top of it, but now hee drunke the dregs of it, and the bottome and all. For the opening of this, looke *Mat. 27. 46. about the ninth houre,* that is, about three of the clocke in the afternoone, when he was crucified, *he cried out saying, Eli, Eli, lama sabachani:* Now Divines say, and Interpreters conclude, and I doe professe it, and I beseech you attend to it, that in this crie & cōplaint of our Saviour, was discovered the dregs of the cup of the fierce indignation of the Lord; now before I come to the naked and proper sense of the words, consider thus much: there are two interpretations of it; First, there is one of the Jesuites, which we must confute and remove. Secondly, there is another interpretation of sound Divines, which we must receive and yee'd unto. For the first, *Bellarmino* and others make the meaning of the words to be this, that our Saviour Christ here complains that he was left to the hands of the Jewes, and that God the Father would not deliver him from that temporal death which they would put him to; therefore said they, our Saviour in the sense of the death natural, cries out that God had left him in the hands of those ungodly men; therefore they say the words run thus, *My*
God,

trouble, and hee lends not that strength and that assistance, whereby with patience they may beare, and with courage goe through those afflictions, but now and then hee lets them to bee foiled, by their owne infirmities, and to fall by their weaknesse, that they may learne to see their owne weaknesse, and learne not to trust in themselves, but in the Lord their God: Now this forsaking cannot, nor did not befall our Saviour in common sense, because hee prayed for assistance, and whatsoever hee prayed for, hee had; as *Hebrewes 5. 7.* *Hee was heard in that which he feared;* and so consequently assisted: nay, he was confident of the issue of it, *Luke 23. 42. 43.* when the good thiefe upon the crosse said, *Lord, remember mee when thou comest into thy Kingdome;* the Lord answered him, *this day shalt thou be with mee in Paradise:* nay, *David* did prophesie this of Christ, and Christ himselfe performes it, *Psalme 16. 8.* *I have set the Lord alwayes before mine eyes, for hee is at my right hand, therefore I shall not be moved:* therefore God the Father did not leave our Saviour, but hee did assist him, that hee was above all sorrowes, and all miseries.

2 Secondly, the other kinde of leaving which the Scripture speakes of, is this; when the Lord takes away the sense and feeling of the sweetnesse of his love, and favour from the soule: in *Psalme 27. 9.* *David* saith, *Hide not thy face away from me, neither cast away thy servant in displeasure, put not a servant out of doores.* Here I demand of any man,

man, but especially of the Jesuites, whether of these two they will grant? God did not forsake the Lord Jesus Christ the first way; therefore he must doe it this way, or none at all; and if any man grant this, then he grants the cause: for then there was not onely the death naturall, but the displeasure of the Lord seized upon his soule; and unlesse they doe grant this, then this absurditie must needs follow upon it, that Christ was not at all forsaken of God: for he that was constantly assisted, and refreshed by the sense of the love and favour of God, he was no way forsaken: *Ioseph* was in prison, but God was with him; and *Daniel* was in the Lions den, but God was with him: and in *2 Chron. 15. 2.* *God is with you, while yee are with him*: now if Christ had assistance from God the Father to strengthen him, and the sense of the sweetnesse of Gods love to refresh him, then hee was no way forsaken, which is profesly contrary to this truth, and it is to give the good Spirit of God the lie; therefore away with those imaginations, so that the answer is cleare, that God the Father did take away the sense and feeling of the sweetnesse of his love from our Saviour; and this made him to crie out, *My God, my God, why hast thou forsaken mee?* thus much to wipe away the cavils of the Jesuits.

Now I cometo shew the right sense and interpretation of the words which wee ought to receive; and here you may see the great worke of Christ, and the love of Christ, and the comfort of a Christian: the text includes two things, which

contains the very dregs of the cup : First, that God tooke away the sense and feeling of his love and favour : Secondly, God the Father laid a curse upon him. There is a dereliction, and a malediction, in the words forsaking, and the curse : therefore adde to this place but *Gal. 3. 13.* and you shall have the full sufferings of Christ, *Christ hath redeemed us from the curse of the Law, being made a curse for us, because it is written, cursed is every one that hangeth on a tree :* so that when hee was crucified and hanged on the crosse, then hee was made a curse for us, and then he was forsaken. Let mee a little open both the passages to you : First for the forsaking of our Saviour, *why hast thou forsaken mee ?* when he cried thus, and rored for the very disquietnesse of his soule, there was more in it than ordinarie : I will discover the substance of this forsaking of Christ how farre it went, and that in three particulars, that you may know how far to steere your judgements in conceiving the sense of the Spirit of God in this place : this forsaking of Christ may be conceived of in three conclusions :

1 First, it was not a totall forsaking of our Saviour, but onely in part, and it was not a perpetuall forsaking, but for a while, and it was not a taking away the Godhead from the manhood of our Saviour ; but the Godhead was ever united to the manhood, and did evermore support it.

2 Secondly, this forsaking was on the Fathers part, and not on our Saviours part ; the Father forsakes Christ, but Christ went after him : God
tooke

tooke away the sense of his love, but the Lord Jesus Christ cried after him, and laid hold upon him, and saith, *My God, my God, why hast thou forsaken me?* the Father went away, but the Lord Jesus Christ went after the Father, and would not let him goe: God the Father might justly forsake our Saviour, being made sinne for us by account and imputation: being our suretie, God the Father might justly take away and withdraw the sense of the sweetnesse of his love and favour from the Lord Jesus Christ, without any sinne; but now the Lord Jesus Christ could not have forsaken and gone away from the Father without sinning, so that this forsaking was on the Fathers part, but our Saviour held fast, and would not be carried away, *My God, my God, &c.* As *Iob* saith, *Though hee kill mee, yet will I trust in him:* so that *Iob*s trusting, and Gods killing anger might stand together: and when the Lord wrestled with *Iacob* and said, *Let me goe, for the day breaketh;* *Iacob* said, *I will not let thee goe, untill thou blesse me.* God may goe away from *Iacob*, but *Iacob* may not goe away from God for want of confidence, and assistance: so that this forsaking is to be apprehended wholly on the Fathers part, for our Saviour did not goe away from God by diffidence and distrust.

Thirdly, and here lies the main pith and heart blood of the point, that wee may speake tremblingly and wisely, in this great and difficult point. The conclusion is this, the soule of our Saviour, that is, the whole man was for the while

deprived of the sense of Gods favour, and the feeling operation of his love and mercy that might comfort him; I say, it was for the while, and this seemes to be the reason of those strong cries, and heart-breaking complaints of his: You know when a man cries, then there is misery, and trouble upon him; and when he cries loud, and puts forth all his powers, it implies a marvellous weight, nay, it gives us to conceive of a kinde of admiration, and a kinde of wondering with himselfe, what the cause of it should bee: It seemes here that this was the cause of the sad complaint, because in his agonie there were some inklings of Gods mercy, and now and then a starre-light, and a little flash of lightning to cheere him: but now all the sense and feeling of Gods love was gone, and not so much as any little star-light to cheere him up; and that drives him to a wonderment, saying, *My God, my God, why hast thou forsaken mee?* Is it possible that thou canst thus forsake thy Sonne? whats the reason of it? what, and an onely begotten Sonne; not that the spirit of consolation was ever taken away from our Saviour, nor that the Godhead was taken away from the manhood, and so left comifortlesse, and supportlesse; no, no, but howsoever the spirit of comifort and consolation was there, yet the sweetnesse of that consolation, wherein he had refreshed and solaced himselfe, that was quite taken away.

Object.

Oh but, say the Jesuites, this seemes strange; for if this bee so that all the sense and sweetnesse of

of

of Gods love was taken away from him, then how
can he say, *my God, my God?*

It is a conceit for a Jesuite, and not for a *Answer.*
Christian; for faith and the want of feeling may
goe together: Christ longed after mercy, though
hee saw nothing, and hee cried, *my God, my God*;
though hee had no sense of Gods love, the stron-
gest faith may stand where no sense is; *Esay 50.*
10. Hee that walketh in darknesse, and hath no light;
that is, he that is altogether in misery, and sorrow,
and anguish, and seeth no light of comfort and
consolation, what must hee doe? must hee cast
away all hope? no, let him stay himselfe by the
power of faith upon his God. So then Christ
may have, and had confidence, to say, *my God, my*
God, and yet hee was deprived of the sense of
Gods love, and the feeling operation of his mer-
cy and favour; and God the Father might take
away the sense and sweetnesse of it, without any
weaknesse on our Saviours part, because this
withdrawing of the sweetnesse of Gods love,
brings onely a punishment upon the soule, and
takes no grace nor holinesse from the soule of
our Saviour.

Now wee are come to the bottome, now our
Saviour foresaw all the mercy, goodnesse, and
compassion of God the Father going away from
him, and hee panted after it, saying, *my God, my*
God, mercy is gone, and compassion is gone in
regard of the sense of it. Now that you may see
the weight of the sufferings of our Saviour, con-
sider this much; that the taking away the sense
of

of Gods love, discovers it selfe in Scripture after this manner.

The Lord in this worke of his, and in this hea-
vie withdrawing himselfe, he turnes away his face,
and lookes another way, deprives him of the in-
joying of the sweetnesse of his fellowship which
formerly hee had: *Jonah 2. 4.* *Jonah* was a good
and agracious man, though he was a strange man,
as one observes, yet when the Lord had dealt
something strangely with him, and cast him into
the sea, a whale receives him; and when hee was
swallowed up of the whale, he was then swallow-
ed up of a greater griefe; for God had taken
away the sweetnesse of his love from him: there-
fore saith he, *I am cast out of thy sight*, hee would
play the runne away with God, and would goe to
Tarsus; therefore God casts him out of his sight
to his owne apprehension: therefore saith hee,
I am cast out of thy presence: this was onely in re-
gard of the sence and sweetnesse of Gods love
and favour: this you may see in the example of
David, *Psalmè 31. 22.* *I said in my haste, I am cast
out of thy sight*; as no question but *Jonah* prayed
in the whales belly, and said, *Lord pardon my sinne,
and forgive my transgressions*; no, saith the Lord,
get you downe to Tarsus: so *David* prayed, and cri-
ed earnestly saying, *one smile of thy favour Lord*;
no, saith the Lord, and hee looked a nother way;
yet *thou heardest the voyce of my prayer*: and so *Io-
nah*, yet will *I* looke towards thy holy Temple; hee
looked to mercy, whiles his eyes and his heart and
all faild; so that saith may well stand, even there
where

where there is no sense at all.

Thus it was here in the case of our Saviour, and thus the Scripture speaks admirable pithily; *Psalme 77. 9. Hath God forgotten to bee gracious, and hath he shut up his tender mercies?* as if he had said, though I may not have mercy, yet let me see mercy: hath God in anger shut up his mercy? the face of mercy is sweet, and the presence of mercy is comely: but hath God in anger shut up his tender mercies? hee hath not onely sent him going out of doores, as hee did *Jonah*, but hee shuts himselfe up that the poore sinner cannot come within sight of him.

Oh faith the sonne, I would my father would but looke out at the window that I might see him; but when hee will not suffer his sonne to looke upon him, this is heavie: so the Lord saith to his servants, no no, you have slighted my kindnesse, therefore I will locke it up, that you shall see him no more. In the second Booke of *Samuel*, the fourteenth chapter, the twentic eighth verse; *When Absolon had dwelt two yeares in Ierusalem, and saw not the Kings face, at length hee sends for ioab to send him, to the King, and said, either let me see the Kings face, or else wherefore doe I live?* It was a great favour that hee might but see the Kings face; though hee might not enjoy fellowship with him: this is a great trouble, when the Lord shuts up his mercy in anger: mercy hath come home to your hearts, and it hath besought you to take it; but you have dealt basely with the Lord, and wal-

ked rebelliously against him, well the Lord will shut you out of his presence, and will shut up his mercy; and then you shall say that you had mercy offered to you once, and you would not accept it.

3

Thirdly, and this is the highest degree of all; the Lord doth not onely shut up his mercy that he cannot be seene, but hee goes away that a man cannot tell where to seeke him: Oh, saith the sonne, that I might but see my Father, but hee is gone, and then his heart is even swallowed up; nay, God doth not only take away the sense and feeling of his favour beyond sight, but hee goes away from a man, that hee cannot tell where to seeke him, that if he would write letters as I may say, yet he knowes not where to send them; and if he call his father, he cannot heare him: Thus the Scripture speakes, and thus the saints of God have found it from time to time, *Psalme 77. 7, 8, 9. Will the Lord absent himselfe for ever, and will he shew no more favour?* this translation is reasonable well, but the originall runs thus; *will hee adde no more to bee favourable:* as if hee had said, what will he not only not entertaine me; but is hee gone that I cannot tell where to finde him; and in the 8. verse, *Is his mercycleane gone for ever?* This is the last of all, and that which contains the pith of all, that our Saviour speakes expressly of himselfe, that God goes not onely out of his presence, but out of his calling too: the place is excellent, *Psal. 22. 1.* from whence these words were taken, *My God, my God, why hast thou forsaken me?*

me?

mee ? why art thou so farre from helping mee,
 and from the words of my complaint ? God
 is gone beyond call. Now that you may see
 the weight of the sorrowes that lay upon our
 Saviour, consider thus much : our Saviour was
 not onely cast out of Gods favour, and God
 did not onely take away the sense of his love, and
 the feeling operation of his favour, that so he re-
 ceived not the sweetnesse that he had done ; but
 Christ tooke the place of sinners, and therefore
 God the Father shut him out amongst sinners,
 and drew his mercy out of sight, and out of hea-
 ring, and therefore he cried out, *My God, my God,*
&c. Nay further, why art thou so farre from my
 helpe ? Hee cried out that hee tore his bowels
 againe, and stretched out his throat and cries, *my*
God, my God, and hee followes the mercy of God
 the Father in this kinde, not that his faith did not
 prevaile, but he had not the sense and sweetnesse
 of Gods love ; and so *David* in all that he spake,
 saying, *will he be favourable no more ? haib hee in*
arger shut up his tender mercies ? All this while
 God was present with him by supportation,
 though he held that vision of mercy off from his
 soule : now at this time it seemes to me, and the
 text will beare it, that though Christ before had
 but three bouts in the garden, yet now all the sins
 of all his elect children, and the cloud of sins of
 all the faithfull did arise to a mighty great fog,
 and the cloud did overspread all the whole hea-
 vens as I may say, and did darken all the Sunne-
 shine of Gods favour : as it is with the Sun in

the firmament, when a little cloud growes greater and greater untill it cover the whole heaven, then we thinke it is almost night : so all the finnes of all the faithfull did overspread all the whole heavens, that even the star-light of Gods compassion, and the lightning of Gods love and favour appeared not.

Now I come to the reasons of our Saviours grievous sufferings in his soule, and the reasons are these.

- 1 First, from the cause.
- 2 Secondly, from the place to which our Saviour was called.
- 3 Thirdly, from the love of the Lord Jesus Christ, which makes it most plaine of all.

Reason 1. First from the cause, it cannot bee that it was the Jewes, and *Herod*, and *Pilate*, that made him cry out in this manner, but the justice of God the Father came against him, and the devill entred the combate with the Lord Jesus Christ upon the crosse : *Luke 22. 53. This is your houre, and the power of darknesse*; hell gates were set open, and the devils were all let loose upon our Saviour; and therefore as Divines doe wisely and judiciously observe in *Coloss. 2. 15. Hee led captivity captive, and spoyled principalities and powers, and tooke the hand writing of ordinances that was against us, and fastned them to his crosse*: hee was now in the maine combat with all the powers of sinne, hell, and death : These were they that did make the combat with the Lord of life.

Reason 2. The second reason, is taken from the place which

which he underwent; he was to be a Priest, and he was to offer up himselfe for a sacrifice, not his body alone, but also his soule; as *Hebrewes 9. 20.*

24. *Christ offered up himselfe for a sacrifice.*

Thirdly, the love of the Lord Jesus was such, *Reason 3.* that of necessitie it must bee so, and those that thinke, that the Lord Jesus suffered nothing else but onely the death of the body, they wonderfully wrong the love of the Lord Jesus Christ: the like love was never seene, for had he suffered onely the death naturall, then some of Gods people had shewed greater love than ever Christ did: as *Paul; Romans 9. 3. I could bee content to want the sense of the love of Christ, for the people of the Iewes; &c.* Now if our Saviour had onely suffered the death naturall, then *Paul* could have beene content to doe more than Christ did: Thus you see the nature of this forsaking of Christ.

Secondly, there was also a curse which befell our Saviour, which here is intimated, but is fully exprest *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, why? because he was made a curse for us; how doth he prove that? because it is written, cursed is every one that hangeih on a tree: He proves the truth by the Type, the curse lay in this, that Christ did suffer whatsoever was due unto us: So the Apostle reasons, that whatsoever curse was due unto us, that our Saviour did suffer: the curse was this, the Father did not only withdraw the sense and sweetnesse of his love and favour from the Lord Jesus Christ; but hee also let in his heavie indignation, and wrath into his*

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soule,

soule, and that seized upon and filled the soule of our Saviour brim full, and this was the curse: The Scripture doth expresse it in two particulars, or there are two degrees of it.

1 First, the justice of God had a single combat with our Saviour in the garden; and there it had three bouts with him; the Lord dealt very roughly with him, and the blowes were very heavie that hee laid upon our Saviour there, for they went to the heart of him, and yet that was but a little skirmish: *Esay 53. 4, 5. God smote him, and bruised him,* insomuch that there was clodded blood seene to come dropping from him: these heavie bouts that hee had, wounded him, and went to the very heart of him, but now patience, and forbearance, and long suffering, and mercy, and compassion, they all come into rescue our Saviour, and they afford him a little breathing, and refreshing, so that though the blowes were heavie, and the thrusts were sore, yet he did breathe and live; and it was not the maine stroke of all, and the reason was, because patience, mercy, and goodnesse, and bo:ntie, came in to rescue him: but then the second part was this:

2 Not: only Gods anger had a single combat with him, but at last the justice of God gathered up all the powers of it, and the wrath of God drew up all the forces together, and they marched in furiously against Christ: and whereas before the Father smote at him, and did thrust at him, now hee slew him. When our Saviour came to the crosse, and the heat of the battle lay upon him,

him, then all the sense and sweetnesse of Gods countenance and favour, they all left our Saviour in the open field; for in the garden hee had some refreshings, and some breathing times, and mercy, and goodnesse did step in and say, slay him not, but let him have some refreshings: but now the sense and the feeling of all these was gone.

The use of this last branch, it is a word of terror, and it is able to shake the hearts of the proudest wretches under heaven: they that set themselves against God and Heaven, and make nothing of the finnes they have committed, nor of the wrath of God threatned, and when the Minister saith, Oh the end of those sins will be bitternesse: this contempt of God, and grace, and holy services, and these oaths will be bitter in the latter end: How can you beare the wrath of God, and you cannot possibly avoid it; tush, say they, come, let us talke of other matters, and not busie our selves with these matters; well, saith the Minister, but the word is true, and the word saith it; well then, saith the soule, and I will beare it as well as I can: If I sinne, I will beare it; and if I come into hell, I shall beare it as well as another, and I shall make a shift for one? Oh poore sinfull creature, wilt thou beare it, and make thy part good as well as another? dost thou know what thou saist? let all those stouthearted men that sit in the seat of the scornfull, and make nothing of God, nor his wrath, nor of hell, nor of the finnes that they have committed: let them know that they shall never be
able.

Vse.

able to beare the indignation of the Lord: see here and behold a little, all you that make nothing of the withdrawing of Gods favour, *Psalme 97. 4, 5.* and *Revelation 6. 14, 15, 16, 17.* *The heavens departed away as a scrowle when it is rowled, and every mountaine and Isle were removed out of their places, and the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and rocks, and in the mountaines, and said to the mountaines, fall on us, and to the hills, cover us from the presence of him that sitteth upon the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who shall be able to stand? If any man could beare up himselfe, then it were the great ones of the world: now take a scantling of your owne strength; if any were able to beare the wrath of the Lord, it were the kings and the mightie men, and the captaines, and the rich men of the world, but faith the text, *The day of the Lords wrath is come, and who shall bee able to stand?* It is not the soveraigntie of the king, nor the skill and courage of the captaine, or the libertie of the freeman, or the slavery of the bondman that can deliver them; but they all crie to the rocks, *fall on us, and cover us from the presence of the Lord:* nay, that you may yet see the vildnesse and wretchednesse of your hearts, and the miserableness of your condition, when the presence of the Lord appeares, see what the text saith, *Psalme 114. 5, 7.* *The sea fled, and the earth trembled, the hills melted at the presence of the Lord,* nay, the devils them-*

themselves tremble ; as in the 6. and 8. verses of the epistle of Saint Iude, *The Angels which kept not their first love, he hath reserved in everlasting chaines under darknesse to be kept for the judgement of the last day* : they have their portion for the while, but there is a great deal of wrath to come, and there are many plagues comming, and they know Gods wrath, and they shake and tremble in the apprehension of it : now when you see this, goe home to your owne foules, and let every man that would heretofore (as his owne conscience can tell him) flout God to his face, and make a scorn of hell, and of judgement, and condēnation : go home, I say, & lay this to your owne hearts, and say, is it so, *that the mountains shak, and the sea shrinks, and the devils tremble at the wrath of the Lord* : good Lord then how shall I be able to beare it, that am not able to cōceive of it, nay if any man think that hee is able to undergoe the wrath of God, and to bear it off with head and shoulders, look but here upon the Lord Jesus Christ that was perfect God, and perfect man, he that created heaven and earth, and bore up the foundations of heaven and earth, yet when hee came to beare the wrath of God, it forced teares from his eyes, and clodded blood from his body, and made him crie out, *My God, my God, why hast thou forsaken mee?* Doe but now compare your selves with Christ, and say, did my Saviour buckle under the wrath of God ? then certainly it will breake you : therefore say thou, if hee that was the Creator of heaven and earth could not beare it, then how shall I be able

to beare it, when he comes against me for my sin and corruption committed by me: therefore heare and feare all you stout-hearted of the world, rather now tremble while you may be comforted, than hereafter when you shall never be eased: thinke but with your selves how dreadfull that day will be, when all the glorious attributes of God shall take their leaves of you, he that before had a great deale of mercy, and patience, and the Lord hath wooed him, saying, Oh once at last *heare and see the things that belong to thy peace*: there is not one of you all in this congregation, but that you have bene compassed about with mercies, and the justice of God; it would have broken out against you, had not mercy stepped in to rescue you, how easie were it for the Lord to dash us all into the bottomlesse pit every creature of us: therefore thanke mercy, and patience, and forbearance, that still you breathe, and say, blessed bee God, that I have to deal with a gracious, mercifull, and compassionate God, that hath kept mee from judgement, that I have not ere now perished in it: Now thinke with your selves what a day it wil be when mercy shal weep over you, & take his leave of you, & say, remeber thou poore creature how I met thee in thy walkes, and kneeled downe before thee, and besought thee to take mercy, and to be saved and pardoned, but thou wouldst not: adew therefore, this is the last time of asking, I will never see thy face more, and with that patience as it were buckles under the burthen, and faith, I have borne with thee thus long, I have borne

twentie

twenty years with some, thirtie years with some, fortie years with others, and all this while I have borne with thee in thy pride, and stubbornnesse, and loosenesse, and uncleannesse; but now adew, never more patience to beare with you, what no more mercy, nor no more goodnesse, saith the soule, and they all say no; and shake their hands and say, adew thou rebellious heart for ever, it will make thy heart shake within thee, and thou wilt say, I shall sinke downe suddenly, there is nothing but wrath to be expected, they are all gone to heaven, and you must be for ever packing to hell. Oh feare, and feare all you whom it doth concerne this day, if so bee Christ cannot beare it, then you cannot suffer it, but you will sinke under the same for ever.

Now I come to the reasons of the point in generall, why our Saviour suffered paines both in body and in soule, then the reasons of it are three, and they are all of speciall use.

First, it is taken from the divine justice of God which required this by way of satisfaction, as being onely suitable and agreeable to the divine justice of God by reason of sinne, whereby *Adam* had intrenched upon the privilege of God the Father: every breach of the Law of God intrencheth neerly upon God himselfe, and therefore every sinne is of a provoking nature, because it is committed against an infinite majestie: therefore that divine justice may not be a loser, there must be a punishment not onely corporall,

Reason I.

but also spirituall; for justice abates not any thing of the satisfaction, God is just, and this is justice to give every one his due; honour to whom honour belongs, and punishment to whom punishment belongs; therefore that justice may be preserved, she must inflict these punishments upon our Saviour being in our roome: the Jesuites have devised a cavill against this reason: say they, it needed not that Christ should suffer these, for the dignitie of the person of our Saviour may dispence with some part of the punishment, and if he beate death, it is sufficient, he may be freed from the other paines in his soule. Now that this conceit of theirs is a thing marvellous injurious to the justice of God the Father, and to the wisdom of the Lord Jesus Christ, and to the death of Christ, I prove it thus; for by the same right that the dignitie of the person of our Saviour might abate of the punishment, by the same right the dignitie of his person might as well take it quite away: if one drop of the blood of Christ would save all the world, then what needed Christ to have suffered the paines of death; for if the dignitie of the person might free him from the one, it might free him from the other also, but the Law and Justice of God required whatsoever Christ did in his wisdom suffer, and the death of Christ was not superfluous, and besides the dignitie of the person is so farre from freeing him from the punishment, that it fits him to beare the punishment, it exempts him not from the punishment, but it furnisheth him with

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abilities to beare it: as he must be man, that hee may suffer finitely, so he must be God that must satisfie infinitely: the justice of God requires two things.

First, such a kinde of punishment as may bee futable to the wrong of the Law, by the sinne of *Adam*, that is an infinite punishment. 1

Secondly, the person must bee such a one, as may be regarded: therefore he must bee such a person, as must be able to beare the punishment, and to satisfie infinitely, and to come forth from under it: therefore the excellency of Christ as he was God, doth not dispence with the punishment, but enables him to suffer it, as the infinite wrath of God was exprest and shewed upon man by reason of sinne, in laying on this punishment both in body and soule: so the infinite sufferings of Christ underwent them both; therefore that which divine justice required, and without which it is not satisfied, that he must suffer; but the justice of God did require it, and without it the justice of God was not satisfied: and therefore Christ did suffer both. 2

To this argument the Jesuites reply, it needed not, say they, that that curse which *Adam* did deserve, should bee suffered by the second *Adam*, which is Christ, for, say they, God might have pardoned all the sinne of *Adam* without any satisfaction, or else by his infinite wisdom and power he could have provided another way, and therefore if Christ suffer but in part, it may suffice.

Object.

To which I answer, it is a foolish, nice, and

Answer.

silly curiositie to inquire of Gods absolute power
 what he might have done, and what he had power
 to doe, when we see what he hath done: for as
 hee will save the humble mercifully, so hee will
 preserve his justice in the salvation of man, *Esay*
53. 10. The will of the Lord shall prosper in his hand,
 and *Psalme 40. 8. I desire to doe thy will, oh my God:*
 It is the will of God that Christ should come
 and should suffer for our sinnes; he hath revea-
 led what his will is, and it is folly to inquire
 what God might doe, when we see what he hath
 done: and besides, this I take to bee an everla-
 sting truth, that none of all the attributes of God
 can ever enterfeere or crosse one another, it cannot
 be, for then God should not procure nor main-
 taine his owne glory, for when hee should pro-
 cure the glory of his justice, hee should wrong
 the glory of his mercy, and when he should pro-
 cure the glory of his mercy, hee should wrong
 the glory of his justice; and the glory of
 his justice must bee preserved as well as the
 glory of his mercy magnified; the mercy of
 God cannot wrong justice, nor the justice of
 God cannot overpower mercy: therefore hence
 I infer thus much; if there were no means in the
 world whereby the justice of God (which had
 received wrong) could be satisfied, but only by
 the sufferings of him who was God and man;
 then it was against the will of God, and against
 the will of Christ which was both God and man,
 and against their glory and dignitie to devise
 another way or means to pardon sinne without
 the

the satisfaction of divine justice, it is against his glory, power, and wisdom, to wrong either justice or mercy, for he should either have wronged mercy in not pardoning, or else wronged justice in not punishing of Christ; therefore if there should be no way to doe it, but only by the death of him who was both God and man, then there was no other way of redemption but this way, for an infinite justice being wronged, there is no way else to satisfy an infinite justice, but by the suffering of him who was infinite, and that was onely the Lord Jesus Christ, for there was no more infinites in the world.

I will winde it up thus, that punishment which was included in the curse, and which was deserved by the first *Adam*, that was suffered by Christ the second *Adam*; but the punishment both of soule and body, were the punishments included in the curse, and deserved by the sinne of *Adam*; therefore it is borne by the second *Adam*, as certainly as it was deserved by the first *Adam*.

The third reason is taken from the office of Christ, and the place which he underwent, because our Saviour Christ was our suretie, and our sinnes were charged upon him, and hee became paymaster: so that the covenant which hee had made with God the Father, bound him to it, and his faithfulness and truth tied him to it, nay he tooke all our sinnes upon him, and therefore he must satisfy for thee. If the Lord Christ were our suretie, and tooke all our sinnes upon him by imputation, and the debt was made his, then
the

Reason 3.

the payment also must be discharged by the Lord Jesus Christ, but certainly all your pride and stubbornesse, &c. they were all charged upon our Saviour, and set upon his score, and laid upon his backe : therefore hee must suffer for all, because hee was made sinne for all : so the issue of the point is this, unlesse the Lord Jesus Christ had suffered both in soule and body, justice had not beene so fully satisfied ; but the justice of God required both, and the cure included both, and therefore Christ suffered both, and hath fulfilled whatsoever was, or could bee required by divine justice.

Now to come to the use, something must bee said to iustifie the riches of Gods free grace ; the first use shall be this.

Use 1. It shall bee a word of confutation, and it directly meets with Popish Purgatory ; a wicked error that fals like *Dagon* before the Arke, and like clouds dispersed by the Sunne ; so that sottish imagination is hence condemned by this doctrine : it is a dreame devised to picke mens purses, and to delude mens consciences, and to fill the Popes coffers, they thinke that Christ frees every faithfull man from the punishments of hell, and from all that any sinne hath devised, but onely there are some veniall sinnes, and the punishments of those, a man must suffer for himselfe ; and therefore when a man dies, hee must goe downe to Purgatorie, and there bee purged and cleansed from the evill of them : this is that which they say, if they can but perswade men that

that they shall be in Purgatorie, and that the Pope can pardon them; what will not a man give to bee freed from it? this dotage is cleerly confuted with the evidence of the former truth, I will onely expresse it thus: If Christ suffered all the plagues which divine justice required, then there is neither the punishments of Hell, nor Purgatory to be suffered by the faithfull; but our Saviour suffered whatsoever the justice of God required: and therefore neither sinne, nor hell, nor purgatorie, have any thing to lay to the charge of Gods chosen.

Secondly, it not onely meets with them, but it dasheth in sunder another conceit that seemes to finde acceptance with others; for hence it is cleere, that all the troubles, and miseries, and afflictions; either anguish of heart inwardly, or miseries outwardly; they cannot properly bee called punishments inflicted upon the faithfull, be they never so sharpe and bitter in themselves: being laid upon the faithfull they lose that propretie, and they become corrections; Christ hath suffered all punishments, and therefore God the Father will not require a double payment for one debt; and therefore howsoever their grievances are many and great, yet they are but cha-
sticements at the worst, and they lose that venome of plague and of punishment; as it is with the sea water, it is salt of it selfe, and hath a brinish saltnesse, fretting wonderfully; yet when it passeth thorow the veines of the earth, all the saltnesse is gone, and it becomes fresh, and is

of a cooling nature: Just so it is with the afflictions that are sometimes inflicted upon the godly, howsoever in themselves they are sharpe, and brinish, and fretting; yet the heaviest afflictions, though never so sharpe and bitter, yet when they passe through the merits and mercy of the Lord Jesus Christ, they retaine onely their cooling, cleansing, and refreshing nature.

Object.

But some will say, doe not these things befall alike to all, as *David* saith, *Psalme 88. 15. Thy terrours have I suffered from my youth upwards*, doe not these things come alike to all? the same povertie, the same misery, the same anguish of heart; doe not these fall alike to all, as in *1 Chron. 21. 12; 13, 14.* was there not much misery befall *David*, and doe not the same plagues that befall the one, befall the other? the holiest man, and the prophaneest man partake alike in these; wherein lies the difference then?

Answer.

I answer, the difference lies in two particulars.

- I** First, the judgements that are laid on the wicked, they come from Gods anger, and God requires them in way of satisfaction unto divine justice; but all the corrections, and chastisements, and terrours, and troubles that befall the godly, they come from Gods love, and from his Fatherly care. A Physitian cuts a man, and an enemy stabs a man, the knife was all alike; but to the one, it comes from a friend, and to the other it comes from an enemy: so God doth send afflictions to the godly, and to him they come.

come from the hand of a Father, and to the other they come as from a Judge : there are no judgements are sent upon the wicked, but they come in part of satisfaction; and divine Justice saith, thou must to hell for all those sinnes of thine, and I will have something in part of payment, before thou come there; but to the godly, the wrath of God is satisfied to the full, and the debt is fully paid : and therefore God never layes any thing upon the Saints so much to satisfie divine justice, as to correct and amend them.

Secondly, all the punishments and corrections that come upon the godly, the Lord so orders, and tempers, and sweetens them by his saving graces, and by the worke of his Spirit, that they all worke and turne to their good, the love of God is so farre shed abroad into their hearts by the power of Christs merits, and so shewed therein, that they procure good and comfort to their soules for ever; but in the punishments and curses of the wicked, they come from under the crosse more hardned, and more blinded, and more fierce and rebellious against God and his grace; but the godly come from under the crosse more holy, and more meeke, and more patient, and reformed in their lives and conversations: as it is with the poyson that is taken in hand by a skilfull Physitian, hee knowes the nature of it, and knowes how to correct it, and to take away the malignant qualitie of it, either of the cold, or of the heat : so afflictions of themselves are plagues, and judgements, and they are able to

harden the heart, and to blinde the minde: this is that *Ahaz*, saith the text, even wicked *Ahaz*; this is the punishment and poyson of the wicked, and it bringeth punishment upon them; it blinds their munes, and hardens their hearts; and therefore, whensoever a wicked man doth come forth from under the curse, he is farre worse than hee was before, his heart more dead and more fierce, and hee walkes more rebelliously against God and his grace; but when they are laid upon the people of God, the Lord Jesus Christ takes away the malignant qualitie of them, and all the poyson of punishment and povertie, and takes away all the venome of sicknesse and disgrace, and it is now a preservative, and it is good to be afflicted, as *David* saith, and to have the poyson thus corrected, and to humble him, and to purge him, and to doe him good in his latter end; they are the same in nature, that they are unto the wicked, but the difference is in the qualitie of them: therefore the conclusion is thus much; That all afflictions come from the hand of a loving Father upon the godly, and though they come in anger to their sinnes, yet they worke for their good and salvation.

Thus much for the point of speculation, and for the information of the judgement; now let us come home to the affections, and cheare up our hearts a little in the application of the point.

Vse 2.

In the second place it is a word of comfort to all you that are beleevers: you that have heard
the

the treasures of mercy, and the death of our Lord Jesus Christ laid open, view them & take them all to your selves for your comfort: Are your hearts perswaded that Jesus Christ suffered all the punishments, and drank off all the cup, and hath left none for you? then me thinkes this may make you goe away cheared: there is no death, no hell, no divine justice for you to undergoe; goe your way cheared, and so you may, for you are delivered from wrath, hell, and punishment: this is an incomparable clearing of soule, to all the faithfull of God; see their condition never so meane, and their estates never so low, come all hither, and take that grace and mercy that is purchased and offered in the Lord Jesus Christ.

But me thinkes I heare some beginne to cavill *Object.* against this truth, and say, let them take mercy that have a right to it, and thanke God for it those that have a title to it, and that have great parts and abilities, and answerable obedience, let those take it, and blesse God that ever they saw the day: but, what I? have I any share in the death of Christ? and what, did Christ suffer the death of the crosse for me, my sinnes so many, and my condition so bad, and I cannot tell whether I have any faith or no, it is so weake and feeble? are all punishments removed? I cannot thinke it; This is your owne fault, for this mercy is for thee, for every faithfull beleiving soule, see his estate never so low, be thy faith never so weake: Hast thou faith but as a grain of mustard seed, that thou canst scarcely know whether thou hast faith

or no, yet if it bee true faith, there is grace and mercy enough for thee in the Lord Jesus : therefore come and draw the water of life and comfort out of the wels of salvation, that is, out of the sufferings and obedience of the Lord Jesus Christ. You have heard that the heart of our Saviour was amazed, and astonished, it was for thee; therefore bee thou cheared, Christ suffered the wrath of the Father, and came from under it, and that is thy victory, be thou for ever cheared. Our Saviour was imprisoned, that thou mightest bee delivered ; hee was accused, that thou mightest be acquitted ; he was condemned, and therefore there is no condemnation to thy soule ; he suffered death, that thou mightest live for evermore : therefore goe your way, and goe chearily, and the God of Heaven goe with you : feare not any punishment now, for why should you feare them, when you shall not feele them ? You may here have a ground of double comfort in the time of thy greatest distresse, whether it be in horroure of heart within, or trouble without, in both these the Lord Jesus Christ will pittie you, and will rescue you from all in his owne season : therefore lift up your heads in the middest of all troubles whatsoever.

- I** First in all outward troubles, and in the heaviest trials, thou shalt be pittied in them : though Christ be gone up to heaven, yet hee hath his bowels of pittie and of mercy with him, and his bowels of mercy in heaven, carne over a poore dismaid creature, that is dismaid either because
of

of thy finnes, or because of those punishments which thou fearest for sinne : *Hebrewes 4. 15.* Wee have not an high Priest that cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort : wee have not an high Priest that is a stranger to crosses and troubles, neither have wee an high Priest like *Gallio*, that cared nothing for those things, that is, he was not troubled with the persecutions of others : as their cups are full, and they are not troubled with the poverty of others, they are at rest and ease, and they are not troubled with those that are in misery, but hee was tempted in all things like unto us : and so *Hebrewes 2. 13.* wherefore in all things it behoved him to bee made like unto his brethren, that he might be mercifull, and a faithfull high Priest, because he suffered and was tempted ; hee is also able to succour those that are tempted. When the poore doe crie, oh pittie and compassion for the Lords sake: oh you know not what belongs to a hungry belly, nor to a naked backe ; so I say, you know not what it is to have a distressed conscience, and therefore you have no remorse to them that are such ; but you must not think that Christ was not touched with our infirmities : though hee sit at the right hand of the Father, yet he hath not forgotten his people, but he hath left his love, and his compassion with us, and he is touched when we are troubled: *Paul* persecuted the Church, and Christ saith, *Saul, Saul, why persecutest thou me ?* the foot is pricked in earth, and the head complaineth of it in Heaven ;

Heaven; he felt the rage and malice of *Pauls* persecutions, though haply poore goodman such a one, and poore goody such a one was persecuted; yet our Saviour was touched and troubled with it: therefore let me tell you how to succour your selves, when you finde the wrath of God lie heavie upon you, and the anguish of soule lies fore upon you: I might also speake of the rage and malice of the wicked, but when the arrowes of Gods wrath seize upon the soule, and God seemes to bee displeas'd, and to goe away from the soule, and mercy, and love, and the sweetnesse of compassion is going; as it was with Christ, when he cried out, *My God, my God, why hast thou forsaken mee?* Hee findes not that sweetnesse of mercies that formerly hee had done; these are troubles indeed: Now learne you to looke up to Christ, and looke to bee pittied by the Lord Jesus Christ. It may be thy husband, or thy wife, or thy friends will not pittie thee, but will say, he is turned a precise fellow, and see now what good hee hath gotten by running to Sermons: thus they adde sorrow to sorrow, and persecution to persecution; because God hath smitten thee, therefore they smite thee too, but yet notwithstanding all this, looke thou up to the Lord Jesus Christ, and know that thou shalt finde favour; he will have a fellow-feeling with thee in all thy miseries, therefore plead with the Lord Jesus Christ, and say, Lord in thy estate of humiliation, thou wert a man full of sorrowes, and thou sufferedst much perplexity, thou knowest what it is to suffer
the

the wrath of a displeas'd Father, and thou didst crie out, Father, is mercy, and love, and goodnes, and all gone? Oh blessed redeemer, heare those cries of them that crie to thee for mercy; thou that didst suffer for poore sinners, doe thou succour poore sinners: and Jesus Christ will certainly pitie you, and will send his good Spirit from heaven to comfort you, and he will command loving kindnesse to comfort and refresh thee. You that groane under your burthens, hee will command loving kindnesse to come to such a mans house, and to visite such a one, and will say, such a man is troubled, I command thee to comfort him: and, salvation, I charge thee goe to such a house, and tell such a man that I love him, tell him that I suffered for him, and was forsaken, that he might not be forsaken, I was condemned, that he might be redeemed: It is a great comfort that the Lord Jesus Christ is touched, and knowes how to deliver such as are tempted. He that bore up the frame of the heavens, and never groaned under the pillars of the earth, yet when he was to beare the wrath of God, he shrunke at it and said, *Father, if it be possible, let this cup passe from me*: he that bore the wrath of God for thee, he will certainly pity thee.

Secondly, you shall not be pittied in outward sorrowes onely, but goe your way for ever cheared; you shall bee free from all inward miseries and troubles, you shall bee delivered from hell and condemnation every beleeving soule of you.

Do not think that God will passe by poore little

ones, no he will not lose one of you, but he will in his appointed time helpe and deliver you: therefore be not troubled nor dismaied, but resolve of this and say, I shall bee delivered, therefore let my soule be for ever cheared, what would you have, and what doe you feare? Is it your sinnes? doe you think that they beare you an old grudge? and they will bee clamouring up to heaven against you, and complaining of you at the throne of grace, doe you feare them? so you may justly, because of that secret sliding off from the truth: Oh saist thou, my errand is done in heaven before this time, and my sins knocke at heaven gates, and say, Justice Lord, I have taken them in their sinnes, and therefore as thou art a God of justice, execute justice upon a rebellious soule. Now therefore remember that Jesus Christ hath suffered, he hath taken thy sinnes upon him, and hath suffered the punishments of them, **I John 2. 1.** *Little children sinne not at all:* It were to be wished that a man might be alwayes humble and poore in spirit, and doe all good against the evill done to him; and it were to be wished that a man could walke exactly before God; but it is not possible so long as we have this body of death it will shew it selfe, but if we doe sinne, *we have an Advocate with the Father, Jesus Christ the just;* he is gone to heaven to tell the Father that all is fully answered, and he saith, Father save all those poore soules whom thou hast given mee; I have paid all, and answered all for them; and therefore, Father, I will that all that thou hast given mee,

may

may bewith me; where I am, that they may behold my glory: thus he pleads, for he doth not plead as we doe, but he saith, Father I will: now if there be any crie against the soule by reason of sinne, Christ stops it; sinne pleads, and Christ pleads, and who will prevaile thinke you? therefore be not discouraged, *we have an Advocate with the Father*: the sinnes of your dreames this last night, they have done your errands in heaven before you did awake; but let them plead what they can, *wee have an Advocate with the Father in Heaven*, and he pleads our cause in heaven, and he will prevail in whatsoever he pleads for; he will be heard, & all the pleas of sin shal be fully answered: *Heb. 12. 22, 23, 24.* ye are not come to the mount that might not be touched, nor unto burning fire, &c. *But ye are come unto the mount Zion, & to the citie of the living God, and to the Spirits of just and perfect men, and to Iesus Christ the Mediatour of the new Testament, and to the blood of sprinkling, which speaketh better things than the blood of Abel*: what did the blood of Abel speake? see that in *Gen. 3. 9, 10.* *where is Abel thy brother, said the Lord, and he answered, I cannot tell, am, I my brothers keeper?* Oh thou wretch saith the Lord, *the voyce of thy brothers blood crieth to me from the earth for vengeance against thee*; thus all our sinnes doe speake: but there are some sinnes that crie and say, Lord, this soule is taken to bee a Christian, and a Professer, and one that hath some grace; but, Lord, against knowledge, and conscience, and the directions of the Ministers, hee hath sinned thus and thus:

therefore good Lord execute judgement upon him ; but now here is your comfort you poore Saints ; I confesse these wretched corruptions of your hearts play the backe friends with you many times ; but we have the blood of Christ, that cries for mercy, and pardon, and refreshing, and forgiveness : sinne pleads and saith, Lord doe me justice against such a soule, but the blood of Christ saith, I am abased and humbled, and I have answered all : Christ shall be heard, and if he plead the cause, the day is certainly yours, and hee pleads without any fees, and his blood speaketh on your behalfe, and your finnes shall never be heard against you : but what sticks upon your stomackes ?

Object.

Oh you have heard, that the Lord is a just God, hee is so, hee is holy and blessed, and of pure eyes that cannot endure to behold any polluted or uncleane thing ; and if God be strict to marke what is done amisse, who can abide it ? Oh then, say you, you have these finnes and corruptions, and God is pure, and you are polluted, and you have many secret windings, and turnings, and devices ; and you say God knowes all the crevices of my heart, and sees all the frame of my soule ; and if the Lord marke what is done amisse, nay hee will marke what is done amisse, *who then shall be able to stand ?* How shall I be able to answer it : especially considering that Satan saith, I have sinned, and why should I not be cast out as well as others have beene cast out that have sinned ; Lord execute justice upon them

as they have deserved : how shall wee helpe our selves herein ? yes admirably, for then the blood of Christ comes in, and that satisfies all, *Gal. 5. 22. 23.* *The fruits of the Spirit is love, joy, peace, long-suffering, gentlenesse, meeknesse, temperance, faith,* against such there is no law : so it is here, there is no law, nor no condemnation to beleivers truly penitent for their sins, there is no punishment to them, nor no wrath to execute judgement upon them, because the debt is paid, and the Lord is just and cannot, and righteous and will not doe it : but saith the Devill thou hast sinned, and why shalt thou not bee condemned for it ? but saith justice, hold thy tongue Satan, for there is no law against them that repent : what troubles you now ?

Why, the very truth is, the thoughts of Hell *Answer.* astonish my heart ; me thinkes I see a little peep-hole downe into hell, and the devils roaring there, being reserved in chaines under darknesse, untill the judgement of the great day ; and me thinkes I see the damned flaming, and *Judas* and all the wicked of the world, and they of *Sodome* and *Gomorah* : there they lie roaring, and damnation takes hold upon them, and the wrath of God sinks them downe to hell : Now I have sinned, and therefore why should not I be damned, and why should not the wrath of God bee executed against mee ? I answer, the death of Christ acquits thee of all, and although the wrath of God be of admirable power and force, yet you shall bee acquitted by the death of the Lord Jesus :

Revelations 20. 6. Blessed and holy is he that hath a part in the first resurrection, for on such the second death shall have no power, that is, wicked men and the ruffians of the world that scorne all commands, and despise all the ordinances of God, and the lawes of men, and neither of them can take place in their hearts, they breake all bonds, and cast away all commands, and the threatnings of God can take no hold upon them; but though they are so rebellious here, yet everlasting condemnation shall take hold of them, and shall have power over them hereafter, and will drag their soules and bodies downe to hell, and there they shall suffer intolerably, and incomprehensibly, and then hell and condemnation shall tell them thus much, seeing the commands of God could take no hold upon you, therefore we will: the mercies of God could not perswade with you, but the judgements of God shall prevaile against you. What becomes of all the great and mighty men of the world? where is *Pharaoh* and *Nimrod*, and the rest of them? the wrath of God hath throwne them upon their backs in hell; but you that are true beleivers, the second death shall have no power over you; though wrath and condemnation seeme to lay hold upon you, yet there is no power in them to condemne you, because if Christ hath taken away the paines of the second death, then it shall never oppresse such as belong to the Lord Jesus Christ: therefore goe your way comforted, there is nothing that shall ever prevaile against you.

Oh, but faith the soule, could I see Heaven *Object.*
 gates set open, if the way were open and plaine
 that I might see the way and walke in it, then I
 could be comforted: but, what I in heaven? the
 Angels are all holy, and God is a holy God, and
 a pure redeemer, and all things there are pure, and
 undefiled, can such a wretch as I am come to hea-
 ven? certainly, the Saints will goe out of heaven
 if I come there.

No the blood of Christ will doe all this for *Answer.*
 you, and it will make way for thee into heaven:
 as *Hebr. 10. 19, 20.* Seeing therefore brethren,
 that by the blood of Iesus we may most boldly enter into
 the holy places by the new and the living way which hee
 hath prepared for us, through the vaile which is his
 flesh: marke two things in that place, you may
 have boldnesse; you feare now that your sinnes
 will not bee pardoned, and that God the Father
 will not accept of you: well, be not proud and
 sawcie, but take the blood of Christ along with
 you, and goe on boldly, and chearfully. All you
 that have an interest in the great worke of God,
 either for brokennesse of heart, or vocation to
 call you to rely upon the Lord Iesus Christ, bee
 thou a sinner, If thou hast faith, I speake not of
 the measure of faith, but hast thou faith, then
 why fittest thou here drooping? Go you on chee-
 rily, and undauntedly, and goe with comfort to
 everlasting happinesse: every thing gives you
 comfort, had you but eyes to see it, God and
 men, Heaven and earth, sinne, justice, hell and
 condemnation, gives you all comfort. If you
 looke

looke up to justice that faith, you poore beleev-
ing creatures goe your way comforted, I am se-
tified to the full : If you looke to hell, and
death, and condemnation, they say be comfor-
ted, you poore beleeving soules, we have no pow-
er over you, the Lord Iesus Christ hath conquere-
d us, and if you looke to your owne sinnes, they
tell you thus much, and say, be for ever comfor-
ted, for wee have pleaded against you, but wee
have lost the cause : If you looke up to heaven,
there you may see glory and happinesse, and bles-
sednesse ready to entertaine every beleeving soule,
and they all call after you and say, *Come ye blessed
of my Father, inherit the Kingdome prepared for you :*
therefore goe away cheerily, and get you to hea-
ven, and when you come there, be discomforted
if you can; if Christ, and God, and Heaven, and
all call you and say, come all hither, you beleev-
ing soules, then lift up your heads with joy, and
draw the waters of comfort and consolation
from this truth; onely remember this here, when
you finde your sins roaring upon you, and telling
your Father that you have sinned, and justice
cries, and heil threatens, then take the blood of
Christ, and see before your eyes all that ever
Christ hath suffered, and see justice fully satisfied,
and heare the blood of Christ speaking, as well
as the clamours of sinne: it is the misery that we
are in, that we can here the bawlings of Satan, and
of corruption, crying and saying, what, you sal-
vation, and yet have these and these corruptions?
we heare these, and we hearken not to the other;
the

the blood of Christ hath pardoned all, and will cleanse all: Oh heare that voyce, and you shall see and heare that it speakes admirable things: this is the second use.

Thirdly, hath Christ done all this? then stand amazed at that endlesse and boundlesse love of the Lord Jesus Christ, but onely that the Scripture cannot lie, and God hath said which is faithfull and true, and cannot be deceived, and is infinite in all his workes; otherwise, man that is sensible of his sins and wants could not beleve it, but yet Christ hath done it, and it is worth the while to weigh it, and to consider of it in a holy admiration: although wee are not able to walke in any measure answerable thereto: had our Saviour only sent his creatures to serve us, and had we onely had some Prophets to advise us in the way to Heaven, or had hee onely sent his holy Angels from his chamber of presence to attend upon us, and minister to us, it had beene a great deale of mercy; or had Christ come downe from the heavens to visit us: It had beene a peculiar favour, that a King will not onely send to the Prison, but goe himselfe to, the dungeon, and aske, saying, is such a man here: a man would thinke himselfe strangely honoured, and the world would wonder at it, and say, the King himselfe came to the prison to day to see such a man, certainly he loves him dearly; or had Christ himselfe come onely and wept over us, and said, Oh that you had never sinned, and oh that you had more considered of my goodnesse, and the excel-

Use 3.

lency of happinesse ; oh that you had never sinned, this had bene marvellous mercy ; but that Christ himselfe should come and strive with us in mercy and patience, and we slight it ; and not onely to provide the comforts of this life, but the means of a better life, and to give us peculiar blessings ; nay, that the Lord Jesus should be so fond of a company of rebels, and hell-hounds, that he thinkes nothing good enough for them ; hee hath prepared heaven for them, and he gives them the comforts of the earth for their use too : nay he hath given them his blood, and his life, and all, and yet you are not at the highest : what doe you talke of life ? hee was not onely content to part with life, but hee was content to part with the sense and sweetnesse of Gods love, which is a thousand times better than life it selfe, as *David* saith, *The loving kindnesse of God is better than life it selfe* : He was content to be accursed, that we might be blessed ; he was content to be forsaken, that we might not be forsaken ; and to bee condemned, that wee might bee acquitted. Oh all you stubborne hearts, that heretofore have made nothing of the blood of Christ and his honour, but though the judgements of God, and the hammer cannot breake your hearts, yet let this mercy breake you, and reason with thy owne heart in this manner, and say, Good Lord, is this possible ? Lord, this is too much, for reason cannot reach it, nor nature cannot doe it, to give himselfe and his life, and to bee forsaken and despised : that a rebbell and a traitor should be received

ceived to mercy, certainly I shall love him as long as I live, yes, and doe so too; and seeke to that Jesus Christ, and honour him, and say, for ought I know I may obtaine a part in Christ, therefore I will never wrong him, nor grieve his good Spirit more. The Lord say Amen to the good desires of your hearts, that you may stand and wonder at this compassion of the Lord, that is out of measure great.

Hath the Lord suffered all these punishments for us? then what shall wee doe for the Lord Jesus Christ? returne an answer to the Lord, what course you will take to answer the kindnesse of the Lord. When *David* had received many kindnessees from the Lord, he lookes up to Heaven and saith, *I will love thee dearly, O Lord my strength*: Love is the loadstone of love; therefore have love enlarged in this dutie, be not scantie in your love, but bestow your hearts fully, and liberally, upon the Lord Jesus Christ, and let all returne love to the Lord Jesus Christ, and love him in all things by all means, and at all times, and know that the death of Christ requires this, and will call for it: I doe not love that a man should give the Lord Iesus Christ a litle scanty desire, and a few lazy wishes, but love him with all thy soule, and with all thy strength, and say, *I will love thee dearly, Oh Lord my strength*: when thou dost rise in the morning love Iesus Christ, and bathe thy heart in it; and when thou art in the way, or at thy labour, love Iesus Christ that strengthens thee; when thou feedest upon

Use 4.

the sweetnesse of thy meat, thinke upon the sweetnesse that is in Christ, and thanke the blood of Christ for all that thou hast, in all the riches thou seeest, and in all the honours thou hast, and in all thy friends and means, and whatsoever thy heart loves or esteems, in that see Christ, and in that love Christ: why, what doth that concerne Jesus Christ? I answer, it will make it appear that all that thou hast, is from the blood of Christ, and the blood of Christ is better than all the blessings you doe enjoy, and they are all nothing without this: for it is the death of the Lord Jesus Christ that ads a seasoning vertue to all the good things thou hast; so that these are not good to us, neither doe they worke good to us, but that they are given to us in and by the Lord Jesus Christ; for were they not given us in Christ, there is such venome and gall in our sinnes, and the wrath of God it selfe which slides thorow all the good things here below, that it makes all the morsels gravell in the belly: In a word, the blood of Christ takes away the venome and indignation of Gods curse, which otherwise would bring a plague upon what wee have, and what we doe enjoy: how many rich and honourable are there, if the Lord let but in a veine of vengeance into their consciences, all their riches and honours are base, and worth nothing; whats that to me? if I bee rich and a reprobate, honoured and damned, and the wrath of God to pursue me: therefore without the death of Christ all these things are but curses to us; the world

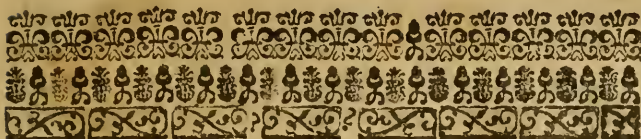
is a prison, and the creatures are our enemies, and every one of our actions are our witnesses to condemne us, and all our comforts are but gall and wormwood to us, nay were it not for the blood of Christ, your prosperity would be your ruine; your beds your graves, and your comforts your confusion: and therefore that they are not so, and that thou hast any comfort from these, gee blesse God for it, and say, Lord it is through thy blood that I have received any blessing, upon these blessings Lord, I might have drunke the cup of thy wrath, when I drunke this beere; I might have eaten my bane, when I eat my meat. I blesse thy Name, blessed Redeemer, for thy love, it is thy blood that hath purchased these things for me: if you have received from any thing here below any good at all, looke up to Christ and blesse his Name for it, and say, if this meat be so sweet, then what is the blood of Christ? therefore love Christ by all means, let all your words be words of love, and all your labour be the labour of love, and all your thoughts be thoughts of love, and muse of love, and speake of the treasures of mercy, and let all your affections be full of love, and all your workes be love, and lift up his Name and say, all ye that see my conversation that I walke so comfortably, blesse his Name for it; the blood of Jesus Christ hath done all this for me; I was a wretched creature, but the blood of Christ hath overpowerd this rebellious heart of mine: honour him, and lift him up and say, my heart was hard and filthy, and my soule was de-

stitute of all good, and my finnes many, yet now I have some evidence of the love of God, blessed bee his Name for it, the blood of Christ hath done this for me : muse of him, speake for him, worke for him, and doe all for him, in all miseries and troubles, sorrowes and vexations, temptations without, and terrours within; love Jesus Christ therein, though these befall thee, yet the venome and poyson of them is gone, and they are sweetned unto thee: thy prison is libertie, thy contempt is advancement, in all the things thou hast, love Jesus Christ that hath procured these: and now if you will not love Jesus Christ, let mee aske you whom will you love? nay, whom else can you love? answer mee, will you love your friends that are deare unto you, or your Parents that doe provide for you, or your wife that is loving and mercifull to you? you will love these, as there is good cause you should, but love Christ more than all these. If you will love a friend, or a father, then much more Christ, that is the Author of all, and the continuer and preserver of all: a friend would be an enemy, but that the blood of Christ frames his heart. A wife would rather bee a trouble, than a helpe, but that the blood of Christ orders her: therefore I say with Paul, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him bee Anathema, Maranatha*: aske your neighbours if they love not the Lord Jesus Christ; Let that soule bee accursed untill the comming of Christ to judgement: Curse him all yee Angels

gels in Heaven, and all yee Devils in Hell :
Curse him all yee creatures, and let this curse re-
maine upon him untill the comming of Christ
unto judgement, and let these curses bee sealed
downe upon him for ever, and when you are come
to the end of all, this will bee the plague and the
curse of all, that you had Christ and mercy ten-
dered to you once, and you would not receive
it : therefore since Christ hath thought nothing
too good for us, even his life and blood, and was
content to part with the sense and feeling of the
sweetnesse of the love of God the Father,
thinke nothing too good for Christ, but
love him in all things, and by all
means, the Lord grant
wee may.



FINIS.



THE
SOULES
Ingrafting into

CHRIST.

MAL. 3. 1.

Behold, I will send my Messenger, and hee shall prepare the way before mee, and the Lord whom yee seeke shall suddenly come to his Temple: even the Messenger of the Covenant whom yee delight in: Behold hee shall come, saith the Lord of Hosts.



Or the Preface two things are considerable. 1. What wee have done. 2. What wee will doe. We have finished the scope of our endeavour, which was to shew how Christs Merits are applied to the Soule, how it stands possessed of grace here and happinesse hereafter. Now these two things must be wrought in the Soule, before it can be made partaker of saving grace: 1. A preparation. 2. an Implantation. A preparation there must be, for a sinner naturally as he hath no grace, so hee

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is not naturally capable to receive grace. This appears in 2. things : 1. On Gods part, he breakes the cursed Combination betwixt Sinne and the Soule, hee drawes us from sinne to himselfe. 2. Something on our part touching the disposition of our hearts; and that in 2. workes. 1. Contrition, 2. Humiliation. Now there was a necessity of these two to be in the Soule, as wee then disputed, for these are the two maine hinderances of our Faith : 1. Security, when the soule being blinded takes rest and sees no need to be better, therefore desires it not, hence naturall men thinke it Curiosity, therefore the Lord sends in this worke, and causeth us to know the misery of sinne, and pierces our soules with it, and so upon this we desire a change, for else it sees it must be condemned. 2. When the sinner thus sees his misery, then he begins to scramble for his owne comforts, that he may releeve himselfe, hee will reforme sinne and doe superficiall duties, and so thinke to make amends, this is Carnall confidence, thus many a man perisheth, resting on these huskes, for Meanes are not Mediatours, and Services are not Saviours; Now in the place thereof God discovers that there is sinne enough in the best services. The Soule being thus plucked off from sin and from all his lusts, and pared from his abilities, renouncing all confidences, and being nothing hee is fit for Christ to be all in all unto him; thus farre we have gone. All this while the Soule is like the children of Israel partly wandring in the valley of Teares, partly wildring in
the

the desert of Humiliation. Egypt was a Type of a mans naturall condition, *Moses* a Type of the Law, *Iesuah* a Type of Christ, the wildernesse a Type of these two. Now the soule having passed through all these, is just upon the Coast of Canaan. The soule is like a graft, first, it is cut off, then pared, and then ingrafted: So Contrition cuts us off, and Humiliation pares us. The next Point is, the ingrafting into the Lord Jesus, the heart being thus prepared, it is implanted into the true vine, the Lord Christ.

Touching the worke, wee will discover these 2. things:

1. { We will open it in generall. }
2. { We will discover the parts of it. }

What it is in generall, our implantation into Christ, is the worke of the Spirit, whereby the humbled sinner stands possessed of Christ, and is made partaker of the Spirituall good things in him. I.

3. Things in the Description.

The humbled sinner, for else nothing to doe with Christ, stands possessed of Christ, I use the word possessor, because it is rather wrought upon the soule, than comes out of any Principle in the soule; *Christ possesses him, and hence hee comes to be possessed*, Gal. 4. 9. as if he should say, *It is not, how wee can perceive him, but how hee will know us*. Philip. 3. 12. Still a man is more passive than active, the worke lyes on Gods part. The childe holds the father, because the father holds him. So we hold God, because he holds vs. I.

He.

2. Hee is made partaker of the good things in Christ, still the action lyes on Christ's part, wee worke so far, as we are wrought on.

These two things are generall in all the workes of application. 1. To be possessed of Christ: 2. To be made partaker of the Spirituall good in him.

1. As in vocation, Christ draws the soule, hee challenges more of him, than the being possessed, and the soule following him there is the spirituall good.

2. In Justification, Christ layes downe a price, there is the possession, and withall, the soule is freed from the guilt and punishment of sinne; there is the spirituall good.

3. In Adoption, Christ, not onely calls a sinner, and justifies him, but adopts him, and makes him of a sinner a sonne, there is a nearer possession, and he hath the privileges of a sonne; there is the Spirituall good derived from Christ.

4. In Sanctification, the Lord Christ, by the power of his Spirit leaves a stampe of his Image, grace for grace, he is marked for his owne, this is the further possession; he is freed from the power of corruption; this is the Spirituall good. Thus in all we see, the soule is possessed of Christ, hee is partaker of the Spirituall good in him.

All this is done by Gods Spirit: a graft cannot put it selfe into the stocke, but the same hand that cut it off, and pared it, must ingraft it, to the same Spirit that wrought Contrition, and humiliation, comes to bee the Spirit of grace and promise. Now for the ground of our discourse,

wee

wee have chosen this Text, which is a Prophecie of *Iohn* the Baptist.

Wherein observe 2. things.

The words are spoken of *Iohn* the Baptist.

First, Consider the worke of *Iohn* the Baptist, he was the Messenger of God, and was to prepare the way for Christ. 2. We have the Consequence, *The Lord will suddenly come into his Temple*: We come to the point, but before I can discover the severall particulars, give me leave to open two words, that to the doctrine may be undeniable.

1.

First, what is meant by Temple. 2. What, by Christs comming into the Temple.

2.

First, the word Temple, besides the naturall and literall sense of it, it is also taken Mystically and Spiritually, and so it is here to be conceived, and then it implies partly the Church of God, I meane the company of the faithfull which served God in uprightnesse of heart, and as in generall, all the company of the people fearing God, are said, to be the Church of God, and his Temple, so also in particular, every man that is faithfull, is the Temple of God, *2 Cor. 6. 16. Wee are the Temple of the Holy Ghost*. Looke as it was in the materiall Temple in Jerusalem, the text saith, *the Glory of the Lord fell upon it*, and the Lord said, *he would abide there, and reveale himselfe there*, so the heart humbled and prepared is the Temple of the Lord, and the Lord takes possession of it, and rules in it, and will provide for it for ever. Looke as a man dwels in a house prepared for him,

him, so the Lord dwels in a humbled Soule. Thus we have shewed what is meant by Temple.

2. What is meant by the coming of the Lord into his Temple: as the Temple was Spiritually to bee conceived, so is this coming. By coming, is here meant, when the Lord comes to take possession of the Soule truly prepared, observe it that the Lord Christ comes as a King, therefore he hath a Harbinger before him, hee hath one to prepare all things for him.

A King comes 2. waies, first he takes soveraigne possession at the place where hee is; If he come to a towne or to an Inne, the Guests that tooke up the place, must be gone: so the Lord comes as a King, he comes to take soveraigne possession of the Soule. 2. All Kings bring furniture with them, when he comes to a place, his owne furniture must bee hung up. So Christ comes these 2. wayes, he takes full possession of the soule, and provides mercifully for the soule. Thus wee have the words opened, and now the point is plaine enough. The English of the text is this: When *Iohn* the Baptist, by the power of the Word and Spirit of Contrition, and Humiliation, hath laid the Soules of Gods servants, humbled and willing to be at Gods dispose, then suddenly and immediatly, the Lord Jesus will come, and hee will command as a King, and take possession of an humble Soule, and provide gratioufly for it, hee comes to the naked wals, he brings his provision with him, he cares for nothing but a Soule prepared and emptied, and he will bring provision
enough

enough of Vocation, Adoption, Justification, and Sanctification: now we will gather the points as they lye.

That the Lord Jesus cannot be hindred from comming into an humbled Soule. 1 Doct.

That the Lord Christ takes possession of the Soule, as a King, and will provide for it. 2 Doct.

The first is, that Christ cannot bee hindred from comming into a Soule truly humbled, hee commeth speedily, as who should say, he layeth all other worke aside, as though he cared for nothing, lookt after nothing, intended after nothing, but how all might come into the heart prepared: the wicked of the world, he will not come at them; though the rich crie, he will not heare them; though the honorable perish, he will not looke after them; but the Lord will come suddenly into an humble Soule, nay, to speake with reverence, he leaves all Company, he leaves Heaven and the blessed Angels, he leaves all, and onely desires to be in, and to live with an humble broken heart, it is the manner of the Phrase; he comes suddenly, as who should say, he lets all alone, he cares for nothing, go he must, and take possession of a broken Soule; this is the cause that the Scripture doth not content it selfe, in expressing the marvellous tender respect, that the Lord hath toward such a Soule, the delight the Lord hath in an humble Soule, he will lie with a broken heart, and dwell with it, and sleepe with it; he will suddenly come into his Temple, *Luke 15.16.*

We may see it in the father of the prodigall: the

prodigall he resolved to returne to his father, and say, I have sinned against Heaven and against thee, &c. the father he observes this, that he is content to be at his dispose, and hee lyeth at the doore, and desires to come into his family, though his condition were base, and he was ragged; the father he might say, go to your Queanes, let them comfort you if they can; no, the text saith, hee saw him a farre off, and hee ranne and had compassion on him, and fell upon his neck, and kissed him, before the prodigall could speake a word, or kneele downe, he ranne, and kissed him.

Observe here foure particulars: He saw him a farre off, and had compassion on him, ranne to meet him, and kissed him. Hee never now remembers that he was riotous, a whorer, a drunkard, that he had lavished out all his substance: all this was forgotten: but when he seesh him come humbly, and brokenly, he saw him a farre off, before the prodigall could see his father; nay hee compassioned his wretchednesse, before he could confesse it, nay, hee ranne to meet him more speedily than he could come to him, and when the prodigall fell downe before him, hee fell on his necke and kissed him, before he could speake a word; this Scripture doth not satisfie it selfe, it cannot tell how to expresse the marvellous ready enlargement of the Lord, to give entertainment to an humbled Soule, and it is remarkable, after the prodigall had said, Father I have sinned, &c. Fetch out, saith he, the best robe, to cover him, and

and put a ring on his finger, &c. As who should say, Tis no matter for thy stubbornnesse and rebelliousnesse; a prodigall thou hast been, I care not for it, bring this robe to cover him, kill the fat Calfe to feed him, and the ring to adorne him. So *Luke 15. 4.* A man that hath an hundred sheepe, and one be gone astray, he leaves there 99. and he goes seeking for that, and when hee findes the stragling sheepe, though it cannot come home, he takes it upon his shoulder and brings it home: The lost sheepe is the lost Soule, that is bee-wildred, the Lord Jesus after all mercies vouchsafed to him, and kindnesse enlarged towards him; yet the lost sheepe will be stragling, the Lord leaves all now to seeke him: and marke the phrase and the degree thereof, he leaves all to seeke it, and will never leave till hee finde it, he doth not seeke hourelly, but he seekes till hee hath found it; when he hath found it, he brings it home. The Lord will leave all, to seeke an humbled sinner; the more need thou hast of Christ, the more labor he will bestow in seeking of thee, and he will never leave seeking, till hee hath found thee; and when he hath found thee, though thou canst not goe, he will carry thee upon his shoulders, to everlasting happinesse. This is to expresse the marvellous readinesse and bounty of the Lord, towards a poore humble sinner, *Matth. 13. 45.* This is the scope of the Parable of the Pearle; the text saith, *The Kingdome of God is like unto a Pearle, which when a Merchant had found, he sold all he had, and bought it.*

it. First, we will open the text, then apply it to our purpose. The Pearle is nothing else but the rich Mercy of God, and Grace, and Salvation in Christ: the Merchant man is every poore sinfull creature, that wants mercy to comfort him, and grace to pardon him; for what is all the world, if my Soule wants mercy? well he knoweth where the Pearle is; the bargaine is thus, he must sell all and buy this Pearle; Hee comes to Gods tearmes, & buyeth it at his rate, and there is no more words: this selling of all is, when a man parts with all sinnes, and confidence in himselfe: then he hath sold all, when he will neither trust to his owne worth, nor rest in his owne sufficiency, and seeth himselfe miserable by corruptions committed; and seeth that he is unable to releve himselfe out of his misery, and then hee is willing to part with all; and when hee hath done this, then there is no more words to the bargaine, but the Lord bids him take the Pearle, he hath bought it, and carry it away with him: so then the case is cleere, if you bee good chapmen, and bid roundly, and come to Gods price, there is no more words to the bargaine. You would have sinne and Christ, God and Devill; no, no, but sell all and the pearle is yours: you may take it in your hand, and carry it home with you: thus much for the prooffe.

Reasons.

I come now to the Reasons, whence comes it, that the Lord will not delay to come into an humble soule, the marvellous readinesse of the Lord, it is admirable to thinke on it: the reasons are three:

Be-

Because the Lord Jesus was sent, for this very end, by God the Father, *Matt. 15. 24.* And hee came also to this very purpose, *Luke 19. 10.* Gather up the places. I am not sent, but to the lost sheepe of Israel; and in the other place, there he came to seeke, and save that which was lost, that is, lost in the sight and sense of his owne misery, lost in regard of his owne ability and sufficiency to helpe himselfe: Then lastly, willing to be disposed by another, this is the nature of a lost man. The man that is in the wilder nesse, if hee knew not the way out, there is no meanes to succour him; therefore he is willing and contented, that any man should direct him the way out: if a man should say, this is the path that leads you out of the wilder nesse to such a place, would hee not yeeld to his advice, hee were but a lost man; so dost thou see, that thou art lost, if thou liest in the wilder nesse of sinne, thou art a damned man; and then lost, dost thou see that thou art unable to come out and succour thy selfe, art thou contented to be informed by God, and disposed by him, then marke what the text saith: The Sonne of man, the Lord Jesus came to seeke such sinners, and the Lord will never leave till he finde thee, and when hee hath found thee, hee will never leave till hee hath saved thee: the Lord; though thou canst not seeke him, hee will seeke thee; and when hee hath sought thee, hee will save thee too. Then if the end of Christs comming, and the scope of his sending, be to save a lost sinner, then above all, hee will attaine his owne end, fulfill

I.

what was betruſted to him, hee will ſeeke and ſave him.

The ſecond ground. Becauſe an humble broken ſoule, is the fitteſt ſubject to ſet forth the glory of the riches of Gods grace and Salvation, that is in Chriſt purchaſed, and through Chriſt conveyed to the ſoule: I ſay they are the fitteſt ſubjects for God to worke upon, for the Lord to come to and dwell in, and to ſet forth the honour of the worke of Redemption as it deſerves, *Ephes. 2. 11. 12.* The text ſaith, hee worketh all things according to the counſell of his will, and why ſo? namely, to the praiſe of the glory of his grace. Now obſerve it, there is no ſoule ſo fit to ſet forth the praiſe of the glory of the grace of the Lord, and the great worke of Salvation, as a broken ſoule, and ſeſe denying heart: for an humble ſoule denies all in it ſeſe, but expects all from grace, and the free favour of God. It ſaith, it is unworthy to receive mercy, that it needs and begs, and therefore an humble ſoule is the fitteſt of all to ſet forth the great worke of God, all the Councell of God; to ſet forth the riches of his grace, that all may be ſaid to be grace, as in that of *Zacharie*, when the temple was built, thy cryed, *Grace, Grace, Grace*, as who ſhould ſay, grace layeth the firſt ſtone, and grace layeth the laſt ſtone; all is of grace, from beginning to ending: ſo an humble ſoule ſetteth forth the freeneſſe of Gods grace abundantly, and ſaith, I deſerved nothing but hell, and if I have any thing but hell, it is from Gods mercy. But a proud heart, hee oppoſeth the worke of God; all the work-

workmanship of the grace of God : The proud heart will have something of it selfe, and take something to it selfe to boast of, and where is grace now ? it's not grace, but your parts and abilities that you attribute all to, and by that meanes hinder the setting forth the riches of Gods mercy in Christ : Therefore an humble soule is the best shop, wherein the great worke of redemption, and frame of salvation may be seene : the poore soule will say, Looke what the Lord hath done, and it is marvellous in our eyes, it ought to be marvellous in our hearts. Looke as it is with men ; No wise man will dwell in an house, where his credit may not be maintained, and where hee may not have all conveniences necessary, and therefore no marvell though Christ comes into an humble heart, it is the fittest place for the credit of Christ : Christ would worke all in the soule ; the humble soule is content, he shall take notice of it. It is a schoole rule, there is no wise man that disposeth of the frame of a building, but if he hath disposed of it, he will set it up, and dwell in it, unlesse he wants power or wisdom ; power, in that he hath begun a thing, and was not able to finish it ; none of these can befall God : God is a wise sufficient cause, hee never disposeth of a matter fully, but he brings a frame and a forme to the matter disposed : Now when the Lord hath prepared a building, and framed an humble soule to dwell in, if hee will not finish his frame, hee must want power and wisdom : But these cannot be wanting, to an almighty, and most :

molt wise God, therefore hee that hath fitted the heart for his owne credit, and for all conveniences, that all may be wrought by him, and all glory may come to him, surely that powerfull God, that cannot be hindred, and that wise God, that doth nothing but out of wisdom, hee will reare up the building of grace, and salvation shall be bestowed upon the soule.

*The third
ground.*

Because now all hinderances are taken out of the way that should stop him, and all impediments that should let him, are removed wholly, therefore the place being for him, and he ready to come, he must of necessity come: for if there be any hinderance, to stop the comming of Christ into the soule; it must either lie on his part or on our part, but it shall appeare that there is no hinderance either on Gods part, or a broken soules part, therefore there is nothing can hinder the Lord from comming: if there be any thing on our parts to hinder him, it is either because wee love our selves, or cleave to our sinnes: Now a broken heart hath renounced both these; an humble soule faith, sinne shall not rule in mee; and a selfe denying heart faith, I cannot rule my selfe, and therefore Lord guide mee with thy grace, now the way is ready, the soule is divorced from all other matches, therefore it is ready for the Lord; the humbled soule hath renounced sinne, and all authority of it selfe, and would have Christ rule over it: Now therefore all impediments must be on Christs part, that which cannot be, *Revel. 3. 20.* Our Saviour Christ is so farre from being unwilling

unwilling to come into the soule, that he stands knocking at the doore; hee knocks at a proud loose heart, at a base drunken heart, For sake these sinnes, and entertaine a Saviour: renounce these corruptions, and entertaine thy owne salvation: be not under the power of corruption, that will undoe thee, but submit to Christ, that will redeeme thee: Hee knocks and knocks againe, *Open my Love, my Dove, my undefiled one*: the Lord knocks thus at the doore; therefore if the doore be open, he will surely come in: nay he protesteth himselfe, *I stand at the doore and knock*: hee hath stood often at the heart of many stubborne sinners, and knocked by mercies and judgements, and knocked by the word, and all blessings hee hath bestowed, and saith, *If any will open, I will come in and dwell with him*. Now then, he that promiseth, that if the doore be open, hee will come in, if the doore be open, that hee may come, there is no unreadinesse in him to come into the soule, but in an humbled soule, the doore is open, away sinne, away selfe, I trust you not, let the Lord come and rule in, & take possession of the heart of mine; the doore is wide open now, and the Lord knocked before, is glad to take the occasion, and comes speedily into the soule prepared and humbled. So then if it be the end of the ruling and coming of Christ, if the glory of his mercy bee advanced thereby, if there be no hindrance, neither on our parts, or on Christs part; then the soule being thus disposed, immediately expect our Saviour, for hee will come. Thus much for the prooffe.

Quest.

I confesse, nothing should be deare (and if I know my selfe) there is no sinne, but I am content it should be loosened from mee, my sinne I have abandoned, my selfe I have renounced, and yet I find no comfort, so that this doctrine is not true, or my heart not cured.

Answ.

Is it thus with thee? then Christ is come, but thou perceivest it not. When *Iacob* awaked out of his sleepe, *Surely* (said hee) *the Lord is in this place, and I perceived it not*: And so the Lord is in thy soule, and thou perceivest him not.

Quest.

But can Christ be, and not be scene?

Answ.

It is too too often, and the § 1. On our part. hindrances are of two sorts. § 2. On Christs part.

Those on our parts, are of foure sorts.

I.

Christ is come into thy soule, and thou dost not know him. *Matt. 14. 26.* When Christ was nearest to comfort &c. they thought it had beene a spirit to terrifiethem. So thou faiest, thy sinnes are ugly to thee, thou thinkest this is not Christ, but it is: *Jesus Christ* is there, and thou feest it not. *John 20. 15. 16.* The poore soule of the woman longed for Christs society, and shee thinking it had beene a gardner, enquired of a Saviour, for a Saviour: So a broken hearted sinner seekes a Saviour; if you know how I may obtaine favour with God, counsell a poore sinner. It is Christ that gives thee the heart to seeke him, and that Christ thou seekest: by the vertue of a Saviour, thou seekest for a Saviour, as a man lookes for a candle, by the light of his candle.

John 14. 9.

Thou

Thou attendest not to our Saviour when hee comes; hee that comes, quietly conveies himselfe, and thou seest him not: as to his Disciples, when they were all shut up in a Chamber, then hee appeared in the midst, *Luk. 24. why seekest thou the living among the dead.* So wee rub the fore daily, and thinke, can grace come into such a heart: Whilst thou art thus looking on corruption, thou canst not see Christ: *why seekest thou the living among the dead,* why seekest thou a Saviour to comfort thee, among corruptions that would condemne thee. It was not the fault in *Hagars* eyes, that shee saw not the fountaine, but shee attended not to it; so wee sit disconsolate, and Christ is in us, but wee looke not after him: A man that waits for a Noble-man; if hee come not at the houre appointed, hee goes into a corner and weepes, because hee thinks he hath taken distaste, and this, whilst the Noble-man approaches, and is there a great while, before hee knowes it; so while wee goe drooping under our corruptions, the Lord Christ comes not, and wee goe to discouragement, and in the mean time Christ comes, and wee see him not. Hee that goes in a dungeon shall never see Sun-shine, though it shine never so cleerely; so when this Sonne of Righteousnesse shines, wee goe into the dungeon of discouragement, and so perceive him not, though hee shines most cleerely.

Wee also are not able aright to know when Christ is in us: because wee judge him by sense, and some extraordinary sweetnesse, wee imagine

should be in us : wee judge upon false grounds ; every sinner sets up a fancie in his owne Imagination, that if Christ comes, strange matters will be wrought. Now framing this fancie in his conceit, he will take no other evidence of Christs comming.

It was the fault of *Gideon*, *Judges* 6. 13. he judges Gods presence there, upon false grounds ; for hee was with him, as well to helpe him beare the misery, as to deliver him from it ; so it is with an humble sinner burthened with the sight of his abominations ; when the Ministers say, The Lord is with you, you broken sinners, they reply, If the Lord be with us, why is all this befallne us : what, say some, distempers so violent, corruptions so many, and can the Lord be here ? where are those miracles the Saints heretofore have found ? Behold what God did for *David*, for *Elias*, for *Paul*, they led captivity captive, and were more than Conquerors over their corruptions, and yet wee are burthened with our sins. I answer, the Lord is as well present to helpe thee contend against sinne, as to make thee domineere over it. The same Apostle that was more than Conqueror at one time, was led captive at another, *Rom.* 7. 23. And had the flesh lusting against the Spirit, *Rom.* 8. 1. *Gal.* 5. 17. This is your conceit ; you thinke if the King come, there will be no Traitors ; but Traitors will follow the Court : you thinke if the King come to your hearts, hee must needs promote you to some place of honour. This is the apprehension of a broken heart : Were
Christ

Christ in mee, then I should have such and such sufficiency ; these are desperate mistakes, *Iohn* 20. 25. It is a patterne of a broken Soule that depends upon some stirring apprehension, if I had that ability, if my heart could so breake, if I had such assurance, then Christ were come : You will not beleve the King is come, unlesse hee hug you in his bosome. Thus wee judge according to sense, not according to the promise of Christ, who is blessed for ever : It befalls the Soule as *Iacob*, *Gen.* 45. 24. Hee would not beleve their word ; but when hee saw their Chariots, then he was perswaded of it : this is the frame of disconsolate spirits. Wee have the word of God, to confirme the presence of Christ, unlesse you be Charioted with that ability, as to triumph over all sinnes, your spirits are not revived, you beleve not that *Ioseph* is yet alive, your Saviour is with you.

When our eyes are held, namely when the sting of Conscience seazes, or when the fiercenesse of temptation presses in, or else when some worldly inconvenience fits close, so that the thoughts of a mans heart are wholly bestowed upon that object, the Soule cannot owne Christ; though he were close by him. A man that hath his heart swayed with sad meditations, though hee meet with a man of his acquaintance, yet hee would not know him. So it was with the disciples, looke *Luke* 24. vers. 32. *Did not our hearts burne in us ;* as who should say, there was testimony enough, of a divine presence, it was a Christ that spake, but wee were not able to see it : So when

the soule is taken up with two hurries, partly with temptation, partly with worldly occasions, it sees not Christ, though the heart burnes towards him : this is the ground, why, when Satan lers flie, though wee propound never so many promises, alwayes those perplexed Spirits forget what is spoken, and their minde is only upon temptation : They attend not Christ in the promise, because their eyes are held, though they be in their privie Chamber, and may talke with our Saviour, *Psalm. 13. 23.*

The Lord Jesus, out of our just desert, doth hide himselfe, *Esay 8. 17. Psalm. 31. 22.* Now Christ hides himselfe in these three cases.

I.

When the Saints fall into some foule grosse sin, or else are at truce with some bosome corruption, though but an infirmitie, then God doth withdraw his presence, for obedience is the tearme of Gods presence, *2. Chron. 15. 1.* Hee is with us, while we are with him : If then the Saints breake company, no marvell though Christ withdraw his society, *Iohn 19. 21.* This is the tenure of Christs manifestation, provided wee love him; but if not, hee is gone, *Psalm. 51. Create a new Spirit within mee,* (as who should say) all is to begin a new. This God doth so shew his indignation against sinne, hee will not beare nor bolster it, - no not in his owne, and this God doth not only when they sin fouly, but when they are at truce with a distemper, though but an Infirmitie : as for example, if a Christian be overtaken ordinarily with a cholerick distemper, if a Christian be eager
of

of the world, or growes dead in services, it is just with God, that these men should be destitute of their comforts.

When the Saints of God grow wanton, abusing the sense and sweetnesse of the feeling of his favour, thereupon growing carelesse, now God seeing a man abusing his goodnesse, it is just with him to estrange himselfe from that Soule, that hee may labour for his former strength againe,
Cant. 5. 2. Psalm. 30. 6.

The Lord hides himselfe by way of prevention, as thus; hee will not make some of his to apprehend his favour, lest they should prance up themselves in the privilege, and censoriously contemne their fellow brethren; but holds out the heart at the staffe end, so much mercy as may serve his turne, that hee may be a little comforted, and yet humbled. If the Father see the child grow proud, hee keeps him upon dependance, that he may have better obedience. So God sees wee have unruly hearts, and therefore keeps us upon dependance, that hee may have more obedience,
Iohn 16. 12. If there were high sailes upon a little Barke, they would drowne it in stead of carrying of it: So men proportion their sailes, according to their Barke. This is one maine ground, why God takes away the sense of his favour: The Sea is the world, the Soule sailes about, and a little gale carrieth it on, but if it should have great sailes, they would drowne it; not that grace doth this, the fault is not in the sailes, but in the boat that will not beare, &c. So the fault is not in
grace,

grace, but in the Soule, that cannot beare it : This is the reason why many men have smoken out their dayes in sorrow, and at their death have great assurance : It was the speech of a good man, that God will not alwayes give his servants a cup of Sack ; his meaning was, hee would not alwayes comfort them ; the comforts of Gods Spirit are better than wine, now much of this comfort with a proud heart, would cause him to trample upon every man : Therefore God keeps the cup to the last. If while therefore God keeps us under hatches, if while hee withdrawes his hand, wee doe contend with the Almighty, and often say, why should I pray, and God answers not, heare and God accepts not ? if when wee are kept low, and doe thus, if then wee had what wee would, certainly wee would turne our backs to the Almighty and say, as they in *Jeremy 2. 31. Wee will come no more unto thee* : Therefore it is good for God to doe thus, wee are not able to beare this saile, else God would give it.

Use I.

If this be so, let every Soule take his part and portion : All you stout disobedient spirits, that will not obey the Gospell of God, all hearts not broken, and spirits not humbled, I have nothing to say to you for the while : But you that have any obedience of the worke of the spirit, and grace in your Soules, you that are now willingly contented, and resolutely perswaded to give way to Christ, and breake open doore to a Saviour : if there be any Soule that hides himselfe according to the former doctrine, you humble, broken hearted

hearted sinners, goe your wayes with comfort, and the God of heaven goe with you, nay, hee is with you, hee will meet with you at home, nay, hee will meet with you in the mid-way; what ever thy finnes, or miseries, or wants be, here is consolation, yea abundant consolation; to support the heart, if thou beest a poore broken hearted sinner, it is enough, the Lord Christ will come into your soules, and let then what will, or can come, the Lord Jesus will come, and that suddenly. But you will say, So many are the finnes that lye upon mee, my corruptions like clouds, come in upon mee, all my oathes and drunkenesse, all pride, and loosenesse, and vanitie, and earthly mindednesse, all my corruptions come in upon mee, and the guilt remaines, and they are not pardoned: their horror remaines, and I cannot get my soule pacified in the assurance of the forgivenesse of them: that pride, and adultery, and drunkenesse, army after army, Legion after Legion of finnes, presse in upon mee. Are your soules thus perplexed with miseries? why, I beseech you, consider what I say: art thou humbled thou polluted heart? art thou oppressed with thy corruptions? doth thy soule say, it is the greatest burthen I have, the greatest wound I feele; if my heart were but rid of my finnes, my soule should be quiet, and my heart pacified; why then, if the Lord seeth thee humbled, hee will never see thee corrupted, hee will come suddenly: let all thy corruptions come accusing; let all thy finnes rise up at armes against thee: yet if thy

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heart

heart be broken for these, and humbled in the consideration of these, and resolved to forsake them, the Lord will come suddenly, and then mercy will come to pardon all, to subdue all these cursed distempers that hang upon thee: But you will say, What, will this Lord come into my soule, this wretched soule, these mud-walls, this abominable heart; what to mee, will the Lord come to my temple? such hideous sinnes have I committed, and the Lord come into such a rotten cottage, and such a base cursed heart as mine? Aye, marke what the text saith, *I stand at the doore and knock; If any man will open, I will come in.* Hee knocks at the doore of every proud person, and adulterer, and drunkard: if any adulterous person will open, the Lord will come and sanctifie him: If any uncleane wretch will open, the Lord will come and release him from all abomination: what a comfort is this then? let Satan accuse us, and sinne condemne us, if the Lord will comfort us, who can discourage us? if the Lord will save us, who can condemne us? Againe, as this is comfort against all sinnes, so there is marvellous comfort against all extremities and miseries: If thou art humbled, let miseries come, and troubles and temptations come, and Christ will come too, into an humble Soule, in all weakneses, Christ will come, to strengthen in all disgraces: and will come to honour thee, here is comfort: The favour of men goeth away, the nearer a man goeth to God, the farther they goe from him, hee is a stranger now to his brother, and an alien to his others

mothers Sonne: why, let thy wants be what they will, and let troubles come, and weaknesse come, though they come, the Lord will not goe away; though friends be farre off, the Lord will be neere unto thee: Be therefore comforted, for even the wise man saith, a man will change honour to get a commoditie, sometimes hee will part with honour, for profit, and money will supply all; whatsoever the world can doe, money can doe. Therefore this quiets the rich man; I have it by mee, I have many wants, that is no matter, I have it by mee in money: haply hee wants a house, thats no matter, hee hath it by him in money, and therefore can build him one: hee wants cloathes to cloath him; but hee hath it in money, and that will buy them, (thus money answers to all.) You that are broken hearted sinners goe home chearfully, eat your bread with glad hearts: the Lord accepts you, and how ever men will not looke after you, but looke aloofe: goe home, and the Lord comfort you more and more, know the Lord Christ comes suddenly and answers to all; it was the speech of Christ to his Discip'les: *Feare not little flock, it is your Fathers will to give you a Kingdome*: You are troubled, you shall have a Kingdome, that will quiet you: you are disgraced, you shall have a Kingdome, that will honour you: you are in persecution, you shall have a Kingdome, that will comfort you. Let an humble Soule goe downe into the Sea, and fly into the uttermost parts of the earth, yet it will comfort thee, the Lord will

come suddenly, and bring his provision with him; wheresoever thou art, hee will be with thee, to comfort thee and cheare thee. You little ones that are humbled, it is not your Fathers pleasure only to give you a Kingdome, but his Sonne and hee answers all: what though thou hast many miseries? thou hast a Christ that is the God of all mercies: thou hast many finnes, what of that? thou hast a Christ, that is the God of all grace; where ever thou art, hee will bee with thee, though thou wert banished, yet he will wander up and downe all the wildernesse, but he will find thee and bring thee upon his shoulders, to cheare thee, and comfort thee here, and give the end of thy hopes hereafter: If wee be not comforted hereby, it is a shame, therefore let every sad Soule take his part: if you have Christ, you have enough, though you never see good day after.

Now wee come to the second doctrine.

Doct. 2.

When the Lord Jesus comes to the humbled Soule, hee takes possession of it as his owne: now when the soule is at Gods dispose, that mercy may doe what it will with him: and then the Lord takes possession, *Ezek. 16. 8.*

Quest.

Wherein lies the Sovereigne possession?

Answ.

It appears in two particulars.

1.

The Lord Jesus undertakes for the Soule.

2.

Hee disposeth of it to his best advantage.

Hee undertakes for it, (namely) hee takes upon him, to shelter it from all the evill which it could not avoid: I told you before the sinner sees his vilenesse of sinne, and desires now to be freed, but

but cannot deliver himselfe, and therefore sues to Christ. Now our Saviour steps in, and saies, hee will undertake to pay all: If men be oppressed with some outrageous enemy, they seeke to some forraigne Prince, and submit to him, if hee will take the protection of them: So when the Soule is oppressed with too many sins, with too heavy pangs, it falls downe and desires Christ to be Lord protectour of it; and then presently Christ comes and frees it from the evill. 35. *Numb.* 25. it was an Injunction, that the man-slayer should fly to the Cities of refuge, and they should open the gate to him: the man-slayer is the poore sinner that is pursued, now hee flies to the Lord Jesus, his refuge (as *David* often speaks.) Now Christ receives and delivers him from the hand of the avenger. The dangers of an humble heart are three, for which Christ undertakes; first, the justice of the Father not satisfied; secondly, the temptation of Satan not conquered; thirdly, Sinne, not yet subdued: All these the Soule sinkes under, and cries, who will deliver mee: when the heart is thus, Christ is come to rescue it, and saith, be comforted: the justice of my Father I will satisfie, the malice of Satan I will crosse, the power of corruption I will cashier.

The sinner sees a just God, that will have his glory: when thus justice makes out, Christ puts in Bale. When a man is arrested, if some great man give his word, hee is acquitted: so when the venome of Gods vengeance pursues thee, Christ passeth his word, hee will see all satisfied, hee

therefore comforted, Christs word will goe, hee desires no other pacifier.

Temptation is subdued, sinne and Satan must give way : That supreme authority makes sinne and Satan vanish. *Rev. 1. 18.* A key is an en-
signe of authority, he that hath the Key, may let in and shut out whom hee will. So Christ can bring out whom he will, *Ephes. 4. 8.* Looke how Conquerours lead captived slaves, so Christ leads sinne and death, *Luke 10. 18.* When the Scepter of Christ was displayed, Satan fell like lightning.

Sinne comes to be cashiered, sinne pleads prescription in the Soule, and challenges a title ; yet Christ having taken possession, hee will have all charges ; when sinne saith, I have possessed the Soule from my youth, therefore why should I out, Christ replies, it is usurped, all this title is but forged, it is mine, and I come for my owne, therefore sinne depart, *Rom. 8. 3.* Christ condemnes sinne in the flesh : to condemne sinne, is as much as, when a man hath cast in his cause, hee layes claime to a thing, and is cast by law. So sinne layes claime to the Soule : and Christ comes and condemnes sinne in the flesh : Hee makes the cause goe against sinne : for sinne claimes right on this ground, every sonne of *Adam* is the childe of disobedience, he is under my power, and death is his due from mee. Now Christ answers, Those for whom the sinne of *Adam* hath bene satisfied, over those sin hath no possession : but the Soule is such ; doth *Adams* sin remaine ? I have satisfied

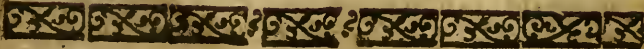
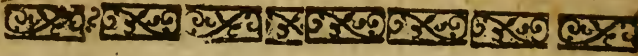
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Handwritten marginal notes in the left margin, including phrases like "not to pry", "I will have all charges", and "I have satisfied".

reth, thy Sonne Lord, *Ier. 3. 22.* marke how they answer : Behold wee come, for thou art the Lord our God : The Lord saith, come away, and the Soule saith, behold I come, *1. Cor. 6. 17.* Its the same voyce that ecchos, the same beame that reflects from the wall : So it is the same spirit that returns the voyce : and this answer of the Soule, wee tearme faith. Now wee have cut out

our worke, and for the further handling, we have chofen this text, which is, to discover this worke of vocation.

Justify our hearts
before God
set us to
our continuall
spirituall
comfort



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