Robert Marriott. 1800.

LIFE ETERNALL

OR,

A TREATISE

Of the knowledge of the Divine ESSENCE *and* ATTRIBVTES.

Delivered in XVIII. SERMONS, By the late Faithfull and Worthy *Minister of* IESVS CHRIST,

IOHN PRESTON,

Doctor in Divinity, Chaplaine in ordinary to his Majesty, Master of *Emanuel* College in *Cambridge*, and sometimes Preacher of *Lincolnes Inne*.

The fourth Edition, Corrected.

IOHN 17. 3.

This is Life eternall to know thee, the onely true God, and Iesus Christ whom thou hast sent.

LONDON,

Printed by E.P. and are to be sold by *Nicholas Bourne* at the Royall Exchange, and by *Rapha Harford* in Pater-noster Row in Queenes-head Alley, at the signe of the Gilt Bible. 1634.

TO THE RIGHT *HONOVRABLE*, WILLIAM; VISCOVNT *SAY* AND *SEALE*, ENCREASE OF *GRACE*.

RIGHT HONOVRABLE:

SO waking and omnipotent hath ever beene the eye and hand of GOD, that nothing by himselfe designed to worth and use, could wholly bee

debaſed or layd aſide. *Moſes* and *Cyrus* devoted in their infancie to ruine and obſcurity, were by that eye and hand kept and advanced to higheſt honours and imployments for his Church.

Some footſteps of which care and power, we have obſerved, upon the birth and bringing forth to light of this Orphane: which, in relation to the painfull labour of him, who (as the Mother) brought it forth, and dyed in travell with it, wee thought might well be ſtiled BENNONI, *Sonne of my ſorrowes*; But, when we ſaw the ſtrength & holineſſe imprinted on the child by *God* the father of it, wee doubted not to call it BENIAMIN, *Sonne of the right hand.*

hand. For, as dying *Jacob* laid his right hand upon the yongeſt ſon of *Joſeph*: So *God* did ſtretch forth his on this, the laſt iſſue of the *dying Author*; when out of a *wombe* (as then) *ſo dead* and *dryed*, hee brought forth a *Man-child* ſo ſtrong and vigorous: As alſo, when by the Parents immature departure, it ſeemed to be adjudged to death and darkeneſſe, that yet by the ſame hand it was preſerved, and at laſt through many hazzards delivered unto us, who by the *dying Parent*, were appointed to the Mid-wives Office, in bringing it forth to the publike view.

And, if wee may eſtimate the writings of men, by the ſame rule

whereby wee are to judge of the works of *God* himſelfe; and thoſe workes of *God* excell the reſt, which do moſt cleerly ſhew forth him the *Author* of them: and therfore Grace, though but an accident in the ſoule, is of farre more price with *God*, than all mens ſoules devoid of it, becauſe it is the lively Image of his Holineſſe, which is the beautie. We could not imagin, how this work ſhould not bee valued when it came abroad, that preſents to all mens underſtandings, ſo cleare, evident and immediat expreſsions of *God*, his *Name* & *Attributes*. And indeed what vaſt and boundles volumes of heaven, earth & hel, hath *God* bin pleaſed to publiſh to make

known

known his *wrath, eternal power & God-head*? and how long hath he continued that expenſive worke of governing the world, to ſhew forth the *riches of his goodnes, patience & forbearance*? Yet when all were bound together, *ſo litle knew we of him*, that he ſet forth his Son, *the expreſſe Image of his Perſon*, as the Laſt, and beſt Edition, that could be hoped for.

And, it being much more true of *God*, which is uſually ſaid of knowledge in the generall, *Non habet inimicum niſi ignorantem*; that being ſo good he hath no enemies nor ſtrangers to him, but thoſe that know him not: ſurely then, the *knowledge of him* is a moſt neceſſary and effectuall means to friendſhip with him. And

And indeed, as, *that God knoweth us*, is the first *Foundation* of his Covenant of Mercie with us, 2 *Tim.* 2. 19. So, our true and savoury knowledge of him, is made the first entrance into covenant, continuing of acquaintance, and encreasing of communion with him, *Jerem.* 31. 33, 34. Yea further, as to make knowne himselfe was the utmost end of all his workes; *Rom.* 1. 19. So rightly to know him, is the best reward attainable by us for all our workes. *Joh.* 17. 3. *This is eternall Life to know thee, the onely true* GOD, *and* IESVS CHRIST, *whom thou hast sent.*

Which great reward we doubt not, but this *servant* of *God* attain-

ned.

ned. VVho, after hee had ſpent the moſt of his living thoughts and breath in unfolding and applying the moſt proper and peculiar Characters of Grace, which is *Gods Image*; whereby Beleevers come to be aſſured, that *God* is their *God*, and they in covenant with him; was in the end admitted to exerciſe his laſt and dying thoughts, about the Eſſence, Attributes and Greatneſſe of *GOD* himſelfe, who is their *portion* and *exceeding great reward.*

In the very entrance almoſt into which, he was carried up ſo nigh to Heaven, that he came not downe againe, but dyed in the *Mount* into which (by *Gods* appointment) he was aſcended; and before

before many of *Gods glorious back parts were paſſed by him*, he was taken up to view the reſt more fully *Face to face*. So that, as he was often in his ſickneſſe wont to ſay, *I ſhall but change my place, & not my companie*; we may alſo truly ſay, hee did but change his ſtudying place, not his thoughts nor ſtudies. *God* being the only immediate ſubject, about which the ſtudies of men and Angels are wholly taken up for all eternity.

Which change, though to him full of gaine, had been to us more grievous, had not this little peece, like to ELIAHS *Mantle*, falne from him, *as hee was aſcending*. VVherein wee have thoſe lofty ſpeculations of the ſchools (which like

like emptie clouds flie often high, but drop no fatneſſe) digeſted into uſefull applications, and diſtilled into Spirit-full and quickning cordials, to comfort and confirme the *inward Man.*

Not onely ſhewing (as others) what *GOD* is, but alſo what wee therefore ought to be. At once, emblazoning the *Divine Eſſence*, and glorious *Attributes* of *God*; and withall delineating the moſt noble diſpoſitions of the *Divine Nature* in us, which are the prints and imitations of thoſe his *Attributes*, applying as a skilfull builder, the patterne to the peece he was to frame. So, as by this unfiniſht draught, it may be gathered, what inlarged and working

working apprehenſions, and impreſsions of the *Deitie* poſſeſt his heart. He ſpeakes of *God*, not as one that had onely heard of him, *by the hearing of the eare, but whoſe eye of faith had ſeene him.*

But *needeth* hee, or this relict of his, *Epiſtles of commendation from us* unto your *Honour*, who knew him ſo well? Or unto others, beſides this Inſcription of, and Dedication to your Name? which wee account our onely choice, and beſt Epiſtle to the Reader; *You, are our Epiſtle, &c.* Seeing in your *Honor*, thoſe more Heroicall Graces, and Nobleſt parts of *Gods Image*, which in theſe SERMONS the Authour endevoured to raiſe his hearers to

are

are found already *written, and imprinted not with inke, but with the Spirit of the Living God*: yea, and not onely written, but alſo by reaſon of the greatneſſe of your birth, the Nobleneſſe of your deportment in your countrie, *known and read of all men*. Such ingenuous ſimplicity lodged in depth of wiſedome: Holineſſe of life ſo ſet in honour and eſteeme, and immoueably ſetled with evenneſſe of walking in midſt of all varieties: Such humility in height of parts: gratiouſneſſe of heart in greatneſſe of minde. So rare, fixt, and happie a conjunction, in an houſe ſo eminent, doth not fall out, without a generall obſervation.

To

To your *Name* and *Honour*, therefore, wee preſent it (moſt Noble LORD) as the laſt Legacie bequeathed by him to the Church, as a pledge of our ſervice, and a counterpane of your *Lordſhips* moſt raiſed thoughts and reſolutions.

And likewiſe unto others, as honoured with your *Lordſhips* name; that thoſe who ſtudie, either men or bookes, may reade theſe SERMONS, together with your *Lordſhips* VERTVES, each as the coppie of the other, to invite them to the imitation of the ſame.

And that the VVorld, which (like that *Indian Monarch*) accounts ſuch true Pictures of the

the beauty of Holineſſe as this, to bee but counterfeit, becauſe not tawny, like to their own; and look upon ſo high Principles of Godlineſſe, as empty notions raiſed up by art and fancy to make a ſhew, may ſee & know in you, the true, reall, uniform ſubſiſtence of them; and that *God* hath indeede ſome ſuch living, walking Patternes of his owne Great Holineſſe, and more tranſcendent Graces.

Which Graces, Hee, who is the *God of all Grace*, increaſe and perfect in your *Lordſhip* here, that hereafter you may bee *filled with all the fulneſſe of him*; So pray

Your Honours ever to be commanded,

THOMAS GOODVVIN.
THOMAS BALL.

The Contents.

THat there is a God proved. Pag. 5
1 By the Creation. Ibid.
By the Law written in mens hearts. 13
By the Soule of Man. 15
Vse 1.
To strengthen faith in this Principle. 22
Vse 2.
What consequences to draw hence. 28
Objections against this Principle. 30
2 That there is a God proved by faith. 19, 45
The Scripture proved true by foure things. 48
Vse 3.
To confirme us in this Principle. 61.
Difference in the assent of men to this. 62
4 Meanes to confirme our Faith in this. 68
Three Effects of a firme assent to this Principle. 70
3 That there is no other God, but God. 75
Five Arguments to prove that there is no other God. 76
The gods and religion of the Heathens false, proved three wayes. 80
Religion of Mahomet false. 82
Vse 1.
To beleeve that our God is God alone, and to cleave to him. 85
Vse 2.
To comfort us in this, that God will shew himselfe the true God, in raising the Churches. 87

Vse 3.

To keepe our hearts from Idolatry. 88

Three grounds of Idolatry. 89

What God is. 94

Doctrine.

God onely and properly hath being in him. 97

What the being of God is, explained in five things. Ib.

Vse 1.

There is something in Gods Essence not to be inquired into. 100

Vse 2.

To strengthen our faith and encourage us in wants and crosses. 103

Vse 3.

To give God the praise of his being. 112

Vse 4.

To learne the vanity of the creatures, and the remedy against it. 116

Attributes of God of two sorts. 119

The first ATTRIBVTE.

The perfection of God. 120

Five differences betweene the perfection of God and the creatures. 121

Vse 1.

All that we doe cannot reach to God to merit. 123

Vse 2.

To see the freenesse of Gods grace. 125

Vse 3.

To goe to God with faith though we have no worth in us.

Vse 4. Ibid.

God hath no need of any creature. 126

Vse 5.

Vse 5.
Though many perish it is nothing to God, he is perfect. 127
Vse 6.
Gods commands are for our good, he is perfect. Ibid.
Vse 7.
To give God the honour of his perfection. 129
Foure signes of exalting Gods perfection. Ibid.
The creatures of themselves can doe nothing for us in three respects. 137

The second ATTRIBVTE.
God without all causes. 140
Reason 1.
Else something should be before him. Ibid.
Reason 2.
That which hath a part receiveth it from the whole. 141
Reason 3.
All other things have a possibility not to be. 142
Vse 1.
God wills not things because they are just, but they are just because he wills them. 143
Vse 2.
God may do all things for himselfe & his own glory. 144
Vse 3.
we should do nothing for our own ends but for God. 146
Eight signes to know whether a man make God or himselfe his end. 148

The third ATTRIBVTE.
Doctrine.
God is eternall. 156

Five things required in Eternity. 157
Reasons why God must be Eternall. 158
Foure differences between the Eternity of God, and the duration of the Creatures. 159
Consec. 1.
God possesseth all things together. 159
Consec. 2.
Eternity maketh things infinitely good or evill. 160
Vse 1.
To minde more things Eternall. 161
Motives to consider Eternitie. 167
Vse 2.
Not to be offended with Gods delaying, he hath time enough to performe his promises, being eternall. 168
Vse 3.
To consider Gods love and enmity are eternall. 171
Vse 4.
To comfort us against mutability of things below. 172
Vse. 5.
God is Lord of time. 174

PART. II.

The fourth ATTRIBVTE.

GOD is a SPIRIT. 2
Foure properties of a Spirit. Ibid.
Vse 1.
Gods eye chiefly on our spirits, therefore they must be kept fit for communion with him. 4
How to fit our spirits for communion with God. 6
Directions for cleansing the spirit. 10

Vse 2.

Vse 2,

Gods government chiefly on the spirits of men. 25
Proved by three Demonstrations. 28

Vse 3.

To worship God in spirit. 32
Which consists in three things. 33
What necessity of the gestures of the body in Gods service. 38
How to conceive of God in prayer. 44

The Simplicity of *GOD*.

Gods simplicity proved by sixe reasons. 48

Consec. 1.

To see what a stable foundation faith hath. 51

Consec. 2.

God cannot be hindred in his workes. 52

Consec. 3.

The Attributes of God are equall. 53

Vse 1.

To labour to be content in a simple condition. 54

Vse 2.

To labour for singlenesse of heart. 59
Two things in simplicity. 60

Vse 3.

To goe to God rather than to the creatures. 67

The Fifth ATTRIBVTE.

Gods immutability. 72
Five reasons of Gods immutability. 73
Two objections against Gods immutability. 76

Consec. 1.

How to understand severall places of Scripture. 78

Consec. 2.
Love and hatred in God eternall. Ibid.
Vse 1.
Take heed of provoking him to cast us off. 80
The time of Gods casting off a man, unknowne. 83
Vse 2.
Gods gifts and calling without repentance. 84
How to know we are in covenant with God. 85
The unchangablenes of God takes not away endevor. 93
The occasion, end, and use of revealing the Doctrine of Gods unchangeablenesse in Scripture. 96
Vse 3.
God dispenceth mercies and judgements, now as in former times. 98
Two cases wherein God punisheth his owne children. 99
Gods judgements different in time and meanes. 101
Vse 4.
To see a difference between God and the creature. 103
Forgetting the creatures to be mutable, three inconveniences of it. Ibid.
Vse 5.
To esteeme things by their unchangeablenesse. 106
Vse 6.
To judge our own spirits by constancy in well doing. 111
Vse 7.
To goe to God to get it. 113
Two causes of inconstancie. 115
3 Helpes to strengthen purposes. 117
Meanes to helpe resolutions. 119

The sixth ATTRIBVTE.
The greatnesse of God. 123

The

The greatneſſe of God in ſixe things. Ibid.
The greatneſſe of God proved by foure Reaſons. 127
Vſe 1.
To know our intereſt in God, and to get an anſwerable greatneſſe of minde. 129
Why men are led aſide by outward things. 130
How to come to true greatneſſe of minde. 137
Vſe 2.
To feare him for his greatneſſe. 140
Vſe 3.
To thinke no affection or obedience enough for him, and therefore not to limit our ſelves. 142
Vſe 4.
To reverence before him. 145

The ſeventh ATTRIBVTE.
Gods immenſity. 147
3 *Reaſons of Gods infinite preſence.* 148
Vſe 1.
God governes the world immediately, a remedy againſt complaint of ill Governours. 150
Vſe 2.
To chooſe God, and rejoyce in him, as a friend in all places. 152
Vſe 3.
To ſee a ground of Gods particular Providence in the ſmalleſt things. 154
Vſe 4.
To be patient and meek in injuries offered by men. 156
Vſe 5.
To walke with God. 159
How we are preſent with God. 160
How to make God preſent with us. 161

Why

VVhy men desire company. 166

Vse 6.

God observeth all the evill and good we doe. 168

Vse 7.

Terrour to wicked men, God is an enemy they cannot flee from. 174

The Eighth ATTRIBVTE.

God is omnipotent. 176

Omnipotencie of God, wherein. 177

4 *Reasons of Gods omnipotencie.* 178

Objections against the Omnipotencie of God. 181

Vse 1.

To rejoyce in our God, who is Almighty. 186

Vse 2.

To make use of Gods power, in all wants and straights. 191

Vse 3.

To beleeve the Omnipotencie of God. 194

Men doubt as much of the power of God, as of his will. Ibid.

Vse 4.

To seeke and pray to God in all straits with confidence. 198

2 *Instances of Gods Power.* 201

GODS NAME AND ATTRIBVTES.

THE FIRST SERMON.

HEBREVVES 11. 6.

Hee that commeth to God, must beleeve that God is, and that hee is a rewarder of them that seeke him.

HAving undertaken to go thorow the whole body of *Theologie*, I will first give you a briefe definition of the thing it selfe, which we call *Divinitie*, it is this;

It is that heavenly wisedome or forme of wholesome words, revealed by the Holy Ghost, in the Scripture, touching the knowledge of GOD, *and of* What Theologie.

our selves, whereby wee are taught the way to eternall life.

1 I call it [*heavenly wisedome*] for, so it is called,
1 Cor. 2. 13. *The wisedome which we teach, is not in the words, which mans wisedome teacheth, but which the Holy Ghost teacheth.* So likewise the Apostle
2 Tim. 1. 13. in another place calls it, *The forme of wholesome words*; that is, That Systeme, or comprehension of wholesome Doctrine delivered in the Scripture.

Now it differs from other Systemes, and bodies of Sciences:

1 Because it is revealed from above; all other knowledge is gathered from things below.

2 Againe, all other Sciences are taught by men, but this is taught by the *Holy Ghost*.

3 All other knowledge is delivered in the writings of men, but this is revealed to us in the holy Word of *God*, which was written by GOD himselfe, though men were the mediate pen-men of it; therefore, I adde that, to distinguish it from all other Sciences; that, *It is not revealed by men, but by the Holy Ghost, not in bookes written by men, but in the holy Scriptures.*

2 In the next place I adde the object, about which this wisedome is conversant, it is, *the knowledge of God; and of our selves.* And so it is likewise distinguished from all other knowledge, which hath some other objects. It is the knowledge of *God*; that is, of *God*, not simply considered, or absolutely, in his Essence, but as he is in reference and relation to us.

And againe, it is not simply the knowledge of

our

our ſelves, (for many things in us belong to other Arts and Sciences) but as we ſtand in reference to *God*, ſo that theſe are the two parts of it; the knowledge of *God*, in reference to us; and of our ſelves, in reference to him.

Laſt of all, it is diſtinguiſhed by the end, to which it tends, which it aymes at, which is to *teach us the way to eternall life:* And therein it differs from all other Sciences whatſoever; for they onely helpe ſome defects of underſtanding here in this preſent life: for where there is ſome failing or defect, which common reaſon doth not help, there arts are invented to ſupply and rectifie thoſe defects; but this doth ſomewhat more, it leads us the way to eternall life: and as it hath in it a principle above all others, ſo it hath an higher end than others; as the well-head is higher, ſo the ſtreames aſcend higher than others. And ſo much for this deſcription, what this ſumme of the Doctrine of Theologie is.

The parts of it are two:

1 Concerning *God.*

2 Concerning our *ſelves.*

Parts of Theologie.

Now concerning *God*, 2 things are to be known:

1 That he is; } both theſe are ſet downe in
2 What he is; } the Text.

1 Concerning *God.*

2 Things.

1 That *God* is, wee ſhall finde that there are two wayes to prove it, or to make it good to us:

1 By the ſtrength of naturall reaſon.

2 By faith.

1 That *God* is.

2 What *God* is.

That we doe not deliver this without ground, look in the firſt of the *Romans*, *v.*20. *For the invi-*

Rom. 1. 20.

ſible things of him, that is, his eternall power and God-head, are ſeene by the creation of the World, being conſidered in his workes, ſo that they are without excuſe. So likewiſe, *Act.* 17. 27, 28. the Apoſtle ſaith, that they ſhould *ſeeke after the Lord, if happily they might grope after him, and finde him: for hee is not farre from every one of us: for in him wee live, move, and have our being:* That is, by the vety things that wee handle and touch, we may know that there is a *God*; and alſo, by our owne life, motion and being, wee may learne that there is a Deitie, from whence theſe proceed: For the Apoſtle ſpeaketh this to them, that had no Scripture to teach them. So likewiſe, *Acts* 14. 17. *Nevertheleſſe, hee hath not left himſelfe without witneſſe, in giving us fruitfull ſeaſons:* As if thoſe did beare witneſſe of him that is, thoſe workes of his in the creatures. So that you ſee, there are two waies to come to the knowledge of this, that *God* is; One, I ſay, is by naturall reaſon: Or elſe, to make it more plaine, we ſhall ſee this in theſe two things:

Acts 17.

Acts 14. 17.

1 There is enough in the very creation of the world, to declare him unto us.

2 There is a light of the underſtanding, or reaſon, put into us, whereby we are able to diſcerne thoſe characters of GOD ſtamped in the creatures, whereby we may diſcerne the *inviſible things of God, his infinite power and wiſedome*; and when theſe are put together, that which is written in the creature, there are arguments enough in them, and in us there is reaſon enough, to ſee the

the force of those arguments, and thence we may conclude, that there is a *God*, besides the arguments of Scripture, that wee have to reveale it. For, though I said before, that Divinity was revealed by the *Holy Ghost*, yet there is this difference in the points of *Theologie*: Some truths are wholly revealed, and have no foot-steps in the creatures, no prints in the creation, or in the works of *God*, to discerne them by, and such are all the mysteries of the *Gospel*, and of the *Trinitie*: other truths there are, that have some *vestigia*, some Characters stamped upon the creature, whereby we may discerne them, and such is this which we now have in hand, that, *There is a God.* Therefore we will shew you these two things:

1 That there is a *God.*

1 How it is a manifest from the creation.

2 How this point is evident to you by faith.

3 A third thing I will adde, that this GOD whom we worship, is the onely true GOD.

Now for the first, to explicate this, that, *The power and God-head is seen in the creation of the world.*

See *the sensible Demonstration of the Deitie* in the beginning

Besides those Demonstrations else-where handled, drawne from the Creation in generall, as from:

1 The sweet consent and harmony the creatures have among themselves.

2 The fitnesse and proportion of one unto another:

3 From the reasonable actions of creatures, in themselves unreasonable.

4 The great and orderly provision, that is made for all things.

5 The combination and dependance that is among them.

6 The impressions of skill and workmanship that is upon the creatures. All which argue that there is a GOD.

There remaine three other principall Arguments to demonstrate this:

The consideration of the *Originall of all things*, which argues that they must needs be made by *God*, the maker of heaven and earth; which we will make good to you by these three particulars:

1 The consideration of the originall of all things, proved

1 By the making of man.

If man was made by him, for whom all things are made, then it is certaine that all other things were made also. For the Argument holds; If the best things in the world must have a beginning then surely those things that are subserving, and subordinate to them, must much more have a beginning.

That man was made.

Now that man was made by him, consider but this reason;

The father that begets, knows not the making of him; the mother that conceives, knowes it not; neither doth the formative vertue (as we call it) that is, that vigour which is in the materials that shapes, and fashions, and articulates the body in the wombe, that knowes not what it doth. Now it is certaine, that he that makes any thing, must needs know it perfectly, and all the parts of it; though the stander by, may be ignorant of it. As for example; he that makes a statue, knowes how every particle is made; he that makes a Watch, or any ordinary worke of Art, he knowes all the

junctures, all the wheeles, and commissures of it; or else it is impossible that hee should make it: now all these that have a hand in making of man know not the making of him, nor the Father, nor the Mother, nor that which wee call the formative vertue, that is, that vigour which is in the materials, which workes and fashions the body: as the Wotk-man doth a statue, and gives severall limbs to it, all these know it not: therfore he must needs bee made by *God*, and not by man, See how the Wise-man to this purpose reasons, *Psal. 94. 9. Hee that made the eye, shall hee not see? he that made the eare, shall not hee heare? &c.* that is, he that is the maker of the engins, or organes, or senses, or limbes of the body, or hee that is maker of the soule, and faculties of it, it is certaine that he must know, though others doe not, the making of the body and soule, the turnings of the will, and the windings of the understanding. Now none of those three know it, neither the father nor mother, nor that formative vertue for they are but as pensils in the hand of him that doth all; as the pensill knowes not what it doth, though it drawes all, it is guided by the hand of a skilfull Painter, else it could doe nothing, the Painter onely knoweth what hee doth; so that formative vertue, that vigour that formes the body of a man, that knowes no more what it doth than the pensill doth, but he in whose hand it is, who sets it on worke, it is he that gives vigour, and vertue to that seed in the wombe, from whence the body is raised, it is he that knowes it,

Psal. 94. 9.

for it is he that makes it. And this the first particular by which we prove that things were made, and had not their originall from themselves. The second is.

2 Because else the creatures should bee gods.

If things were not made, then it is certaine, that they must have a being from themselves: Now to have a being from it selfe, is nothing else but to be *God*; for it is an insperable propertie of *God* to have his being from himselfe. Now, if you will acknowledge, that the creatures had a being of themselves, they must needs be *Gods*; for it belongs to him alone, to have a being of himselfe, and from himselfe. The third followes, which I would have you chiefly to marke.

3 Else the creatures shouldbe without causes.

If things have a being from themselves, it is certaine then that they are without causes; as for example; That which hath no efficient cause, (that is) no maker, that hath no end. Looke upon all the workes made by man (that we may expresse it to you;) take an huose, or any worke, or instrument that man makes; therefore it hath an end, because he that made it, propounded such an end to himselfe; but if it have no maker, it can have no end: for the end of any thing is that which the maker aymes at; now if things have no end, they could have no forme: for the forme and fashion of every thing ariseth only from the end, which the maker propounds to himselfe; as for example, the reason, why a knife hath such a fashion, is because it was the end of the maker, to have it an instrument to cut with: the reason why an axe or hatchet hath another fashion, is, because

it

it might be an instrument to chop with; and the reason why a key hath another fashion different from these, is, because the maker propounded to himselfe another end in making of it, namely, to open lockes with; these are all made of the same matter, that is, of iron, but they have divers fashions, because they have severall ends, which the maker propounds to himself. So that if there be no ends of things, there is no forme, nor fashion of them, because the ground of all their fashions, is their severall ends. So then, wee will put them all together; if there be no efficient, no maker of them, then there is no end, and if there be no end, then there is no forme nor fashion, and if there be no forme, then there is no matter, and so consequently, they have no cause; and that which is without any cause, must needs be *God*; which I am sure none dares to affirme; and therefore they have not their being of themselves. But besides that negative argument, by bringing it to an impossibility, that the creatures should be *Gods*, we will make it plaine by an affirmative argument, that all the creatures have an end.

All creatures have an end.

For looke upon all the creatures, and we shall see that they have an end; the end of the Sunne, Moone and Starres is, to serve the Earth; and the end of the Earth is, to bring forth Plants, and the end of Plants is, to feed the beasts: and so if you looke to all particular things else, you shall see that they have an end, and if they have an end, it is certaine, there is one did ayme at it, and did give those creatures those severall fashions, which those

those ſeverall ends did require: As for example, What is the reaſon, why a horſe hath one faſhion, a dog another, ſheepe another, and oxen another? The reaſon is plaine, an horſe was made to runne, and to carry men; the oxen to plow; a dogge to hunt, and ſo of the reſt. Now this cannot be without an author, without a maker, from whom they have their beginning. So likewiſe this is plaine by the effects: for this is a ſure rule; Whatſoever it is, that hath no other end, but it ſelfe, that ſeekes to provide for its owne happineſſe in looking no further than it ſelfe; and this is only in *God*, bleſſed for ever; hee hath no end but himſelfe, no cauſe above himſelfe, therefore he lookes only to himſelfe, and therein doth his happineſſe conſiſt. Take any thing that will not goe out of its owne ſpheare, but dwels within its owne compaſſe, ſtands upon its owne bottome to ſeek its happines, that thing deſtroyes it ſelfe, looke to any of the creatures, and let them not ſtirre out of their owne ſhell, they periſh there. So, take a man that hath no further end than himſelfe, let him ſeeke himſelfe, make himſelfe his end in all things he doth, looke only to his owne profit and commodity, ſuch a man deſtroyes himſelfe: for he is made to ſerve *God*, and men, and therein doth his happineſſe conſiſt, becauſe that he is made for ſuch an end: take those that have been ſerviceable to *God*, and men, that have ſpent themſelves in ſerving *God* with a perfect heart, we ſee that ſuch men are happie men; and doe wee not finde it by experience, that those

that

that have gone a contrary way, have destroyed themselves? And this is the third particular.

If things had no beginning, if the world was from eternitie, what is the reason there are no monuments of more ancient time, than there are are? For, if wee consider what eternity is, and what the vastnesse of it is, that when you have thought of millions of millions of yeeres, yet still there is more beyond, if the world hath been of so long continuance, what is the reason, that things are but, as it were, newly ripened? what is the reason, that things are of no greater antiquity than they are? Take all the Writers that ever wrote, (besides the Scripture) and they all exceed not above foure thousand yeeres; for they almost all agree in this, that the first man, that had every any history written of him, was *Ninus*, who lived about *Abrahams* time, or a little before; *Trogus Pompeius*, and *Diodorus Siculus* agree in this. *Plutarch* saith, that *Theseus* was the first, before him there was no history of truth, nothing credible; and this is his expression: Take the Histories of times before *Theseus*, and you shall find them to be but like skirts in the maps wherein you shall finde nothing but vast Seas. *Varro* one of the most learned of their Writers, professeth, that before the Kingdome of the *Sicyonians*, which begun after *Ninus* time, nothing was knowne to bee certaine, and the beginning of that was doubtfull and uncertaine. And their usuall division of all history, into fabulous, and certaine, by Historians, is well knowne, to those

4 Else, where be any monuments of times before those mentioned in the Scripture?

those that are conversant in them; and yet the Historians that are of any truth, began long after the Captivitie in *Babylon*; for *Herodotus*, that lived after *Esthers* time, is counted the first that ever wrote in Prose, and he was above eight hundred yeeres after *Moses* time. For conclusion of this, we will only say, that which one of the ancientest of the *Roman* Poets, drawing this conclusion from the Argument wee have in hand, saith, If things were from eternitie, and had not a beginning;

Cur supra bellum Thebanum & funera Trojæ
Non alias alii quoque res cecinere Poetæ?

If things were from eternitie, what is the reason, that before the Theban and Trojan warre, all the ancient Poets, and ancient Writers did not make mention of any thing? Doe you thinke if things had beene from eternity, there would be no monuments of them, if you consider the vastnesse of eternitie, what it is? So likewise for the beginning of Arts and Sciences; what is the reason that the originall of them is knowne; why were they no sooner found out? why are they not sooner perfected? Printing, you know, is a late invention; and so is the invention of Letters: take all Sciences, the ancientest, as *Astrologie* and *Philosophy*, as well as the *Mathematicks*; why are their Authors yet knowne, and we see them in the blade, and in the fruit? So for the *Genealogies* of men (for that I touch, because it is an argument insinuated by *Paul*, when hee disputed with the Heathens,

Acts

Acts 17. 26. *That God hath made of one bloud all mankind*) you ſee evidently how one man begets another, and hee another, &c and ſo goe and take all the *Genealogies* in the Scripture, and in all other hiſtoriographers, we ſhall ſee, that they all come to one Well-head. Now, I aske, if the world was from eternity, what is the reaſon, that there is but one fountaine, one blood whereof we are all made? Why ſhould they not be made all together? Why was not the earth peopled together, and in every Land a multitude of inhabitants together, if they had been from eternity, aud had no beginning?

2 That there is a *God*, proved by the Law written in mens hearts.

The ſecond principall Head, by which wee will make this good to you, that *there is a God* that made heaven and earth, is the teſtimony of *God* himſelfe. There is a double teſtimony; one is the written teſtimony, which wee have in the Scripture; the other is, that teſtimony, which is *written in the hearts of men.*

Now, you know that all Nations doe acknowledge a *God*, (this we take for granted) yea, even thoſe that have been lately diſcovered, that live, as it were, disjoyned from the reſt of the world, yet they all have, and worſhip a *God*; thoſe Nations diſcovered lately by the *Spaniards*, in the *Weſt Indies*, and thoſe that have been diſcovered ſince; all of them, without exception, have it, written in their hearts, that *there is a God.* Now the ſtrength of the argument lies in theſe two things:

1 I obſerve that phraſe uſed, *Rom.* 2. 15. It is called

Rom. 1 15. called *a law written in their hearts*. Every mans ſoule is but (as it were) the table or paper, upon which the writing is; the thing written is this principle that wee are now upon, that *there is a God*, that made heaven and earth: but now who is the Writer? ſurely it is *God*, which is evident by this; becauſe it is a general effect in the heart of every man living, and therefore it muſt come from a generall cauſe: from whence elſe ſhall it proceed? no particular cauſe can produce it; if it were, or had beene taught by ſome particular man, by ſome ſect, in ſome one Nation or Kingdome, in one age; then, knowing the cauſe, wee ſhould ſee that the effect would not exceed it, but when you finde it in the hearts of all men, in all Nations & ages; then you muſt conclude, it was an univerſall effect, written by the generall Author of all things, which is *God* alone; and ſo conſequently, the Argument hath this ſtrength in it, that it is the teſtimony of GOD.

2 Beſides, when you ſee every man looking after a GOD, and ſeeking him, it is an argument that there is one, though they doe not find him: it is true, they pitch upon a falſe *god*, and goe the wrong way to ſeek him, yet it ſhewes that there is ſuch a Deity. For as in other things when we ſee one affect that which another doth not; as to the eye of one, that is beautifull which is not to another, yet all affecting ſome beauty; it is an argument that beauty is the generall object of all: & ſo in taſt & other ſenſes. So when we ſee men going different wayes, one worſhiping one *God*, one

one another, yet all conspiring in this, to worship a *God*, it must needs argue that there is one: for this law ingraven in every mans heart, you will grant that it is a work of nature at least, and the workes of Nature are not in vaine; even as, when you see the fire to ascend above the aire, it argues that there is a a place where it would rest though you never saw it; and as (in winter) when you see the Swallowes flying to a place, though you never saw the place, yet you must needs gather that there is one, which nature hath appointed them, and hath given them an instinct to flie unto, and there to be at rest, so when you see in every mans soule such an instigation to seek *God*, though men never saw him, and the most go the wrong way to seeke him, and take that for *God* which is not, yet this argues there is a Deitie which they intend. And this is the third.

The last Argument is taken from the soule of man, *the fashion of it, and the immortality of it.*

3 The same truth is proved by the soule of man.

First, *God* is said to have *made man after his owne Image*; hee doth not meane his body, for that is not made after the Image of *God*, neither is it only that holinesse which was created in us, and now lost: for then he would not have said, *Gen. 9. 6. He that sheds mans blood, by man shall his blood bee shed, for in the Image of* GOD *made hee man.* The principall intent of that place is (for ought I can see or judge, that Scripture speaking of the naturall fashion of things, and not of the supernaturall graces) to expresse that GOD hath given a Soule to man, that carries the Image

1

Gen 9.6.

Image of God, a likeneſſe to the Eſſence of God immateriall, immortall, inviſible; for there is a double Image of *God* in the ſoule, one in the ſubſtance of it, which is never loſt; another is the ſupernaturall grace, which is an Image of the knowledge, holineſſe, and righteouſneſſe of *God*; and this is utterly loſt. But the ſoule is the Image of the eſſence of *God* (as I may ſo ſpeake) that is, it is a ſpirit immateriall, immortall, inviſible, as he is, hath underſtanding and will, as he hath; he underſtands all things, and wils whatſoever he pleaſeth. And you ſee an expreſſion of him in your owne ſoule, which is an argument of the Deity.

2 Secondly, beſides the immortality of the ſoule, which argues it came not from any thing here below, but that it hath its originall from *God*; *it came from* GOD, *and to* GOD *it muſt returne*; that is, it had not any beginning here, it had it from him and to him againe it muſt returne. For what is this body, wherein the ſoule is? it is but the caſe of the ſoule, the ſhell and ſheath of it; therefore the ſoule uſeth it but for a time, and dwels in it, as a man dwels in a houſe while it is habitable, but when it is growne ruinous, he departeth: the ſoule uſeth the body, as a man doth a veſſell, when it is broken he laies it aſide; or as a man doth an inſtrument, whileſt it will be ſerviceable to him; but when it is no longer fit to play upon, he caſts it aſide; ſo doth the ſoule as it were lay aſide the body: for it is but as a garment that a man uſeth, when it is worne

out

out, and threed-bare, he casts it off: so doth the soule with the body. And for the further proofe of this, and that it depends not on the body, nor hath its originall of it, or by it; consider the great acts of the soule, which are such as cannot arise from the temper of the matter, bee it never so curious: As the discourse of the soule from one generall to another; the apprehension of so high things as *God* and Angels; the devising of such things as never came into the senses; for though it be true, that sounds and colours be carried into the understanding by the senses; yet to make pictures of these colours, and musicke of these sounds, this is from the understanding within: So the remembrance of things past; observing the condition of things, by comparing one with another. Now, looke upon bruit beasts, we see no actions but may arise from the temper of the matter; according to which their fancie and appetite are fashioned; though some actions are stronger than others, yet they arise not above the Well-head of sense: all those extraordinary things which they are taught to doe, it is but for their food, as Hawkes; and some Pigeons, it is reported, in *Assyria* that they carry Letters from one place to another, where they use to have food; so other beasts that act dancing, and such like motions, it is done by working on their senses: but come to man, there are other actions of his understanding and will in the soule. It is true indeed, in a man there are fancy and appetite, and these arise from the temper of the body; there-

fore as the body hath a different temper ſo there are ſeverall appetites, diſpoſitions & affections; ſome man longs after one thing, ſome after another, but theſe are but the ſeverall turnings of the ſenſuall appetite, (which is alſo ſeene in beaſts) but come to the higher part of the ſoule, the actions of the will and underſtanding of man, and they are of an higher nature; the acts which they doe have no dependence upon the body at all. Beſides, come to the motions of the body; the ſoule guides and moves the body, as a Pilot doth a ſhip, (now the Pilot may be ſafe, though the ſhip be ſplit upon the Rocke.) Looke on beaſts, they are led wholly as their appetite carries them, and they muſt goe that way; therefore they are not ruled, as a Pilot governes a ſhip: but in men, their appetites would carry them hither, or thither, but the will ſaith no, and that hath the underſtanding for its counſeler. So that the motions of the body ariſe not from the diverſity of the ſenſuall appetites, as in all other creatures, but of the will and underſtanding; for the ſoul depends not upon the body, but the acts of the body depend upon it: therefore when the body periſheth, the ſoule dies not; but, as a man that dwels in a houſe, if the houſe fall, hee hath no dependence on it, but may goe away to another houſe; ſo the ſoule hath no dependence upon the body at all; therefore you muſt not think that it doth dye when the body periſheth.

Beſides, the ſoule is not worne, it is not weary, as other things are; the body is wearie, and the

ſpirits

ſpirits are weary; the body weares, as doth a garment, till it be wholly worne out: now, any thing that is not weary, it cannot periſh; and, in the very actions of the ſoule it ſelfe there is no wearineſſe, but what ſoever comes into the ſoule perfects it, with a perfection naturall to it, & it is the ſtronger for it; therefore it cannot be ſubject to decay, it cannot weare out, as other things do, but the more notions it hath, the more perfect it is: the body, indeed, is weary with labour, and the ſpirits are wearie, but the ſoule is not weary, for in the immediate acts thereof, it workes ſtill, even when the body ſleepeth: Looke upon the actions of the ſoule, and they are independent, and as their independencie growes, ſo the ſoule growes younger and younger, and ſtronger and ſtronger, *ſeneſcens juveneſcit*, and is not ſubject to decay, or mortality: as you ſee in a Chicken, it growes ſtill; and ſo the ſhell breakes, and falls off: ſo is it with the ſoule, the body hangs on it but as a ſhell, and when the ſoule is growne to perfection, it falls away, and the ſoule returnes to the Maker.

The next thing that I ſhould come to, is to ſhew you how this is made evident by faith. When a man hath ſome rude thoughts of a thing, and hath ſome reaſon for it, hee then begins to have ſome perſwaſion of it; but when (beſides) a man wiſe and true, ſhall come and tell him it is ſo, this addes much ſtrength to his confidence: for when you come to diſcerne this *God-head*, and to know it by reaſons from the creatures, this may give

The ſecond way to prove, *that God is*, is by faith.

you ſome perſwaſion; but when one ſhall come and tell you out of the Scripture, made by a wiſe and true *God*, that it is ſo indeed; this makes you confirmed in it. Therefore the ſtrength of the argument by faith, you may gather after this manner: I beleeve the Scriptures to bee true, and that they are the word of *God*; now this is contained in the Scriptures, that *God made Heaven and Earth*; therefore I beleeving the Scriptures to be the Word of *God*, and whatſoever is contained in them, my faith layes hold upon it alſo, and ſo my conſent growes ſtrong and firme, that there is a *God*: After this manner you come to conclude it by faith. For what is faith? Faith is but when a thing is propounded to you even as an object ſet before the eye, there is an habit of faith within, that ſees it what it is; for faith is nothing elſe, but a ſeeing of that which is: for though a thing is not true, becauſe I beleeve it is ſo, yet things firſt are, and then I beleeve them. Faith doth not beleeve things imaginary, and ſuch as have no ground; but whatſoever faith beleeves, it hath a being, and the things we beleeve, doe lye before the eye of reaſon, ſanctified and elevated by the eye of faith; therefore *Moſes*, when he goes about to ſet downe the Scripture, doth not prove things by reaſon, but propounds them, as, *In the beginning* GOD *made the Heaven and Earth*; he propounds the object, and leaves it to the eye of faith to looke upon. For the nature of faith is this: *God* hath given to man an underſtanding facultie, (which we call, Rea-

(ſon

ſon) the object of which is all the truths that are delivered in the world, and whatſoever hath a being. Now take all things that wee are ſaid to beleeve, and they alſo are things *that are*, which are the true objects of the underſtanding and reaſon. But the underſtanding hath objects of two ſorts:

1 Such as we may eaſily perceive, as the eye of man doth the object that is before him.

2 Such as wee ſee with more difficulty, and cannot do it, without ſomething above the eie to elevate it: As the candle and the bigneſſe of it, the eye can ſee; but to know the bigneſſe of the Sunne, in the latitude of it, you muſt have inſtruments of art to ſee it, and you muſt meaſure it by degrees, and ſo ſee it: ſo is it here, ſome things wee may fully ſee by reaſon alone, and thoſe are ſuch as lye before us, and them wee may eaſily ſee: but other things there are, that though they are true, yet they are more remote, and further off; therefore they are harder to bee ſeene; and therefore wee muſt have ſomething to helpe our underſtanding to ſee them. So that indeed, Faith is but the lifting up of the underſtanding, by adding a new light to them and it: and therefore they are ſaid to be *revealed*, not becauſe they were not before, as if the revealing of them gave a being unto them; but even as a new light in the night diſcovers to us that which we did not ſee before, and as a proſpective glaſſe reveales to the eye, that which we could not ſee before, and by its owne power, the eye could not reach unto: So that the way to ſtrengthen our

ſelves by this argument, is to beleeve the Scriptures, and the things contained in them.

Now you ſhall ſee, why wee are to beleeve the Scriptures; but this wee muſt leave till the next time. We will now come to ſome uſe of the point, for wee are not to diſmiſſe you without ſome application, but we muſt inſert ſome uſes here and there.

Uſe 1. To ſtrengthen this principle, that there is a *God* more in our hearts.

When you heare theſe Arguments, proving this concluſion, that *there is a God*, the uſe you ſhould make of them, is, to labor daily to ſtrengthen our faith in this principle, and to have an eie at *God* in al our actions: for this is the reaſon given in the Text, why one man comes to *God*, becauſe hee *beleeves that he is*; and another doth not, becauſe he beleeves it but by halves; if they did beleeve this fully, they would ſerve GOD with a perfect heart. What is the reaſon, that *Moſes* breakes thorow all impediments? he had temptations on both ſides; proſperity and preferment on the one ſide, and adverſity and afflictions on the other, yet he paſſeth thorow wealth and povertie, honour and diſhonour, and goes ſtraight on in the way to heaven, and the reaſon is added in the Text, becauſe *hee ſaw him that was inviſible*; even ſo, if you did ſee him that was inviſible, the GOD wee now ſpeake of, as you ſee a man that ſtands before you, your wayes would bee more even; and wee ſhould walke with him more uprightly than wee doe, if we did but beleeve, that it is he that *fills the heaven and earth*; as he ſaith of himſelfe, *Ier.* 23. 24.

Heb. 11. 27.

Ier. 23. 34.

Some

Some may here ſay; How can we ſee him that is inviſible? here is *oppoſitum in adjecto*, to ſee him that is inviſible.

Object.

Come to the body of a man, you can ſee nothing but the outſide, the outward bulk and hide of the creature, yet there is an immateriall, inviſible ſubſtance within, that fils the body; ſo come to the body of the world, there is a *God* that fills Heaven and Earth, as the ſoule doth the body. Now to draw this a little neerer, that inviſible, immateriall ſubſtance, the ſoule of man which ſtands at the doores of the body, and lookes out at the windowes of the eies, and of the eares, both to ſee and heare, which yet wee ſee not; yet it is this ſoule that doth all theſe; for if the ſoule be once gone out of the houſe of the body, the eye ſees no more, the eare heares no more, than an houſe or chamber can ſee, when there is no body in it; and as it is the ſpirituall ſubſtance within the body that ſees, and heares, and underſtands all; ſo apply this to *God* that dwels in Heaven and Earth; that as, though you ſee not the ſoule, yet every part of the body is full of it; ſo if wee looke into the world, we ſee that it is filled, and yet *God* (like as the ſoule) is in every place, and fills it with his preſence; he is preſent with every creature, he is in the ayre, and in your ſelves, and ſeeth all your actions, and heareth al your words, and if we could bring our ſelves to a ſetled perſwaſion of this, it would cauſe us to walke more evenly with *God* than we do, and to converſe with him after another manner; when a man is pre-

Anſw. God in the world, as the ſoule in the body.

ſent before you, ye are ſolicitous, thinking what that ſoule thinks of you, how that ſoule is affected to you; ſo if you beleeved *God* were in the world, it would make you have an eie to him in all your actions, as he hath an eye to you, and to have a ſpeciall care to pleaſe him in all things, rather than to pleaſe men. And this is the ground of all the difference betweene men: One man beleeves it fully that there is ſuch a mighty *God*; another beleeves it but by halves; and therefore one man hath a care only to pleaſe *God* in all things, and to have an eye to him alone; the other beleeving it but by halves, he ſeeketh and earneſtly followeth other things, and is not ſo ſolicitous what the LORD thinkes of him.

The thing therfore which we exhort you unto, is, that you would endevor to ſtrengthen that principle more and more. We ſpeake not to Atheiſts now, but to them that beleeve *there is a God*, and yet we do not think our labour loſt: For, though there be an aſſent to this truth in us, yet it is ſuch an one as may receive degrees, and may be ſtrengthened: for I know that there are few perfect Atheiſts, yet there are ſome degrees of Atheiſme left in the beſt of *Gods* Children, which we take no notice of; for there is a two-fold Atheiſme:

Two kinds of Atheiſme.

1 One is, when a man thinkes that there is no *God*, and knowes he doth ſo.

2 Another kind of Atheiſme is, when a man doubts of the Deitie, and obſerves it not. There are ſome degrees of doubting in the hearts of all men, as we ſhall ſee by theſe effects, that this untaken-

taken-notice-of Atheisme doth produce. As, when men shall avoid crosses, rather than sinne, not considering that the wrath and displeasure of *God* goes with it, which is the greatest evill that can befall us: What is the reason of it? That whereas the greatest crosse is exceeding light, if the wrath of *God* bee put in the other ballance, what is the reason that yet this should overweigh the other, in our apprehension, if wee bee fully perswaded of this principle, that GOD made Heaven and Earth? what is the reason that when crosses and sinne come into competition, as two severall waies whereof we must necessarily chuse one; why will men rather turne aside from a crosse, to sin against *God*, and violate the peace of their consciences, rather than undergoe losses, or crosses, or imprisonment?

1

Againe, what is the reason that we are so readie to please, and loth to displease men, as a potent friend or enemy, rather than GOD? If this principle were fully beleeved, that there is a *God* that made Heaven and Earth, you would not doe so. The Prophet *Isaiah* doth expresse this most elegantly, *Isai.* 51. 12, 13, 14. *Who art thou that art afraid of man that shall dye, and the sonne of man, which shall be made as grasse, and forgettest the Lord thy Maker, which stretched forth the Heavens, and laid the foundation of the Earth?* As if hee should say, what Atheisme is this in the hearts of men?

2

Isai. 51. 12, 13, 14

Whence else are also those deceits, lyes, and shiftings, to make things faire with men, when they know that *God* is offended with it, who seeth all things.

3

What

What is the reason that men are so sensible of outward shame, more than of secret sinnes; and care so much what men thinke of them, and speake of them, and not what *God* sees or knows? Doth not this declare that men think as those Atheists of whom *Iob* speakes, *Iob* 22. and doe they not conceive in some degree, as those doe, as if GOD *did not descend beneath the circle of the Heavens to the Earth*, and his eyes were barred by the *curtaines of the night*, that he did not take notice of the wayes of men? and looke how men doe this in a greater measure, so much greater Atheisme they have.

Iob. 22.

4 Againe, if you doe beleeve that there is such a *God*, what is the reason when you have any thing to doe, that you runne to creatures, and seek help from them, and busie your selves wholly about outward meanes, and seeke not to *God* by prayer, and renewing of your repentance? if you did fully beleeve that there is a *God*, you would rather doe this.

5 Againe, What is the reason that men are carried away with the present, as *Aristotle* calls it, τὸ νῦν, this same very (*nunc*) doth transport a man from the waies of vertue to vice, that they are too busie about the body, and are careless of the immortall soule, that they suffer that to lie, like a forlorne prisoner, and to starve within them? Would you doe so, if you did beleeve that there is such a *God*, that made the soule, to whom it must returne and give an account, and live with him for ever?

Againe,

Againe, what is the reason that men doe seeke so for the things of this life, are so carefull in building houses, gathering estates, & preparing for themselves here such goodly mansions for their bodies, and spend no time to adorne the soule, (when yet these do but grace us amongst men, and are only for present use) and looke not for those things which commend the soule to *God*, and regard not eternity, in which the soule must live? I say, what is the reason of this, if there be not some grounds of secret Atheisme in men? 6

What is the reason that there is such stupidity in men, that the threatnings will not move them, they will be moved with nothing, like beasts, but present strokes; that they doe not fore-see the plague, to prevent it, but go on, and are punished? And so for *Gods* promises and rewards; Why will you not forbeare sinne, that you may receive the promises, and the rewards? Whence is this stupidity both wayes? Why are wee as beasts, led with sensuality, that we will not be drawn to that which belongs to *God*, and his Kingdome? Is not this an argument of secret Atheisme, and impietie in the heart of every man, more or lesse? 7

Againe, what is the reason that when men come into the presence of *God*, they carry themselves so negligently, not caring how their soules are clad, and what the behavior of their spirits is before him? If you should come before men, you would looke that your cloathes be neat and decent, 8

decent, and you will carry your ſelves with ſuch reverence, as becomes him in whoſe preſence you ſtand; this proceeds from Atheiſme in the hearts of men, not beleeving the *Lord* to be hee that fills the Heaven, and the Earth: Therefore as you finde theſe things in you, more or leſſe, ſo labour to confirme this principle more and more to your ſelves; and you ſhould ſay, when you heare theſe arguments, certainly I will beleeve it more firmely, ſurely I will hover no more about it: for to what end are more lights brought, but that you ſhould ſee things more cleerely, which you did not before? So that this double uſe you ſhall make of it:

One is, to fixe this concluſion in your hearts, and to faſten it daily upon your ſoules.

Vſe 2. Draw ſuch conſequences as may ariſe from ſuch a concluſion.

The ſecond is, if there be ſuch a mighty *God*, then labour to draw ſuch conſequences as may ariſe from ſuch a concluſion: as,

If there be ſuch an one that fills Heaven and Earth; then looke upon him, as one that ſees all you doe, and heares whatſoever you ſpeake: As when you ſee a ſhip paſſe thorow the ſea, and ſee the ſailes applyed to the wind, and taken downe, and hoyſed up againe, as the wind requires, and ſhall ſee it keep ſuch a conſtant courſe, to ſuch a haven, avoiding the rockes and ſands, you will ſay, ſurely there is, one within that guids it; for it could not doe this of it ſelfe: or as when you look upon the body of man, and ſee it live and move, and doe the actions of a living man; you muſt needs ſay, the body could not doe this of it ſelfe, but

but there muſt be ſomthing within that quickens it, and is the cauſe of all the actions; even ſo when you looke upon the creatures, and ſee them to doe ſuch things, which of themſelves they are no more able to doe, than the body can do the actions that it doth, without the ſoule: therefore hence you may gather that there is a *God*, that fils Heaven and Earth, and doth whatſoever hee pleaſeth; and if this be ſo, then draw nigh to him, converſe with him, and walke with him from day to day; obſerve him in all his dealings with us, and our dealings with him, and one with another; be thankfull to him for all the bleſſings we enjoy, and flye to him for ſuccour in all dangers, and upon all occaſions.

(***)

THE

THE SECOND SERMON.

HEBREVVES 11. 6.

Hee that commeth to God, must beleeve that God is, and that hee is a rewarder of them that seeke him.

BEfore wee come to the second sort of Arguments to prove this principle, *that* GOD *is*, wee thinke it necessary to answer some objections of Atheisme, which may arise and trouble the hearts of men.

Object. 1. 2 *Pet.* 3. 4.

Men are ready to say that which you shall finde in 2 *Pet.* 3. 4. *All things have continued alike since the creation*: that is, when men looke upon the condition of things, they see the Sunne rise, and set againe, and see the Rivers run in a circle into

into the Sea, the day followes the night, &c. the winds ruune in their compaſſes, and they have done ſo continually, and there is no alteration; therefore they doubt whether there bee ſuch a *God*, that hath given a beginning to theſe things, and ſhall give an end?

For anſwer to this, conſider that thoſe bodies of ours, which wee carry about with us, which we know had a beginning, and ſhall have an end, that there is ſomething in them, that is as conſtant as any of the former; as the beating of the pulſe, the breathing of the lungs, and the motion of the heart, and yet the body had a beginning, and ſhall have an end: Now what is the difference betweene theſe two? It is but ſmall, this continueth onely for ſome tithes of yeeres, but the world for thouſands; the difference is not great; and therefore why ſhould you not thinke it had a beginning, as well as your body, and likewiſe ſhall have an ending. *Anſw. 1.*

See what the Apoſtle ſaith in this place, though all things continue alike; yet there are two reaſons, whereby hee proves that *God* made the world, and that the world ſhall have an end:

1 The firſt is laid downe in *verſ.* 5. *For this they are willingly ignorant of, that by the Word of* GOD *the heavens were of old, and the earth ſtanding out of the waters, and in the waters:* that is, naturally the waters would cover the earth, as it did at the beginning; for the natural place of the waters is above the earth, even as of the aire above the waters: Now who is it that hath drawne theſe Verſe 5.

these waters out of the earth, and caused it to stand out of the waters, and made it habitable for men and beasts (saith he) was it not *the Lord?*

2 It is plainely proved by *the Floud*, verse 6. *whereby the World, that then was, being overflowed with Waters, perished*; that is, the waters, when GOD tooke away his hand, returned to their place, and covered the face of the earth. Now, who was it that then did drie the earth againe, and ever since hath reserved it to the day of Iudgement to bee destroyed by fire? was it not the *Lord?* You have heard as much, saith he, but *of this you are willingly ignorant*, that is, they are such things as may be knowne, but by reason of your lust which obscure your knowledge, and hide those parts of Nature and reason, which GOD hath planted in your hearts; therefore, of these things you are willingly ignorant.

Vers. 6.

Answ. 2. Furthermore wee adde this second answer to those that make this objection. That things are not alike since the creation. For,

1 The course of Nature hath beene turned many times, as those miracles that the LORD wrought in stopping the course of the Sunne, and making of it goe backward; he made the waters to run a contrary course, and stopped the heat of the fire, and the efficacie of it, so that it could doe the three children no harme.

2 Besides those miracles look upon the things done amongst us, and you shall see though they are not contrary to Nature, yet Nature is turned

off

of its course, as in our bodies there be sicknesses and distempers, so there are in the great body of the World, strange inundations, stirres and alterations; now if there were not a free Agent, that governes these, why are these things so, and why no more? why doe these things go so farre, and no further? why are there any alterations at all? and when any alterations come to passe, who is hee that stoppeth them? why doth the sea over-flow some places, and goe no further? who is he that sets bounds to them, but only the *Lord?* Therfore this we may learne from it, the constancy of these things shewes the wisdome of *God*; (as it is wisdome in us to doe things constantly) and againe, the variety of things shewes the liberty of the Agent; for the actions of Nature are determined to one, but *God* shewes his liberty in this, that he can and doth change and alter them at his pleasure.

Distemper in the body of the world.

Besides, the things that are ordinary amongst us, wherein there is no such swarving, but they are constant in their course, doth not *God* guide them and dispose of them as he pleaseth? as the former and the latter raine; doth not *God* give more or lesse, according to his good pleasure? which shewes, that all things have not continued alike; but that there is a *God*, that governes the world. And as it is thus with natural things, so in other things also; you shall see some judgments and rewards upon some, and not upon others.

Oh but, you say, *the world hath continued* very long, and *there is a promise of his comming*, but wee see no such thing?

Object.

Answ. But, saith *the* LORD, *A thousand yeeres are to mee but as one day, and one day as a thousand yeeres.* As if hee should say, it may seeme long to you, who measure time by motion and revolution, to your narrow understanding it may seeme long; but to *God* it doth not: A thousand yeeres with him, is but as one day. Where, by the way, wee shall answer that fond objection:

Object. How the *Lord* imployed himselfe before the creation of the World?

Answ. A thousand yeeres to him is but as one day; and againe, one day is as the longest time, that is, there is no difference of time with him. To which I may adde this; that, who knoweth what the *Lord* hath done? indeed he made but one world to our knowledge, but who knoweth what he did before, and what he will doe after; who knowes his counsels? and who is able to judge of him, or of his actions? we can know no more, nor judge no otherwise than he hath revealed, wee have no other booke to looke into, but the Booke of his Word, and the booke of this World, and therefore to seeke any further, is to be wise above sobriety, and above that which is written.

Object. 2. But whence then comes this promiscuous administration of things, which seemes to make things runne upon wheels? they have no certain course, but are turned upside downe: whence comes this to passe, if there be a *God* that rules Heaven and Earth?

Answ. Ezek. 1. For answer of this, looke in *Ezek.* 1. where you have an expression of this, of things running upon

upon wheeles: wherein you may obſerve theſe things:

1 That all things here below are exceeding mutable; and therefore compared to *wheeles*, becauſe they are turned about as eaſie as a wheel, ſo that a man may wonder at their varietie and turning.

Obſervations from the wheeles in *Ezek.* 1.

2 But yet, theſe wheeles have *eyes* in them, that is, though we ſee not the reaſon of things in them, yet they have eyes in them, they have ſomething to be diſcerned; the ſpeech is a metaphor, and a metonymie too, ſhewing that there is ſomthing in their events, that they may ſhew the reaſon of their turning, if wee could diſcerne it, but it is oft hidden from us.

3 And theſe *wheeles* are *ſtirred*, but *as the beaſts ſtirre them*; that is, there is nothing done here below, but is brought to paſſe by the inſtruments of *God*, namely, the Angels.

4 And theſe beaſts, firſt, *have faces like men*, that is, the wiſdome of men; and ſecondly on the other ſide, *a face like a Lion*, for their ſtrength; thirdly, there is ſervice, and laboriouſneſſe in them, as in *Oxen*; fourthly, there is ſwiftneſſe in them, as in *Eagles*; and this is meant of the Angels, that order and guide the courſe of things, and change them, as we ſee continually.

The Angels uſed as inſtruments in guiding the courſe of things.

5 Againe, as theſe *wheeles* move not, but as they are guided by them, ſo both move by *the Spirit*; that is, what *God* commands them, they execute; they goe, when he would have them go, and ſtand ſtill, when he would have them.

6 Againe, for the manner of their motion; *every one of them had foure faces*, that is, they could looke every way from East to West, and from North to South, when as man can see but one way before him, hee cannot looke on the right side, or the left, or behinde him, and therefore he may be deceived; but these looke every way. So also the *feet*, on which they goe, are not like mens feet, to goe forward onely, but *like calves feet*, that is, they were round feet, which goe either forward or backward, so, as they are easily turned; and as they see every way, so they are apt to goe every way, and this with the greatest facility that can bee. Let a man set any thing on worke, and it must needs run in such a channell, in such a way, he cannot change it suddenly: But it is not so with GOD, he can alter a thing as easily to the left hand, as to the right, and that in an instant.

Object. But what dependance is there between things; doe we not see strange things come to passe, that we can see no reason for; as the Churches overthrowne, the godly afflicted, the wicked exalted?

Answ. Well, saith the *Lord*, this is to be considered further, that *one wheele is within another*, and the *Wings of the Angels are one within another*; there is a sutablenesse, and an agreeablenesse betweene them: so that take the changes of a thousand yeeres, and, if you summe them up, you shall finde them, as wheeles, one with another. Therefore I would summe up the answer thus: this

God brings his purposes to passe by waies we thinke not of.

this deceives us, we look upon *Gods* providence in ſome few particulars onely, wee looke but upon a wheele or two, and not as they are one within another; for then (indeed) we ſhould ſee things that might cauſe us to wonder: as wee ſee *Ioſeph*, an innocent man, lying in diſgrace and impriſonment; and *David*, though innocent, yet a long time diſgraced in the Court of *Saul*, and afterwards *Shimei* curſing him; yea wee ſee *Ieſus Chriſt* himſelfe delivered and condemned for an impoſtor, and that by witneſſes, and in a legall manner: ſo we ſee *Paul*, one that was a man full of zeale, yet accounted one of the worſt men that lived in his time: and *Naboth*, an innocent man condemned to death by witneſſes, and ſtoned, and who ſhall riſe againe to ſhew his innocencie? If you looke but upon a wheele or two, you ſhall finde the Church ready to bee ſwallowed up in *Eſters* time; but if you looke upon them all at once, then you will ſee, that theſe paſſages have eyes in them, and that they have Angels, and the Spirit to guide them. As for example, looke on all the wheeles of *Ioſephs* life, you ſhall ſee the envie of his brethren, ſelling him to the Steward of *Pharoahs* houſe, and there his falling out with his Miſtreſſe, his being caſt into priſon, and meeting with *Pharoahs* Officers; whereby hee was made knowne to *Pharoah*, and ſo hee became great in *Pharoahs* Court; and then you ſee it is a goodly worke. So in *David*, take all the wheeles together, and you ſhall ſee a glorious worke; how *God* brought him along to the Kingdome; *God* was

with him, and wrought his works for him, when he did sit still; and when his hand was not upon *Saul*, then he sent the *Philistines* to vex him, and to end his dayes: and first he gave *David* the Kingdome of *Iudah*; and then afterwards *Abner* and *Ishbosheth* fell out about a word, which occasioned the death of one of them, and then also came two wicked men, and took off the others head, and so the whole Kingdome of *Israel* came quietly into his hand. So also in *Esthers* time, take all the wheeles together, and you shall see an excellent act of *Gods* providence, when the Church was ready to be destroyed, when the necke was upon the blocke, and the Sword drawn out ready to strike, that very night the King should not sleepe, but a Booke must be brought, and rather Chronicles than any other, and that place should be opened, where he should finde *Mordecai* his revealing of the treason against him, whereupon the decree must be revoked, and the Church delivered; I say, take all these together, and we shall plainly see, that in this strange administration of things, there is still a providence, and there are eyes in the wheeles, and a spirit to guide them.

Object. 3. If there bee such a *God* that made the Heaven and the Earth; what is the reason then, that wee see things are brought to passe by natural causes? If there be a cause for such a thing, the effect doth follow; when there is no cause, then the effect doth not, as a wise man doth bring a thing to passe, but the foolish miscarries in it, we see the diligent hand maketh rich, and hee that labours

not,

not, hath nothing; and things that are ſtrong prevaile againſt thoſe that are weake; and ſo *God* is forgotten in the World, and his Wiſdome and Power is not ſeene?

It is not ſo: *God* doth carry it often another way, as it is, *Eccleſ.* 9. 11. *Alway the battell is not to the ſtrong, but chance and accident befall them all*; that is, the *Lord* of purpoſe doth often change them, that his power and might may bee ſeene. Wee ſee often, that *Princes walke on foot like ſervants, and ſervants ride like Princes*, as in *Chap.* 10. that is, things doe not alwayes come to paſſe according to their cauſe; for when the cauſe is exceeding faire to bring forth ſuch an effect, yet we ſee it is an abortive birth, and *ſuch things come to paſſe that we looked not for*; as hee that was diligent, many times come to povertie; the wiſe doe often miſcarry in bringing their enterpriſes to paſſe.

Anſw. 1. *Eccleſ.* 9. 11. Events are ſometimes contrary to mans preparations. *Eccleſ.* 10.

Though the immediate cauſe produceth the effect, yet who is the firſt cauſe? As for example, though folly be the cauſe, that ſuch a buſines doth miſcarry, yet who is the cauſe of that folly? It is ſin that bringeth deſtruction, and doth precipitate a man thereunto; but who is it that leaveth men to their ſinnes and luſts? You ſee what was the immediate cauſe of the loſſe of *Rehoboams* Kingdome, the ill counſell that was given him by the young men; but who was it that fitted the cauſe thereunto? was it not the *Lord*? So on the contrary, wee ſee that godlineſſe is the cauſe of good ſucceſſe, and makes men to proſper

Anſw. 2. *God* the firſt cauſe.

but who is the cause of that cause? is it not the *Lord* himselfe?

Obiect. But oftentimes it is ill with those that are good, and well with those that are wicked; the wicked prosper many times, when it goes ill with those that feare the LORD; *oftentimes it commeth to the wicked according to the worke of the righteous, and contrarily.* If there bee a *God*, what is the reason that this is come to passe?

Answ. *Gods* disposing of the afflictions of the godly, and the prosperity of the wicked.

It is certaine, that whensoever any wicked man doth an evill act, and a good man doth well, and serveth the *Lord* with a perfect heart, that there is a sentence of good and evill goes with it; but GOD doth often suspend the reward to the godly, and the punishment to the wicked; the execution of them is deferred. Besides, we are often mistaken; for that which we thinke to be ill to us, is many times for our good; and that which wee thinke is very happie and prosperous, may be hurtfull to us. As for example, when *Iacob* came from *Laban*, GOD said to him; *Be not afraid, I am with thee, and I will doe thee good.* You see, *Iacob* was no sooner gone, but *Laban* followes him, and would have done him much hurt had not the *Lord* taken him off: No sooner was *Laban* gone from him, but *Esau* comes against him, and when the *Lord* had rescued him from him; when he was come neerer home, when hee might have expected some rest after his weary journey; yet then his daughter was ravished, and his two sonnes were rebellious, and committed murther; after that, *Rachel* dyed, and *Deborah Rebeccah's* nurse,

nurse, who was a good woman, and therefore a great losse to his family; after all this, a famine fell upon him; and yet nevertheless, *God* said that he would doe him good; and doubtlesse, *God* was as good as his word, and did him good, for that medicine is good, that doth us good, though it bee bitter, and so was it with these afflictions. So *Paul*, he prayed that he might have an happie journey to *Rome*, and no doubt, the *Lord* heard his prayer, as appeareth by the *Lords* appearing to him; yet see what a kinde of prosperous journey he had; what a deale of trouble did he meet with? Being in great afflictions hee went to *Ierusalem*, thinking there to bee comforted by the *Saints*; and when hee came thither he went into the Temple, thinking he had well provided for himselfe; but then he was hardly entertained, put into prison, and sent bound to *Cæsarea*, and afterwards was in many perils upon the Sea. Who would thinke this a prosperous journey that *Paul* had? yet surely it was happy, and did much good to his owne soule, whereby he did good to others; a journey that led him into many experiments of *Gods* providence, and goodnesse towards him: therefore we must not judge according to the outside, or that which the world accounts of, and appeares to be evill, for they may be causes of much good to us: therefore Saint *Iames* wils us, *Iames* 1. 2, 3. *To rejoyce when wee fall into divers temptations*, ὅ τι τὸ δοκίμιον τῆς πίστεως, because *it is* but *a tryall of your faith*. These varieties of afflictions are as fire to cleanse your faith, and make it

God doth his children good by crosses.

Iam. 1. 2, 3.

it ſhine more, and grow more: therfore, ſaith he, *rejoyce* when you fall into variety of them; for the variety of them will cure that variety of evils and diſeaſes in us; as povertie may do that which ſickneſſe cannot do, and impriſonment may heale that which poverty or diſgrace cannot doe, &c.

Things are not alway good to us that wee thinke are.

So on the contrary, thoſe things are not alwayes good, which wee account good; as when a man goes on from one good bleſſing to another, and is carried with a proſperous wind, and findes no change in any thing; this may alſo tend to his hurt and deſtruction, as the other to his ſalvation theſe ſlay the fooliſh, even as the other ſave the godly: for theſe often-times doe make the ſoule fouler and fouler, and make it to be more ruſtie. This want of changes make men to depart from *God*, and fall into evill; whereas the other makes us the more carefully to cleanſe our wayes, and to cleave more firmely to him: Therefore, let us take heed that we be not deceived about theſe evils.

Object. 5.

What is the reaſon then, that as dies the beaſt, ſo doth man die, to our appearance, there are none that riſe from the dead; indeed, if one ſhould come from Heaven or Hell, and bring us word what is done there, wee ſhould beleeve it, but when did any ever heare of ſuch a thing?

Anſw. Hee that beleevs not *Chriſt* would not beleeve though one ſhould riſe from the dead.

You have more than if a man ſhould come from the dead, from either of theſe two places: for you have *Chriſt* come into the world, from the boſome of the *Father*, and he hath brought us newes,

newes, what is done there. Besides, we have *God* himselfe, who is, as it were, come from Heaven, and hath revealed many things unto us, and hath declared his will, what hee would have us to doe, as to *Moses* upon Mount *Sinai*; and surely hee would have done so to this day, but that our weakenesse cannot endure the brightnesse and greatnesse of his Majestie, but wee would say, as the people did; *Let not the Lord speake to us any more lest wee dye, but let Moses*, let him send his Messengers, let himselfe speake no more. Againe, the Spirit whereby the Prophets and Apostles spake to us, was it not sent from Heaven?

Furthermore, suppose one should come from either of those two places, would you beleeve him? It might bee a false relation, would you beleeve him without further ground? But it is a direct answer which our Saviour giveth to this question, *Luke 16*. the two last verses, it was the objection of *Dives*, if there came one from the dead againe, they would beleeve; *Abraham* answers, *They have Moses and the Prophets, and if they will not beleeve them, they will not beleeve, though one should come from the dead*: as if hee should say, these carry greater evidence in them, they have more power to confirme the truth they delivered, that it came from the great GOD of Heaven and Earth, than if a man should arise from the dead, if wee consider the many miracles which they did, and holy life which they led.

Luke 16.

But,

But, if you will say, that indeed for the declaring of things, and for the confirming of truths, there is more evidence in these, than if one did arise from the dead; but if one should come from the dead, this would be much to shew the eternity of things, and the immortality of the soule.

If this bee so; you see, that men have risen from the dead; as when *Christ* did arise, then many arose from the dead also.

(***)

THE

THE THIRD SERMON.

HEBREVVES 11.6.

Hee that commeth to God, must beleeve that God is, and that hee is a rewarder of them that seeke him.

NOw wee proceed to that which remaines; wee will shew you how this point is made manifest to you by faith, that GOD *made the Heavens, and the Earth.* It is done after this manner;

The second sort of Arguments.

When you beleeve the Scriptures to be true, and find this set downe in the Scripture, that *God* made heaven and Earth, then you beleeve that there is an eternall Deity, that is the Author and Maker of all these things: and thus faith gathers the conclusion:

How this is proved by Faith.

If

Object. If you aske me, how faith differs from reason, and how this second proofe differs from the former?

Answ. Assent double. 1 I answer, after this manner: There is a double assent: One is a doubtfull assent, which we call Opinion, that is, when we assent to the one part, so as we feare the contrary to be true.

2 The other is, a firme assent, and this is twofold: Either it is grounded upon reason, which we call Knowledge: or else it is grounded upon the authority of him that reveales it; and this we call Faith. And the difference of them stands in this: The object of the first, which wee call Knowledge, are naturall things, such as *God* did not reveale *himselfe*, but they lye before us, and reason can finde them out: but Faith beleeveth things that are revealed by *God*, yet so, as that there is reason for them, as well as for the other. For if one come and tell you any thing, and if you beleeve it, you can give a reason of it, and why you beleeve it, aswell as of any other naturall conclusion; as that he is a wise man, and one that I know will tell the truth, I have had experience of him heretofore. Even so, when you beleeve the Scriptures, you can give a reason for it; it is, because *God* delivered it, and he cannot lye; but now, how doe ye know that *God* delivered it? Because the men that delivered it, in his Name, did confirme it by workes, and miracles, and predictions of time; so that reason runnes along together with Faith: onely there is this difference betweene them; Faith addeth

Difference betweene Faith and Reason.

Reason for that that faith beleeveth.

to

to the eye of reason, and raiseth it higher; for the understanding is conversant, as about things of reason, so also about things of Faith; for they are propounded to the understanding, only they are above it, and must have faith to reveale them; as when *Moses* saith, *In the beginning* GOD *made the Heaven and the Earth:* when wee heare such a proposition, reason doth but looke upon it, and cannot see it at first: but faith helpeth reason to gee further; therefore Faith is but an addition to the strength of reason: when it could goe no further, Faith makes it to go further: as one that hath dimme eyes, he can see better with the help of Spectacles: even so doth the eye of reason, by a supernaturall faith infused. So that all the things which we beleeve, have a credibilitie and entitie in them, and they are the objects of the understanding; but we cannot find them out, without some supernaturall help. As if you would choose a right jewell; (you know there are many counterfeit ones) how should you know a true one? The stander-by cannot tell, but brings it to a Lapidary, or a Ieweller, and he knowes it, because he is skilled in it. Now, as there are the Iewels, and they are to be discerned and differenced, but all lyes in the skill: So is it in the things that are revealed by *God*, and by naturall reason, to know which are of *God*, which not; there are the things, and they are to be seene, yea, the things themselves have characters, by which they may bee discerned: but let two men looke upon them, one beleeves, and the other doth not; the reason is,

Faith raiseth reason higher.

is one man goes no further than reason, but the other doth; one is helped from above, and the other is not, he wants that light, that habit of skill which the other hath.

Three wayes whereby faith gathers that the Scriptures are true, and consequently that there is a *God*, that made the world.

Now this being premised in generall, let us see how faith gathers, that the Scriptures are true, and that all that is in them is true; and consequently, that there is a *God* that made the world; It gathers it by these three heads:

4

When a man lookes into the Scriptures, and sees the phrases of the Prophets and Apostles, saying, *Thus saith the Lord*; hee considers if this be from *God*, then it must needs be true. But now the question is, whether it was delivered truely, and therefore hee lookes upon the men that did deliver it, as upon *Moses*, &c. and if he can finde any evidence in them, that they delivered it truly, without collusion, then he beleeveth that it is so, and so faith layes hold and pitches upon it, and gives solide assent unto it.

Proofes that *Moses* and other pen-men of Scripture, spake by the Holy Ghost.

Now the proofes, whereby we shew that these men have spoken truely by the Holy Ghost, are these three:

6

The miracles which they wrought: wherin this is first to be considered, that they were such miracles, as were done before many witnesses they were not done in a corner, where onely two or three were, and so related to the people, as many false miracles are; but they were done before many thousands, as the standing still of the *Sun*, the plagues of *Ægypt*, the dividing of the waters, the *Mannah* that came downe from Heaven, the water

The miracles which were: 1 Visible.

ter flowing out of the Rockes, the miracles that were wrought by *Eliah*, and *Elisha*, they were all openly done in the view of all the people.

They were such miracles, as had a reality in them; false miracles stand onely in appearance, they have onely a shadow and not the substance, they have no solidity in them, as the miracles that Inchanters doe, they are but φαινόμενα, as wee call them; they are onely appearances, and no more, as, if they give money, it will afterwards prove but drie leaves; and such were the miracles of the Inchanters in *Ægypt*: but looke upon the miracles of *Moses*, they were solide, as the *Mannah* fed the people many yeeres; the water that came out of the rocks did refresh them; the plagues of *Ægypt* were reall; the miracles also of *Christ* were all of use to mankinde, as when hee turned water into wine, it was such as they were refreshed by; so, when he healed the people, when he gave sight to the blinde, they were all usefull, and had a reality in them. 2 a Reall.

Besides, consider the Miracles which were wrought at the delivery of the Law, *Exod.* 19. as the thunder, the lightning, the sound of trumpets, &c. whatsoever was done then, all the people saw it, and their sences were taken up about it, so that they could not be deceived. The lawes that *Numa Pompilius* brought from the gods, he related to the people, but they saw and heard nothing; but these miracles the people all saw, the Mount burnt with fire, and thick darknesse round about it; and there was thunder and lightning, *Exod.* 19.

and the Mount trembled. And as their eyes did ſee things, ſo alſo their eares were buſied in hearing the voyce of the Trumpet ſounding louder and louder, a great while, and hearing the voyce of *God* himſelfe. And this was not done onely in the ſight of the *Elders of Iſrael*, but *all the people* ſaw it, and heard the voice of the *Lord*: ſuch alſo were all the miracles of the Apoſtles, and of all the Prophets. And this argues that they came from GOD himſelfe becauſe they could not bee done, but by a ſupernaturall power.

2 The Prophecies which were. *Eſay* 41. 22, 23.

Againe, I will adde to this the prophesies, for that is one of the wayes by which the *Lord* confirmes his word unto the ſonnes of men, *Iſa.* 41. 22, 23. *Shew to us the things to come, that wee may know that you are Gods, &c.* As if he ſhould ſay, If any man be able to foretell things to come, he is *God*: for that is the property of *God* alone, and therefore none but he can doe it.

Now I will name ſome prophecies, to inſtance in; and I will ſhew the difference betweene them and the prediction of Soothſayers; for you ſhall finde that theſe Prophesies were particular, and not generall; they were perſpicuous and plaine, and not obſcure, and they had fixed times ſet, and not left at randome: As in the prophecie delivered to *Abraham*, that the children of *Iſrael* ſhould be ſtrangers, and in bondage in *Ægypt foure hundred yeeres*: which time was fulfilled, for the Text ſaith, *even the ſelfe ſame day* they went forth of *Ægypt*, the foure hundred yeeres were expired.

1 Particular.
2 Perſpicuous.
3 Limited to a ſet time.
Exod. 12. 41.

Moreover, that Prophecie, that *Iudah* ſhould have

have the Scepter, was a thing could not be foreseene; for *Iudah* was not the elder Brother, and it was long first before it was brought to passe, therfore *Moses* could not see it by any thing then present; and besides that, he should not onely *have* the *Scepter*, but he should have it *till Shilo come*, that is, *Christ Iesus*, which was about two thousand yeeres after: like unto this I read not of any prophecies amongst other Nations.

Moreover, the prophecie of *Iericho*, that *hee that did begin to build it againe, should lay the foundation of it in his eldest sonne*, and *set up the gates of it* in the youngest, we find truly fulfilled, 1 *King.* 16. last. 1 *King.* 16. *ult.*

So likewise the prophesie of *Iosiah*, it was a distinct prophecie, you have it in 1 *King.* 13. 1, 2, 3. where the Prophet comes from the *Lord*, and cryeth, *Oh Altar, Altar, behold a Child shall be borne, Iosiah by name*, &c. hee names the very man that should performe it. 1 *King.* 13. 1, 2, 3.

The like is the prophesie of *Cyrus*, long before *Cyrus* was borne, that he should deliver the *Iewes*, and take off the yoke of their captivity, &c.

So likewise come to the prophesies of *Daniel*, the prophesie of the foure Monarchies you see how particular it was: *Daniel*, he lived but in the two first, which were the *Chaldean* and *Persian* Monarchie, it was not possible, by any thing that was then done, that he should have been able to see the succession; yet then after them was the *Grecian*, and then the *Roman* Monarchie.

So likewise the prophecie of the captivitie,

ſeventie yeeres, and of their deliverance, you ſee how diſtinct and particular it is.

Object. But the time of *Moſes* is very ancient, it is out of memory, and it might be ſome fained ſtory, thoſe things were done long agoe, they that ſaw them are all ſwept away, and who can ſay that they were done ſo?

The agreement of Prophecies in Scripture prove them true.

Herein lyes the ſtrength of the Argument; If you could think it poſſible, that *Moſes* and all the people ſhould conſent together to leave a falſe Monument behinde them, (which was impoſſible) yet conſider that many hundred yeeres after the ſame was confirmed by all the Prophets, who had miracles to confirme the ſame, and they all agreed in one; and it is impoſſible that ſuch an impoſture and falſhood ſhould be compacted together, and carried downe ſo ſtrongly, for they differ not a jot: all the Prophets repeating that which was delivered by *Moſes*. Conſider the ſtrength of this argument, for it admits of no ambiguitie. If you will adde to this the holineſſe which appeares in their writings, & in the men as in *Moſes*; look upon the holineſſe in his doctrine and Law: looke upon *Paul*, ſee with what Spirit he wrote his Epiſtles; ſo conſider the Spirits of them all in their Writings; they did, as it were, *tranſcribere animas*, they did not forbeare to publiſh their owne faults: ſee how they were handled, they ſuffered perſecution, and in this, what end could they have? *Moſes* ſeekes not his owne glory, he doth not deliver the Scepter to his own Tribe, but in his prophecies he ſpeakes worſe of

The holineſſe in the writings of Scriptures prove them true.

that

that Tribe then of any other, of *Reuben*, *Simeon*, and *Levi*, and this will confirme it, and take away all doubts of it. And this is the first proofe.

The second Argument, by which we confirme the truth of the Scriptures, is taken from the testimonies that are given to them by our enemies; the *Gentiles themselves being Iudges:* As, to instance in the Floud, there are many that have made mention of it. Those Flouds that are related by the ancient *Greek* Historians come so neere it, that they must needs have the relation of it from the *Iewes*, though they have mingled it with many falshoods, wee have not the Writings of them but fragments in the Writings of others, as of *Alexander Polyhistor*, in *Iosephus* and *Cyrill*: They say that there was a great Floud, and that there was one *Nisurus*, to whom *Saturne* revealed it, and bade him make an Arke; and hee did so, and gathered some of all beasts into it, and that the *Arke* was in *Armenia*, & that the fragments of it are in *Heliopolis*. And *Abidenus* saith, that it was a common opinion, that the men, whom the Earth brought forth, gathered themselves together, and builded a great Tower, which was *Babel*; and the gods being angry with it, threw it down with a great wind, and thence came the confusion of tongues. And for the pillar of Salt, *Iosephus* saith, that some of it was remaining in his time. And for *Abraham*, many speake of him; and also of *Moses*, there are many that agree in their story of him, but the *Caldee* Historians especially, and some of the ancientest *Greek* Historians. *Diodorus*

Argu. 2. The testimonies that are given to the Scriptures by adversaries.

Many passages of Scripture acknowledged by the Heathen.

Siculus relates the history of him, (though mingled with falshood) of what he did in *Ægypt*, and what lawes he gave the people, and how he cast out the *Canaanites*, and that he said he received his lawes from a *God* called *Iah*, and that they were such lawes as separated that people from all others, and that his *God* was such a one, as could not be seene, &c. And *Strabo* saith, that hee reproved the *Ægyptians* for worshipping visible gods, and therefore he was cast out, and his people with him. After this when *Cyrus* did restore the Kingdome of the *Iewes*, and had overcome *Darius*; *Zenophon* reports this, that when he came into *Babylon*, hee gave commandement that no *Syrian* should be hurt: now *Syria* lies upon *Iudea*, even as one Shire doth upon another, so that they were all called *Syrians*. Moreover, *Megasthenes*, the *Chaldean* Historian, relates that *Nebuchadnezzar* had conquered *Ægypt*, *Phœnicia*, and *Syria*, and all those parts he brought into captivitie; and after that hee made him a great Palace, which is spoken of by *Daniel* the Prophet, and how he ordered the people of the captivity. Moreover, *Berosus* saith, that afterwards hee was strucken with madnesse, and *Evanuit*, he vanished (for that is his word) he departed from amongst men. (Indeed one *Annius*, a Monke, hath put forth some books under the name of *Megasthenes*, but they are but suppositions.) So likewise, of *Senacherib* and *Salmanasars* warre, and of the building of *Salomons* Temple, they are recorded in the *Annalls* of the *Tyrians*. This is related by those

those that are neither *Iewes* nor *Christians*; and these testimonies are fetched from those that are our enemies, which are more fit for the Presse than for the Pulpit, and to be written than delivered in a popular congregation.

I will adde to this but this one; consider the exact Chronologie, which is found in all the Scriptures, and the agreement of them with the Heathen Histories.

The exact Chronologie in the Scriptures.

In latter times there have been great confusions, but the greatest evidence, extant at this present day, is the Table of *Ptolomy*, lately found, which doth exactly agree with the Scripture; he exactly sets downe the time that *Nebuchadnezzar* and *Cyrus* reigned; compare them with the Scripture, and you shall finde these agree with *Daniel* and *Ieremy*. Otherwise Chronologers differ very much: for in *Ioseph Scaligers* time, that Table they had not, but it was found since: So in the time when *Ierusalem* was taken, they agree exactly; and this is the greatest testimony, that the Scripture can have from Heathen men.

But this Question may now bee made; How should we know that these books, which we have as written by *Moses*, that these are they; that there is no alteration in them, or supposititious prophecies put in?

Quest.

You have the *Iewes* agreeing with the *Christians*, who were enemies, and the *Iewes* kept it exactly, yet their Bookes agree with ours.

Answ.

But how should wee know that those of the *Iewes* are true?

Object.

They have testimony from the *Samaritans*, and they were enemies to the *Iewes*, and there being once a rent made, were never reconciled againe: yet in the *Samaritan* Bible, there is no difference at all, to any purpose. Now adde to this, the testimony of the Churches from *Christs* time downward, still it hath continued; so as in *Eusebius* and *Baronius* you shall see plentifull testimonies thereof.

Argu. 3. From the Scriptures themselves. 1 Their Majestie.

The third Argument is from the Scriptures themselves, if you consider but these 3. things.

1 The *majesty* and plainnesse of the stile, and the manner of the expressions, a meere relation, and no more. *In the beginning was the Word, &c.* Where doth any booke expresse it selfe in such a manner, in the relation of any stories? So that it carries evidence it is from *God*; insomuch that *Iunius* reading the first Chapter of *Iohn*, was stricken with an amazement, by a kind of divine and stupendious authority, and so hee was converted from Atheisme, as himselfe saies in his life.

Iunius converted from Atheisme.

2 Purity.

2 If you consider the *purity* of the doctrine. For if a man would deceive the world, then the things that he teaches, must needs be to please men; but the Scripture is quite contrary, it ties men to strict rules, and therfore see how it is entertained, and how hard it is for men to keep it in the purity the doctrine, which is an argument it came from *God*. Now if the Scriptures were delivered by men, then either by good men or by bad; if by holy men, then they would speake the truth, and not lye; if by bad men, then they would never have

have set downe such strict rules of doctrine that they must live by, which also condemne themselves.

3 Consider the *antiquity* of them, they were before all other Heathen stories; which will answer an objection, namely, why there is no more testimony from them of the Scriptures? The answer is, that when the Scriptures were ended their writings did but begin, there being little use, and lesse knowledge of learning in those daies, men living in the simplicity of those times according to the rules of Nature; for it seemes the *Grecians* were the first, or rather the *Chaldees*, amongst whom there were not so many Bookes written then, as afterward. 3 Antiquity.

Now when all these things are considered, we are brought to beleeve the Scriptures are the Word of GOD, wherein you can finde this set downe that there is a *God*, that made Heaven and Earth, then this begets faith; and so, *By faith we beleeve* (as here the Apostle saith) *that there is one God.* I confesse all this which hath beene said is not enough, unlesse *God* infuseth an inward light light by his Spirit to worke this faith, but yet there is enough left in the Scriptures to give evidence of themselves.

THE

THE FOURTH SERMON.

HEBREVVES 11.6.

Hee that commeth to God, must beleeve that God is, &c.

The fourth argument from the testimonie of the *Church*.

THere is one reason more remaines, and that is from the testimony of the *Church*; doubtlesse it is an Argument of great strength; that so many generatiõs since *Christs* time, and before, have from hand to hand, delivered it unto us, and that so many holy men, as the Martyrs and ancient Fathers were when they lived, that these all gave testimony to this Scripture in all ages.

But

But yet we will adde ſomething to it, becauſe the *Papiſts* have abuſed this, and ſay, they would indeed have the truth of the *Scriptures* to depend upon the authority of the *Church*, but not ſo much upon the teſtimony it hath received from all ages and generations as upon that teſtimony which the preſent Church gives of it; becauſe ſay they, the Church can erre in nothing; therefore not in this: and hence they inferre, This is the Bible, becauſe the very Dictate of the *Pope, in cathedrâ*, with his Counſell (ſome ſay) makes it ſo, and you muſt receive it for Scripture, upon this very ground, without any further inquiry; though with us (who doe not receive that concluſion, that the Church cannot erre) this is out of queſtion, that the Scripture doth not depend on the authority of the Church, yet wee will give you this reaſon againſt it. Aske that *Church*, that Synode of men, what is that which makes the Church to beleeve that the Scripture is the Word of GOD? Surely, they will give the ſame anſwer, that wee ſhall deliver unto you; that it could be nothing elſe, but the Scripture it ſelfe, which therefore muſt needs bee of greater authority than the *Church* for the declaration of themſelves, in that the Scriptures manifeſtation of themſelves, is of more force than the authority of the Church, as the cauſe hath much more ſtrength, than the effect. Againe, the Church hath no authoritie to judge of the Scripture, till it be knowne to bee the Church which cannot bee but by the Scripture. More-

over

over, the Scripture hath a testimony more ancient than the authority of the Church, and therefore cannot receive its authority from any; the Scripture being the first truth it cannot be proved by any other; it is the confession of their owne Writers, that *Theologia non est argumentativa*; Theologie is not argumentative, to prove its owne principles, but only our deductions out of it: As also, they say, we cannot prove the Scriptures, *probando, sed solvendo*, not by proving, but by answering, and resolving objections made against it. In all other things, you see, it is so; as the Standard, being the rule of all, cannot be known but by it selfe, the Sun that shewes light to all things else cannot be known by any other light but its owne: so the Scripture, that is the ground of all other truths, cannot be known, but by the evidence of those truths that it carries in it selfe.

A difference betweene the Writings of the Penmen of Scripture, and other holy men.

Wee have onely this word to be added more concerning the Scriptures. You shall observe this difference betweene the Writings of the Scripture, that were written by holy men inspired by the Holy Ghost, and all mens Writings in the world. In mens Writings, you shall see that men are praised & extolled, something spoken of their wisedome, and of their courage, and what acts they have done; there is no story of any man, but you shall find something of his praise in it: but you shall find the quite contrary in the Booke of *God*, there is nothing given to men, but all to *God* himselfe; as *Moses*, *David*,

Paul

Paul, and all the Worthies recorded in the Scripture, you shall finde nothing given to them. Of *David* it is said, that he *walked wisely*, because the *Lord was with him*, it was not his owne strength; so, when they had any victory, it was not through their owne courage, or stratagems that they used, but the LORD did give their enemies into their hands. And *Paul*, who was the meanes of converting so many thousands, ascribes nothing to himselfe, but saies it was the *grace* of GOD, that was with him. So, *Samson* was strong, but yet it is said that he had his strength from *God*; & therfore this is an argument, that the Scriptures were written by holy men inspired by the *Holy Ghost*.

Vse. To confirme our faith in this first principle.

Seeing then we have such just ground to beleeve that *there is a* GOD *that made Heaven and Earth*, and that *this Word, which testifieth of him, is indeed the Word of* GOD; This use we are to make of it, that it might not be invain to us; It should teach us to confirme this first principle, and make it sure, seeing all the rest are built upon it; therefore we have reason to weigh it, that we may give full consent to it, and not a weake one.

Object.

But, you will say, this is a principle that needs not to be thus urged, or made question of; therefore what need so many reasons to prove it?

Answ. For two reasons.

Even the strongest amongst us have still need to increase our faith in this point, and therefore wee have cause to attend to it; and that for these two reasons:

Reason 1.

1 Because these principles, though they be so common, yet there is a great difference in the beleefe

Because there is a great difference between common faith and that of the Elect in these principles.

leeſe of the *Saints*, and that with which common men beleeve them: the difference is in theſe foure things: both of them do beleeve, and they ſpeak as they thinke, yet you ſhall find this difference:

Diff. 1. The aſſent of the Elect ſtronger.

A regenerate man hath a further and a deeper inſight into theſe truths, he gives a more through and a ſtronger aſſent to them; but another man gives a more ſleight and overly aſſent; that faith, with which they beleeve them, is a faith that *wants depth of earth*; therefore, if any ſtrong temptation comes upon them, as feare of being put to death, &c. they are ſoone ſhaken off, and doe often fall away, when they are put to it; they ſhrink away in time of perſecution: for their faith *wants depth of earth*, that is the aſſent, they give to the Scripture, is but an overly, and ſuperficiall aſſent, it doth not take deepe roote in their ſoule, and therefore it withers in time of temptation, they doe not ſo ponder them as others doe; neither are they ſo grounded in theſe firſt principles, as others are; though they have ſome hold, yet it is not ſo gteat an hold, as the godly have; for they are not ſo firmely *eſtabliſhed*, ſo grounded in the preſent truth, they are not rooted, as the *Saints* are.

Diff. 2. In that which breeds aſſent.

That which breeds this aſſent in them, is but a common gift of the *Holy Ghoſt*; but that with which the Saints beleeve them, is a ſpeciall grace infuſed, wrought by the *Holy Ghoſt*: now, that which hath a weaker cauſe, muſt needs have a weaker effect; that which is wrought by a common, cannot be ſo ſtrong an aſſent, as that which

is

is wrought by an infused habit of the *Holy Ghost*, therefore the faith of the Saints is stronger than the faith of the wicked.

Diff. 3. The Saints build all their hope on these principles.

The Saints, the regenerate men build their hope, comfort and happinesse upon the truth of these principles, as that *there is a God*, that rules Heaven and Earth, and that *the Scriptures are his word*, and whatsoever is in them, is truth, they build all upon these; therfore, if any doubts arise, they can never be at rest, till faith hath resolved them, and wrought them out: with another man it is not so; he takes these things upon trust, and beleeves them, as others doe, but hee doth not much trouble himselfe about them; and therefore, if any doubts come against them, he suffers them to lye there, and goes on in a carelesse manner: But with the Saints it is not so; they building their hope upon them, doe therefore resolve to suffer any thing for *God*, they will be content to lose all for *Him*, if occasion requires, and therefore they are upon sure ground; but the other, they doe but receive upon trust, and therefore they doe not cleave to him in that manner that the Saints doe.

Diff. 4. They have experimentall knowledge of these things.

Regenerate men have a lively and experimentall knowledge, that *there is a God*, and that *the Scriptures are his word*, from the communion that they have had with this *God*, and from the experience they have had of the truths delivered in the Scripture. They know very well, and that experimentally, what difference there was betweene what they were once, and what they are now:

now; what it is to envie the Saints, and what it is to have an affection of love to them; they know the time, when they slighted sinne, when they made no reckning of it; they know againe the bitternesse and sorrow of sin, when the commandement came and shewed it unto them in its colours; they know a time when they judged perversely of the wayes of *God*, when they had a bad opinion of them, but now they are sure they are changed: besides, they know, how that once they did admire, and magnifie worldly excellencie and preferment; but since they were inlightned, their opinion is otherwise; I say, they know all this experimentally. Take the whole worke of regeneration, they know it in themselves; and so for *God* himself, as he is described in the Scriptures, such have they found him to be to themselves. Now, when a man doth know things thus experimentally, it is another kind of knowledge than that which is by heare-say: so that though there is a beleefe in them both, yet there is a great difference betweene them.

Reason 2. Because these principles have a great influence into mens lives.

2 We must labor to confirm our faith in these principles, because they are of exceeding great moment and consequence in the lives of men; though they seeme to be remote, yet they are of more moment than any other; as of a house, you see a faire top, but yet the foundation is of more moment, which cannot be seene; the streames are seene, but the Well-head cannot: so all the actions of the lives of men are built upon these principles, and as they are more strongly, or weakely

weakely beleeved; ſo have they more or leſſe influence into the hearts and lives of men. As take a man that beleeves fully, that *there is a* GOD; and, that *the Scriptures are his Word*; this breedes an unreſiſtable reſolution to ſerve and pleaſe him, notwithſtanding all oppoſitions he meetes with. Take the greateſt things that uſe to daunt men; as take a man that is to die, if hee conſiders that there is a *God*, with whom hee is to live for ever, what is death then? No more than the ſtones flying about *Stephens* eares, when he beheld the Heavens opened. So, when men ſpeake againſt him, and ſlander him; when they ſcoffe and revile him, and trample upon him: yet, if *God* be with him, hee can boldly ſay; *I care not for mans day*, nor for the *ſpeaking againſt of ſinners*: hee is not moved a whit with them; they paſſe away as a vapour, that moves him not. So, though he ſee the current of the times to runne againſt him, yet when hee ſees that there is an *Almightie God* that takes notice of him, hee is able to ſtand againſt and deſpiſe them all, and is not ſtirred an haires bredth out of the way for them; they are as waters beating againſt a Rocke.

Conſider the *Martyrs*, that died in the fire: If you had ſtood by, when one of them ſuffered, you would have ſaid; Surely, that man hath a ſtrong faith, that can goe out of this life, and ſuffer ſuch a kinde of death: But why doth hee doe it? Becauſe hee beleeves, that there is a GOD, that is a *rewarder of them that ſeeke him*. So, every regenerate man, whatſoever hee doth, hee doth it with the *Heb.11.6.*

ſame faith that they did: onely here is the difference; the *Martyrs* ſpent all at once, and theſe doe it but drop by drop: as when a man forbeares all preſent joyes, which this life conſiſts in; it is, as it were, a dying by peece-meale, a dying drop by drop: as *Paul* ſaid, *I die dayly*. If one of us were to ſuffer, as the *Martyrs* did, what is it that would eſtabliſh our ſoules? It is the beleefe of theſe principles, that enables the *Saints* to doe all this; you live by your faith, in theſe principles, though you obſerve it not: for this is a thing that is to be marked, to this purpoſe; That the opinions of men, their imaginations and thoughts, they all proceed from ſuch notions as lye more overly in their hearts; but their actions proceed from the ſtrong ſetled notions, and principles, that are riveted in their inward heart. And therefore obſerve the lives of men; ſuch as their principles in them are, ſuch are their actions: For as it is true, on the one ſide; where men beleeve, there they come to *God*: ſo it is true, on the other ſide; if men be not grounded in theſe firſt principles, if they doe not beleeve, they doe not come to him, but goe on unevenly in their wayes, and forſake their profeſſion.

Anſw. Mortification of luſts a dying daily.

Now, whence comes this uneven walking, this exorbitance of the wheeles, but from the weakeneſſe of the maine ſpring, that ſets all on motion? becauſe theſe are the firſt ſprings, that ſet all the reſt on worke. For, could a man be carried away by the praiſe of men, by the voice and breath of man, on the one ſide; or could he be diſcouraged by

The root of all ſin, what.

by the ſcoffes of men on the other ſide, if he did fully beleeve this principle? it is impoſſible he ſhould: as *Eſay* 51.12. *Who art thou that feareſt man that ſhalt die, and forgetteſt the Lord thy Maker?* As if he ſhould ſay; It is impoſſible that men ſhould ſhrinke ſo at the face of man, if they did not forget the *Lord* their Maker. Hence it is, (although you doe not obſerve from whence it comes) yet hence doe come all thoſe fruits of Atheiſme in the lives of men; all that unthankfulneſſe, that men can take bleſſings at *Gods* hands, and never give him thankes; nay rather, they render evill for good: hence it is, that men truſt in meanes, more than in *God*: hence it is, that men are ſo unholy when they come into his preſence; they are not ſtrucke with feare and reverence of his Majeſtie, when they come before him: hence alſo comes that careleſneſſe in the lives of men that feare not his Word, but walke on in a careleſſe and remiſſe manner: and hence alſo is that haſting after honours & profits, with the neglect of better things; they all ariſe from hence, even the weakeneſſe of the aſſent to theſe maine principles: for there is a double kind of Atheiſme in the heart; there is a direct thought of Atheiſme, when a man doubts of the truth of theſe principles, and knowes hee doth ſo; ſecondly, when a man doubts, and knowes not that he doubts.

Eſay 51.12,13.

But you will ſay, If it be of ſo much moment, then what is the way to ſtrengthen our faith in them? *Queſt.*

It is exceeding profitable, to ſearch and examine *Anſw.*

1 *Meanes.* To confirme our faith in these principles.
1 Search and examine them to the full.

mine these truths to the full; not to give over pondering of them, till your hearts be established in the present truth. It is good to doe with your selves, as *Eliah* did in the case of *Baal*; *Why halt you betweene two* Religions? Come to that disjunction; *If Baal be god, follow him:* So I say to you in this case, examine it to the full; If these principles be not true, walke according to your libertie and lusts, take no paines, but live as your nature would have you: but if they be true, then walke so, as if thou didst throughly beleeve them so to be: the beleefe of them, is that which will carry us through all losses and slanders, through good report and ill report; if thou didst throughly beleeve them, they would make thee doe any thing for *God:* I say, it is very profitable to come to this disjunction, and it strengthens our faith much; and this being laid, then draw the conclusion from it, That we thus here must live, and that it is here best for us to doe so.

2 *Meanes.* Prayer.

To pray to *God*, to strengthen our faith in these common principles; to say as the Disciples did, LORD *encrease our faith:* you see that *Christ* did it, when *Peters* faith failed him; hee prayed, that it might be strengthened: And when you have found any weakenesse, or doubting, you must remember, that faith, in these principles, is the gift of *God*. There is indeed a common faith, which others may have, and thou mayest have; but the strong faith ariseth from the Spirit, *God* dispenseth it where he pleaseth: this infused faith is not gotten by strength of argument, or perspicuitie of

of the understanding; it is not brought in by custome, but *God* doth worke it; it is not all the antecedent preparation that will doe it, but GOD must first worke it, and then you are able to beleeve these principles of faith, and able to beleeve them to purpose.

When thou hast such a habit lying in thy soule, the more thou readest the word, and acquaintest thy selfe with it, day by day, the more strong doth thy faith grow, *Rom.* 10. *Faith comes by hearing, and hearing by the Word of* GOD; that is, it is a meanes, by which *God* workes it, both in the beginning and increase of it. Therefore take that exhortation, which is in *Coloss.* 3. 16. *Let the Word dwell in you plenteously*, &c. that is, let it not come as a stranger, looking to it now and then, (as it is the fashion of most men) but let it bee familiar with you, let it *dwell with you*, and *let it dwell with you plentifully*; that is, reade not a Chapter or two, but all the Word; be not content to know one part of it, but know it thorowout. Lastly, let it be in *wisdome*; A man may reade much and understand little, because he knowes not the meaning of it; a childe may be able to say much by heart, and yet not have it in wisdome: therefore let the Word dwell plentifully in you, *in all wisdome.*

3 *Meanes.* Acquaint thy selfe with the Word more and more. *Rom.* 10.

Coloss. 3. 16. opened.

It is profitable to converse with faithfull men. As it is said of *Barnabas*, *hee was a man full of faith*; therefore it is said, he converted many: It is not in vaine, that phrase of the Scripture, hee was a man full of faith, and therefore *many were*

4 *Meanes.* Converse with faithfull men. *Act.* 11. 24.

added to the Lord: For you ſhall finde it by experience, when you converſe with worldly men; they will be ready, on everie occaſion, to attribute the event of things to naturall cauſes, but the godly they aſcribe it to God. Now good words ſtrengthen our faith, but the *evill words* of naturall men, they *corrupt good manners*. And not only the wordes of the godly worke ſo, but the very manner of the dilivery of it is emphaticall, for they doe beleeve it themſelves: now if a man deliver an hiſtory that he beleeves, he will deliver it in ſuch a manner, that he will make others beleeve it alſo: *Act.* 14. 1. *They ſo ſpake, that a great multitude of the Iewes beleeved*; that is, in ſuch a manner, that many were turned to the faith. *Iunius* profeſſeth in his life, that the very firſt thing that turned him from his Atheiſme, was the talking with a country-man of his, not farre from *Florence*, and his manner of expreſſing himſelfe: The next was the majeſty of the Scripture, which hee obſerved in *Iohn* 1. but the other was the beginning of it.

Acts 14. 1.

3 Effects of a ſtrime aſſent to theſe principles.

So it will ſtill be true, that walking with godly men will increaſe our faith, but with worldly men, it will weaken it. Therefore uſe all theſe meanes to ſtrengthen theſe principles in you; for they will have many excellent effects in your lives. As;

7 To take the judgement of the Scripture rather than mens fancies.

When a man beleeves this throughly, he will take the judgement of the Scripture againſt his own fancie, and the opinions of men (with which we are ſtill ready to be miſled;) ſo that when the Scripture

Scripture ſaith of riches, that they are nothing, whereas before thou thoughteſt them to bee a ſtrong Tower, now you will think them to be but a ſtaffe of reed; ſo of ſinfull luſts, which are ſo pleaſing to us, the Scripture ſaith of them, that they *fight againſt the ſoule*, though they are ſweet for the preſent, yet they are ſowre in the later end; ſo that thou takeſt the judgment of the Scripture againſt thine owne reaſon. So for the praiſe of men, ſee what the Scripture ſaith, he is praiſ-worthy whom *God* praiſeth; and therefore thou judgeſt vaine-glory to be but a bubble; I ſay, if you could beleeve this throughly, you would ſet the judgemeut of the Scripture againſt your owne reaſons, and the opinions of men.

Beſides this, it will breed notable fervencie in prayer, when a man knoweth that there are ſuch promiſes, it will make him never give over, it will make him watch and pray continually with all perſeverance, though many times hee prayeth, and hath no anſwer, as the woman of *Canaan*, yea though he hath ſometimes a contrary anſwer and effect to what he asketh; yet when he hath laid hold on the promiſes, he will not let goe, hee will never give over; hee knowes, *Hee, who hath promiſed, is faithfull*; therefore hee is not like a *wave* of the Sea, *toſſed up and downe with every winde.*

2 To be fervent in prayer.

But it is not onely a ground of all this, but it brings forth this effect alſo, it doth exceedingly ſtrengthen our faith in matters of juſtification: for it is certaine, that the ſame faith whereby we

3 It ſtrengtheneth faith in matters of juſtification.

The same faith both beleeves that there is a *God*, and applyes the promises in *Christ*.

beleeve and apply the promises of salvation, through *Christ*, is the same faith whereby we beleeve the Scripture, and that there is a *God* that made both Heaven and Earth. There is no difference in this faith; yea, that justifying faith by which thou art saved, ariseth from the beleefe of these principles; even as it was the same eye, whereby the *Israelites* did see the Mountains and Trees, and other objects, and by which they saw the brazen Serpent. No man beleeves justification by *Christ*, but his faith is mainly grounded upon this Word of *God*; for in Scripture we finde that IESVS CHRIST is come in the flesh, and that hee is a Lambe slaine for forgivenesse of sinnes; that he is offered to every creature, that a man must thirst after him, and then take up his Crosse and follow him. Now come to a beleever going out of the world, and aske him what hope he hath to be saved, and what ground for it? hee will be ready to say; I know that *Christ* is come into the world, and that he is offered up, and I know that I am one of them that have a part in him; I know that I have fulfilled the conditions, as that I should not continue willingly in any knowne sinne; that I should love the *Lord Iesus*, and desire to serve him above all; I know that I have fulfilled these conditions, and for all this I have the word for my ground; if the groūd whereon our faith is builded be the Word, then it is builded on a sure Rocke, and the gates of hell, Satan, and all his temptations shall not prevaile against it: but against a strong fancy it may.

Therefore

Therefore let us labour to ſtrengthen our faith in theſe principles, that *there is a* GOD *that made Heaven and Earth*; and that the Scriptures is his Word, whereby his minde is revealed to us, that ſo you may know what his will is, and what to expect from him upon all occaſions.

There is one thing which remaines in this point, which we added in the third place; That, *that God which wee worſhip is this God*: for either it is that *God*, whom we worſhip, or elſe there is no true *God* in the world; we are to propound it negatively, to take away all other falſe religions: For, if there was ever a *God* revealed in the world, he was the *God* of the *Iewes*; and if he was the *God* of the *Iewes*, then of the *Chriſtians*; and if of the *Chriſtians*, then ſurely of the *Proteſtants*, and not of the *Papiſts*; (for they do in moſt points adde to the garment of *Chriſt*, and the *Proteſtants* doe but cut off what they have added before) and if of the *Proteſtants*, then ſurely of thoſe that doe make conſcience of their wayes, that doe not live looſely, but doe labour to pleaſe him in all things. 3

THE

THE FIFTH SERMON.

ISAI 46. 9.

Remember the former things of old, for I am GOD, *and there is none else, I am* GOD, *and there is none like mee.*

THE third thing which remaines, is this, that *there is no other* GOD; and it is an Argument which is often used in Scripture, to prove that the *Lord* is *God*, because there is none besides him; for so you are to understand it: *I am* GOD; because there is *no other*;

The third Argument to prove that *God* is. There is no other *God* besides him.

other; this particle is ſo uſed many times, *Eſay* 45.22. *I am* GOD, *and there is none elſe*, there is none beſide me; and this ſhewes the falſeneſſe of all other gods, and all other religions. The argument ſtands thus; that if you looke to all former times, you ſhall ſee that there was never any other *God*, or any other religion but this, which we profeſſe. There are two arguments ſet downe in the Text:

Eſay 45.22.

1 *Remember the former times*, and you ſhall alwayes finde it thus, that there is none beſides mee.

2 *There is none like mee*, ſaith the *Lord*; take all other gods, and there is a wonderfull great difference betweene them and the *God* whom we profeſſe; there is none like him. So that the point to be delivered hence is this;

Doctr.

It is a great Argument to prove the Deity, that there is none beſides the LORD.

To open this to you, I will ſhew you;

1 What reaſons the Scripture uſeth to prove, that there is none beſides him.

2 We will give you ſome inſtances of it.

3 We will make ſome uſes of it.

5 Arguments that there is no other *God*.

From the firſt, you ſhall finde in the Scripture theſe five arguments, to ſhew that there is no other *God*, but that the LORD is GOD alone, and that there is none beſides him.

1 The greatneſſe of his Majeſtie and Workes. Eſay 46. 5.

From the greatneſſe of *Gods* Majeſtie, and the immenſitie of his workes, and that is the reaſon of the words here annexed; *there is none like him*: as in the fifth *verſe* of this Chapter you ſhall ſee it

it more plainely. So, *Among the gods there is none like to thee, O Lord, neither are there any workes like thy workes.* Where you ſee, that they are both put together; there is none like to him, for the greatneſſe of his Majeſty, nor for the immenſitie of his workes. More particularly, firſt, in regard of the greatneſſe of his Majeſty, there is none like him: *Behold, the Nations are as a drop of a Bucket, and are counted as the ſmall duſt of the Ballance: behold, he taketh up the Idols as a very little thing. And Lebanon is not ſufficient to burne, nor the Beaſts thereof ſufficient for a burnt-offering. All Nations before him are as nothing, and they are counted to him leſſe than nothing, and vanitie:* that is, let a man looke on the greatneſſe of *God*, and compare him with all the things that are in the World, and you ſhall finde a great diſproportion betweene them; *they are but as the drop of a Bucket.* A Bucket, of it ſelfe, holds but little water, but yet that is for ſome uſe; but the drops that fall from the Bucket, when it commeth out of the Well, they are ſo ſmall, as wee make no account of them: and yet all the World is not ſo much to the *Lord*, as theſe ſmall drops. And if that ſimilitude will not ſerve, there is another; *They are as the duſt of the Ballance:* If it were but as the duſt of the Earth, it were but ſmall; but as for the duſt of the Ballance, it is ſo ſmall, that it cannot weigh the Ballance this way, or that way: and yet the whole World is not ſo much to the *Lord*, as the duſt of the Ballance.

Pſal. 36. 8.

The greatneſſe of *Gods* Majeſty. *Eſa. 40. 14, 15, 16.* opened.

Againe, a third expreſſion he uſeth, and that is taken from the manner of his worſhip: for ſome might

might here object; If he be ſo great, how ſhort then doe we come of worſhipping him, and of giving him that honour which wee owe unto him? ſaith he; it is true, for *all the beaſts of Lebanon are not ſufficient for a burnt Offering*: nay, *all the wood of Lebanon is not enough to kindle the burnt offering*. And take all the gods of the *Gentiles*, they were but men, and their Temples, and all the glory of them, they are nothing to the *Lord*: See another deſcription of this in *verſe* 25.

Verſe 25. The greatnes of his workes. Verſe 12.

And as thus in regard of the greatneſſe of his Majeſty *there is none like him*; ſo likewiſe in regard of the greatneſſe of his workes; *ver.* 12. *Who hath meaſured out the waters in the hollow of his hand, and meted out Heaven with the ſpanne, and comprehended the duſt of the earth in a meaſure, and weighed the mountaines in ſcales, and the hills in a ballance?* That is, looke upon the great building of Heaven and Earth, and conſider what went to theſe buildings, what might and power hee muſt have to handle ſuch things as theſe; as the vaſte Mountaines, the huge Earth, the Wind, and the Seas, and conſider what an hand & arme he muſt have, that muſt do ſuch things. And alſo conſider the wiſdome of *God*, that went to this worke, and he did it alone; he had none to help him; take a man, let him ſet up a building, and he cannot doe it of himſelfe, but he needs ſomebody to helpe him; but the *Lord* did all this alone: therefore he concludes, *verſ.* 18. that *there is none like to him*; as if it were his only ſcope & intention in that place.

Verſe 18.

2 It appeares hence, that they are not gods from their

their newneſſe, they had a beginning, and they have an end; but *God* is from everlaſting, *I am the firſt and laſt*, *Eſay* 41. 4. and 44. 6. and 43. 10. The meaning is, all the other gods had a beginning, we know when they began, and their owne Hiſtorians have related it; but I was before them all, ſaith the *Lord*, and they have all vaniſhed away, even in your owne ſight.

All other gods are but new, He from everlaſting. *Eſay* 41. 4. and 44. 6. and 43. 10.

Their ignorance and want of knowledge, and his Omniſcience, is another Argument; which you have uſed *Eſay* 41. 22, 23. and 44. 7, 8. *Let them bring them forth, and ſhew us what ſhall happen. Let them ſhew the former things what they bee, &c. that wee may know that you are gods.* The meaning is this; that there are none of their gods, that doe declare former things, that tell of the beginning of the world, or of the creation, or can declare things to come, I only can doe it, I have not ſpoken in ſecret, but my Prophecies are plaine and open, I have ſpoken it, and I will bring it to paſſe. Therefore, I ſay, his Omniſcience and ſhewing future things doth teſtifie, that there are no other gods beſides him, ſeeing no other hath been able ſo to doe.

3 Hee onely knowes things to come. *Eſay* 41. 22, 23. and 44. 7, 8.

The greatneſſe of his power put forth in the continuall paſſages of his providence, and their want of power; which is another argument uſed in *Iſai.* 41. 23. *Behold, you are nothing, and your workes are of nought*; that is, *you are not able to doe any thing*; *either good or hurt* to the ſonnes of men, and therefore you are no gods, you are but vanitie and of no value: which Argument you have often

4 By the greatneſſe of his power and providence, working changes in the world. *Eſay* 41. 23, 24.

often repeated; as also the great changes that *God* workes among the sonnes of men, which *Idols* cannot doe. *Esay* 40. 23, 24. *Hee brings the Princes to nothing, &c.* that is, hee is able to set up whom hee will, and pull them downe againe; and hee gives instance in the greatest Princes, that thought themselves best rooted: saith he, *When I doe but blow upon them, when I blast them, they are as if they never had beene planted, as if they had beene never sowne, they are as if they had tooke no root in all the Earth.* So *Psalme* 107. 33, 34. *Hee turneth a Desart into a fruitfull Land, and a fruitfull Land hee turneth into barrenneſſe, for the wickedneſſe of them that dwell therein*; making changes of men, and things, which no *Idols* could doe.

Esay 40. 23, 24.

Psal. 107. 33, 34.

5 He onely the living *God*; other gods but dead vanities. *Acts* 14. 15. *Psal.* 115.

They are such as are dead men, and have no life in them. This is an argument that the Apostle *Paul* useth, *Act.* 14. 15. that *they should turne to the living* GOD; *Psal.* 115. It is true of all other gods, they are *dead vanities*, they are *Idols*, and have no life in them; onely *God* is living, he onely hath life in himselfe, and gives life to all other things in the World. Therefore there is none other god besides him.

More particularly.

Now we come to particulars: As, take all the Religions that ever have beene in the World, besides that which we professe; take all the gods that have bin set up by others; which may be divided into two things, either before or since *Christ*: Before, and they are either those gods that were worshipped by the *Grecians* and the *Romans*, the wisest

1 The gods of the *Gentiles*, and their religion, was false.

wiſeſt of the Heathens, or elſe thoſe that were worſhipped by the *Barbarians*. Now, they worſhipped *the Sun and Moone, and foure-footed Beaſts*, *Rom.* 1. If there be queſtion of any, it is of thoſe among the *Romans*; ſuch as were *Saturne*, and *Iupiter*, and *Iuno*, &c. which are now altogether exploded; and there is enough ſaid againſt them, even by their owne Writers. As; *Rom. 1.*

1 They were men, and therefore not gods; this was the Argument that *Tertullian* and *Iuſtin Martyr* uſed to convince thoſe, amongſt whom they lived, that *Iuno*, *Iupiter*, *Neptune*, &c. were *Saturnes* off-ſpring, and therefore they were men; and if men, then borne of men, and their *Genealogies* are recorded by their owne Writers. 1 Becauſe their gods were men.

2 And as they were men, ſo they were the worſt of men, given to the groſſeſt vices, as adultery, theft, murther, &c. 2 The worſt of men.

And if it be objected, as it was to *Lactantius*, that theſe are onely fictions of *Poets*: *Object.*

I anſwer, that the *Poets* were their Prophets, as the *Apoſtle* ſaith, *One of your Prophets ſaith ſo*; and they did but give light to the picture; for all their other Writers agree, as *Cicero* and *Varro*, that they were ſubject to thoſe vices that we named. *Anſw.* The *Poets* were the Gentiles *Prophets*.

3 They did die, and therefore were not gods; as appeares in that they would in one place ſhew you a ſepulcher, and in another Temple erected to the ſame god, which is an extreme contradiction; yet this was acknowledged even by them that worſhipped them: and as for *Tully*, we can- 3 They did die

not have more against him, than he himselfe confesseth in his Tractate, *De naturâ Deorum:* for as one saith, *Retollit deos, sed oratione reliquit*; Hee took away their gods in *deed*, though not in *word:* And himselfe saith, *Vtinam tam facile veram religionem invenire possim, quam falsam convincere*; I would I could as wel find out the truth of true Religion, as convince the falsenesse of the other. All which are disputed at large by *Tertullian*, and *Augustine de Civitate Dei*, and *Clemens Alexandrinus*, who lived in those dayes. Which wee speake the more of, because it was that which did spread it selfe even over the whole World for many Ages together. And as for the gods that are worshipped by the *Chaldeans*, and *Syrians*, as the Sunne and Moone, they are not worth the naming.

2 The Religion of *Mahomet* is false.

There is another Religion that is growne up since *Christ*, the Religion of *Mahomet*, which hath spred over the most part of the World: for if that computation be true, that is lately given, they have fourteene times as much as any other hath: They arose about six hundred yeeres after *Christ*, and therefore they have continued a long time. I speake not this, because I thinke that any here had need to be diffwaded from it; but to shew, that there was never any veri-similitude of the Deitie, but that our *God* was alwayes *God* alone. Therefore against it I will use foure arguments:

1 He gives testimony to the Old and New Testament, and yet is contrary to both.

1 *Mahomet* did fully acknowledge the truth both of the Old Testament, and of the New; yet the things that he delivers are contrary to both: the which confirmes our Religion, and shews the false-

falſeneſſe of theirs. For he did acknowledge, that *Moſes* received the Old Teſtament from *God*; and ſo did the Prophets; and he repeates moſt of the ſtorie: hee acknowledgeth alſo the Creation of *Adam*, and the eating of the forbidden Fruit; and the whole ſtorie of *Abraham*, and his calling, and the offring of his ſonne *Iſaac*: beſides, he acknowledgeth the whole Hiſtory of *Moſes*; how *God* appeared to him, and how he went into *Ægypt*, and of the ten Plagues that he ſent upon the *Ægyptians*, and the wonders that he wrought going down into *Canaan*; and ſo of all the reſt; naming the Booke of *Pſalmes*, and quoting things out of it, and of *Deuteronomie*; acknowledging many of the Prophets, as *Eliah*, *Samuel*, *Iob*, and *Ionah*: and he confeſſeth, that there were many more, which he did not name. And ſo he acknowledgeth the New Teſtament likewiſe: he acknowledgeth that *Chriſt* was borne of a Virgin, and that by the mighty Power of *God*, without man; that he healed Diſeaſes; and that he received the *Goſpel* from *God* himſelfe; and that *God* gave Power to him more than to all the Prophets that were before him; and that he was the Word and Power of *God*; and that all that doe beleeve in him, ſhall be ſaved, and they ſhall follow him in white Garments; and that he which beleeves it not, ſhall be damned: And he acknowledgeth the New Teſtament to beare witneſſe to the Old; and he acknowledgeth the Reſurrection; the comming of *Iohn Baptiſt*; and he ſpeakes very honourably of *Chriſt*, except only in two things:

Mahomet denied two things to *Christ*.

1 He tooke up the opinion of the *Arrians*, to deny his Divinitie.

2 And also hee denied that hee was crucified, but that some body was crucified for him.

2 His new religion wanted miracles to confirme it.

He brought in a new religion, and yet he professeth, that he had no miracles, or predictions of things to come. Now, when religion is not confirmed by miracles, or predictions of things to come, or holinesse of life, it is a token that there is no truth in it.

3 His *Alcoran* is barbarous, and without sense.

We may perceive it by the writing of the *Alcoran*; it is so barbarous, that there is no sense in it; and they say, that he could neither write nor reade; and so the writings shewes, that it was by one, that was an ignorant man that had no skill; and those stories that are alledged out of the Scripture, have much falshood mixed with them which is a signe that he never read them himself, but had them by relation; which he delivering to a very ignorant people, they received it of him; and having inlarged themselves by the sword, so they continue to this day.

4 His doctrine is impure, and so his life.

The impurity of his doctrine, he cut off what was hard to be beleeved, and whatsoever was difficult to practise, and propounded that to the people, wherein there was no hardnesse, no difficultie, promising them a paradise, wherein they should have all pleasures, and should enjoy women; and also they should have meat, drink, apparel, and fruits of all sorts; as also, they should have silken, and purple carpets to lye upon, &c. moreover hee professeth that hee had a licence given

him

him from *God*, to know what women he would, and to put them away when he would; which licence was given to him and to no other. All which arguments are enough to ſhew the vanity and falſhood of this religion.

Vſe 1. To beleeve that our *God* is *God* alone, and to cleave to him.

Seeing there is none other GOD beſides the *Lord*, we ſhould fix this principle in us, and labor to ſtrengthen it by this other *medium* alſo. When more candles are brought into a place, the light is greater, and you may ſee the objects the better. Therefore, adde this to the other, that there is no other *god*; for this expreſſeth not only that the *Lord* is *God*, but that it is he whom we worſhip: for if there be a *God* that made heaven and earth, he would have revealed himſelfe to the ſonnes of men, but there hath never beene any other revealed. *Remember the former things*, and you ſhall ſee that there was never any other. Marke this chaine, and every linke of it is exceeding ſtrong: ſee if ever there hath beene any *God* beſides him: For, if there was ever any *god* revealed to the ſons of men, it was the *God* of the *Iewes*, who was revealed by *Moſes* and the Prophets. For all the dunghill gods of the *Gentiles*, they were but vanitie, and they appeared to be ſo; and if it was the *God* of the *Iewes*, then alſo of the *Chriſtians*, (becauſe the New Teſtament is builded upon the Old;) and then ſurely he is that *God*, whom the *Proteſtants* worſhip, and not whom the *Papiſts* worſhip. For, if you take all thoſe things, wherin they differ from us; as in their worſhipping of Images, their Purgatory, their Indulgences, their

Prayers to, and for the dead; their Prayers in an unknown tongue, and ſo all other points of difference, you ſhall finde that they were added and taken in, in continuance of time, now one, then another; and there are many that have taken paines to ſhew the pedegree of them, when they came in; and therefore they that have not ſeduced hearts, whoſe eyes the god of this world hath not blinded, may ſee that what our Divines cut off, is nothing but that which they have added before; the Papiſts agree with us in all that wee teach, onely the difference is betweene the additions which have come in from time to time. Therefore you muſt learne from hence to confirme your faith, by that Argument which *Peter* uſeth, *Ioh. 6. 68. Whither ſhall we goe? thou haſt the words of eternall life.* There are two things which make us cleave to any thing:

John 6. 68.

1 The firmeneſſe of the thing.

Two things make us cleave to any thing.

2 When we can goe nowhither elſe. So that looke to any time or place, and conſider that all other gods are but meere *vanity*. For looke upon the world & the creatures, and they have no bottome to ſtand on, they have no ſtay to hold by. Therefore, let this teach us to cleave to him without ſeparation: look upon every ſide, as *David* did to the right hand, and to the left, and you ſhall ſee that there was never any other god. Onely here the ſoule hath ſure footing; therefore ſay, that if the diſſolution of all things ſhould come, as death and martyrdome, (as wee know not how ſoone they may) yet *God* ſhall be our *God*, we will forſake

ſake all to follow him. Conſider the preſent time of the Church, conſider how ſoone the times may come upon us, when we ſhalbe put to it; for now things are *in præcipitio*; haſting downe to the bottome of the hill; and we know not how neere we are to that *houre of temptation*, ſpoken of in the *Revelations*; when it ſhall bee as it was in *Aſa's* time, 2 *Chron.* 15. 6. *Nation ſhall riſe againſt Nation, &c.* Theſe times are growing and daily gather ſtrength more and more; therefore let us ſtrengthen our faith, and prepare for a tryall. Hitherto Religion and peace have walked together in one path; but when they ſhall goe in different paths, it will appeare then, whoſe ſervants wee are. So when the times of triall come, it will be a great matter to have this principle laid. If you ſhould come to ſuffer death, & to loſe your lives, it will be a great matter to be rooted and grounded in the faith: for there is a great difference betweene thoſe that *have much earth*, and betweene thoſe that are not well rooted, that have not *received this annointing, that teacheth us theſe things.*

2 *Chron.* 15. 6.

This alſo will I ſay to you in the ſecond place to comfort you, though you ſee the *Lord* laying the Churches waſte, ſo that they are wallowing in their blood, yet that you might hold up your heads, conſider that hee is *God* alone, and therefore will rowſe up himſelfe in due time; for *Hee will not give his glory to another*: therefore though you ſee all the Churches in Chriſtendome laid waſte, yet the *Lord* will raiſe them up againe: and the ground of it is in *Eſay* 48. 11.

Vſe 2. For comfort; That he will ſhew himſelfe to be the true *God*, in raiſing up his Churches.

Esay 48. 11. *For mine owne sake, even for mine owne sake will I doe it: for, how should my name bee polluted? and I will not give my glory to another*; speaking there to the Churches in that time, saith the *Lord, I have refined them, but not as silver, I have chosen them in the furnace of affliction*; that is, I have thusand thus dealt with them, yet will I not cast them off, though they be sinfull, yet will I not put them away, for mine owne sake; for my name should be polluted, if I should suffer them to lye thus: It should be thought that the other religion was true, and so I should lose my glory. And againe, will *God* now say, I will not doe so; for, should Antichrist prevail, it would be an argument that they had the truth, and not we. So *Esay* 42. 8. *I am the Lord, that is my name; and my glory will not I give to another, neither my praise to graven images.* As the graven images there should have had the praise, so should the *Papists* now, if *God* should suffer his Church to be so, but for his owne sake he will not suffer it. Let this encourage you then to be earnest with him in prayer; for the time will come, when he will turne his hand, when the just period is come, he will be seene in the Mount.

Verse 10.

Esay 42. 8.

Vse 3. To keepe our hearts from Idolatry and to set up no other god. Two kindes of Idolatry.

If there be no other *God*, then let us be carefull to keep our hearts from all kind of Idolatry, not to set up any other in our heart or affections. For there are two kinds of Idolatry:

1 One is grosse, as the worshipping of *Baal*, *Mahomet*, &c. and that you are free from, because there is light enough in the Church to see the vanity of them.

2 There

2 There is another kinde of Idolatry, which Saint *Iames* speakes of, *Iames* 4. *Yee adulterers, and adultereſſes*, you make riches and honour your *god*, and your belly your *god*; ſo also when *you ſacrifice to your owne nets*, that is, to outward and ſecondary meanes, or when you joyne any other thing with *God*, this is *Idolatrie*, and it is very common amongſt us. Our nature is as prone to Idolatry as any, though in another kind, for men are weake creatures, and therefore they ſeeke ſomething to repoſe themſelves upon; and becauſe they finde not any one thing ſufficient, therefore they put their confidence in many, *Rom.* 1. For all Idolatry is upon one of theſe three grounds.

Iames 4.

Rom. 1.

1 They worſhip them for gods, whom they ſaw excellent men, that had ſomething in them above themſelves; ſuch as were ſtrong men, as *Hercules*; and thoſe that were Law-givers, and Princes, as *Saturne*, and *Iupiter*; and they did worſhip *Vertues* likewiſe, inſomuch that they did build one Temple to *Vertue* it ſelfe alone; and others to *Iuſtice*, and *Patience*, &c.

Three grounds of Idolatry.

2 They worſhipped thoſe that brought any ſpeciall helpe and comfort to the lives of men; as they that did invent uſefull Arts, as *Bacchus*, *Ceres*, *Vulcan*, *Æſculapius*; ſome alſo worſhipped the creatures themſelves, as the *Sun*, and *Moone*, and *Oxen*, and the like.

3 They worſhipped for god that which was ſtronger than themſelves; therefore *Tully* ſaith, They build a Temple to *Fevers*, to diſeaſes, becauſe

cauſe they were ſtronger than they, they could kill men when they did ſeaze upon them: ſo they did build a Temple to *Fortune*. Now to bring this home to our ſelves, ſee if wee have not the ſame ground with us; ſee if the things that have any excellencie amongſt men; if the things that are profitable to us, & that exceed us in ſtrength, and over-power us, whether they are not ready to be ſet up as gods amongſt us; when men ſpend themſelves upon their pleaſure, becauſe they are affraid to diſpleaſe men, what is this but to ſet up another *god?* We doe the ſame, though not in the ſame manner that the Heathens did. Now, for worſhipping the creatures; we are not to doe it: there is no creature in the world that can doe either good or hurt, as it was ſaid of Idols; but when our affections are ſo inordinately carried to them we ſet them up for gods, though we obſerve it not. It is *Gods* perogative royall, and it belongs only to him, to doe good or evill; whatſoever is either good or evil, he is the author of; he makes men live comfortable, or uncomfortable at his pleaſure; for he diſpoſeth of things, giving them, and taking them from whom he will. Therefore, why is hee forgotten? and why doe men joyne other things with him? ſo far, as men ſee not the vanity of all things, and ſo far, as their affections are taken up with theſe outward things, ſo much Idolatry there is in their hearts. Therefore you muſt take heed that you give not *Gods* glory to another.

What the affections are inordinatly ſet on, we make a god.

Take heed of Idolatry in your opinions; give not

not the glory of *God* to riches; for that which a mans mind is set most upon, and which he lookes for comfort from, in time of need, this he counts as *God*: so that whatsoever it be, riches or the favour of men, if you set your minde upon it, you make it as *God*, and so give the glory of *God* to another.

Wee must not trust in them, *Psal.* 115. 9. but trust in GOD; *O Israel trust thou in the* LORD, *hee is thy helpe and thy shield.* Now then, wee exalt him, when we trust only in him, when we trust not in any of these outward things, when wee think not our selves any whit the better, the more riches or friends wee have: for so farre as we trust in the creatures, so farre wee commit idolatry with them: but hee that thinkes himselfe safe because he hath the *Lord* for his *God*, and because he is his shield, he doth exalt the *Lord*; and this is that here spoken of, which we ought to put in practice, *I am God, and there is none like me.*

2 *Psal.* 115. 9.

(***)

THE

THE SIXTH SERMON.

EXODVS 3. 13, 14, 15.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM. *And hee said, Thus shalt thou say unto the children of Israel;* I AM *hath sent me unto you.*

15 *And* GOD *said moreover unto Moses, Thus shalt thou say unto the Children of Israel; The* LORD GOD *of your Fathers,*

thers, the GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

The second thing to be knowne concerning *God, What God is.*

NOw wee come to this, *What* GOD *is.* GOD is IEHOVAH-ELOHIM; *an absolute Essence, in three Persons.*

But we will first speake of the Deitie, then of the Persons.

Now GOD is knowne to us two wayes:
1 By his Essence; and
2 By his Attributes.

What the Essence of *God* is.

Now the great question is, what this Essence of GOD is. Beloved, wee need more than the tongue of man to declare this to you; yet wee will shew it to you, as the Scripture reveales it.

Now, if we should define it, (though it is capable properly of no definition) we would say, GOD *is an incomprehensible, first, and absolute Being.* These words in this place, set out the Essence of GOD most clearely, of any place in Scripture that I know. This is the first expression, whereby GOD did ever shew himselfe in his Essence. GOD hath before made himselfe knowne by his *All-sufficiencie,* Chap. 6. 3. *I appeared to Abraham, to Isaac, and unto Iacob, by the name of* GOD *Almightie, but by the name* IEHOVAH, *was I not knowne unto them.* This name IEHOVAH was knowne

Exod. 6. 3.

to

to *Abraham*, and *Isaac*, and *Iacob*, as appeares in divers places; but the meaning is, it was not opened to them, they did not understand it: The LORD saith, *Gen.* 17. 1. *I am the Almightie* GOD, *walke before me, and be thou perfect*. You shall finde that Name used on every occasion, by *Abraham*, by *Isaac*, and by *Iacob*; *El-shaddai*, GOD *All-sufficient*; but not IEHOVAH. The first time that ever GOD made himselfe knowne by this Name, was here to *Moses*; *I am that I am*. There are two things to be observed in this expression:

Gen. 17. 1.

The incomprehensiblenesse of *Almighty* GOD, as it is usually said by us: When we are asked a thing, that we will not reveale any further, or that we would not have another to prie any further into, we say, It is what it is: so GOD saith to *Moses*; *I am what I am*.

1 What is meant by such a form of expression, *I am what I am*.

Such a kind of speech is also used to shew the immutabilitie of a thing: as *Pilat* said, *What I have written, I have written*; I will not change it: So men use to say; I have done what I have done, to shew the constancie of a thing, that it shal not be altered: Therefore, when GOD would shew the constancie of his Nature, he addes further, *I am*, without any other word: as if hee should say; *Moses*, if they inquire of thee what my Name is, tell them only this; *He is*, hath sent me unto you; as the *Septuagint* translate it, ὁ ὢν, that is, If I should deliver the most expressing Name, whereby I would be knowne to all Ages, this is that which I will pitch upon, *I am*, or IEHOVAH; which

which comes from the ſame root. And if *Moſes* ſhould yet further inquire of his Name, he leads him into a further expreſſion; The LORD GOD *of your Fathers, the* GOD *of Abraham, the* GOD *of Iſaac, and the* GOD *of Iacob hath ſent me unto you; this is my Name for ever, and this is my memoriall unto all generations.* As if he ſhould ſay; If yet they cannot underſtand what this Name is, it is the ſame that I was knowne by to *Abraham*, to *Iſaac*, and to *Iacob*; what I was to them, the ſame will I be to you. I was knowne to them by my Word, and by my workes, and by my miracles; and the ſame ſhall you find me, it is that *God* which hath ſent me unto you. *This is my Name*; which words are to be referred, not onely to the latter words, but to the former, *I am that I am*. The words in the originall are in the future tenſe; yet it is fitly tranſlated, *I am*; for the future tenſe in *Hebrew* is often put for the preſent tenſe, and the words are put in the future tenſe, to ſhew his immutability; which tranſlation *Chriſts* words doe warrant; *Before Abraham was, I am:* therefore the *Septuagints* doe well tranſlate it ὤν, ſignifying no more but hee which is; ſo that, that which wee are to learne from hence is this; *That I am*, or *Iehovah*, *I am, that I am*, is the proper and eſſentiall name of *God*, (all *Divines* agree in this, I know none that differ) becauſe it expreſſeth him in his Eſſence, without any limitation, or modification. Beſides, you ſhall finde, that this name is never attributed to any other. The *Altar*, indeed, was called *Iehovah*; but the meaning was; to *Iehovah*; his

his other names indeed are given to the creatures but this is given only to him: Whence I gather this point: That,

To be, *or to say this*, Hee is, *or* I am, *is proper to* GOD *alone*.

Doctr. *God* onely and properly hath Being in him.

It is common to no creature with him; you cannot say of any creature *It is*: and if it be the only property of *God* to be, then you must say of every creature, *it is not*; and onely the *Lord is*; which is a strange speech, but yet it is true, or else it is not proper to *God* only.

But you will say; what is the meaning of that? for creatures have a being, though not so excellent a being as he hath.

Object.

In comparison of him, they have no being at all, they cannot reach to his being. And therefore, what this being is, we will explaine to you by these five things:

Answ. What this Being is, explained in five things.

It is an *immense* being, such as hath all the degrees, and kindes, and extents of being in it. The creatures have not so; they have so little of this being, that it is nothing: it is not so much, *as the drop of a Bucket*, *Isai.* 40. that is, it is of so small a being, that it is no being: therefore that place is to be marked, *Isai.* 40. 17. *All Nations before him are as nothing, and they are counted to him lesse than nothing, or vanity.* Which place shewes, that this phrase of *being* doth not agree to the creatures; for having said before, they were *as the drop of a Bucket*, hee addes, nay, *they are lesse than nothing.* But you will say, how can they bee lesse than nothing? I answer, if I should expresse it to

1 *Immense.*

Isai. 40.

Verse 17.

you, as it is, they are lesse than that which you reckon as nothing; as you doe a dust of the ballance; so that in respect of the largenesse of his being, they are nothing to him: there are divers degrees and extents of being, and he hath them all in him; as there is one being of *Angels*, another of men, and so of every creature; for they are defined, and you know that definitions doe limit the being of a thing. The Angels have a large and glorious being; men have a good and excellent being, but they are nothing in respect of the being of GOD.

2 Of Himselfe.

It is the being *of himselfe*, he is a spring of being, whereas all the creatures are but cisternes of being; which they have but by participation from him, *Act.* 17.28. *In him we live, move, and have our being. Rom.* 11.36. *In him, and for him, and through him, are all things*; he only is of himselfe.

Act. 17.28. *Rom.* 11.36.

3 Everlasting.

It is not only of himselfe, but it is an *everlasting* being: *I am the first and the last*: that is, I am before any thing was, and I am the last; every thing hath dependance of me.

4 Without succession.

It is a being *without succession*: the creatures have not this; there is something to them, which was not before, and something shall be, which is not for the present: this is true of every creature; of men and Angels; but with *God* there is no succession: and therefore it is that these words are used, *I am hath sent me unto you*: which shewes that there is no time past with him; there is no distinction of time with him, all things are alike to him; but with the creature there is flux of time the

the creatures enjoy one thing one minute, which they doe not another, but *God* enjoyes all at once and that is one part of his bleſſedneſſe, which the creature is not partaker of. And againe, his acts are all done at once; but the creatures doe all theirs by ſucceſſion.

It is ſuch a being, as *gives a being to all things elſe*: and this is a great difference betweene him and the creatures; the *Angels* have an excellent being, yet they cannot give the leaſt being to any thing. So that by theſe we may plainly ſee, that he *only is*, that is, he only is of an immenſe being; that is, he is like a mighty ſea of being, that hath neither banks nor bottome; he only is a ſpring of being; he only is everlaſting; he only is without ſucceſſion of time preſent, paſt or to come; laſtly, he only gives a being to every thing. Such an one he is, as al this is implied, where he bids *Moſes* go and tell the people, *I am that I am*, is he that hath ſent me unto you. But we will ſtand no longer hereon, only we will labour to reduce theſe ſpeculations to uſe, as it is ſaid of *Socrates*, he did *De vocare philoſophiam de cœlis*, bring Philoſophy downe to be practiſed in private houſes.

5 Giving being to all things.

If we ſhould inquire the reaſon, why *God* did reveale his Name to *Moſes*; was it, that he and the *Iſraelites* ſhold only find out argute ſpeculations in his name, as heretofore many of the *Rabbins* have done, and now too many *Divines* following them ſtill do? no ſurely, the end of names is only to make things known. But yet he ſets bounds to our apprehenſions, in ſaying, *I am that I am*; as if

there were more in it, as if there were ſome greater immenſity in his nature: hence the uſe is this:

Uſe 1. There is ſomething in *Gods* Eſſence not to be inquired into. *Rom.* 1. 18.

That there is ſomething of the Eſſence of *God*, that may not be inquired into, but wee muſt be content with that which is revealed, *Rom.* 1. 18. *For that which may be known of God, is manifeſt in them for God hath ſhewed it unto them*: there is ſomthing that may be known, and ſomething there is that may not be knowne: therefore, Beloved, looke not for a full knowledge of him, but onely for a ſmall degree of it; as *Exod.* 33. *My face* (ſaith *God* to *Moſes*) *thou canſt not ſee*; which place compared with that *Rom.* 1. 20. the meaning is this, that it is very little of *God*, that we can know: even as when a great traine, or glorious ſhew ſhall paſſe before us, and all is gone, we only ſee the latter end of it; ſo *God* paſſed by *Moſes*, and he ſaw but a little of him: even as when you heare the latter end of a ſentence, only that which the ecchо reſounds, the maine we cannot know. Therefore we ſhould learne from hence, not to be ſearching and prying into the counſels of *God*, as to inquire why ſo many are damned, and ſo few ſaved; how the infallibilitie of *Gods* will and the libertie of mans will can ſtand together: to aske the reaſon why he ſuffered the *Gentiles* to walke in the vanitie of their owne minds ſo long a time; why he ſuffers the Church to lye, as it doth at this time: for we might ſay as *Gedeon* did, *If the Lord be with us, why are wee thus and thus?* Why the Churches of the *Grecians*, thoſe famous Churches, have had the golden Candleſtickes removed

Exod. 33.

Rom. 1. 20.

Simile.

from

from them? These, and all other such we must be content to be ignorant of; for he doth not reveale himselfe fully in this life. *Thou canst not see me and live*, saith *God to Moses*: the meaning is this the veile of mortality doth cover us, it hides *God* from us; when that shall be laid aside, wee shall know all these things, and therefore we must be content to stay the time: till then, we are as narrow-mouthed vessels, we are not able to receive much knowledge, but a great deale will fall beside and be lost, when as *God* will doe nothing in vaine; as *Christ* said to his Disciples, *There are many things that I should reveale unto you, but you are not able to beare them*: and therefore we should be contented; as a weake eye is not able to behold the Sun, or as the Schoole-men well say, we cannot see it in *rotâ*; we cannot see the circle wherein the Sun doth run, but only the beames of it; no more can wee see *God* in his Essence, but in the beames thereof, his Word and effects, wee may see him therfore let us be content to be ignorant of these things. Let him that askes why deales *God* thus with his Church? why are so many damned? remember that in *Isai*. 45. 9. *Woe unto him that striveth with his Maker; let the potsheard strive with the potsheards of the earth: Shall the clay say to him that maketh it; what makest thou?* the meaning of it is this; we should be content to let *God* alone, not to inquire into all his actions, into the ground and reason of all his workes; let the potsheard strive with the potsheards of the earth: If thou hadst to doe with man, one like thy selfe, then thou

Simile.

Isai. 45. 9.

thou mightſt murmur againſt him, and aske him why doeſt thou ſo? but what haſt thou to doe with the *Lord*? Shall the clay ſay to him that maketh it, why doeſt thou ſo? This ſimilitude of clay doth not, by a thouſand parts, expreſſe that diſtance that is betweene *God* and us; and therefore we ſhould doe thus, ſtand upon the ſhore (as it were) and behold his infinite Eſſence, *I am that I am*; and goe no further; as a man that ſtands upon the Sea-ſhore, ſees the vaſtneſſe of the Sea, but dares goe no further, for if he goes into the deepe, he is drowned: You may looke into *Gods* Eſſence, and ſee and admire it; but to think that thou couldeſt comprehend *God*, is, as if a man ſhould think to hold the whole ſea in the hollow of his hand: yea, there is a greater diſproportion betweene them; or elſe the Apoſtle would never have burſt out into that patheticall expreſſion, *Rom.* 11. *O the depth of the riches both of the wiſdome and knowledge of* GOD; *how unſearchable are his judgements, and his wayes paſt finding out!* Onely remember this I ſay; and make thus much uſe of it, when you heare this name, *I am that I am*; that it is the *Lords* will to ſet limits to us. When the *Lord* came downe from the *Mount*, he ſet limits to the people, and he gave this reaſon of it, *I will not have them ſtand and gaze*: ſo it is in this caſe it is a dangerous thing to goe too far; you know what did come to the *Bethſhemites*, becauſe they would be gazing: Remember that ſpeech of *God* to *Manoah*; *Why doſt thou aske my Name that is ſecret?* There is ſomething that is ſecret in *God*:

Simile.

Rom. 11.

But

But, you will ſay; I would faine ſee a reaſon of theſe things.

Object.

But thou muſt ſtay for this till mortality bee put off; and in the meane while ſtand afarre off, and looke on *God:* And when thou ſeeſt the vaſt workes of *God*, when thou ſeeſt him graſpe the winds in his fiſt, and meaſure the waters in the hollow of his hand, and weigh the mountaines in ſcales, and the hils in a ballance, &c. it will be no great thing to thee if thou art ignorant of his counſels. This is made an argument why wee ſhould not ſearch into his ſecrets, *Pro.* 30.4. *Who hath aſcended up to heaven, or deſcended? who hath gathered the winds in his fiſt? who hath bounded the waters in a garment? who hath eſtabliſhed all the ends of the earth? What is his name, or what is his Sonnes name, if thou canſt tell?* As if he ſhould ſay; it is impoſſible that thou ſhouldeſt know this mightie Worke-man, he that did all this, or underſtand the ground of his counſels; you can ſee but his backe-parts, you can ſee no more and live, and you need ſee no more, that you may live.

Answ.

Wee cannot give a reaſon of many things concerning *God* till death.

Prov. 30. 4.

Secondly, that which is the very ſcope and drift of the *Lords* revealing his name to *Moſes*; *Goe and tell the people*, I AM THAT I AM *hath ſent me unto you*; ſhould ſtrengthen our faith, and incourage us; it ſhould raiſe our minds, and ſtir up hope in us, in all wants, and in all diſtreſſes that wee fall into upon any occaſion: for this is the ſcope why the *Lord* reveales it here; he reveales it in a very ſeaſonable time. A man would have thought it impoſſible, that they ſhould be delive-

Vſe 2. To ſtrengthen our faith, and encourage us in our wants and croſſes.

In wants.

red from *Pharoah*, he being ſo mighty, yet *God* bids *Moſes* goe, and tell them, that he that I S, hath ſent him unto them. He that IS, he that can make things to be, when they have no rudiments of being, he hath ſent me.

Whence all griefes and complaints ariſe.

Conſider all the griefes and complaints that we have, they all ariſe from hence; there is ſomething we would have, which *is not*; as it was the complaint of *Rachel*, *ſhee wept for her children, becauſe they were not*: now, conſider what the *Lord* ſaith here, *I am that I am*: he is the *Lord* of being, he giveth being to whatſoever pleaſeth him: As take your expreſſions of your ordinary wants, you uſe to ſay; oh, if that ſuch a thing *were*; if an houſe had ſuch and ſuch a thing, it would bee a goodly houſe; ſo in an inſtrument, as a Watch, if it had ſuch and ſuch a being, it were a perfect Watch: ſo is it in the complaints that we make for our ſoules, or the ſoules of others; if you ſee a man that you would have reclaimed, you ſay if there were a ſtability of mind in him, a conſideration of death, a right knowledge of things, a ſenſe of ſinne, if there were grace in his heart to eſtabliſh him, then he would be thus and thus. Conſider that he who is the *Lord* of being, is able to make up theſe wants: ſo if our complaints be for our ſelves, they all come from ſome wants; but know that he who is the *Almighty God*, that makes all things to be, he can give thee conſtancy, he can enable thee to do all things, and *ſtrengthen the weake hands and feeble knees*, *Heb.* 12. Hee that is full of being, as the Sunne is of light, and the

Heb. 12.

the Sea of water, thinke with thy ſelfe that he alone is able to give being to every grace, and to make up every defect, and give that to thee which thou haſt not, and to all whom thou haſt to doe with; as thy wife, children, friends, &c. he can make things that were bad, good and uſefull, and ſo make thy friend good alſo, as hee did *Oneſimus* for *Paul*; thinke with thy ſelfe that the *Lord* of being can doe it, and he only can doe it when as every creature elſe is at a ſtand to make a being. Therefore goe to him and give him the praiſe and glory of this his Name.

And as it ſhould move us to doe this in our wants; ſo it ſhould helpe us in all thoſe great croſſes that afflict us: For every croſſe proceeds from that *which is not*; as *Rachel wept for her children that were not:* You ſhall ſee in *Abraham he beleeved in* GOD even in GOD, *who quickneth the dead, and calleth thoſe things which bee not, as though they were*, *Rom.* 4. 17. This was *Abrahams* caſe, he was to loſe his ſonne, for ought that he knew, yet he comforted himſelfe in this, that *Iehovah*, the mighty *God*, that is the *Lord* of being, he that *calleth things that are not, as if they were*, hee could either give him his ſonne againe, or one that was as good as he. Thus hee did comfort himſelfe; and ſo may we upon all occaſions, for *God* ſtill can make things to be that are not. Take *Iob*, when his houſes, his children, eſtate, al were gone and all *were not*, yet *Iehovah*, he that makes things to be that are not, did not he make all things to returne againe? ſo *David*, when things were not, when

2 In croſſes.

Rom. 4. 17.

when his Kingdome was not, when his good name was gone, as wee ſee by *Shimei's* curſing, what a name he had, yet *God* did make all to come againe: ſo *Naomi*, when all was gone, her husband and her ſonnes gone, and they *were not*, yet he that was the LORD of being gave her a ſonne, and a daughter, that brought her in more comfort than her owne ſons would. And this is the uſe that I would have you to make of it; when thou haſt loſt any thing, when thy ſons or thy goods are gone, he can make up all: He who could make up the abſence of *Chriſt* to the Diſciples by ſending the comforter, his holy ſpirit, amongſt them, ſo that it was better with them than before, they had more comfort and knowledge, & could doe greater miracles, the ſame *God* can ſurely make good any other loſſe the moſt pinching to thee, for you muſt remember that he is *Iehovah*, you ſhall find that name often uſed in Scripture on this ocaſion, *I am Iehovah*. But I will inſiſt on a place that concernes the ſubject in hand, where you ſhall ſee, what ground there is for this uſe wee now make of it, *Chap. 6. 6. Wherefore ſay unto the children of Iſrael, I am the Lord, and I will bring you out from under the burthens of the Ægyptians, &c.* The meaning of it is this; Many objections were made by MOSES, and therefore GOD reveales this Name to him. Alas, ſaith *Moſes*, who am I? Shall I go unto *Pharoah*, and bid him let the children of *Iſrael* goe? What am I to be ſent on this errand? Saith the *Lord*, Goe, tell him; *I am*, or *Iehovah*, hath ſent thee unto him: and the objections

Exod. 6. 6.

jections are obſervable that *Moſes* makes.

I am of a ſlow mouth, and of a ſlow ſpeech. *Object.*

Why? ſaith the LORD, *I made the mouth; goe therefore, and I will be with thy mouth, and teach thee what thou ſhalt ſay.* *Anſw.*

Againe, *I am of uncircumciſed lips, and how ſhall Pharoah hearken unto me?* *Object.*

Saith the *Lord, I have made thee a god to Pharoah, and Aaron thy brother ſhall be thy Prophet.* *Anſw.*

Where obſerve this by the way: A man would wonder why *Moſes*, that went to ſuch an one as *Pharoah*, ſhould complaine, that he was a man of uncircumciſed lips. One would thinke that *Pharoah* being a carnall man, that uncircumciſed words would pleaſe him better; but it is, as if he ſhould ſay; *Lord*, when there is any uncircumciſednesse in my lips, then there is no authority in my ſpeech; the leſſe circnmciſion there is in any mans lippes, the leſſe authority there is in his ſpeech; as it is ſaid of *Chriſt*, that hee *ſpake with authority*, for his lips were circumciſed. But to take this objection away; ſaith the *Lord, I am Iehovah, I will be with thee, I will circumciſe thy lips.*

Yea, but will *Pharoah* be moved with words? *Object.*

I am Iehovah, ſaith the *Lord*, *I will make that to be, which is not: I will ſend plagues among them, and then he will let them goe.* *Anſw.*

But when they are gone, they are a weake and a naked people, how ſhall they doe to live? *Object.*

Saith GOD, *I will give them favour in the eyes of the Ægyptians, and not ſend them empty, and I will provide food for them.* *Anſw.*

So

So *Moses* went. A ſtrange kind of errand; as if one ſhould go and tell the great *Turk*, that the *God* of the *Chriſtians* hath ſent to let them goe: but yet *Moses* goeth; and all that comforted him, was the revealing of his Name.

Now apply this to your ſelves; when you are in any diſtreſſe, know that he that made the heavens and the earth, can give a being to all theſe things: *Eſay* 50. 10. *Who is among you that feareth the Lord, that obeyeth the voyce of his ſervants, that walketh in darkeneſſe, and hath no light? let him truſt in the Name of the* LORD, *and ſtay upon his* GOD. Hee that *walketh in darkeneſſe, and hath no light*; let that be thy caſe, that every thing is deſperate, thou ſeeſt not a jot of light, nor ſpark of hope, yet truſt in the Name of *Iehovah*, hee can make light when there is none; a man that hath no grace in his heart, let him truſt in *Iehovah*; he that ſaith in his heart, I would I could be rid of ſuch a luſt, and that I could keep holy the Sabbath, but I have nothing in me, my heart is empty of all; (this is the complaint often even of thoſe that have grace:) why, if there be no light, no grace, yet he can worke it: and ſo *Paul* applies that in *Geneſ.* 1. *There was darkeneſſe and no light* to himſelfe and them, in 2 *Cor.* 4. 5. *He that commandeth light to ſhine out of darkneſſe, &c.* I (ſaith he) and we *Gentiles* were in darkneſſe, and had no light; yet GOD *commanded* light to ſhine into our hearts, and into mine, the darkeſt of all the reſt. So learne to apply the ſame to thy ſelfe; he that is in darkneſſe, and hath no light, yet let him truſt

Iſai. 50. 10. opened.

Gen. 1. 2 *Cor.* 4. 5.

truſt in the Name of *Iehovah*: beloved, that is faith: If you ſhould expect no more of *God*, than a man can doe, or a creature can doe, it is not worthy the name of faith: as this is proper only to *God*, to give things a being that are not; ſo it is the propertie of faith, when things are not, to beleeve in the name of *Iehovah*: therefore, there would thy faith be ſeene.

And as for thy ſelfe, ſo for the Churches alſo; you ſee now, to how low an ebbe they are brought, and yet they cannot bee lower than the eſtate of the *Iſraelites* was in *Ægypt*, & when they were in captivitie; yet conſider, that that *Iehovah*, who is the *Lord* of being, is able to raiſe the Churches, and to give a new being to them: *But yet in it ſhall be a tenth and it ſhall returne, and it ſhalbe eaten, as a Teile tree, and as an Oke, whoſe ſubſtance is in them when they caſt their leaves; ſo the holy ſeed ſhall be the ſubſtance thereof*: that is, When you ſee the Churches goe to wracke, when you ſee them cut downe like a mightie wood that is cut downe, or that is ſpoiled of its glory in the Autumne; when you ſee (I ſay) the glory of the Churches thus taken away, yet there is a holy ſeed, which ſhall be like a root or bulke of a tree. So ſhould you ſee the Churches overthrowne, laid under feet, ſo that there were no hope of them, ſo farre as wee could ſee; yet be aſſured, that there is a holy ſeed that ſhall riſe and ſpread it ſelfe againe, even as a little root ſpreads it ſelfe into a great tree: but how ſhall they doe it? ſaith the *Lord*, *I am Iehovah*, I can give a being, I can inlarge their being.

Not to faint in the Churches miſery.

Eſay 6. 13.

But

Object.

But you will say, why then is it that they are brought so low?

Answ.
Isai. 42. 13, 14.

Consider that it is the *Lords* usuall course to sit as a man in sleepe; but (saith he) in *Isai.* 42. 13, 14. *The Lord shall goe forth as a mightie man, he shall stirre up jealousie like a man of warre; hee shall crie, yea roare; hee shall prevaile against his enemies: I have long time holden my peace, I have refrained my selfe, now will I cry like a travelling woman, I will destroy and devoure at once.* He useth three expressions there, to shew what hee will doe for his *Church* in extremity; *I will raise my selfe like a Giant, &c.* and when he comes, he will come suddenly, *as paines on a woman with childe* come suddenly, so saith the *Lord*; *When you looke not for mee, then will I come, there shall goe nothing before me, I will come on a sudden*; and not onely so, but he will *cry as a Giant*, hee will doe it strongly, and hee will doe it effectually; hee will bring it to passe as *a man of warre*; and so hee will doe for his Church againe, hee that hath raised it in former times, he will doe it now; therefore let us not faint and give over hoping, for hee that is Almightie, he is able to doe all these things: He who could in *Ioel* destroy the armie of Catterpillars, and leave a blessing behinde him; can doe the same as well to men (though never so many) who are the enemies of his Church.

THE

THE SEVENTH SERMON.

EXODVS 3. 13, 14, 15.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM. *And hee said, Thus shalt thou say unto the children of Israel;* I AM *hath sent me unto you.*

15 *And* GOD *said moreover unto Moses, Thus shalt thou say unto the Children of Israel; The* LORD GOD *of your Fathers,*

thers, the GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations.*

Vse 3. To give him the praise of his Being.

IF *God* be the *Lord of being*, full of being in himselfe, and giving being to every thing; learne then to give him his praise, *Psal. 60. 4. Ye shall praise the Lord, and ye shall extoll him by his name* IAH. For he only brings enterprises to passe; as he gives being to every thing, so he gives being to all the workes that are wrought by the creatures. If our being be from him, much more all our workes are wrought by him, because they are but dependants on our being. Now this GOD takes to himselfe, as most proper to himselfe, and that from his Name, *Iehovah*, there be many places for this; *I will doe it, for I am* IEHOVAH, &c.

To say I will doe such a thing, what a sinne it is.

Now if the creature shall say; I have such a purpose, such a project in my heart, and I will doe it, I will bring it to passe; what is it but to arrogate that to himselfe, which is proper to *Iehovah*? which is a greater sinne, than wee are aware of, for it is no lesse than *Idolatry*; and the *Lord* so takes it; *Isai. 42. 8. I am the* LORD, *that is my Name, and my glory will not I give to another, neither my praise to graven images*; that is, I will take a speciall care, that you shall not say, that

It is *Idolatry. Isai. 42. 8.*

you

your Images doe bring things to passe, for then they should be called *Iehovah*, it being proper alone to me, to bring any thing to passe.

So a man may apply it to any thing else; if a man shall say, that his owne wit, or worth, or industrie, &c. doth bring things to passe; he takes that praise which peculiarly belongs to *God*, and gives it to the creature; whereas the *Lord* sayes, *Iehovah* is my Name, and there is not the least thing, but I bring it to passe. Take heed therfore of that secret *Idolatry*, *God* hates it; it is a place which you know, *Hab.* 1. 16. *Therefore they sacrifice unto their net, and burne incense unto their Drag; because by them their portion is fat; and their meate plenteous.* Sacrifice is due onely to *God*: now to goe about any thing, and to say, that thy wealth brings it to passe, is *to sacrifice to their owne net*; that is, to attribute that to thy selfe, which is proper onely to him.

Hab. 1. 16.

Againe, as it is Idolatry, so it is a vaine thing to do it, for we are not able to do any thing, *Psal.* 37. *He will bring it to passe*; there the *Lord* takes it as peculiar to him only; therefore in *Isai.* 26. 12. (you may compare them both together) it is said there, *Lord, thou wilt ordaine peace for us; for thou also hast wrought all our workes in us.* The scope of this place is this: Other men (saith he) they forget *God*, they carry themselves aloft, but it is he that will ordaine us peace, though none else shall put his hand to it; it is he that doth *all* our works for us, not our speciall workes only, but all; it is not any man, or any creature that doth them, it

2 It is a vanity. *Psal.* 37. 5.

Isai. 26. 12.

is he that works all our workes for us. And if we did beleeve this, we ſhould looke upon him with another eye, and ſerve him after another manner, we ſhould be more dependent on him, we ſhould bee more fervent in prayer; and not when wee would do any thing, turne every ſtone, and knock at every creatures doore, to ſee what helpe they could give us; but our eye would bee towards him: for it is in vaine to runne to them; no creature can doe it, there is no enterpriſe but hath many wheeles, and the ſtopping of one wheele hinders the whole enterpriſe; and it is he, that turnes all thoſe wheeles, commands all, muſt bring it to paſſe, or elſe the leaſt thing wil hinder our greateſt enterpriſes; therefore you ſee that the faireſt bloſſomes of our endevours doe often wither, and the moſt unlikely things many times doe come to paſſe.

See it in *David* (to give you an example of it) when he did truſt *God*, hee had a promiſe of the kingdome, but not that he himſelfe ſhould get it, his owne power ſhould not doe it; and yet the wheeles of *Gods* providence did bring it to paſſe. So when he ſtaid his hand from killing *Nabal*, did not the *Lord* bring it to paſſe in a better manner than he could have done? likewiſe after he had the Kingdome, *Abner* was his great enemy, but yet *David* did nothing, but what was right; and you ſee how *God* did bring it to paſſe, he tooke away his life without any hand of *David*. So *Iſhboſheth* was his enemy, yet when *David* ſate ſtill, and did nothing, his head was brought to him; (though

(though they that did it, did it wickedly) yet it was an act of GODS providence to him. Thus things are done for the best, when wee commit them to him; but if we doe them our selves, we are as they that *fished all the night long, and caught nothing*; yet when *Christ* came, and bade them to cast in the net, then they inclosed a great multitude of fishes: So it is with us, when we goe about any enterprise of our selves, it is in vaine, we are not able to doe it. There is a double going about any enterprise; when we goe about an enterprise without *God*, and when wee goe about it with him. When we goe about it without *God*, I confesse, some things may be brought to passe; and that will serve to answer an objection which you have fully expressed in *Psal.* 37. 7. *Rest in the Lord, and wait patiently for him; fret not thy selfe because of him who prospereth in his way, because of the man who bringeth wicked devices to passe.* There is the objection.

Psal. 37. 7.

For when we teach this doctrine of trusting in *God*, as *David* had before, *verse* 5. the objection then is; there are many that doe not trust in *God*, and yet they bring their things to passe.

Object.

To this we answer; 1. that either they doe it not, it withers under their hand;

Answ. Of those that trust not in *God*, and yet doe prosper.

2 Or else, if they doe it, it is to no purpose, they receive no comfort from it. Therefore hee addes; *the evill doer shall be cut off*, that is, though they doe goe farre in an enterprise, yet they never come to the end, they reape not the fruit of it, hee cuts them off; so that if you looke

to the issue, it is as good as nothing.

3 It tends to their owne hurt, to their owne ruine; if they get wealth, favour with great men, credit, &c. the sword turnes into their owne bowels, *their case slayes them*, and it turnes to their owne destruction. Therefore take heed of it; if thou doest goe about it with *God*, hee will give thee the comfort of it. One thing brought to passe by him, is better than a thousand by ourselves without him.

Vse 4. Learne the vanity of all creatures, and the remedy against it.

Learne from hence the onely remedy against the vanity that all creatures are subject to, that we have to doe with all; for what is the reason of that mutabilitie we finde in all things? Is it not from hence, that they have no being of their owne? If you looke to the Rocke, to the foundations from whence they were hewen, and to the hole of the pit from whence they were digged, they were made of nothing, and are readie to returne to nothing. Take a glasse, or an earthen vessell, they are brittle, if you aske the reason, they are made of brittle materials; plate is not so; the selfe same is the reason of all the creatures vanity under the Sunne, they are made of nothing. Therefore there is no way to remedie this, but to looke up to GOD, *Act.* 17. 28. *For in him wee live, move, and have our being.* This is the meaning of it; They have not onely had their being from him at the first, but their being is *in him:* We have our being in him, as the Beames in the Sunne, and an Accident in the Subject.

Act. 17 28.

Therefore

Therefore if thou wouldeſt have conſtancy in any thing, thou muſt looke up to GOD. Every creature is of a mutable nature, which is ſo farre unchangeable, as conſtancie is communicated to it from the unchangeable GOD.

Conſider this for matter of grace. When thou haſt got any good deſires, or good purpoſes at any time, remember that the being of them comes from GOD. And hence it comes to paſſe, that good purpoſes oft-times doe come to nothing, and like ſparkes go out againe, becauſe we remember not that they are from *God*; we thinke that if we have good purpoſes to day, if wee be ſpiritually minded to day, we ſhall be ſo to morrow; and thus you deceive your ſelves, in not conſidering that the being of them comes from *God*: To this purpoſe that place is remarkeable, 1 *Chr.* 29.18. when *David* had rejoyced that the people had offered willingly, he prayes that *God would keepe it in the imagination of the thoughts of their hearts*: If we would thus hang upon him, and depend on him, when the Spirit hath breathed in us at any time, when we have any ſparks of truth, and are warmed with an holy affection, if wee would give him the glory, who gives a being to them, if we would make this prayer that *David* doth, wee ſhould finde it a meanes to make us more equall, and more even in grace. And what I ſay of this, I ſay of all other things: It is the fault of us all, we are all ſubject to that which is ſaid of wicked men, *Iſa.* 56.12. *Come ye* (ſay they) *I will fetch wine, and wee will fill our ſelves with ſtrong drinke,*

1 *Chron.* 29.18.

Iſai. 56 12.

drinke, and to morrow shall be as this day, and much more abundant.

Now, whence comes this? let a man have health to day, he thinkes he shall have it to morrow; let him have peace and friends to day, hee thinkes it will bee so still. This is every mans thought, and it ariseth from hence, that we forget *Iehovah*, he that continues the being of every thing. If we did remember him, every one would say; I doe not know whether it be his pleasure that gives being to them: I know, that if he withdraw his hand, they will come to nothing. It is a great fault to boast of to morrow, for hereby you detract from *God*, and dishonour him exceedingly; you see how he complains of it, *Iam.* 4. 13, 14. and indeed it is an entry upon his royall prerogatives; as if a man should challenge many 100. acres of ground, and hath not one foot; for future times are properly the *Lords*. Now, when we will anticipate things in our thoughts, and rejoyce in our projects before-hand, as if they were come to passe; this is a sinfull rejoycing. And thence it is, that *pride goes before a fall*; because when a man begins to rest himselfe upon the creature, and to build upon that which is but vanity, then the *Lord* begins to take away the foundation, and hinder his purposes, and then he falls and perisheth. Therefore why doest thou boast of to morrow? Knowest thou what is in the wombe of the day? thou knowest no more, than men know what is in the wombe of a woman, till they see it.

Not to boast of to morrow.

Iam. 4. 13, 14.

Now, GOD hath an over-ruling hand in all these,

these, and therfore he doth disappoint us, because wee are ready to give to the creature that which belongs to himselfe; therefore, if thou wouldst have any thing to continue, depend upon him, because all things else are subject to vanity, and hee onely gives being, and continuance to them all.

The Attributes of GOD *in generall.*

IN the next place we come to declare to you, how this *Essence* of *God* is made knowne. It is by his *Attributes*, and they are of two sorts:

The Attributes of *God*, are of two sorts.

1 Either such as describe *God* in himselfe.

2 Or else such as declare *God* as he is to us. Other divisions there are, but this is the best that I can finde; because it agrees with the scope of all the Scripture.

For the first, some Attributes shew what *God* is in himselfe, as when the Scripture saith, that *God is perfect*; as, *Be ye perfect, as I am perfect*. So when the Scripture saith, that he is *unchangeable, almighty, eternall*; these shew what he is in himselfe: then other Attributes shew what he is to us, as that he is *merciful, patient, abundant in mercy and truth*, and that he is *all-sufficient* to us, &c.

The first Attribute *of* GOD.

FIrst then, we will take this out of the Text, I AM *hath sent me unto you.*

God is perfect.

That *God is perfect*; he hath all the kinds, degrees, and extents of being in him. There be divers kindes of being in the world; some have more, some lesse; some have a more excellent being, some have a lesse excellent; some have a larger being, some a lesser, and yet all are in him; and this is his *perfection*. Imperfection is a want of some being; Perfection is to have all the degrees of being, that belong to a thing in his kind all which is in *God*.

Imperfection and perfection what.

Now *God* is said to be *perfect*:

God before all things. *Acts* 17. 25.

First, because he was before all things, therefore hee must needs bee full without them, and whatsoever they have, they receive from him. You shall see this in *Acts* 17. 25. *Neither is hee worshipped with mens hands, as though hee needed any thing, seeing hee giveth to all life and breath, and all things.* He proves there that *God* is perfect; because he needs nothing, seeing *hee gives to all life, and breath, and all things*. That which is said of man, may bee said of every thing else; *What hast thou that thou hast not received?* Therefore it followes, he that gives it, must needs be full of it. It is said, *God made man after his owne Image*; and so hee makes every thing else, he is the life of them all. Now the sampler and the life hath more in

it

it than the image; and therefore the life and first originall, the realty and first beginning must needs be perfect in it selfe.

Secondly, there is none that can set limits to *God*, that can set land-markes or bounds to his entitie or being. Every creature hath his severall bounds and limits, thus far shall they goe, and no further: but who hath set bounds to him? When he had set forth his Essence, in *Isai.* 40. he addes, *To whom will you liken God; or what likenesse will you compare unto him?*

1 *God* without limits.

Isai. 40. 18.

There be five differences between the perfection that is in *God*, & that which is in any creature.

Five differences betweene the perfection that is in *God* and which is in the creatures

1 All creatures have perfection within their owne kinde only, and in such a degree; but he is simply and *absolutely* perfect without all respect, without all comparison, he is a mighty sea of being, without banke and bottome.

1 *Gods* perfection is absolute.

2 The creatures have all some imperfection mingled with it; as take all the Angels; take all the Saints, when they are in the highest top, and fullest of all their blessednesse, yet they have some imperfection, as *Iob* saith; *hee hath charged them with folly:* but *Gods* perfection is *unmixed*, no imperfection can be ascribed unto him.

2 Vnmixed.

But you wil say, the Saints and Angels are perfect in their kind, how then are they imperfect?

Object.

They have a negative imperfection, though not a privative; for though they are not deprived of that which should be in them; yet there is a negative imperfection, that is, there be many perfections which they have not; it cannot be said of any creature,

Answ. Negative imperfection in the Saints.

1 *John* 1.

creature, though the most as 1 *Iohn* 1. *That in it there is light, and there is no darknesse at all:* Of *God* onely can that be properly said; for there is no creture so perfect, but it hath some imperfection

3 Vncapable, of sinne and misery.

3 The creature though it be perfect, yet it is capable of sin and misery, and it is in possibilitie to lose that perfection it is in; but *God* is not in possibility to *lose* that perfection he hath, neither can he be capable of sinne.

4 Substantiall.

4 Take the best and most exquisite creatures, the Angels; their perfection is made up by some things that are not substantiall; by circumstances which are no substances, & have a possibility to be separated (though they are not;) for there is something in them which is better, something which is worse; a substance and an accident, and every accident is separable, it may be lost; you see the evil Angels, they fell, they lost that they had: but *God* is a perfect *substance*, wholy substance; there is nothing in him, whereby it may be said, there is something in him that is best, something that is worse.

5 Without want

5 The creatures though they have perfection yet they have alwayes need of something; but it is not so wirh GOD, *hee hath need of nothing.* To the most compleat and fullest perfection of the creature is still something wanting, whereof it stands in need; as you will say of a river, though you see it now full, yet something is wanting, it hath need of the fountain to maintaine it; so may I say of the creatures, though they be full of perfection in their kinde, yet they have need of that fountaine,

fountaine, from whence their perfection cometh, which if it be stopt, they will come to nothing.

Thus *God* is infinitely perfect and immense, having no limits: and the reason is, because all limits are either from the matter or the forme; the forme is limited, because it wants matter to carry it to a further extent, & the matter is limited, because it is bounded with such a forme; but in *God* there is neither matter nor forme; as there is nothing without him, so there is nothing within him to bound that largnes of him which he hath.

Reason.

But now to apply this:

If *God* be thus full of being, as the sea is full of water, and a thousand times fuller, then all that you can doe, reacheth not to him; *Psal.* 16.4. *It extends not to him*; the sinnes that you commit hurt him not; all the righteousnesse you performe doth not pleasure or benefit him. And if it be so, then consider what little cause you have to murmur against him at any time, upon any occasion; For all discontentment among the creatures comes from hence, that their expectation is not satisfied; and what else is the reason why it is not satisfied, but because they thinke that there is some reason why they should bee respected? therfore examine your own hearts, whether there be not a secret Popery in your hearts, that you think that you can do somthing, that reacheth to *God*, that he should respect you for: consider I say if *God* be thus ful, thou canst do nothing, that can reach to him. But you shall see how prone men are to this; are we not ready to say, Why am I not

Vse 1. Then all wee can doe, reacheth not to him to merit any thing. *Psal.* 16. 4.

Discontentment whence it is.

not in so great a place as another? Why have not I more gifts? Why have I not greater imployments? Why have I such imperfections? Why am I thus subject to diseases and crosses? whence comes all this but because we expect something from our deservings, because we thinke we are not well dealt with: and why doe we thinke so? because men thinke, that there is something in them why they should be lookt after, they think that they have carried themselves so, that there is somthing in justice due to them. But if thou canst say with *David*, and *Iob*, or as *Christ* saith to his Disciples; *When you have done all* that you can, *say that you are unprofitable servants.* What if *God* will not have *David* to build a Temple, but his sonne must doe it? Or *Moses* to lead the children of *Israel* into the Land of *Canaan*, but *Iosshuah* must have the glory of it? They must be content; yet they did more for *God*, than ever thou canst doe; therefore thou must labour to be content also. The creature receives of him whatsoever it hath, and therfore it can give nothing to him; shall the River be beholding to him that drinkes of it, because hee comes and quencheth his thirst? Or shall the Sun be beholding to him that hath the use of his light? When thou hast done all that thou canst, say thou art an unprofitable servant, thou canst doe nothing that reacheth to *God*: and upon this consideration labour to be vile and low in thine owne eyes, and willing to be disposed of as it pleaseth him.

Wee must be content with *God*s disposing of us.

Simile.

Vse 2. Againe, if this be so, then consider the free-

nesse

neſſe of his grace, in all goodneſſe which hee beſtowes: for to have done any thing for a man before hand, doth leſſen the benefit beſtowed. Now conſider, that thou haſt done nothing to the *Lord*; therefore labour to magnifie the *Lord*, that hath beſtowed it upon thee: For this cauſe the *Lord* will have juſtification by faith, and not by workes, that he might be magnified: And ſo he will have ſanctification, not by the power of free-will, but by the infuſed grace of the Spirit, that no fleſh might boaſt. It is the *Lord* that is full, it is he that gives it to thee, thou canſt do nothing to him; *Rom.* 11. 35, 36. *Who hath firſt given to him, and it ſhall be recompenced him againe? for of Him, and through Him, and to Him, are all things, &c.* As if he ſhould ſay, the *Lord* out of his free grace had ſhewed mercy to the *Iewes* (for of them he there ſpeakes) they were wet, like *Gedeons* fleece, when all the world was dry. Afterwards it pleaſed him to bedew the *Gentiles*, when the *Iſraelites* were dry; well, hee hath done this, ſayes *Paul*, and what haſt thou to ſay to him? Did he any wrong? Is he not free? May not hee doe what he will: And then he perſwades them that they ſhould be content with his diſpoſing; he owes nothing to any; for *of him, and through him, and for him are all things; to him be glory for ever; Amen.*

This perfection of his ſhews the freeneſſe of his grace and goodneſſe in all he gives.

Rom. 11. 35, 36.

Furthermore, if *God* be ſo full, that the creature doth nothing to promerit at his hand, then thou maiſt goe to *God*, though thou haſt no worth in thee; though thou haſt done little ſervice to him yet

Vſe 3. To goe to *God* with faith, though wee have no worth in us to move him.

yet goe to him and ſay; *Lord*, I have done nothing; If I had done much, yet it would not reach to thee; thou art full of perfection, and bleſſed for ever: hence it is that a man may goe to *God* with great faith, and aske great things of him, though he be little worth, and hath done little ſervice unto him. For if thou didſt GOD any good, thou mighteſt go to him and ſay, I have done this and that for thee, therefore recompence me; but ſeeing it is not ſo, therefore labour to goe to *God* in faith, and when thou goeſt, think with thy ſelfe; Why may I not have it aſwell as another? Doe not ſay, I am not ſo holy, and I cannot doe as *Paul* and *Moſes*, their workes did nothing to him. Thinke with thy ſelfe, that when hee firſt chooſeth a man, he doth it freely; and thinkeſt thou that he is not the ſame afterwards? Therefore, now thou maiſt goe to him on this ground with boldneſſe, becauſe whatſoever thou doeſt, it is nothing to him.

Vſe 4. *God* hath no need of any man or creature.

Moreover, if the *Lord* be thus full in himſelfe, then he hath need of nothing. He therefore ſaith to all the men in the world and to all things; he ſaith to Princes, I have no need of you; to rich men, I have no need of you, or of your wealth; he ſaith to Schollers, that have excellent parts, I have no need of you: therefore ſay not, I am undone, or the Churches are undone, becauſe Princes are not for you; becauſe men helpe you not, for *God* can helpe you alone; hee doth not need Princes: *When there was none*, ſaith the LORD, *I ſtirred up my ſelfe like a mighty Giant*, hee needs

no

no helpe, he is most perfect, full of being, able to doe whatsoever he pleaseth.

Besides, consider with thy selfe, that if thousand thousands perish, it is nothing to him; he cares no more for the destruction of the whole world than thou doest for the throwing away of a little dust; he is full of excellency and perfection; you see how often hee sweepes away whole kingdomes with the besome of destruction, nay, he swept away the whole world by the Floud, as you doe sweepe a little dust out of your houses. Therfore doe not you dispute with *God*, and aske why are so many damned? why are so many swept away? thinke with thy selfe, that hee, that was before all things were, will be when they are gone: therefore learne with *Paul* to reverence his judgement, to feare and tremble before him. He is full of being, and though thou perish, what is that to him? Wilt thou dispute with *God?* thou art but a particle of dust. What art thou that contendest with him? let the Potsheard strive with the Potsheards of the earth, but not with *God*. Shall the clay say to him that fashions it, what makest thou?

Use 5. That many perish is nothing to him.

Againe, if *God* be thus full, then consider why hee hath laid such a commandement on thee, to doe such and such things. Is it for himselfe? no, for thy righteousnesse, thy keeping of his Law reacheth not to him. What is it for then? Surely it is for thy selfe, and for thy good. If for thee he hath commanded, and every commandement is for thy wealth; then consider what reason thou

Vse 6. His Commandements are for thy good.

thou haſt to walke in his waies; he ſaith, as kind parents ſay to their children, when they exhort them to good courſes, It will be for your owne good; & if you doe it not, it will be for your hurt: as it is ſaid of the *Sabbath*, *It was made for man, and not man for the Sabbath*; that is, *God* appointed the *Sabbath* for mans advantage, he would be undone elſe; he would grow wild, and forget *God*: and as it is ſaid of the *Sabbath*, ſo it is true of every Commandement; therefore that is put to every Commandement; *The Commandement, which I command you for your wealth*, Deut. 6. 24. that is, when ever I command you any thing, it is not for mine owne ſake, not, that I might be ſerved and worſhiped (though that is joyned with it) but it is for your profit, whatſoever I command. This then ſhould ſtirre us up to goe about holy duties willingly, after another manner than we doe. No man will ſerve himſelfe unwillingly, though it may be he will other men. Now, all the Commandements of *God* doe tend to our owne advantage: for to that end hath he appointed them. *Keepe the Commandements, and live in them*: you live in them, as fire doth by wood, and the creatures by their food, If a man did ſeriouſly conſider this, he would doe it in in another manner; we goe about our owne buſineſſe with intention becauſe it is our owne; ſo if you were perſwaded, that what *God* did command, were for our owne good, you would doe it with all diligence; you would not onely goe, but runne the wayes of his Commandements; you would not only *take heaven*,

Deut. 6. 24.

ven, but you would *take it with violence*, and with all your might and ſtrength, you would doe whatſoever he commands, for it is for your owne profit, and not for his.

Laſtly, If *God* be thus full, then you ſhould give him the praiſe of his perfection, and ſtay your thoughts upon him. It is a thing that we come ſhort of, for the moſt part, for wee are ready to aske, what is *God* to us? what profit, what good is he to us? (for that is the baſe nature of ours:) but grace teacheth us otherwiſe, wee muſt learne to know GOD, to honour and magnifie him in our thoughts for himſelfe. Some men have a greater knowledge of *God*, ſome leſſe; he that hath more, he is able to ſet him up higher in his apprehenſion and to give him the more praiſe, *Pſal.* 68. 1. *Exalt him in his name Iah*; that is, conſider that he alone is ful of being, and gives being to all things therefore (ſaith hee) praiſe him, and extoll him for this, and let your thoughts be upon him.

Vſe 7. To praiſe *God* for himſelfe, give him the honour of his perfection.

Pſal. 68. 1.

But muſt it bee a bare and emptie thought of him onely?

Queſt.

No, you ſhall know it by theſe foure things, if you thinke aright of *God* indeed.

Anſw.

Thou wilt eſteeme his enmitie and friendſhip above all things; thou wilt not regard the creatures at all; either in the good, or hurt that they can doe the: if thou canſt ſee the fulneſſe of being that is in him, and the emptineſſe that is in every creature; then, if he be thy friend, he is all in all to thee; and if hee be thine enemy, thou wilt conſider that he that is full of all ſtrength,

1 Foure ſignes of entitling *Gods* perfection.

power, and being, that he is thine enemy, and that his enemy is heavie, for hee *which is*, is against thee. If the creature be set against thee it is but as a little clay or dust, they cannot hurt thee unlesse his arme go a-long with it, and then it is not that creature, but his arme that doth it: As *when they came to take Christ*, it is said, *hee passed thorow the midst of them*; they were to him as a little dust, and as the army that came against *David*, *Iosbuah*, and *Elisha*, they were to them as a little water; but when *God* comes against a man, then every little thing, if he pleaseth to extend and joine his power, is able therewith to quell the strongest man. Then, *one man shall chase a thousand, and a thousand shall put ten thousand to flight*, *Deut.* 28. Hee is a mighty River, that carries all before it, *Nahum.* 1. Therefore regard the enmity of the creature, as small things, his enmity is only to be respected.

Deut. 28.

Nahum. 1.

2 *Signe.*

If thou thinkest of him thus then thou wilt be satisfied with him; for thou hast him *that is*, and thou wantest only the thing that is not; and there fore thou must say, when thou hast lost any thing, I have lost that which is nothing; when thou hast gained any thing, say, that thou hast gotten that which is nothing: it is a hard thing to say so, but yet it is so; as it is said of riches in the *Prov.* 23. 5. so it is true of honour, pleasure, profit, &c. Indeed riches to men are their substance; so they call them, but to *God* they are nothing; and so he cals them: riches, honor, &c. they have but a little diminutive being, as if they were nothing.

thing. And they are nothing in two respects:

1 In comparison of *God*, they are nothing.

2 Because they are able to doe nothing.

So other comparisons argue, as that they are flowers and false treasures, and shadowes: now doth any man grieve, if his shadow doth disappeare; or that he hath lost a flower. Therefore learne to magnifie *God*, for he is all; thou wanteſt nothing, if thou haſt him; he is all in heaven, and why should hee not be so here? Because when *Peter* said they had left all, *Christ* tells them they should have an hundred fold; and why? because they had a full communion with *God*; and therefore, they had all the comfort that friends or lands could afford; he was in stead of all to them as *Paul*, when he was in prison, was not *God* all to him? and what need had he of riches, or lands, or friends? for friends are but to comfort a man; and money can doe no more than man can doe; and praise and honour doe but knit mens hearts to us; now if we have the light of *Gods* countenance, wee need not mans helpe; if *God* will put forth his power for us, what need we any thing else? if he will heale us, what needs the Physitian? if he will cloath us, and give us meat and drinke, then what needs wealth? Therefore labour to bee satisfied with him, to prize and esteeme him, and to thinke him to be all in all.

THE EIGHTH SERMON.

EXODVS 3. 13, 14, 15.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM. *And hee said, Thus shalt thou say unto the children of Israel;* I AM *hath sent me unto you.*

15 *And* GOD *said moreover unto Moses, Thus shalt thou say unto the Children of Israel; The* LORD GOD *of your Fa-*

thers, the GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

3 *Signe.* A holy magnanimitie in enjoying *God.*

CONsider, whether your mindes gather an holy magnanimitie even from hence, that you have the *Lord* for your *God:* for if he be most perfect, if hee hath the fulnesse of all things in him; then if you have him, the mind is ready to grow to an holy kind of greatnesse; for it is the greatnesse of the object, that makes the minde great: and the greatnesse of the mind appeares in this, that it doth not esteeme small things. *Animo magno nihil est magnum*; When a man can, out of this consideration, that the *Lord is my Sunne, and shield, and exceeding great reward,* contemne and reckon all things else as matters of small moment: it is an argument that he hath, in truth, apprehended *God*, as he ought to apprehend him. I say, this is true holy magnanimity: there is a false magnanimity; when as mens mindes are great, because they grow great with men, because of their great hopes, and riches, and great learning; this is a false greatnesse, because it drawes men from *God*; it is such a greatnesse as the arme hath, when it is swelled, which riseth not from the strength and true greatnesse of it, but from the weakenesse of it. This is of an ill kinde;

False magnanimitie.

kinde; but there is another kinde of greatneſſe, when the minde growes therefore to an holy magnanimity, becauſe it is ſet upon the great *God*: as *David*, he had ſuch a magnanimity, *Pſal.* 27. 1. 3. *The Lord is my light, and my ſalvation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoſt of men ſhould incamp againſt me, my heart ſhould not feare, &c.*

True maganimitie.

Pſal. 27. 1. 3.

If there be any thing in this world to be regarded, it is an hoſt of men; becauſe it is the powerfulleſt thing amongſt men; but I will not regard it. Why? not becauſe hee was ſtronger than they, but becauſe *God* was his life and ſtrength; when his minde raiſed up it ſelfe to ſuch a greatneſſe, upon this conſideration, then he was able to contemne theſe things, that were to be contemned. Such was the greatneſſe of mind, which was found in *Moſes*, *Heb.* 11. he cared not for the favour or disfavour of the King, *becauſe hee ſaw*, enjoyed, and bore himſelfe upon *him who was inviſible.*

Heb. 11.

Conſider, whether you exalt him as *God*, you ſhall know it by this, by ſeeking to him to fill up all thoſe defects and imperfections, that we meet with in our lives, from day to day. Beloved, there are many things that we want; as if we loſe a friend, we complaine of a want; if we loſe father or mother, it is a want; yea, if we loſe nothing, yet we find many defects which we would have made up: now, what is the way to doe it? If thou thinkſt to make them up by the creature, thou wilt find that to be but a ſmal buſh that wil

4 *Signe.* Exalting him as *God.*

Colos. 3.

not ſtop the gap; but if thou goeſt to him that is all in all, *Coloſ.* 3. if thou ſeekeſt to make it up in him, when any thing is loſt: when the Bucket is broken, if thou goeſt to the fountaine; if a beame be cut off that was given and ſhined thorow the creature, if thou goeſt to the Sunne, that can give the like beame thorow another creature; if thou ſeekeſt to have communion with him, then it is an argument that thou eſteemeſt him as thou oughteſt to doe.

Object.

Every man will ſay; I ſeek to the *Lord*, I looke for all my comfort from him.

Anſw. 1.

Iſai. 55. 2.

Yea, but how doeſt thou beſtow thy labour? *Iſai.* 55. 2. *Wherefore doe you ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto mee, and eate that which is good, and let your ſoule delight it ſelfe in fatneſſe.* Let a man conſider in this caſe, how hee beſtoweth his paines: if he thinke to have all in *God*, he will ſave his paines, and not lay it out upon vanity, but he will beſtow it to ſome purpoſe, that is, hee will take much paines to ſeeke his favour in all things, and look to him for a ſupply of all, and not to the creatures; becauſe they can doe but little, they have no power, no ſtrength to doe any thing, they are of no moment: but if *God* be pleaſed to make up the defect, then if he have but little wealth, he will make it to ſerve his turne; if he have but one friend, it ſhall be to him, as if he had many; if he have but a little credit, it ſhall be to him, as if he had a great name, &c. all things elſe will be but of a little bulke without him.

How to know whether wee ſeeke to *God*.

But

But the creatures are of great moment, experience ſhewes them to be ſomething: for, who lives without them? Againe, are wee not commanded to pray for outward bleſſings? and wee are not to pray for that which is nothing? Again, doth not the Scripture reckon them ſo? they are things for which we muſt be thankfull, and the want of them doth afflict us, and we muſt eſteem it as a chaſtiſement. Now, no man will be thankfull, or afflict himſelfe for that which is nothing; and therefore there is ſomething in the creature, it is not altogether nothing or vanity.

Object.

To this we will give a threefold anſwer:

That the creatures in themſelves are of no moment to us, are nothing in three reſpects.

Though the creature is ſomething; yet its efficacie is not from it ſelfe, but from the *Lord*. An *horſe* is able to doe ſomething; but to ſave a man it *is a vaine thing*; *the Builder builds*, but it is nothing; and the *Watch-men watch in vaine*, without the *Lord*; the efficacy that they have to do us hurt or good, is from him, and not from themſelves: If *God* will ſay to the creature; Goe, and doe ſuch a man good, it will doe it, becauſe there goes a concourſe of efficacy from him to doe it: So if hee ſay to a creature, Goe to ſuch a man, and afflict him, it will doe it, though it be never ſo ſmall and meane a creature; therfore of themſelves they neither doe good nor hurt, the efficacie that they have is from him, and not from themſelves: they are meere inſtruments; and if *God* withdraw his bleſſing and curſing, they can doe us neither good nor hurt.

Anſw. Their efficacie is from *God*.

We ſay that they are nothing, becauſe they are at

Answ. 2. They are at his command.

at his command; if he would doe us good, hee never wants one to send of his errand; if he will make a man rich, he wants not wealth, it is at his command; if he will give a man friends, he can fetch them againe; if all thy friends be present, yet they stirre not unlesse he command. *The rich and the poore, they meet together, but the* LORD *makes them both.* And in this regard, *riches are* said to be *nothing, Prov.* 23. *Riches take to themselves wings, and flye away*; And *why dost thou set thy heart upon that which is nothing?* that is, they goe and come at his command; and therefore they are to bee counted as nothing. If a man see a flocke of the best wild Fowle on his land, hee lookes upon them as nothing to him, because they have wings and will flye away; so you should thinke of all things else, they have wings, they goe and come at his command, they are nothing, because they are nothing to you.

Prov. 23.

Simile.

Answ. 3. They can doe little good at best, and that which they do is of no continuance.

They are nothing, because as they can doe but little good; so that which they doe, is of no continuance; and therefore they are said to be vanity. So that put the case that they have some efficacie in them, (when yet they are acted by the *Lord*;) yea, put the case that they were at their owne command (as they were not) yet they can doe but little good, and that is of no short continuance, and therefore they are vanity, they are nothing; because they are little more than nothing; as *Salomon* calleth them; *all things under the Sunne are vanity*; they are empty things; and that which is under the Sun cannot reach above the

the Sunne; and therefore they are said to be vanitie.

But if you say that they are great things, and therefore you see how the Prophets did magnifie them, and did set forth the greatnesse of afflictions in the want of them. *Object.*

I answer, that they are of use indeed, in regard of the weakenesse of the creature, and the continuance of this life; but if they be compared to eternity, they are nothing; and againe, if the *Lord* be with us in the want of them, they are nothing; if the *Lord* send us afflictions and give us his favour and the light of his countenance, all is nothing; if he send us into prison, if he be with us, it will be nothing: As, on the contrary, if a man had a brave Palace, and *God* were not with him, if he did withdraw his favour from him, it were nothing. *Answ.*

The

The second Attribute *of* GOD.

The second Attribute of God.

God is the first without all cause.

Revel. 1. 8

THe next *Attribute*, which likewise may be drawne from this place, is this:

That *God is the first without all causes, having his being and beginning from himselfe.* This I finde set downe in *Revel.* 1. 8. *I Am* ALPHA *and* OMEGA, *the beginning and the ending, saith the* LORD, *which is, which was, and which is to come, the Almightie*; that is, what *Alpha* and *Omega* are in the letters, that I am to the creatures: I am the first, and the last; that is, if I should suffer the creatures to fall, then I should be the last, and I am He they would returne unto, *Rev.* 3. 14. *Christ* according to his God-head, is said to be *the beginning of the creation of* GOD, *Isai.* 44. 6. *I am the first, and last:* The meaning of it is, that hee is without all causes, that he is *from himselfe, and by himselfe, and of himselfe, and for himselfe*, *Rom.* 11. 36. that is, hee is the first, hee never had any efficient cause, as all the creatures have; that which hath no efficient cause, hath no end; that which hath no end, hath no forme; (for the forme doth but serve to carry a thing to such an end) that which hath no forme, hath no matter, for the matter is dependent on the forme; and so consequently, he is without all cause. But wee will shew you the grounds of this, they are these three:

Revel. 3. 14.

Isai. 44. 6.

Rom. 11. 36.

Reason 1. Else something should be before the *Lord.*

He is without all cause; for, if there were any cause of him, that cause must needs bee caused, either

either from ſome other, or from it ſelfe: not from any other, for then there ſhould be ſomething that is before the *Lord*, that is better than he, from whom he receives all things; but that cannot be, for then it ſhould be *God*, and not the *Lord*; and it is not from it ſelf, becauſe nothing is the cauſe of it ſelfe, for then it ſhould be before it ſelfe, and it ſhould be better than it ſelfe; for the cauſe, though it give the ſame that is in it ſelfe, to the effect, as the father to the ſonne; yet the cauſe is better, becauſe that which gives is better than that which receives.

Againe, it ſhould be different from it ſelfe, for the cauſe is different from the effect: therefore it muſt needs be, that he is without all cauſe, and the firſt, and the beginning of all the creatures of *God*.

Wherefoever you ſee any thing, that hath but a part of another, it muſt needs receive it from ſome whole; and if it doth receive it from that which is but a part; yet by degrees it muſt come to ſome whole as to the fountaine; as for example, if iron or wood be on fire, &c. they have but a part of that element, which argues that there is ſome whole. *Reaſon* 1.

But it may be ſaid, it hath that part of it ſelfe originally. *Object.*

That cannot be, becauſe whatſoever hath any thing originally, muſt have the whole and not a part; as the Sun, becauſe it hath the light originally, therefore it hath not a part, but the whole, though afterward it gives light to many; ſo a *Anſw.*

fountaine,

fountaine, that hath water originally, hath not the part, but the whole, though afterwards it runnes into many brookes; and if there were but one fountaine, as there is but one Sunne, then all the water would be in that fountaine, as the light is in the Sunne.

Now to apply this, looke upon all the creatures, and you shall find that they have al but part of being; the Angels have one part, men another, and other creatures another part, &c. which is an argument that there is a whole, which is GOD *blessed for ever.*

Besides it argues that he hath wholnesse of being from himselfe; for he that hath but part of a thing, doth borrow it, and therfore must come to the originall; for nothing is borrowed but it is from another, and not from it selfe; therfore, seeing the creatures have but a part of being, it presupposeth that there is a whole, that there is an immense being, that is of himselfe, and from him selfe, and hath it not from any creature.

Reason 3. Lastly, there is nothing that the eye hath seene or that the eare hath heard, but it is possible not to be; there is almost nothing but is subiect to corruption; but if it be not so, yet they have a possibility not to be; as the heavens, though they are not corrupted, yet they may be: now whatsoever hath a possibility not to be, it is certaine that it was not, & that which was not is brought to a being by him *that is*, so that you must come to something *which is*, that is the cause, and the beginning and ending, that is without cause, that

that is *Alpha* and *Omega*, he that was and that is to come.

Now we come to application.

If the *Lord* be without all cause, wee may gather then, that he doth not will any thing, because it is just, or desire it, because it is good, or love any thing, because it is pleasant; for there is no cause without him, all perfection is in him originally. The creatures indeed desire things, because they are good; and love them, because they are pleasant; because they seek for perfection out of themselves, because they are caused by that which is out of themselves: but this is not so in *God*, who is the first cause, because, of the first cause there is no cause; and of the first reason there is no reason to be given. Looke whatsoever is in the creature, what justice or excellencie, it comes from *God*; and if he should will any thing for this cause, because it is good; there should be a reciprocation, which is impossible. I speake this for this end; that in our judging of the waies of *God*, wee should take heed of framing a modell of our owne, as to thinke, because such a thing is iust, therefore the *Lord* wils it: the reason of this conceit is, because we thinke that *God* must goe by our rule; we forget this, that every thing is just because he wils it; it is not that *God* wils it, because it is good or just. But we should proceed after another manner, we should finde out what the will of *God* is; for that is the rule of justice and equity; for otherwise it was possible that the *Lord* could erre, though he did never erre:

Vse 1. *God* therefore wils not things because they are just; but they are just because he wils them.

erre: that which goes by a rule, though it doth not swarve, yet it may; but if it be the rule it selfe, it is impossible to erre. As, if the Carpenters hand be the rule, he strikes a right line. The *Angels* and creatures have a rule, and therefore may erre; but it is not so with *God*, and therefore what *God* wils is just, because he is the rule it self: therefore in the mysteries of predestination, we are to say thus with our selves; Thus I finde the *Lord* hath set it downe, thus hee hath expressed himselfe in his Word, such is his pleasure; and therefore it is reason, and just, such against which there can be no exception.

Vse 2. all things for himselfe, and his own glory. *God* may doe

If *God* be without all causes, then he may doe all things for himselfe, and for his owne glory, because he that hath no cause above, or without himselfe, he needs not doe any thing but for himselfe. The Angels, they have a cause above, and without themselves, therefore they must doe nothing for themselves, but for another, *Rom.* 11. last, *Of him are all things, therefore to him bee glory:* that place shewes us a ground of this, why wee must not expect, that GOD should doe any thing for any other end, for any other creature in the world; for having no end above himselfe, it is impossible that he should have any end but himselfe, *Prov.* 16. 4. *The* LORD *hath made all things for himselfe; yea, even the wicked for the day of evill.* Whereas this objection might be made; Will hee cast men to hell? will he damne them for his owne glory? Yes (saith hee) all his actions even that also is for his owne sake; *Rom.* 9. 22.

there

there it is more large: *What if* GOD, *willing to shew his wrath, and to make his power knowne, indured with much long suffering the vessels of wrath fitted to destruction? &c.* This is enough, he hath no end, no cause above himselfe; and therefore it is reason enough, he doth it because he will doe it. The same thing is to be observed out of the 19. and 20. *verses*, where the same reason is given that we now speake of, *Who hath? &c.* saith the Apostle, if you looke on *God*, and the *creatures*, you shall find this difference betweene them, all the creatures are made, as pots are made by the potters, which having him the author of their being, doe alwaies serve to the end they were ordained for; so that the potter may appoint what end he will, which they must of necessity obey: But *God*, being the first cause, may have what end hee will in governing his creatures, and no man can say, why doest thou so? he may make some vessels of honour, and some of dishonour, and all for himselfe, and his own glory: therefore, when you see that he did not spare the Angels, but cast thē down into hell, there to be reserved in chaines of darknesse till the last day; when you see him not sparing the old world, when you see him suffering the *Gentiles* to walke in their owne wayes; when you see him suffer a great part of the world to be infidels and to perish; when you see him let the Churches to be made havocke of, you shold say thus, *To him bee glory for ever*: that is, you should not murmure against him; but glorifie him, and reverence him for ever: for he may

doe all things for himselfe. And this is the reason that is rendred, *Mat.* 20.15,16. *May not I doe what I will with mine owne?* He gives it there as the reason, why many are called and few chosen, why the *Iewes* were first, and the *Gentiles* last: why he lets goe many likely men, and chooseth the worst; saith he, *May not I doe with mine owne what I will?* Beloved this difference is to be observed between the creatures and *God*; there is no creature can say of any thing, this is mine owne, because he made it not, they are not the masters of them; but *God* may doe what he will, what he pleaseth, because they are his owne. If *God* will take a few out of a Nation, and destroy all the rest, who can say any thing to him? they are his owne; and as hee is without all cause, so he is without all end.

Mat. 20.15,16.

Vse 2. We shoulddoe nothing for our owne ends but for *God*.

Now as this is of use to justifie *God*, in that it is his property to be without all cause; so it may teach us; That man may not do any thing for his own end, but he is bound to doe all for an higher end, which hee that made us hath appointed, for the efficient can make a thing to what end he please. You see it is so with men, a knife is made to cut, a key to open, &c. and yet they are all of iron, the same materiall: so the *Lord* looking downe from heaven, made of one heape of clay severall creatures, and appointed to every one his severall end, which they must observe and aime at; for if they doe not, they wrong him that made them, and may be sure to finde him readie to destroy them. So it is with everie thing that is made for a certaine end; as a fire that

that is made to warme a man, if it doe burne the houſe, we put it out; a veſſell made to keepe wine or beere, if it doe corrupt it, we lay it aſide, and put the liquor into one more wholeſome: ſo doth *God* appoint every man his ſeverall end, and therfore gives them ſeverall gifts, and ſeverall callings: himſelfe, indeed, is the generall end but beſides the generall, he appoints to every calling a particular end; as to a Miniſter he ſaith, Goe, and feed my ſheepe; if he goes and feeds himſelf, and not the people; if he feed them with ſtubble and not with hay, hee doth not attaine his end: and ſo may I ſay of every thing elſe; of a Scholler, a Magiſtrate, a Husband; they have ſeverall places, and divers gifts given them, and all for their ſeverall end, which if they aime not at, but worke for themſelves, they are worthy to be deſtroyed: as a man, if he hath an inſtrument that is crooked, and unfit for uſe, then he caſts it away and taketh another; but if it be fit, he will lay it up for uſe, and will ſay, let it not be loſt: ſo doth the *Lord* with men, if they be pliable to him, if they will worke for the end that he hath appointed them, then he ſaves and preſerves them; but if they will doe things for their own end, it is the next way to deſtruction.

For obſerve this; every man that doth any thing for his owne end, arrogates that to himſelfe which is the LORDS; which is an high kinde of idolatry; and therefore worthy to be well conſidered of all ſuch as labour that they may be rich, that they might have outward ex-

lencie, and to be somthing in the flesh, such as labour only for outward honour, for places of imployment and credit in all things: Consider it, I say, such as be negligent Schollers, and use to say I shal make a shift to live: hast thou no other end? art thou not made? art thou not a creature? is it enough for thee to live, and no more? such also as have their estates provided for them, who care not ought for learning, saying, they can live without it; but art not thou made? & is not this thine end to serve *God* and men? So he that shal choose a calling or course of life according to his owne fancie, not that which shal be serviceable to men, but that which pleaseth himself, let him ask himselfe this question; Am I not made; Am I not a creature? have I no other end, but my selfe? Shall no more be required of me but this? have I not chosen this course of life, and have I not an end appointed to me? which is to be serviceable to *God*, and to profit men: But if a man shall bethink himselfe onely what is the best way to live and provide for himself, which way to get profit and wealth; these are idolatrous and sinful thoughts. *God* may doe all things for himselfe; because he hath nothing above himselfe; but if thou dost so, thou provokest him to wrath exceedingly.

Object. But you will say, I doe all for this end, to serve *God* and men.

Answ. Thou that dost pretend to doe all things to be serviceable to *God* and men, and not to thy selfe, thou shalt know it by this:

Signes whereby a man may know whether he maketh *God* or himselfe his end.

1 If thou putteſt thy selfe to things that are above

above thee, it is a ſigne that thou doeſt it not for his ſake, that hath appointed thee, but for thine owne.

Himſelfe, to things too high.

2 If thou art fit for an higher place, if thou reſteſt in things that are beneath thee for thy greater profit, thou ſeekſt thy ſelfe, and not the *Lord*.

2 Reſting in things too low.

3 If thou doeſt reſiſt the providence of *God*, that when thou haſt a calling, & art put in it, and thou putteſt thy ſelf out again for thy advantage then thine end is thine owne ſelfe. *Paul* went to *Macedonia*, though he had found but bad entertainment there, yet he went, becauſe he was ſent. So *Iohn* went to *Pathmos*, though the people were but few and barbarous, yet he obeyed *God*, and went. So *Eliah*, did when hee was ſent to *Ahab*, and to prophesie to the *Iſraelites*, among whom, for ought hee knew, there was not one Soule that did not bow his knee to *Baal*. *Ezekiel* and *Iſaiah*, when they went to harden the people to deſtruction, went willingly, becauſe the LORD ſent them: in all theſe, their willingneſſe was an argument that they did it not for themſelves. A ſervant is not to doe his owne worke, he doth it as his maſter will have him to doe it; if he doth the things that his maſter bids him, and ſaith, I am his ſervant; and if he bid me goe, I will goe, or if he bid me come, I will come; if hee bid me to keepe within doore, and to doe the meaneſt workes, I will doe them; this is an argument that he doth not ſeek himſelfe. Here we ſee when a man is thus dependent upon *God*, and takes imployment, neither above him, nor below him, nor

3 In putting a mans ſelfe from *Gods* imployment for his owne advantage.

resists his providence, but is willing to be guided by him, it is a signe that he seeks the *Lord*, and not himselfe.

4 In minding too much his owne imployment, neglecting *Gods* service.

4 Besides, let a man consider what he doth in these services that immediatly concerns the *Lord* himselfe. If a man shall study much, and pray little; if a man shall spend all his time in his calling about worldly busines, and little time for duties to build up himselfe in knowledge, as in prayer and reading, &c. it is a signe that he doth it not for the *Lord*, but for himselfe; for he that seekes not the *Lord*, in that which is done to his worship he doth it not in that which is done in outward workes; he that will not be faithfull in the greater, and that which *God* doth immediately command in his worship, he will never be faithfull in those things which are further off, that are of lesse consequence: *Act.6.4.* It was an argument they gave themselves in integrity to the ministry of the Word, because they gave themselves to prayer as well as to it; they did, as it were, divide the time between both; if we were to preach only say the Apostles, we could then wait upon Tables, but one half of our time is to be taken up in prayer, the other in preaching: and if you thus divide the time, it is a sign you look to the *Lord*.

Acts 6. 4.

5 In grieving most for the losse of that that concerns himselfe.

5 Furthermore, consider what it is that troubles thee? what a man aimes at, if he lose his end, that grieves him, when his worke is done; If this be thy trouble that thou hast lost some credit, or profit, then thine end is thy selfe; but if this be thy griefe, that thou hast not done it in such a man-

manner, that others may receive profit and advantage by it, it is a ſigne that thou didſt it not for thy ſelfe, but for *Gods* glory.

6 Moreover, if a man conſiders what it is that doth make things pleaſant, and gives amability to that which is harſh in it ſelfe. Labor in it ſelfe is ſweet to no man, unleſſe there be ſomething in it that ſweetens it; now conſider what that is, if the eye be upon thy wealth that comes by it; if thou ſtudieſt hard, and if thou preacheſt much, and it is for the praiſe of men, thou ſeekeſt thy ſelfe, and thy reward is in it; but if thou lookeſt up to the *Lord*, if thou doeſt it becauſe he ſees it, and knowes it, and that he may ſay, *I know thy work and thy labour*; it is a ſigne that thy end in it was the *Lord*, and not thy ſelfe.

V In ſweetning his labour by ſomewhat that concernes himſelfe.

7 Againe, from whence doeſt thou looke for wages? from *God* or from men? Whence come thoſe complaints of the unthankfulnes of friends and pupils, and thoſe we doe good to? but becauſe we looke to men, and not to *God*. For if we did looke to *God* for our reward, their thankfulneſſe or unthankfulneſſe would be of ſmall moment to us: for doth the Nurſe nurſe the child for it owne ſake only? doth ſhe looke for reward from the child, or from the mother that puttethit to nurſe? if you look for your reward from men; they are your end; but if you look for it from the *Lord*, their encouragements or diſcouragements will not much move you.

7 In looking for reward from men.

Simile.

8 Laſtly, conſider whereon thy minde reſteth for that which a man makes his end, therein his minde

8 In reſting in that which concernes himſelfe.

mind resteth, and in nothing besides: a husbandman, though he doth plow and sow, &c. yet hee rests not till he comes to the harvest: hee that hewes stone, and squares timber, doth it, and resteth not till the house be built: therefore, doe thou consider with thy selfe, in all thy workes, what it is that gives rest to thy thoughts; if thou dost say, I have now wealth and riches enough, and meanes enough, I have gotten what I aimed at, and now my soule is at rest; if thou sayest, I have now honour and name enough, my children be well provided for, and now my soule take thy rest; then this was your end, and not the *Lord*; whereas you ought to say, though I have provided for my children, yet doe they feare the *Lord?* are they brought home to him? My Trade hath brought me in much, but how serviceable have I beene with it? I have much credit and estate, but what glory hath it brought to *Iesus Christ?* So should he that is a Minister say, it is true, I have enough, enough credit, enough estate; but what is this? have I brought any glory to the *Lord?* have I converted any? If thy heart can have no rest, but in the *Lord*, and in the things that belong to the *Lord*, it is an argument that thine eye was upon him.

Let us remember then seeing we are made, seeing we have an higher cause, and that to be without cause belongs to *God* alone, therfore we must carry our selves as servants; as it is said of *David, hee served his time*; hee did nothing for his own end, but he carried himselfe as a servant; he did

did not say; I will have so much pleasure, and then serve *God*; he did not cut the *Lord* short, but hee served his time, hee gave the *Lord* the whole day. It was the comfort of *Iesus Christ*, when he was to goe out of the world, *Ioh.* 17.4. *I have glorified thee on earth, I have finished the worke that thou gavest me to do*; that is, I was as a servant, and I chose not my own work, but it is that which thou *gavest* me; and I have not done it by halves, but I have *finished* it, therefore *glorifie thou me*. Which if thou canst say when thou goest out of the world, it will be thy comfort at that day; but if not, remember that it is the *Lords* manner of dealing, when men will seeke themselves, and their owne end; he layes them aside, as wee doe broken vessels, fit for no more use, and he takes another. If there be any here, that can say so, that the LORD hath laid thee a-side, and taken thy gifts from thee; remember, consider with thy selfe, that hadst thou used them to his glory, and made him thy end, be sure that he would not have laid thee aside, but that he would have used thee. Beloved, we see by experience, men of small parts that have had humble hearts, and did use their meane gifts in the simplicitie of their spirits to *Gods* glory, hee hath inlarged and used them in greatest imployments. Againe, on the contrary side; men of excellent parts, have withered, because they did not use them to *Gods* glory, therefore he hath laid them a-side as broken vessels.

John 17.4.

THE

THE NINTH SERMON.

EXODVS 3. 13, 14, 15.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM. *And hee said, Thus shalt thou say unto the children of Israel;* I AM *hath sent me unto you.*

15 *And* GOD *said moreover unto Moses, Thus shalt thou say unto the Children of Israel; The* LORD GOD *of your Fathers,*

thers, the GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

The second Attribute *of* GOD.

A third Attribute of *God. His Eternity.*

WEE come now to a third Attribute, and that is the *Eternity of God*; for *God* doth not say, Hee that was, but *Hee that is, hath sent me unto you.* And indeed he that is without all cause the efficient and finall, hee must needs be eternall; he that hath no beginning nor end also, he must needs be eternall: and besides, in that hee saith, *I am that I am*, not I am that I was, it must needs be that he is wirhout succession.

Doctr. *God* is eternall.

Therefore from hence wee may gather, that GOD *is eternall.*

In handling of this point, wee will shew you,

1 First, *wherein this consists.*

2 Secondly, the reason, *why it must be so.*

3 Thirdly, the *differences.*

The

Fourthly, the *consectaries*, that flow from these distinctions of eternity. 4

For the first, you must know, that to eternitie these five things are required: I

Five things required in eternitie.

It must not only have a simple, but a *living* and *most perfect being*. For eternity is a transcendent property, and therefore can be in none, but in the most excellent and perfect being, and therefore it must be a living being. This we have expressed in *Isai.* 57. 15. *Thus saith the high and lofty one, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, &c.* As if he should say; there is no house fit for him to dwell in, that is high and excellent, but onely the house of eternity. Where eternity is compared to an house or habitation, to which none can enter, but *God* himselfe, because he only is high and excellent; all the creatures are excluded out of his habitation. 1 *Isai.* 57. 15.

It is required to eternity, that there be no *beginning*; as may easily be gathered out of *Psalme* 90. 2. LORD, *thou hast beene our dwelling place in all generations; before the Mountaines were brought forth, or ever thou hadst formed the earth, or the world; even from everlasting to everlasting thou art* GOD. 2 *Psal.* 90. 2.

And there also you have the third expression; and that is, to have *no ending*, he is not only from everlasting, but to everlasting. 3

There is *no succession*: as, suppose all the pleasures that are in a long banquet, were drawne together into one moment; suppose all the acts of mans understanding, and will, from the beginning 4

ning of his life to the end, could be found in him in one instant; such is eternity. *God* possesseth all things all together, he hath all at once, *Ioh.* 8. 58. *Verily, verily, I say unto you, before Abraham was, I am:* As if hee should say, there is no time past, present or to come with me; he doth not say, before *Abraham* was, I was, but *I am*, and therefore he is eternall.

John 8. 58.

5 He is the *dispencer of all time* to others; hee is *Lord* of all time, all times doe but issue out from him, as rivers from the sea; he dispenseth them as it pleaseth him: *Psal.* 90. compare *ver.* 2. and 3. together, *Before the Mountaines were brought forth, &c. even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Returne yee children of men.* He sets time to the sons of men; where wee shall see that this is the property of him, that is eternall, to set times and seasons to men, &c.

Psal. 90. 2, 3.

11 The reason why *God* must be eternall.

The *reason* why *God* must be eternall, is this, because he is what he is of himselfe, he is without all cause, and therfore can have no beginning or ending; and therefore he must of necessitie be without all motion, and without all succession, for all succession presupposeth motion, and all motion presupposeth a cause and effect; for whatsoever is moved, is either moved from no being to a being, or from an imperfect, to a more perfect being; that is, to be moved to an higher degree: now *God* that hath nothing in him to bee perfected, is not capable of a further and higher degree.

The

The third thing is the *difference* betweene the eternity of *God*, and the duration of all creatures; which consists in these particulars:

III Foure differences between the eternity of *God*, and the duration of all creatures.

The creatures even the best of them, have but an halfe eternity, they are not from everlasting, though they are to everlasting. 1

That eternall duration that the creatures have is not intrinsicall to them, it is dependent, they receive it from another. 2

The creatures cannot communicate it to another, nor extend it beyond thē selves; the Angels though they be eternall, yet they cannot make other things to be eternall; *God* only can doe this. 3

All the acts of the creatures, all their pleasures and thoughts, and whatsoever is in them doe admit a succession, a continuall flux and motion; but in *God* it is not so; he is as a rocke in the water that stands fast though the waves move about it; that is, though the creatures admit of a continuall fluxe and succession about him, as the waves doe; yet there is none can move him. And these are the differences between the eternity of *God*, and the duration of all the creatures. Now followes the fourth thing; 4

The *consectaries* that flow from hence, which are these two: IV

If this be the eternity of *God*, then to him all time, that is to come, is (as it were) past, *Psal.* 90. 4. *A thousand yeeres in his sight are but as yesterday, when it is past:* that is, a thousand yeeres that are to come, they are to him as past, they are nothing to him. And againe, a thousand yeeres that are

Consect. 1. He possesseth all things together; and all time is present and as it were past with him. *Psal.* 90. 4.

are past, are (as it were) present to him, as we heard before; *Before Abraham was, I am:* For he possesseth all things together; by reason of the vastnesse of his being, to him all things are present. As he that stands upon an high mountaine, and lookes downe (it is a *simile* that the Schoole-men often use;) though to the passenger that goes by, some are before, some behinde, yet to him they are all present. So though one generation passeth, and another commeth; yet to *God*, that inhabits and stands upon eternity, they are the same, they are all present, there is no difference.

To *God* no time is either long or short.

And then this followes from hence, that to *God* no time is either long or short, but all times are alike to him; therefore he is not subject to any delayes or expectances; he is not subject to any feares, for they are of things to come; nor to the passion of griefe, or pleasure, or the losse of any excellencie, that before hee had not, as all creatures are; therefore we should consider of the excellencie of *God*, to give him the praise of it: this use is made of it, in 1 *Tim.* 1. 17. *Now unto the King eternall, immortall, invisible, and the onely wise* GOD, *be honour, and glory for ever and ever, Amen.* As if he should say; this very consideration, that *God* is eternal, should cause us to give him praise, and so is that in *Isai.* 57. 15.

1 *Tim.* 1. 17.

Isai. 57. 15.

Consect. 2. Eternitie makes good things infinitely good, evill things infinitely evill.

Eternity makes that which is good, to be infinitely more good than it is, and that which is evill to be much more evill; and that not onely in respect of duration (that which is good for a weeke, is better for a yeere; and an evill, when it con-

continues an infinite time, it is infinitely more evill,) but also in regard of that collection into one, which is found in those things that continue to eternitie: as when all joyes are collected into one heape, and all griefes into one center; so that you shall joy as much in one instant, as ever hereafter; and notwithstanding though the thing be still but the same, yet the continuance makes it infinitely more good.

Vse 1. To mind more those things which are eternall.

Seeing eternitie is a propertie of GOD; wee should learne hence to minde most the things that are eternall, for they are, of all other things, of the greatest moment, because they doe most participate of this transcendent propertie of the Almightie. *God* is eternall, the soule is eternall, heaven and hell are eternall, therefore they are more to be regarded of us. You shall see this in 1 *Ioh.* 2. 17. as a reason why we should not mind the things of the world; because *the world vanisheth, it passeth away, and the lusts thereof* (saith the Apostle;) that is, looke upon all the things below, and not only the things passe, but also your affections and desires passe, that which you love to day, to morrow you will not love; therefore love them not, regard them not, for they are of a flitting and passing nature, but *he that doth the will of the* LORD *abides for ever*; and therefore we are to minde such things most: such as the King is, such are his Subjects, and such are the rewards and punishments that he gives. Now *God*, he is eternall, 1 *Tim.* 1. 17. *To the King eternall, immortall, invisible, the onely wise* GOD, *bee honour, and*

1 *John* 2. 17.

1 *Tim* 1. 17.

glory for ever. And as he is a King eternall, so hee hath given to us, his subjects, to bee eternall, as the soule is; and he hath given punishment, and rewards eternall; hell is an everlasting prison, and heaven is an eternall Palace; therefore these are the things most to be regarded of us. And if wee would but throughly consider that these things are eternall, it would effectually draw our mindes to the things that are above. A man that comes to an Inne, if he can get a better roome he will; if not, hee can bee content with it, for hee saith, it is but for a night; so your habitation here is but for a night: if you can have a better condition, labour for it rather, but if not, be not much moved, for it is but for a night. In worldly things the short continuance makes us to undergoe them cheerfully: An Apprentiship that is hard, a man will indure, for he saith it is but for a time; so things that are pleasant, if they be but of short continuance, wee regard them the lesse. Now our time that wee have here, in respect of eternity, is shorter than an apprentiship, nay, than a night, nay, shorter than an houre. Put the case that a man should have an houre given him, and it should bee said to him; as thou spendest this houre, so thou shalt live all thy dayes; what would not a man doe, or what would he not suffer? how carefull would hee be to spend this houre well? Now this life is not so much as an houre to eternitie; and therefore why should we not be carefull how we spend this houre, seeing it shall bee with us for ever according as wee

spend

ſpend it? 1 *Cor.* 9. 25. *Every one that ſtriveth for the maſtery is temperate; now they doe it to obtaine a corruptible crowne, but wee an incorruptible.* Thus he reaſoneth, If men that uſe the *Olympian* games will endure ſo much hardſhip and abſtinence, accuſtome their bodies to heat and cold beforehand for the race, and doe all but for a crowne, that will laſt but this ſhort life at the moſt; we doe nothing (ſaith hee) for an incorruptible crowne? Beloved, if wee would ſit downe but one halfe houre, and conſider ſeriouſly what eternitie is, it would make us to neglect all temporary things, which now wee are ſo affected with. It is eternity, my brethren, and the conſideration of it, that doth ſet an high price upon grace, and gives the juſt weight to ſinne, but it makes all other things exceeding light; for this is a true rule; that untill we come to apprehend ſin, as the greateſt evill in the world, we are not truely humbled, which eternity onely make us rightly to apprehend; for (as was ſaid before) eternitie makes an evill infinitely the greater. Now if you looke upon all other things, as honour and diſgrace, and the favour of men, they reach but a little way, to the end of this life, at the utmoſt; but if you look to the reach of grace and ſin, they reach (as it were) a thouſand thouſand miles beyond, for grace reacheth to eternitie, and ſinne reaches to eternity, and therefore theſe are things that a man ſhould bee buſied about. What a ſhame is it for a man to grieve for ſome outward croſſes, and to rejoyce much

1 *Cor.* 9. 25.

for ſome preferment here; and not to regard or be affected with eternity: It is the phraſe that the Apoſtle *Paul* uſeth, he calls it *mans day*, *I care not to bee judged by mans day*; and indeed it is but a ſhort day; and what is it to that eternity I looke for? What is it to that *God*, with whom I muſt live for ever? therefore I care not what men ſay of me, but I rather thinke what the eternall *God* thinkes of me, and what will be thought of mee in that Kingdome where I muſt live for ever. If a man were in *Turkie*, or in ſome other remote place, to trafficke there awhile, hee would not care what the men of that place thought of him, for hee ſaith, this is not the place where I muſt live: ſo doe you but conſider, that this is not the place where you muſt live, and then of what moment will it appeare to you, what men ſay of you? Beloved, if the ſoule were mortall, there were ſome reaſon that you ſhould make proviſion for it here; but ſeeing it is immortall, you ought to make a proportionable proviſion for it, even for ever: for the body you are apt to make proviſion, a *viaticum* beyond the journey; but conſider, that you have an immortall ſoule, which muſt live for ever, and you muſt make ſome proviſion for it, to carry it ſo long a journey. It is our Saviours exhortation, *Ioh. 6. 27. Labour not for the meat that periſheth, but for the meat that endureth to everlaſting life, &c.* As if he ſhould ſay; if you had no other life to live but this, then you might ſeeke the things of this life, as glory, honour, pleaſure, &c. but theſe things periſh, and the

1 Cor. 4. 3.

John 6. 27.

the taste of them perisheth, as the sweetnesse of meat in the eating; but (saith our Saviour) *seeke those things that will abide for ever:* you have an everlasting life to live, therefore you must make some provision answerable thereunto: As for the body, the soule weares it but as a garment, and when it is worne out, the soule must have a new suit of apparell one day.

Well, seeing *God* hath brought this point to our hands this day, let me but prevaile with you so farre, as to set some time apart the following weeke, when you may enter into a serious consideration of eternitie, the very thinking of it, will be of great moment to you; for looke what the object is, such is the soule, about which it is conversant; high objects lift up the soule to the *Lord*, and make the mind answerable to them, and low objects make the mind like to them. Now eternity is an high object, and it will worke in men high mindes; and hence it is, for the want of this consideration, that when a man comes to die, and sees eternity before him, how doth it then amaze the soule of man? I have seene it by experience: I knew one who said, *If it were but for a thousand yeeres, I could beare it, but seeing it is to eternitie, this amazeth mee.* Behold, if you would consider that after many thousands of yeeres are past, yet you are to begin as at the first; if men did consider this seriously, would they let their eternall estate depend so upon incertainties. And let them consider this, that are yet strangers to the life of *God*, that if death should come, they should

not eſcape eternall death: it is good to keep our thoughts upon this, for it will make us not ſo to haſten after the things of the world, as we doe: and for thy ſin thou doteſt on ſo, there are three things to be conſidered in it; Firſt, the *pleaſure* of it; is as the ſpeckled skin of the Serpent: Secondly, the *ſting* thereof: and thirdly, the *eternity* of that ſting. Now looke not thou upon the *pleaſure* of ſinne, *that endures but for a ſeaſon*, but conſider the hurt that comes from ſinne, and then conſider the eternity of it: a candle in a darke night makes a great ſhew, but when the Sunne comes it vaniſheth, and is nothing; ſo will all theſe things that we doe ſo much affect now, if they come to be compared with eternity in our thoughts: it is great wiſdome in this kind to huſband our thoughts well, 1 *Cor.* 7. 31. *Vſe this world, as not uſing it, for the faſhion of this world paſſeth away:* that is, mind them not much, be not much affected with them, one way or other, either in joy or griefe, let them be ſuch as if they were not: for why? they are temporall things, paſſing things, things that continue not: for that is the thing I gather out of that place, that the *Lord* would not have our thoughts to bee beſtowed upon them, but ſo remiſſely, as if not at all, becauſe there are eternall things, whereon we are to ſet our minds, *for the time is ſhort:* As if he ſhould ſay, thou haſt not ſo much time to ſpare; the time is ſhort, and you have buſineſſe enough another way, there is water little enough to run in the right channell, therefore let none runne beſide; and the things that

1 Cor. 7. 31.

that ſhould take up your minds only, are ſin, and grace, things that are eternall. Is it not a pitifull thing that the noble intentions of eternall minds ſhold be beſtowed ſo il upon theſe flitting things which are nothing to eternity? A man that hath not much mony in his purſe, but only for to provide neceſſaries; when one comes and askes him to borrow any, he will ſay, I have no more than to buy me food and rayment; or if he hath his rent to pay, and no more, if one ſhould come to borrow any of him, he ſaith, No, I have no more than to pay my rent. So ſaith the Apoſtle there; you have no ſuch ſpare time, no ſuch ſpare affections that you can beſtow elſe-where, therfore beſtow them upõ things that endure to eternal life.

And further to move you to this, conſider the ſhortneſſe and vanity of this life, how al mankinde are hurried and rapt with a ſudden motion to the Weſt of their dayes. Our fathers went before us, we follow them, and our children follow us at the heeles, as one wave followes another, and at laſt we are all daſhed on the ſhore of death: and withal, conſider the vanity that all conditions are ſubject unto, whether they be mountaines or valleyes; if mountaines, they are ſubject to blaſts to bee envied; or if valleyes, to be overdrowned, oppreſſed, and contemned; yea, the things that we prize moſt, honour and pleaſure; what doe they but weary us, and then whet our appetite to a new edge? Conſider the men that have beene before us; many of them have beene like a green tree, but now the floud of their wealth is

Motives hereunto.

dried up, they and their goods have perished together.

2 Consider in the second place, what eternity is; here the body is corrupted with diseases, and the soule subject to vexations; but that life is sure, composed and constant, and there is no variablenesse in it; and if we desire life so much, why doe wee esteeme this life that is but a span long, and neglect that which is so spacious?

3 Consider the errand, upon which you are sent into this world, and be not put aside from it, by any needlesse occasions (as they are all when they come into competition with this) which hinder our thoughts, and our actions, as farre as they belong to eternity: and indeed all the world spend too much of their time upon by-businesses, and they are hampered with them before they are aware, still making our selves new worke; so that wee make this life, which is short enough of it selfe, shorter than it is, wearying our selves with anxious grifes, labour and care: thus men did before us, and thus wee are ready to doe, therefore we had the more need to take heed unto it.

Vse 2. *God* then hath time enough to fulfill his promises, and his threatnings; therefore not to be offended though he stay long.

If *God* bee eternall, then be not you offended, because you see that hee stayes long, either in giving reward, or in executing judgement on men for their sinnes; for with him no time is long, there is no succession with him; therefore say not, because you feele nothing for the present, there are great promises made, but you finde no performance; and there bee many judgements threatned, but none executed; doe not you therefore

fore say, that your rewards are neglected, or judgment passed over, and that *God* hath forgotten. For here you see, that with *God* no time is long or short, there is no succession with him: you have the same use made of it, *Isai.* 40.27,28. *Why sayest thou O Iacob, and speakest O Israel; My way is hid from the Lord, and my judgement is passed over from my God?* That is the objection, which is in the hearts of many men: Now you shall see what answer is made to it in the following verse, *Hast thou not knowne? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.* The meaning is this; To us indeed the time is long, either when reward is deferred, or when the punishment, or the execution of sentence against evill works is deferred; but with *God* it is not so. Now that which makes it seeme long to us, is,

Isai. 40.27,28.

1 Partly the passions, and restlesnesse of the mind (for that is motion) but *God*, he is without al motion or passion, and therefore nothing is long.

2 Againe, not only we are subject to motion, but the things that we have to doe with, they are subject to motion, and passe away, and therefore they seeme long to us: for time, you know is nothing else but the measure of motion, and therefore where there is motion, there is time, and no where else. Now to us that are in motion, and to the things that we have to doe with, a thousand yeeres are a thousand yeeres; but in *God* there is no motion, nor flux; and therefore a thousand

yeeres

yeeres with him, are but as one day: *God* is neither in motion himselfe, nor are other things as in motion to him; but wee are moved, and the things we have to doe with, are moved; and if either, there must be motion: for if the ship moves, though the waters stand still, or if the waters move, though the ship stand still, there is motion; but *God* stands still, and all things stand still to him likewise. Doe not wonder therefore that the Churches lye so long in misery, that the injuries of the Saints are so long unrevenged, doe not accuse *God*, doe not mistake him, doe not thinke amisse of him, doe not thinke that hee is forgetfull, and doth not remember, that hee is slacke, and doth not regard, that hee cannot, or will not helpe. Beloved, it is not so; you shall see the very same use made of it, 2 *Peter* 3. if you compare *verse* 4. and 8, 9. together: *In the latter dayes there shall come scoffers, &c. saying, Where is the promise of his comming? for since the Fathers fell asleepe, all things continue as they were from the creation, verse* 8, 9. *But be not ignorant of this one thing, that one day is with the* LORD *as a thousand yeeres, and a thousand yeeres as one day. The* LORD *is not slacke concerning his promise (as some men count slackenesse) but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.* It is not slacknesse in *God: For* (saith the Apostle) *a thousand yeeres with him are as one day.* We think it a great matter, that the Church should lye so long, and cry, *How long Lord?* and yet no remedy; saith the Apostle, thinke not much

2 *Pet.* 3. 4. with 8, 9.

much at it; *For a thousand yeeres with him are but as one day.*

If *God* be eternall, then consider with whom you have to doe, even with him whose love and enmity are eternall; with him, whose soveraignty and power is eternall: if a man be angry, we regard it the lesse, if we know it is but for a fit; but consider what it is to have to do with him whose love and enmity are eternall. Therefore learne, not to regard men as we doe, but to regard the *Lord* only, and that in these three respects:

Vse 3. Consider you have to doe with a *God*, whose love and enmity are eternall.

1 Learne to *trust* the *Lord*, and not man, for *God* is an everlasting refuge, *Psal.* 146.3,4. *Put not your trust in Princes, nor in the sonne of man, in whom there is no helpe, &c.* that which they can doe for you is but for this life at most; trust in him that is able to defend you for all eternitie; for he that made heaven and earth, hee continues for ever. This use you have made of it in *Psal.* 90.1. *Lord, thou hast beene our habitation for ever and ever?* as if he should say, *Lord*, thou wast an habitation (that is, a refuge, as our house is) to the Churches, thou wast so in *Abrahams* time, in *Pharoahs* time. Consider, that *God* is not onely an habitation to his Church from generation to generation, but also from everlasting to everlasting.

And therefore, first, to trust in *God*, and not man. *Psal.* 146.3,4.

Psal. 90.1.

2 Learne from hence likewise to *feare* him; *feare him that can cast body and soule into hell* for ever: his eternity should make us to feare him. *Feare not man, Isai.* 5.13,14. *Why because hee is of short continuance:* and if he can doe you any hurt, it is but for a short time, for he shall be made as the grasse;

Secondly, to feare him.

Isai. 5.13,14.

graſſe; but feare the *Almightie God, who laid the heavens, and ſtretched the foundations of the earth.* Vſe the *Lords* arguments, they are the arguments that can worke on the ſoule; it is the holy Ghoſts argument why we ſhould feare him, becauſe he is eternall, as the oppoſition in that place ſhewes.

1 *Iohn* 2. 17. Thirdly, to ſerve *God* and to doe his will.

3. Labour to *ſerve* him, 1 *Ioh.* 2. 17. *The world paſſeth away, and the luſts thereof, but hee that doth the will of the Lord abides for ever*; that is, the world cannot make you to abide for ever, it paſſeth away; if you fulfill the luſts thereof, if you fulfill your own will, you are not able to continue your ſelves, but you will paſſe away: what ſhould we doe then? why, fulfill the will of the *Lord*, conſider what he would have you doe, and ſo you ſhall abide for ever.

Vſe 4. To comfort our ſelves againſt the mutabilitie of things here below.

If *God* be eternall, then we ſhould learne hence to comfort our ſelves, when wee looke upon the mutability that we and all creatures are ſubject unto in this vale of miſery, it is a thing that may comfort us exceeding much; if wee ſerve him who is conſtant, without change, who is eternall, that can make up the changes that we are ſubject unto; it is the uſe that is made of it, in *Pſal.* 102. 11, 12. *My dayes are like a ſhadow that declineth, and I am withered like graſſe; but thou, O* LORD, *ſhalt endure for ever, and thy remembrance unto all generations.* Why doth he put theſe two together thus? my ſhadow, and *Gods* enduring for ever, &c. as if he ſhould ſay, this is my comfort, that though I am of ſhort continuance, yet *God* with whom I ſhall live for ever, hee is eternall, and

Pſal. 102. 11, 12.

abides

abides for ever. It is as if the beame ſhould reaſon thus; thogh I am mutable and fading, yet the Sun that maintaines me, abides for ever: or, if the ſtream ſhould reaſon thus, though I may be dried up in ſummer, yet the fountaine that maintaines me continues for ever: So, though men be ſubject to change, yet the *Lord*, that maintains them, is immutable, and abides for ever. You that have the life of *Chriſt* in you, have the beginning of this eternity; & though the old building be pulled downe, yet you have *a building not made with hands, eternall* in the *heavens*; even as when one skin fals off, another comes on: and what though the outward man periſh? yet the inward man growes daily more and more, till it come to perfection. This is is not only a comfort to us, but alſo it is a great motive, and we ſhould uſe it as a great argument to *God*; that although we are ſubject to change, yet becauſe he is immutable, therfore he ſhould helpe us. *Pſal.* 102. 26, 27. *The heavens ſhall wax old, as doth a garment, but thou endureſt for ever and ever*; therefore *caſt me not off in the midſt of my dayes*: as if he ſhould ſay, *Lord*, thou haſt time enough to beſtow, thou art full of eternity, the heavens that ſeem to be of long continuance are nothing to thee, therefore I pray thee to fill up my wants, and make me eternall with thee; ſo becauſe thou inhabiteſt eternity, therefore comfort me, *Iſa.* 57. 15.

Pſal. 102. 26, 27.

Iſal. 57. 15.

Seeing GOD is eternall, learne hence then to know that hee is the LORD of all Time. Doe not thou looke upon Time as belonging to

Vſe 2.

God is the *Lord* of all time, appoints seasons and we are not to looke on time to come as ours. *Psal.* 90. 5.

to thee; but look to him, he overflowes all; it is the phrase used in *Psal.* 90. 5. *Thou carriest them away as with a floud, they are as sheepe, &c.* that is, all times are subject to him, he over-reaches them, and maks them long or short, as it pleaseth him; he is not onely in himselfe eternall, but he is the Lord of all, and he disposeth all times, and appoints the seasons to every thing: if he be thus, then take heed of looking upon future times as thine owne; thou breakest in now upon the *Lords* prerogative, if thou looke upon future times as thine, and saist with the rich man in the Gospel, *Now soule take thy rest*; this is sacrilege against *God*. It is, as if a man should say, I have three thousand acres of land, when he hath not three foot; or as if a man should say, I have three thousand pound and hath not three pence. It is the use made of in *Iames* 4. 13, 14. *Goe to now yee that say, to day, or to morrow, wee will goe into such a City, &c. whereas yee ought to say, if the Lord will, wee shall live, and doe this or that*; if hee will give us leave to come in upon his ground. This phrase is out of use with many men, as clothes that are out of use we are unwilling to weare them; but *Christians* should bring them into use againe, and say, if the *Lord* please, let them labour to doe this in feare and trembling. Thou shouldst thus thinke of time, thou shouldst looke upon it, as on a large field, given by *God*, and nothing of it belonging otherwise unto thee; and looke what ground the *Lord God* gives thee, thou art to sow seed in it, and apply it to seeke him, that thou maist receive an harvest

Iam. 4. 13, 14.

harveſt in future time; and let men not ſay, I will repent and turne to GOD hereafter; but doe it preſently in feare and trembling. Boaſt not of time; why doeſt thou deferre the time? thou breakeſt into the *Lords* right, and oftentimes he cuts thee off for it, becauſe thou breakeſt into that, which doth nothing belong unto thee.

(***)

THE

THE TENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM. *And hee said, Thus shalt thou say unto the children of Israel;* I AM *hath sent me unto you.*

The fourth Attribute of *God*, His *Simplicity*.

WE come now to the next Attribute; and that is the *Simplicitie* of *God*: hee is without all composition, without any parts, not having soule and body, as wee have, not being compounded of substance and accident,

as we are; but he is ſimple, without all compoſition. Which I gather out of theſe words, I AM WHAT I AM, that is, whatſoever is in me, it is my ſelfe. I am a pure act, all being, a whole entire, ſimple and uniforme being, without parts, not like to the creatures: for the beſt of them is compounded of actions and qualities, but whatſoever is in me, it is my ſelfe.

God a Spirit.

John 4.24.

Now in this ſimplicity, and immixture of GOD, wee will firſt fall upon that which the Scripture ſets downe in plaine words, *Ioh.* 4.24. *God is a Spirit:* that is, hee is not mixt, he is not compounded of body and ſoule, as men are, but hee is a Spirit. The word *Spirit*, both in the Hebrew, Greeke, and Latine Tongue, doth ſignifie, *breath*. A breath is indeed a body, but becauſe it is the fineſt body, the moſt ſubtile, and moſt inviſible, therefore immateriall ſubſtances, which wee cannot otherwiſe conceive, are repreſented to us under the name *ſpirit*, or *breath*.

What kind of Spirit.

Beſides, this is to be added, though *God* bee ſaid to be a *ſpirit*, yet he is not properly a ſpirit as Angels are; for an Angell is a creature, and though it want a body, and a ſpirit, yet it is a created ſubſtance: but nevertheleſſe becauſe that is neereſt to the pure and incompounded nature of *God*, therefore he calls himſelfe a ſpirit, as Angels, and our ſoules are.

4 Properties of a Spirit.

To ſhew you what a *ſpirit* is, theſe foure things are to be conſidered:

1 Inviſible.

1 It is proper to a ſpirit to be *inviſible*, impalpable

palpable, not to bee discerned by any sense. Therefore *Christ* bids his Disciples to feele him; *Behold my hands and my feet,* (saith he) *that it is I myselfe, handle and see, for a Spirit hath not flesh and bones as I have.* A Spirit is that which is withdrawne from the perceivance of any corporeall sense whatsoever, and in this sense *God* is called a Spirit, because he is invisible: and therefore *Moses* is called to *see him that is invisible,* not by any bodily eye, but by the eye of *faith.* Luke 24. 39.

2 Every Spirit *moves it selfe,* and other things also: The body is but an earthly piece, that is not able to stirre it selfe at all, as you see it is when the soule is gone out of it, it is the spirit, that both moves it selfe, and carries the body up and downe where it listeth; and it moves it selfe with all speed, and agility, because it findes no resistance. Bodies, beside their elementary motion upward and downeward, have no voluntary motion, they cannot move themselves whither they will, as Spirts doe: And this I gather out of *Ioh.* 3. 8. where the *holy Ghost* is compared to the *winde,* that *blowes where it listeth.* John 3. 8.

2 It moves it selfe and other things.

3 It is the property of every Spirit to *move with exceeding great force* and strength, and with much vehemencie, so that it farre exceedes the strength of any body. Therefore in *Isay* 31. 3. speaking of the strength of the *Ægyptians,* hee saith, that *they are flesh, and not spirit:* as if hee should say; all flesh is weake, but a spirit is strong. Therefore you see, the Devils, that Isay 31. 3.

3 It moves with force and strength.

are ſpirits, what ſtrength they have; as the man in the Goſpel, who was poſſeſſed, it is ſaid that *hee could breake the ſtrongeſt bands* which alſo wee ſee commonly in thoſe that are poſſeſſed, beſides you read, how hee threw downe the houſe over *Iobs* children: Such is the ſtrength of a ſpirit, exceeding the ſtrength of any body.

4 It is not held in any place.

4 It inſinuates it ſelfe, and enters into any bodily ſubſtance, *without all penetration* of dimenſion; that is, it is not held out of any place, by reaſon of a body that is in it; for it may be in any place, though it be otherwiſe full: as, you ſee, the ſoule is in the body, you ſhall find no where an empty place, the body is every where whole; yet the ſpirit inſinuates it ſelfe into every part, and no body can keep it out. In like manner *God*, hee is inviſible, not ſeene by any eye, he moves himſelfe and all things in the world, as he liſts, and what ſoever he doth it is with exceeding great ſtrength; hee fills every place, both heaven and earth; what bodies ſoever bee there, yet hee may bee there notwithſtanding. And thus you ſee in what ſenſe this is to be underſtood, GOD *is a Spirit*.

Now we will come to apply this.

Vſe 1. Gods eye is chiefly upon the ſpirits of men: and our care therefore is to keep our ſpirits fit for communion with *God*.

If *God* be a Spirit, firſt then this wee may gather from it:

1 That his eye is chiefly upon the ſpirits of men. There are many things in the world, which his hand hath made: but that which hee chiefly lookes to, is the minde and ſpirit of man. Whereas a man conſiſts of two parts, a body

body and a ſpirit, it is the ſpirit that is like to *God* and in regard of the ſpirituall ſubſtance of the ſoul, it is ſaid to be made after his Image, & therfore in *Heb.* 12. *God* is called, the *Father of ſpirits:* Not but that he is the Father of the body alſo, for he made that too; but the meaning is, he is κατ' ἐξοχὴν, Father of ſpirits, becauſe he moſt peculiarly and chiefly reſpects them, being moſt like to himſelfe; as the ſon is like the father, ſo they are like to him, and therefore he moſt regards the ſpirits of men. As you may ſee when *Samuel* went to anoint *David* King, and all the ſonnes of *Ieſſe* came before him, thoſe that were much more proper than *David*, *God* tells him, that hee did not looke upon the perſons of men, or upon their *outward appearances*, hee heedes them not; what then? he ſees the ſoule and ſpirit of man; the *Lord looketh upon the heart*, and according to that he judgeth of them, 1 *Sam.* 16. 7.

Heb. 12. 9.

1 *Sam.* 16. 7.

Now, if his eye bee chiefly upon the ſpirit, thou ſhouldeſt labour alſo to be like him, and to have regard chiefly to thy ſpirit, and ſo thou ſhalt moſt pleaſe him: let thy eie be upon thy ſoule, to keepe it cleane, that it may be fit for communion with him, who is a ſpirit. This (I ſay) ſhould teach you to looke to the faſhion of your ſoules within, becauſe they are likeſt to him, and carry his Image in them; hee is a Father of them in a ſpeciall manner, and this is that whereby you may have communion with him, in that which is moſt proper unto him, in ſpirituall exerciſes and performances.

Object. How that is to be done.

But, you will say, what is it that you would have us to doe to our spirits, to have them fit for the *Lord*, that he may regard them, and that they may be like to him?

Answ. 1 2 Pet. 7. 3.

1 Thou must scoure and *cleanse them from all filthinesse*, 2 *Cor.* 7. 1. *Having therefore these promises, (dearely Beloved,) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the feare of God.* There is a pollution, which the Apostles speakes of, which pullution he divides into two kindes, of the flesh, and of the spirit: both of these thou must labour to be cleansed from, but specially that of the spirit, if thou wouldest have it fit for the *Lord* to delight in, for he being a Spirit, doth most regard those actions which are done by the spirit; and therefore that is the thing that mainly thou shouldst looke to.

Object.

But what is that pollution of spirit, or what is that which doth defile it?

Answ. 2 Pet. 1. 4. Lust defiles the spirit.

Every thing in the world defiles the spirit, when it is lusted after, 2 *Pet.* 1. 4. *Having escaped the corruption that is in the world through lust:* that is, the world, and all things in the world, and all the parts of it, they doe then corrupt the spirit, defile, and soile it when the soule of man hath a lust after them. You might meddle with all things in the world, and not bee defiled by them, if you had pure affections, but when you have an inordinate lust after any thing, then it defiles your spirit; therefore in *Titus* 1. 15. the Apostle speakes of a *conscience defiled.* And in

Tit. 1. 15.

Mat.

Mat. 15. 19. ſaith our Saviour, *Out of the heart proceed evill thoughts, murthers, adulteries, fornications, thefts, falſe witneſſe, blaſphemies; theſe are the the things which defile a man.* He doth not ſpeake onely of actuall adultery, or murther, but even of the ſinfull diſpoſitions of the ſoule; even theſe are things that defile the ſpirit in *Gods* ſight, who lookes upon them as you doe upon outward filthineſſe with the eyes of your body: So that every inordinate luſting of the ſoule, doth defile the ſoule.

Mat. 15. 19.

But is not this rule too ſtrait? Wee are commanded not to murther, nor to commit adultery: this is the commandement; and why ſhould you ſay, that every diſordered affection doth defile the ſoule, and that it is more regarded by *God* than the outward actions?

Object.

You muſt know that the tenth Commandement doth ſtrike againſt theſe abominations; *Thou ſhalt not luſt:* as it is tranſlated, *Romans* 7. ſo that theſe luſtings of the ſpirit, are thoſe that defile the ſoule. You ſee that *God* hath ſpent a whole Commandement againſt them: And indeed, all the actuall ſinnes committed by us ſimply conſidered in themſelves, as committed by the body, are not ſo hated of *God*, as the pollution of the ſpirit is. Nay, I dare bee bold to ſay, that the act of adultery, and murther, is not ſo abominable in *Gods* eyes, as the filthineſſe of the ſpirit; this is more abominable in the ſight of *God*, who is a Spirit, than the act of the body; for it is the ſpirit that he mainly lookes to.

Anſw. The 10. Commandement againſt luſt. *Rom.* 7. 7.

Actuall ſinnes committed by the body are not ſo hated of *God* as the pollution of the ſpirit.

Indeed the act contracts the guilt, because the lust is then growne up to an height, so that it is come to an absolute will and execution. Therefore, if these lustings doe presse into the soule, wee should put them out againe, and reject them with shame and griefe: for GOD *is a Spirit*, and beholds the continuall behaviour of thy spirit.

Againe, the injury which you offer to others, though in it selfe it bee a great sinne, yet that inward brooding of it in thy heart, plotting mischiefe, that boiles within thee, while it hatcheth rancour and revenge, this is that which he hates though thou shouldest never commit any actuall sinne this way. *Iam.* 4. 5. you have this phrase used, *The lust of the spirit to envie*: that is, the bent of the spirit, and inclination of the minde, which lookes upon the gifts of others, that outshine them, so that they lust to have that light put out, that their candle might appeare above it; though they act nothing, yet this is abominable to him.

Iam. 4. 5.

3 Reasons or considerations proving it.

And that I might not deliver this without ground, consider:

1 A broken spirit pleaseth *God*. *Isai.* 57.

There is nothing so pleasing to *God* as a broken heart, *Isai.* 57. Now the breaking of the heart is nothing else, but the serving betweene the heart and sin. As when you see an Artificers worke, wherein many parts are glued together; if it should fall downe, or the glue be dissolved, then they all breake to pieces; so when the lusts that are in our soules are thus severed,

this

this pleaſeth the *Lord*: not that the affliction of a mans ſpirit is pleaſing unto the *Lord*, but the ſeparation of ſin from his ſoul, when the ſoder that joynes a ſinfull action and the heart together, when this is diſſolved, this doth pleaſe the *Lord*: And by the rule of contraries, if this bee true, then it is true on the other ſide, that when the ſpirit is glued by any luſt to any inordinate thing it is moſt hatefull to *God*: and the ſtronger the luſt is, the ſtronger is the glue; and therfore a man the more he is tyed to this world, and hath ſuch ſtrong luſts, the more he hath this uncleanneſſe and pollution of ſpirit in him. And therefore as a broken heart is moſt acceptable to *God*: ſo a ſpirit that is knit to any inordinate object, by the thing that it cleaves to, it become moſt hatefull and abominable to him.

2 Luſts reſtrained as hateful to *God* as luſts that have liberty.

Conſider, that although a luſt left at liberty when *God* hath taken off the chaine, and ſuffers it to doe what it will, doth contract more guilt, and doth indeed more hurt to mankinde; yet hee that hath a heart as full of luſt and filthineſſe, is no leſſe abominable, and odious in *Gods* ſight. Take a Wolfe, that runnes up and downe and kills the ſheepe, that Wolfe is abominable, and every one cries out againſt him; but a wiſe man that ſees a Wolfe tyed up in a chaine, hates that as much as he did the other: for he knowes that he hath the ſame nature, and would doe as much hurt if hee were let looſe. So wee may ſay of men, whoſe hearts are full of luſts, *God* it may be, hath tyed them up, ſo that they breake not forth;

Simile.

forth; yet these lusts are abominable and hatefull in his sight, though they doe not so much hurt, nor break so many commandements. Therefore let them consider this, that live under good families or good Tutors, or in good company, commonly they are as Wolves tied up, they cannot break forth easily into outward acts, it may be they are restrained by reason of some bodies favour that they would not lose, or the like, but yet they give way to the spirit within, that rangeth and lusteth up and downe; which is therefore defiled in *Gods* sight.

3 Lusts of the spirit ful of the spawne of sin. *James* 4. 1.

3 Consider that these lusts of the Spirit, are full of the spawne, and egges of sin: that is, they are the mother sin; they are very pregnant with actuall sinne. *Iam.* 4. 1. *From whence comes warres and fightings among you? come they not hence, even of your lusts that warre in your members?* Concupiscence is but as the lust of the spirit, which concupiscence is full of actuall sins, and brings them forth when occasion is given; *Iam.* 1. 15. And therefore it is more to bee hated than an act is, which is but one, and hath not so much spawne it in: wherefore you ought to cleanse your spirit from this pollution.

James 1. 15.

Quest. But how shall we doe this? to get our spirits thus cleansed?

Answ. Directions for cleansing the spirit.

You must search out the pollution of the spirit. For the spirit of man is a deepe thing, and hidden, full of corners and crannies, a lust and pollution will easily hide it selfe in it; therefore thou must finde it out and confesse it. Doe as

1 Finde out the pollution.

David

David did, goe to *God*, and say, *Lord search, and tryme, see if there be any wickednesse in me*: as if hee should say, if I could, I would search my owne heart, but I cannot doe it enough, it is too deepe for me, therefore doe thou come and doe it; I will open the doores; as a man useth to say to the Officers that come to looke for a Traytor, Do you come in, and search if there be any here, I will set open my doores; so saith *David* here. In like manner when a man would cleanse his heart from the pollution of his spirit, let him doe so too; let him remember, that to hide a Traytor is to be a Traytor thy selfe, therefore labour to find it out; and when it is found, confesse it to the *Lord* & lay a just weight upon it: What though it never breakes forth into outward actions? say to the *Lord*, O *Lord*, I know that thou lookest to the spirit and art conversant about it; to have a polluted spirit, is an abomination to thee. This is a thing that we should doe, for herein we are oftentimes to blame in your prayers, when we confesse our actuall sinnes, and doe not confesse the pollution of our spirits to the *Lord*.

Quest. How to finde out the uncleannesse of spirit.

But you will say, wee would faine have some directions to finde out this uncleannesse of our spirits.

Simile.

Consider what ariseth in thy spirit, when it is stirred at any time, and there thou shalt finde what the pollution of the spirit is. Set a pot on the fire, put flesh in to it; while it is cold, there is nothing but water and meat; but set it a boyling, and then the scum ariseth. It is a similitude

used

Ezek.24.11,12. used in *Ezek.* 24,11,12. I say, observe what ariseth in thy spirit, at any time, when there is some commotion, when thy spirit is stirred more than ordinary; for every temptation is (as it were) a fire to make the pot boyle, any injury that is offered to us, makes the scum to arise; now see what ariseth out there, and when any object comes to allure thee to sinne, see what thoughts arise in thy heart, as the thought of profit or preferment, when an opportunity is offered, stirre the spirit, and sets it on boyling; consider what then ariseth in thy heart, and thou shalt see what thy spirit is. And that which thou art to doe, when thou findest it, is to confesse it to the *Lord*, and suffer it not to come into outward act; cast it out, suffer it not to boyle in: *Ezek.* 24. 13.

Ezek. 124. 13. 2 Hate the pollution of spirit.

When thou hast done this, thou must not stay here: but thou must labour to loath and hate that pollution of spirit. There are two things to be hated by us; the *sinne* that we looke upon as a pleasant thing; and thy *inclination* to that thing, which is the pollution of thy spirit, and must bee hated and loathed of us; for thou must not onely hate the object that is offered to thee, but above all, thy selfe also, and the uncleannesse of thy spirit. Thus it is with every one, whose heart is right, *Ezek.* 36. 21. *You shall loath your selves in your owne sight for your iniquities*: that is, when a man begins to looke upon himselfe, and see the pollution of the spirit in him, hee begins to grow to an indignation

Ezek.36.31.

tion against himselfe, (and this is the fruit of godly sorrow, 2 *Cor.* 7.) he finds his heart so disposed, that he begins to quarrell his heart, and to fall out with it; and to say; What? have I such a heart that will carry me to sinne? that will not only carry me to sinne, but to hell? And then he begins to loath himselfe, and would not owne his owne selfe, if he could; he would goe out of himselfe, he is weary of his owne heart: such a hatred and loathing thou must have of this pollution of spirit that is in thee. 2 *Cor.* 7.

And this thou shalt doe, if thou wilt but consider, what evill this pollution doth bring thee, and what hurt this filthy inclination hath done to thee: a man can hate a disease of the body, and cry out of it; and why should not men doe so of the soule? It is our sin that is the cause of all evill, it is not poverty, or disgrace, or sicknesse, but it is sinne in thy poverty, sin in thy disgrace, sinne in thy sicknesse: so that if a man could look upon sinne as the greatest evill, and that which doth him the greatest mischiefe, he would hate that above all things. And here remember not only to doe it in generall, but to pitch thy hatred chiefly upon thy beloved sin. Be ready to say of that, as *Haman* of *Mordecai*; *what availeth it me, if Mordecai yet live?* If we could doe so with our beloved lusts, and come to such a hatred of them as *Haman* had of *Mordecai*, to hate that beloved pollution, which cleaves so fast to thy spirit, this were a blessed thing; for all is nothing without it. How to loath this pollution.

Thou

3 Kill the pollution of spirit.

Thou must yet goe a step further, that is, to get it mortified, to get it utterly cast out, slaine and killed, not to suffer it to live with thee: thou must doe with such a pollution of thy spirit, as thou doest with thy utter enemy, whom thou pursuest to death, and wilt have the law upon him and wilt be content with nothing but his life: So when thou hast found out thy sin, then goe this step further, to cast it out before the *Lord*, and cry against it, and say, that it is his enemy, and thy enemy, and an enemy to his grace; it hath sought thy life, and thou wilt have the life of it before thou hast done: and give not over till thou getteſt it utterly cast out, and hast made an utter separation betweene thy soule and it; so that if there should come a temptation to it againe, if there should bee pleasure presented on the one hand, and threatnings on the other, yet then thou mightest be able to say, Rather any thing than this sin, than this lust, it is my greatest enemy, that hath done me thus much mischiefe; so that my soule not only loathes it, but I will not suffer it to live in me; this is that which we ought to doe, if we would cleanse our spirits.

Simile.

4 Pray against it,

When a man hath done all this, thou must goe to *God*, and beseech him that he would break off the amity betwixt lust and thy heart, that he would make a dissolution, that hee would sever thy soule, and the lust that cleaves so fast to it. That which made the soule, and the object: to cleave so fast together, is lust, that is the soder; which must bee melted with fire; *Isay* 4. *ver.* 4.

Isay 4. 4.

When

When the Lord shall have washed away the filth of the daughter of Sion, and shall have purged the blood of Ierusalem from the midst thereof, by the spirit of wisedome, and by the spirit of burning: that is, the *holy Ghost*, who is as *fire*, that *melts* the *soder*, and loosens it; and also the *word*, *Ier.* 23.24. and so also in *Mal.* 3. *Christ* there is compared to *fire*, and to *Fullers sope*, and all to expresse the diverse wayes that the LORD hath to cleanse our spirits from sin. Sin cleaves to the soule as *drosse* to the *gold*: now *the spirit of burning cleansetb* and *purifies* it; yea, it doth it violently; and therefore it is compared to a *hammer* in *Ieremy*. Again, sin sinks in as a deep staine, therefore *Christ* is as *sope* to wash it out. Let us goe then to *God*, and say, Rather than I should not be cleansed, *Lord* cleanse mee with the fire of affliction: as it is also called, *Zech.* 13. 9. *And I will bring the third part, saith the Lord, through the fire, and will refine them, as silver is refined, and will try them, as gold is tryed.* It were best therefore (my Beloved) to yeeld to the *Spirit*, and the *Word*, that they may cleanse you before his sight: For if they will not do it, he will come with the fire of affliction, and it is better that you should bee so dealt with, than that your soules, being still uncleane, should perish for ever.

Ierem. 23. 24. *Mal.* 3. The Spirit as fire.

Zeph. 13. 9.

To fit thy spirit for the *Lord*, (who is a Spirit, and the father of spirits,) thou must goe yet one step further; thou must labour to beautifie it, to seek to adorne it with all spirituall excellencies. Now if thou wouldest beautifie it by any thing, seeke not for outward excellencies, as cloathes, fine

2 Adorn the spirit with spirituall excellencies.

fine apparell or adornings, in the ſight of men, but ſeeke ſuch an excellencie as is ſutable to the ſpirit: ſeeke not other things, for they are ſuch things that *God* regards not. So that, as every man ſeeks ſome excellencie or other, that which thou art to ſeeke, is to get ſpirituall excellencie, ſuch as may beautifie thy heart; for that which is outward, *God* regardeth not: You ſhall ſee a pregnant place for this, *Iſay. 66. 2. All theſe things hath my hand made*, ſaith the Lord, *but to this man will I looke, even to him that is poore, and of a contrite ſpirit, and trembleth at my Word.* When the LORD lookes upon all things here below, *My hand hath made them*, ſaith hee, and I can diſpoſe of them as I will: but what is it, of all them, that I doe eſteeme? a ſpirit that is faſhioned, and beautified with inward ornaments, ſo that it trembles at my word; that is the thing which I regard. So 1 *Pet.* 3. 3. you have a compariſon there of outward excellencies, and of the ſpirituall decking of the inward man, which the Apoſtle preferreth, becauſe that is a thing that is eſteemed of by GOD; *Whoſe adorning*, ſaith the Apoſtle, *let it not be that outward adorning, of plaiting the haire, and of wearing gold, or of putting on of apparell: But let it bee the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet ſpirit, which is in the ſight of God of great price.* So it is ſaid of wiſedome, *Prov. 3. 22. It ſhall bee life to thy ſoule, and grace to thy necke:* that is, *wiſedome* adorn es the ſoule in the ſight of GOD; therefore that is the excellencie

Iſai. 66. 2.

1 Pet. 3. 3.

Prov. 3. 22.

excellency that is chiefly to bee ſought by us, even thus to adorne thy ſoule.

And there is good reaſon for it: for if thou conſider what thy body is, and what thy ſpirit is, thou ſhalt ſee, that all theſe things that doe adorne the outward man, are not the excellencies to bee ſought after. Indeed, there are divers kindes of thoſe excellencies; they are of three ſorts. Firſt, excellency of *clothes*, and *building*, and ſuch gaudy things, which children and vaine men and women are ſenſible of. Secondly, great *titles*, and *honours*, and great rewards, which a higher ſort of men are capable of. Thirdly, the excellencie of *learning*, and *knowledge*, and skill in *arts* and *ſciences*; and this alſo is but an outward excellencie: for though it be ſeated in the ſpirit, yet it enables onely to outward things. Theſe are not the excellencies that thou ſhouldeſt ſeeke for: but it is an excellencie of the ſpirit thou art to regard: looke to thy ſpirit what that is; for as the ſpirit is, ſuch is the man: *Perfectio mentis eſt pefectio hominis*, this is the proper excellency: the body is but (as it were) the ſheath for the ſoule; a man is ſaid to bee more excellent, as his ſoule is exeellent: the excellencie thereof is a mans proper excellency, and therefore every one ſhould labor to excell in this proper excellencie. Other excellencie is but an outward excellencie, this is that which is intrinſecal to a man; the other are but adventitious from without, not proper, they are not that which makes the difference, as this doth. *The righteous*

Outward excellencies not to be ſought after.

Outward excellency of 3. ſorts.

is more excellent than his Neighbour : as if he said, there is a difference of honor, but all these are but accidentall differences, as men differing in cloth, the essential difference is the spirit, and that is it which GOD regards, and by this thou excellest thy Neighbour. All other excellencies are but as when a mule or an asse having goodly trappings, should boast it selfe against an horse, which is the strongest creature, because it wants such goodly trappings; or as if a mud-wall, that the Sunne shines upon, should boast it selfe against a wall of Marble that stands in the shadow. Therefore consider of this, that so thou maist labour to beautifie thy spirit; for if there were no other reason, but that *God* is a *Spirit*, and that he beholds the excellency of the spirit, this were sufficient. Take all other excellencies in the world, they make thee onely excellent in the sight of man; but this makes thee excellent before *God*; this is a solid thing, all the glory of the world is but κενὴ δόξη, *empty glory*, as being esteemed vaine and empty men; but that which maks thee excellent before *God*, is this only. We read *Iam.* 2. 5. *Hath not God chosen the poore of this world, rich in faith, and heires of the Kingdome which he hath promised to them that love him?* As if hee should say, that which makes men glorious, is their faith and holinesse within, this is the thing that makes us excellent in *Gods* sight, and enables us to doe higher workes: all other things habilitate us but to the things of this life, but grace makes thee strong, and makes thee to serve

Simile.

Nothing but the adorning of the Spirit commends us to *God.*

Iam. 2. 5.

serve the Lord with feare and reverence, *Heb.* 12. 28. And therefore saith the Apostle, *If there be any vertue or praise, thinke of these things*, *Phil.* 4. 8. though the world seekes other things after their owne fancie, yet seeke you after these things; this is the excellencie that wee should seeke, for this adornes thy spirit. And now if I should aske any Scholler, whether is it not better to have *Gods* image renewed in him, and to bee like to him, than to have the excellencie of humane knowledge? every one would say, that to have *Gods* image renewed in them, were the best: but then why dost thou not busie thy selfe about it? why doest thou not labour for it? why doe you studie so much, and pray so little? So if I should aske another man, whether grace, or outward excellency were better? he would say, grace: but then why doe you not bestow some time about it, to get it? It is a great signe that the heart is right, when wee can judge aright of things, as *God* judgeth of them, and of the excellency that is to be sought by us. 2 *Cor.* 5. It is made a signe of a *new creature*, that he doth *judge* aright of *spirituall things*. *Iames* 1. 10. It is made a signe of a man converted to GOD, when he is *brought low*, that is, hee is drawne from that high esteeme of outward excellency, which before he had when hee sees that they are but fading flowers, things of no worth; and thus the soule gets strength to it selfe.

Heb. 12. 28.

Phil. 4. 8.

2 *Cor.* 5.

Iames 1. 10.

When thou hast *cleansed thy spirit*, when thou hast adorned it with such spirituall beauty, so

3 Let the spirit rule.

that GOD is delighted in thee: then thou must goe yet further; thou must let it have rule, and dominion; thou must let it have the upper hand of the body in all things. Let thy spirit be still advanced, that is, let it not bee drowned with the body, but bee emergent still above it, kept from all base affections, let it be cleare from all those mists and corporall drosse, that is, from those bodily affections of meat, drinke, uncleannes, sports, pastime, &c. wherewith the body is delighted: for this spirit is the most excellent thing in thee, therefore it is meet that it should have dominion, that it should not bee brought into subjection, no not by any spirituall lust, that ariseth from the spirit, that the body is not capable of; much more than a shame is it to bee brought into subjection by any bodily lust, that wrongs the *Father of spirits*, 1 *Cor.* 6. 12, 13. *All things are lawfull to me*, saith the Apostle, *but I will not be brought under the power of any thing. Meat is for the belly, and the belly for meat, but God shall destroy both it and them.* His meaning is this, I see that it is not convenient for me to eate flesh; I doe not deny but that I have a desire to eate flesh as well as others, but because it is not convenient, therefore I will bridle that appetite: for, *Meat is for the belly, and the belly for meat, but God shall destroy both it and them.* If that appetite should prevaile, the body would rule over the soule: but that I will not suffer, that my spirit should be brought into subjection by any bodily appetite. And consider, what an unrea-

1 *Cor.* 6. 12, 13.

unreasonable thing it is, that the spirit should be brought under the body. There are but two parts of a man, and they draw us two wayes: the spirit drawes us upward to the *Father of spirits*, (as it is a spirit;) and the body drawes us downward. Now consider which should have the upper hand, they will not goe both together; and therefore remember, that if the spirit bee under the body, it will breed confusion, and bee thy destruction in the end. It is so in other things; looke into the Common wealth, if you should see *servants riding, and Princes going on foot:* looke into nature, if the fire and aire should be below, and the water and earth above, what confusion would there be? So is it in this case. The Apostle compares them to bruit beasts, 2 *Pet.* 1. 12. (and the wise man compares them to a *Citie, whose walls are broken downe*, so that there is an utter ruine.) Saith the Apostle *Peter*, in the place forenamed, that *they as naturall bruit beasts made to bee taken and to bee destroyed, who speake evill of the things they understand not, and shall utterly perish in their owne corruption:* that is, if a man will come to this, to suffer such a confusion as this they shall even bee served as bruit beasts are: Indeed, if it were with us, as it is with beasts, we might give liberty for these corporall appetites to rule over the soule: as, take a horse, if he hath no rider, then you blame him not though hee runne, and kicke up and downe, for he is a beast, and hath no rider to rule him; but when hee is under the bridle, then, if hee doe not doe that

Confusion when the body rules the Spirit.

2 *Pet.* 1. 12.

which he ſhould doe, you blame him. But a man hath reaſon to guide him, and hee hath grace to guide reaſon; now to caſt off both theſe is more than bruitiſh. Conſider alſo, that all things, the more refined they are, the better they are, for they come neerer to the nature of a ſpirit. So then doe thou looke upon thy ſelfe; and ſay with thy ſelfe; the more that the ſpirit with in me is advanced, the more it is ſuffered to rule, without impediment, it is the better for mee. To give you an inſtance or two, that you may ſee the practiſe of the Saints in this caſe: *Iob*, he ſaith, *I eſteemed thy Word as my appointed meales, &c.* that is, I will rather reſtraine my body in this than I will ſuffer my ſoule to want that which belongs to it, and as he ſaid for *eating* & *drinking*; ſo ſaith *David* for *ſleepe*; *Mine eyes prevent the morning watch, that I might be exerciſed in thy Statutes*: that is, rather than my ſoule ſhould not doe its duty, I will deprive my body of *ſleepe*. So *Ieſus Chriſt*, *Ioh.* 4. 34. *Ieſus ſaith unto them, my meate is to doe the will of my Father, and to finiſh his worke*: (this he ſaid when the time of eating was paſt, and they brought him meat to eate:) his meaning is, I will be content to negle& my body, to doe that which is the worke of my *ſpirit*, the work of *my Father*. And ſuch is his owne advice: ſeeke not the loaves, ſaith he, nouriſh not your bodies, *labour not for the meat that periſheth*; but look that thy ſoule get the better in all things.

John 4. 34.

Obje&.

But how ſhall I know this, whether my ſoule doth rule or no?

When

When the bodily appetite and inclination ſhall riſe ſo high, as to rule the ſterne of the ſoule and the actions of it, then the body gets rule over the ſoule: but when theſe ſhall be ſubdued, brought under, and guided by the ſoule, when they ſhall be brought to that ſquare which the ſpirit within ſhall ſet downe, then the ſpirit rules over the body.

Anſw. How to know when the ſpirit ruleth.

But the inclinations of the body are ſtrong, inceſſant and prevailing, and I cannot rule them: what muſt I doe then?

Object.

Thou muſt doe in this caſe as Saint *Paul* did, who *kept under his body* by violence, as men uſe to tame horſes, wee ſhould *keepe it downe*; wee muſt take heed of carnall luſts, they will keepe the body too high, as a horſe may be too luſtie for his rider; yet ſo, as on the other ſide it muſt not bee kept too low, but onely the ſoule muſt have dominion over it, for it is the inſtrument of the ſoule, and therefore it ſhould alwayes bee ſubject to the principall agent. As it is ſaid of a ſervant, that hee ſhould not bee *ſupra negotium*, nor *infra negotium*, but *par negotio*, not above, nor below, but fit for his buſineſſe: ſo ought the body to bee the ſoules ſervant. Beloved, conſider this, doe but thinke what your ſoules are, that you ſhold ſuffer them to be thus in ſubjection; thinke what a ſhame it is, that theſe bodily affections ſhould ſo over-rule the ſpirit that is made like to *God*, the ſoule, which ſhall live for ever, the ſoule for which *Chriſt* dyed, and which is better than all the world beſide; thinke I ſay,

Anſw. The body muſt be kept down, yet not too much.

with your ſelves, what a ſenſeleſſe and unreaſonable thing it is, that this heavenly borne ſoule ſhould be ſubject to a little walking earth, and that a piece of clay ſhould rule over it? Are not men, in this kinde, like to beaſts, ſubject to ſenſuality, that eate that they may play, and play that they may eate? and the ſoule is not conſidered all this while, how it is a ſpirit, that is like to *God* himſelf, who is a Spirit. Alas, what is the body to it? It is in it as in a priſon: ſuch is the body to the ſoule, not to be regarded in compariſon of it. Therefore adde this to the other, that the ſoule may ſtill be advanced, and that it ſuffer not bodily actions to bring it into ſubjection, leſt you be as *bruit beaſts*, ſubject to ſenſuality, *made to be taken, and to bee deſtroyed.*

THE

THE ELEVENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

Vse 2. His government chiefly exercised on the spirits of men.

A Second use from this point is this: If *God* be a *spirit*, then his *dominion*, *government*, and *providence* is chiefly exercised on the spirits of men. It is true, his *providence* is over all things that belong to us: but, as *he is* in himselfe *a Spirit*, so hee puts forth, and exercise this power of his principally in guiding the spirits of

of men, and in that you are chiefly to obſerve his providence toward you. And that you ſhall ſee in *Rom.*14.17.*The Kingdome of God* (that is his rule and government) *is not in meat and drinke*, for they are outward things, and *he* that is a *ſpirit* regards them not; *but* it is, *in righteouſneſſe and peace, and joy in the Holy Ghoſt*: that is, in the things that belong to the ſpirit, therein is his kingdome, and dominion chiefly exerciſed. So alſo, *Pſal.* 33. 14, 15. *From the place of his habitation hee looketh downe upon all the inhabitants of the earth: he faſhioneth their hearts alike, hee consideretb all their workes.* Marke it, when *God lookes downe* from heaven, and *beholds the children of men*, the chiefeſt thing that hee doth, wherein his government is exerciſed, is, that hee faſhions their hearts and ſpirits: and therefore thoſe eternall ſubjects of his that live with him for ever are Spirits, as the Angels and the Soules of men. Therefore if thou wouldeſt obſerve the will of the *Lord* towards thee, and wouldeſt ſee, wherein his providence is chiefly exerciſed, looke upon thy ſpirit on all occaſions; that is, what bents, what inclinations, what hopes and deſires hee hath put into thy ſoule. If you looke upon men in the world, you ſhall ſee them diverſe in their ſpirits; one man luſts after riches, honour and preferment; another aſter gaming, ſporting and drinking: now looke upon this tempter of ſpirit as the greateſt judgement of all others. Againe, looke upon the ſpirits of other men, they are faſhioned a contrary

Rom.14.17.

Pſal.33.14,15.

Spirituall judgements the greateſt.

contrary way, to deny themſelves, to ſeeke grace, and avoid ſinne; to be content to have *God* alone, to doe his worke, to leave their wages to GOD, to live a painefull life, ſerving GOD, and men with their ſweet converſation: this is a quite contrary ſpirit, and this is the greateſt bleſſing, as the other the greateſt judgement. Therefore you ſhall ſee, that when the *Lord* is angry with a man, ſo that his anger is woond up to the higheſt peg, then he gives him over to this judgment: as it is, *Pſal.* 81. 12. *So I gave them over to their owne hearts luſts, and they walked in their owne counſels:* that is, my judgement ſhall be executed upon their ſpirits, to leave them to an *unjudicious mind.* Againe, on the other ſide, when the *Lord* would doe a man the greateſt kindneſſe, then he faſhions his ſpirit another way. *Deut.* 30. 6. *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord with all thine heart and with all thy ſoule, that thou maiſt live:* as if he ſhould ſay, when I mind to doe you a kindneſſe, then I will thus faſhion your hearts aright. So *Ezek.* 36. 26. *A new heart alſo will I give unto you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your bodies, and will give you an heart of fleſh.* The Scripture is plentifull in this: Therefore if thou wouldeſt obſerve what the *Lord* is to thee, looke how hee faſhions thy ſpirit; if thou findeſt that he leaves thee to unruly affections and luſts, and gives thee over to be glued to that from which thou ſhouldſt be divorced; or that hee hath left thee in bondage

Pſal. 81. 12.

Deut. 30. 6.

Ezek. 36. 26.

to

to the feare of men, as a ſnare to thee, there is no greater judgement in the world than this, as the contrary is the greateſt mercy. Therefore in 2 *Tim.* 4. 22. *Paul* prayes, *The Lord Ieſus Chriſt be with thy ſpirit:* as if he ſhould ſay, this is the greateſt mercy that I can wiſh thee, and the greateſt good that *God* can doe thee, and therfore he wiſheth *God* to *be with his ſpirit.*

2 *Tim.* 4. 22.

Proved by 3. Demonſtrations.

Now to preſſe this point a little further, and to make it plaine unto you; you ſhall ſee it in theſe three things:

1 Outward things diſpenſed promiſcuouſly. *Eccleſ.* 9. 1.

1 Becauſe all other things, as riches, poverty, health, ſickneſſe, &c. he diſpenceth theſe promiſcuouſly; ſo he gives riches to wicked men, &c. becauſe as it is *Eccleſ.* 1. 9. *His love, or hatred, cannot bee knowne by theſe things.* Whence I reaſon thus; That wherein the love and hatred of GOD is moſt ſeene, therein his providence chiefly exerciſeth it ſelfe; but in the faſhioning of the ſpirits of men, there, and there chiefly, is his love and hatred moſt ſeene; for other things come alike to men, *to him that ſacrificeth; and to him that ſacrificeth not:* therefore he governeth the ſpirits.

2 The guiding the ſpirit belongs onely to *God.*

2 The diſpoſing of other things is much in the power of men; A Prince, or a man that hath power to kill, or to ſave, hee can give riches, and honour, and take them away at his pleaſure: But to rule the ſpirits and compoſe, and guide the apprehenſions, and affections of the ſoule, that belongs to GOD alone; a man is no more able to doe it, than to rule the raging Sea. For as

as it is proper to GOD alone, to compose the winde, and to rule the waves: so it is proper to him alone to rule the turbulent affections, to compose and guide them. If there be any disordered affections in the heart, as an immoderate love of any thing, or an impatient desire to any thing, who is able to remove it, but the LORD who is a *Spirit*? So, who can implant holy affections in thee, but he alone? as for example, *to thinke a good thought*, a man cannot doe it without him, who is *the Father of spirits*: so to perswade a man, no man can doe it, it must bee the LORD; as *Noah* saith, *God shall perswade Iaphet to dwell in the Tents of Sem*. So to see the hainousnes of sin, and the evill of it, no man can doe it but by the spirit of *God*: as it said, *Ioh. 16. 9. The Spirit convinceth men of sinne*. So to will this, or that, which is good, *It is he that workes both the will and the deed*. A man cannot mourne for sin without the Spirit of GOD, and he cannot chuse but bee swallowed up with worldly griefe for worldly losses, except *God* keep him, he cannot feare *God*, and he cannot chuse but feare men, except *God* guides his spirit; for this is one of *Gods prerogatives royall*, to rule in the affections, and apprehensions of men.

John 16. 9.

3 Because the guiding of a mans spirit is of the greatest consequence of all other things else. Now *God* is a wise Commander, and therefore he will not exert, and put forth his power, but in things of greatest moment: and indeed the guiding of our affections is all in all to us, for, in a mans

3 The guiding of the spirit of greatest consequence.

mans outward eſtate, what things ſoever befall him, all are nothing; but what his apprehenſion is of them, and how he is affected with them, makes them croſſes or comforts; if a mans ſpirit be whole, the greateſt croſſe is nothing, and the leaſt is intolerable, if his ſpirit be broken. And again, what are all pleaſant things, if a man hath not a heart to apprehend them? As to *Paul*, what was all his perſecution as long as his ſpirit was whole within him, hee carried it out well: and what was *Paradiſe* to *Adam*, and a Kingdome to *Ahab*, when their ſpirit was broken? It is the apprehenſion that makes every thing to a man heavie, or unheavie, pleaſant or unpleaſant, ſweet or ſowre: and therefore this is the uſe to be made of it, to behold *Gods* providence chiefly on our ſpirits, and not only on our own ſpirits, but what he doth upon the ſpirits of others alſo. It is a thing we ſtumble at when we ſee a wicked man proſper, and carry all things in the world before him; wee ſhouſd not ſay, where is *Gods* providence, and the truth of his promiſe? but ſee what he doth upon the ſpirit of that man. If thou ſeeſt ſuch a man more malicious to the Church and children of *God*, and growing more carnall and abominable in his courſes, therein is *Gods* curſe ſeene more, than in all the diſpenſation of outward curſes: for that treaſure of ſinne which he layes up for himſelfe, will draw on a treaſure of wrath, which will bee expended upon him in due ſeaſon. Behold then your ſpirits alwayes and *Gods* providence upon them. *Lam.* 3. 65.

Mans apprehenſion makes every thing heavie or pleaſant.

Lam. 3. 65.

Give

Give them sorrow, or obstinacy *of heart, thy curse upon them*: the words signifie, which is thy curse upon them. Therefore if you see an obstinate heart in a man, that is the greatest curse of all: As in receiving the Sacrament, there we doe pronounce a curse to him that *receives it unworthily*, and profanes the *Lords body*. But (it may be) hee goes on and sees it not: let him looke upon his spirit, and see how *God* deales with that, whether his heart doth not grow harder, and more obdurate, which is the greatest curse. You may observe this every where: If thou seest one that hath a vaine and idle spirit, that cannot studie, that cannot pray, that cannot chuse but bee carried away by an unruly lust to this or that thing, beleeve it, this is a greater judgment than all the diseases in the world, than all shame and disgrace, that wee account so much of, than poverty and crosses, as it is the greatest mercy on the other side, when a man is able to serve *God* with an upright heart, and to be sincere in all his carriage. Thus it is with other men, and this thou shouldst observe in thy self also from day to day. Let us not observe so much, what accidents befall us, what good is done to us, or what crosses we have, (it is true indeed, *God* is seen in all these things:) but chiefly looke what *God* hath done to our spirit, what composing of minde, or what turbulency of affections, or what quietnesse, what patience, or what impatience; and for this be chiefly humbled, or be chiefly thankfull: for to take away from Christ the praise of sanctification,

cation, is as much as to take away the praiſe of his redemption. Herein thou ſhalt ſee his love or hatred manifeſted to thee; his greateſt judgement, or his greateſt mercies.

Vſe 3. *Iohn* 4. 24. Worſhip him in ſpirit.

The third Vſe is that which the Scripture makes of it, *Iohn* 4. 24. If *God* be a *Spirit*, then *worſhip him in ſpirit and truth*. What it is to *worſhip* GOD *in ſpirit and truth*, you ſhall ſee if you compare this place with that in *Rom.* 1. 9. *For God is my witneſſe, whom I ſerve with my ſpirit in the Goſpel of his Sonne, that without ceaſing I make mention of you alwayes in my prayers*. The meaning of it is this; When *Paul* had taken this ſolemne aſſeveration, *God is my witneſſe, &c.* doe not thinke ſaith hee, that I have done this feinedly, I am no ſuch man; for in preaching the Goſpel of *Ieſus Chriſt*, *I ſerve God in my ſpirit*: that is, I doe it not for by-ends, not in appearance and ſight of men, or the like, but I doe it *in my ſpirit*, that is, plainly, heartily, and ſincerely. So that to *worſhip God in ſpirit*, is to have a plainneſſe, and ſincerity in our worſhipping him, that is, to doe heartily what wee doe to him, in our praying, and worſhipping him; when it is not formally, and cuſtomarily done, but our ſpirit ſeconds it within, this is to worſhip him in ſpirit. So that the ſcope of our exhortation is, that you would worſhip *God* chiefly in your ſpirit. As it is ſaid of ſinging Pſalmes, *Col.* 3. 16. *Admoniſh one another in Pſalmes, and hymnes, and ſpirituall ſongs, ſinging with grace in your heart, &c.* that is, let your ſpirit joyne with the outward performance. And the ground

Rom. 1. 9.

What it is to ſerve *God* in the ſpirit.

Col. 3. 16.

ground of it is, becaũse *God is a Spirit*, and therefore he beholds at any such time, when you come before him, the inward behaviour of your spirits: that is, hee observes when you come to preach, or pray, what squint-ey'd ends, what vaine glory, what respect to men you have. Yea, he observes how far naturall conscience leades you, so that you doe it as a taske, out of custome, &c. he observes what worldly-mindednesse, and carnall affections creep into the soule, at that time, that makes you either to post off the duty, or else to doe it in a customary manner. All this doth he behold, he lookes to the inward carriage of the spirit: and therefore doe you looke chiefly to the inward carriage, to the inward frame of your minde.

But what is that more particularly?

I will shew it to you in these three things:

Particularly in three things.

Quest.

Answ.

1 See that thy spirit be as neere him as thy lippes are. *Isay* 29. 13. Hee complaines of a sort of people, that *draw nigh unto God with their mouth, and with their lippes doe honour him, but have removed their heart farre from him, and their feare towards him is taught by the precepts of men.* So *Ier.* 12. 2. *Thou, O Lord, art neere in their mouth, and farre from their reines.* Now if thou wouldest *worship him in spirit*, see that thy spirit be as neere him as thy words are. As for example, in prayer thou confessest thy sinnes, and professest that thou doest hate them, thou prayest for mortification, and grace, and for weanednesse from the world; herein thy words and *Gods* will doe

1 The spirit must bee as neere *God* as the lips. *Isay* 29. 13. *Jer.* 12. 2.

agree, they are consonant, when yet, it may be, the inward inclination of thy heart is farre enough off from these expressions; therefore bring thy spirit neere to GOD as thy lips are, and then thou worshippest him in spirit. To shew you more plainly what this farnesse off the spirit is; take a covetous man, and put him upon the racke of any exigent, where hee must part with all to save his life, he will say as much as need to be in this case, that hee is willing to part with all; but his heart is set as close to his wealth, as ever it was before, so that he is loth to part with any thing. And take a theefe that comes before the Iudge, he confesseth his fault, and begs pardon, and saith that he will doe so no more; but yet his heart sits as neere to his theft, he is as farre from honesty as ever hee was before. So take a man when he comes into some exigent, (for that usually is the time) as at the receiving of the Sacrament, or at his day of death, hee comes and professeth to the *Lord*, that hee will follow no more his wicked courses, but hee will become a new man; here his words draw neeere, but looke to the bent and inclination of his heart, to the radicall constitution of it, and that is farre from holinesse, there hee sits as close to his sinne as hee did before. Therefore, if thou wouldest *worship God in spirit*, take care that thy spirit draw neere to him upon all such occasions, as thy words doe. A man in his ordinary course (it may bee) prayes, and his prayers are good; but how farre his heart is from *God*, that his life shewes.

Instances of drawing neere with the lips onely.

ſhewes. It is a ſtrange thing, that at the Sacrament, men come and make confeſſion of their ſins; and yet their ſpirits are far from it, and that their practiſe ſhewes. Conſider this, if any ſuch be here; you are the men that the Prophet doth ſpeake to, *You draw neere to God with your lips, but your heart is farre from him.* And this is the firſt particular.

When you worſhip GOD with all the might and ſtrength, and endeavour of your minde, and all the faculties of them, this is to *worſhip* GOD *in ſpirit*, 2 *Sam.* 6. 14. It is ſaid of *David*, that hee *danced before the Lord with all his might*: it was a worſhip of GOD, a ſpirituall worſhip of GOD, wherein *David*, by his outward act of dancing, did expreſſe his exultation, and rejoycing in the LORD. Now the Text ſaith, that he did this *with all his might*, with all the might of his ſpirit: (for ſo you muſt underſtand it.) It is a Metaphor taken from the body, when a man uſeth all his ſtrength and might to doe any thing, hee unites all the forces of his body to it: ſo a man *worſhippeth God in ſpirit*, when all the faculties of the ſoule are concentrated and united together in the performance of ſuch a duty. And therefore it is called a *wraſtling with the Lord*, as *Iacob* did: and it is called a *ſtriving with God*, as *Paul* ſaith, that you *ſtrive together with me in prayer*, *Rom.* 15. 30. that is, when the ſoule, and the minde are joyned all together, when hee bends the whole ſoule to the worke, as a man when he wraſtleth, puts forth all his

2 To worſhip *God* with all the ſtrength of the mind. 2 *Sam.* 6. 14.

Rom. 15. 30.

Acts 20. ſtrength, this is to worſhip GOD in ſpirit. Such an expreſſion you have, *Acts* 20. where *Paul went bound in the ſpirit to Ieruſalem*: that is, his ſpirit did not hang looſe, but it was girt up in a reſolution to goe through with the worke, whatſoever came of it, his ſpirit was bound. Now, when thy ſpirit hangs looſe upon the dutie, halfe on, and halfe off, when a man cares not whether hee doth it or no, this is not to worſhip GOD with thy ſpirit; but when thy minde is girt up, and thou doeſt it with all the intention of thy ſoule; when thou doſt it heartily; as it is *Col.* 3. 22. *Servants obey in all thing your Maſters according to the fleſh; not with eye-ſervice, as men pleaſers, but in ſingleneſſe of heart, fearing God*: where eye-ſervice, and heartie are oppoſed. *Eye-ſervice* is, when a man doth it in the outward ſhew, and appearance onely; contrary to which is the other, to doe a thing heartily; that is, when a mans ſtrength and his ſoule doth goe with the duty: but the looſeneſſe of the mind, and the wandring of it about other things, when the body and the words are well imployed, but the minde doth not goe with them; this is not to worſhip GOD in ſpirit, when the ſpirit ſits thus looſe to *God*. And this is the ſecond thing, wherein this worſhipping of *God* in ſpirit doth conſiſt.

Col. 3. 22.

3 When the ſpirit beholds God alone.

The third, which hath not much, but yet ſome difference from the former, is this, when the ſpirit of a man beholds GOD alone; when his eye is upon him when hee comes to worſhip

ſhip him, and upon nothing beſides. If a man will have an eye to men, to the praiſe, or diſpraiſe that ſhall follow the performance of the duty, he doth ſo farre worſhip men; but when his heart is left naked, and ſtripped of all other reſpects in the world, and ſo filled, and overawed with the preſence of GOD, that all other reſpects doe vaniſh, then he ſerves *God* and worſhips him in ſpirit; for this onely is to worſhip *God* in ſingleneſſe of heart; and it is oppoſed to outward performance, *Col.* 3. 22. for the eie-ſervice is but onely a bodily and outward worſhip: but when a man doth it with ſingleneſſe of heart, then it is not eye-ſervice, that is, it is not outward onely. Now, ſingleneſſe of heart is this, when the minde hath but one ſingle object to looke upon; ſo that to looke, not upon any creature, but upon *God*, and none beſides; this is to worſhip *God* in ſingleneſſe of heart, which is the ſame with holineſſe. As the holineſſe of the veſſell in the old law was, when it was ſet apart from all other ſervices to *God* alone, ſo the holineſſe of a mans ſpirit is, when it is ſeparated from all by-reſpects and aimes, and is wholly devoted to him; (whence our word, *Devotion* doth ſpring:) and when a man worſhips *God* with this nakedneſſe, with this ſingleneſſe and holineſſe of ſpirit then he worſhips *God* in ſpirit. But when thou commeſt to performe any duty, as to preach a Sermon, or to pray, and thou lookeſt what men will thinke of thee, and what praiſe and credit thou ſhalt get by it, this pollutes your ſpirit; ſo farre

Col. 3. 22.

Singleneſſe of heart, what.

Holineſſe, what.

farre as you doe this, there is not singleneſſe but doubleneſſe of ſpirit, and it is nothing elſe but eye-ſervice in *Gods* account.

Therefore looke alwayes to worſhip him in ſpirit, remember the argument here uſed, GOD is a Spirit: that is, looke how the corporeall eye of man beholds thy body, when thou commeſt to Church, and can ſee the negligence of thy behaviour, and uncomely geſture; ſo *God*, that is a ſpirit, he beholds the vanity and looſeneſſe of thy ſpirit within, the turning and rouling of it this way, or that way; therfore take diligent heed to thy ſpirit; labour to approve thy ſelfe to him, care not what any creature ſaith or thinketh of thee; and this is to worſhip him in thy ſpirit.

Now here are two Queſtions to be anſwered:

Queſt. What neceſſity there is of fit geſtures of the body in *Gods* worſhip.

If *God* muſt thus be worſhipped in ſpirit, and it is the behaviour of that which hee lookes to, what neceſſity is there then of a bodily, comely and outward geſture? how farre is this required in his worſhip?

Anſw. The ſpirituall worſhip of GOD is never well performed, but when it is ſignified by the comely geſture of the body, as farre as wee may. I ſay, they muſt concurre, the body muſt goe with the ſpirit, (though indeed he chiefly looks to the ſpirit) for they are both his, 1 *Cor.* 6. 20. hee muſt bee ſerved in both. Beſides, the body doth exceedingly helpe the ſpirit, and it doth teſtifie, when you come before others, that holineſſe and reverence, which you have of *Gods*

1 *Cor.* 6. 20.

glory

glory and majesty. Therefore to perswade you to this, you must know, that when ever you come to worship *God*, there ought to be a great solemnity in every part of his worship, which cannot be without the concurrence of the body and spirit of man, they cannot be disjoyned: And you shall see the necessity of this, in these three things:

1 Wherein holinesse appeares *Simile.*

1 Because, though holinesse be seated in the spirit, yet it doth and will appeare in the body at the same time. You know the light of the candle is seated in the candle, yet it shines through the lanthorne, if it be there; so, though holines be seated in the spirit, yet it will appeare in the body, if it be there. It is so in all other things, and therefore must needs be so in this. As, take any affections that are in us, as a blushing affection, when occasion is, will appeare in the body, whether wee will or no; so an impudent face is discerned and perceived also; so awefulnesse, and feare, and reverence, they will shew themselves, and looke out at the windowes of the eyes, and appeare in the face, except wee willingly suppresse them. Now, if these will doe so, surely it holds in this also: If there bee a reverence of the minde, it will be seene in the behaviour of the body. Therefore you see, *Eliah*, when hee prayed earnestly, the disposition of the body went with it, *hee put his face downe betweene his legs.* So IESVS CHRIST when hee prayed for *Lazarus, hee groaned in his Spirit and wept.* Now if he did so, (who might be exemp-

ted, if any might) then doe not thou thinke that thou canst have a holy, reverent disposition of the minde, and it not appeare in the body, it cannot be. Therefore you shall find that it is called *the heart* every where, because the affections are seated there, and what affections a man hath, such is his heart; for the body is accordingly affected, as the heart is affected.

2 The outward man stirres up the inward.

2 Consider this; if thou findest thy selfe apt to a carelesse, negligent behavior and carriage of the body, when thou commest to *God*, and pretendest this, that he is a spirit, and must be worshipped in spirit; I say, consider whether this be not an excuse that thy flesh makes to this end, that it may be lazie, and have some ease to it selfe from a false application of that principle, *God is a Spirit*, which makes thee give way to an outward lazinesse of thy body. Therefore looke narrowly to it, thou shouldest stirre up the outward man, that thou thereby maist also stirre up the inward man, when thou commest before GOD in any worship.

3 Our performances are lame else.

3 Consider, that to make any thing an ordinance, there must bee an application of the whole man to it; otherwise, it is but a lame performance, and GOD will not reckon it as the obedience of an ordinance. For this truth must be remembred; That an ordinance of *God* performed as it ought to bee, doth usually carry a blessing with it. A prayer made, a Sacrament received as it ought, a fast kept as it should, moves the *Lord* to give a blessing, and if thou doest not

Ponere

Ponere obicem, thou ſhalt not goe away empty; for it is alwayes accompanied with a bleſſing: as it is ſaid to *Ananias*, *Acts 9. Goe to Paul, for behold he prayes:* when it is a prayer indeed, *God* can hold no longer. Doe you thinke, that *Paul* never prayed before, when hee was a Phariſee? who made long prayers. Yes; but it was not as hee ought, hee never prayed indeed till now; now conſider, when thou commeſt before the *Lord* to performe any duty to him, thou wilt ſay (it may be) that my ſpirit is well diſpoſed, though the geſture of my body be not anſwerable; but I ſay, deceive not thy ſelfe with this, but looke that it be a thorow performance. For as it was in the old Law, a lame ſacrifice was accepted as none: ſo a lame prayer, a lame hearing the word, a lame performance of any exercise *God* reckons as none. Therfore in theſe things *God* ſends them away empty as they came. what better are they? doe their hearts get any thing? Beloved, *God* is a fountaine, and if he meet with a fit pipe, (as is an ordinance rightly performed) there he uſually conveyes his grace: but if he meet with a foule pipe, and obſtructed, there he doth not conferre any bleſſing.

Acts 9.

Simile.

Now, if thou ſaiſt, I have thus behaved my ſelfe, and have not beene anſwered? Doe not deceive thy ſelfe; for if it be truely performed, you ſhall bee anſwered: ſo that looke, if it be truely done, expect a bleſſing, GOD will not ſuffer his ordinance at that time, to bee a pen without inke, or a pipe without water. I hope there

there bee none of us here that neglect prayer to *God* morning and evening, that live as if there were no *God* in the world, and as if they were not his subjects: if there bee *God*, will *wound the hairy scalpe of such*. But these are not the men I speake to; but they are those that doe it from day to day, they pray from time to time, and omit it not; these are the men, whom wee are to advertise in this case. Take heed, though you pray every day, yet it may be thou hast not made a prayer all thy life yet, and this is the case of many. For, if thou considerest what an ordinance is indeed, thou shalt know that the *Lord* doth not reckon all petitioning as a prayer, nor set it downe for the ordinance. And it may bee the case of the Saints sometimes, (though we speake not now to them;) they may pray often, and yet the LORD not register, nor set it downe for a prayer, and therefore it may never come into remembrance before him. And this I take to be *Davids* case in the time of his impenitency for his adultery; the ground of which you shall see, *Psal.* 51. 16, 17. *Open thou my lippes* (O Lord) *and my mouth shall set forth thy praise, &c. David*, before he came to repentance, had (as it were) mistaken himselfe, hee thought that hee had prayed, and offered a sacrifice, but (saith he) I was deceived all this while, I was not able to open my mouth to any purpose; therefore, *Lord*, open thou my mouth; I brought sacrifice in, but thou regardest it not till my heart was humbled: And then, *a broken and contrite heart*,

Men may pray much, and not aright.

Psal. 51.16,17.

heart, O God, thou wilt not dispise. Therefore you deceive your selves, that goe on in a customary performance of holy duties, and thinke that you pray, or that this worship consists in the spirit only, when as your outward man carries it selfe negligently; which is but a lame performance, for they must goe both together. Therefore looke that it be the obedience of an ordinance, which then it is, when not onely the spirit of a man is well set, but the whole man is applied to the duty, that is, when all the strengh of a man goes to it.

If you say, May not a man pray sometimes, when hee is walking, or lying, or riding by the way, or the like? *Object.*

I answer, There be two times of prayer, one is ordinary, and in private, when you may have all opportunity to doe it in a holy and solemne manner, and then you ought to doe it solemnely. The other is, when you pray occasionally; and there the occasion and disposition doth not admit such outward solemnity: as when a man gives thankes at meate, or prayeth when hee rides, here the LORD accepts the will for the deed: GOD requires not this upon all occasions; yet when you may, you ought to doe it, in a reverent manner, not only of spirit, but of the body also. You may gather it from *Christs* example, *he fell on his face and prayed, Luk.* 22.42. and of *Daniel* and *Abraham* it is said, that *they bowed themselves to the ground.* Further it is said of Christ, that *hee lifted up his eyes to heaven,* when

Answ. Two times of prayer.

Luke 22. 42.

when hee bleſſed the loaves. Why are theſe geſtures ſet down? If any man might be freed, *Ieſus Chriſt* might; but it pleaſeth the *Holy Ghoſt* to ſet downe that circumſtance of him, that he fell on his face, and that he lift up his eyes to heaven.

Indeed, in this caſe when it is hurtfull to the body, there it may be omitted; the *Lord* will have mercie rather than ſacrifice, even mercie upon your bodies. So alſo, when you find that it hurts the inward man, and hinders it, when the heart doth it without deceit, that it may performe it the better, then there is a liberty left unto you to diſpence with it.

As I ſay for prayer, ſo for other duties: when a man comes to heare the Word, he ſaith, my mind is intent enough, though I make not ſuch a ſhew; yet notwithſtanding know this, that thou muſt behave thy ſelfe reverently when thou commeſt before *God*. You ſhall ſee in *Luke* 4. when *Chriſt* preached, it is ſaid, that *the eyes of all the people were faſtened upon him*. Why is ſuch a corporeall geſture noted in the Text? is it in vaine? No; becauſe it is a comely geſture, therefore it is to be regarded.

Luke 4.

Queſt. How to conceive of *God* in prayer.

How ſhould wee conceive of *God* in prayer, ſeeing hee is a ſpirit, and a Spirit we never ſaw? what conceit and apprehenſion of *God* ſhould wee have then when wee come to call upon his name?

Anſw.

Wee may not conceive him under any corporeall ſhape, for hee is a Spirit: and therefore they that thinke they may worſhip the humanity

nity of Christ disjoyned, are deceived: wee are not to worship it as separated from his Deity; for we are to worship the Trinity in the Vnity, and the Vnity in Trinitie, which we cannot doe, if we worship his Humanity as separated from his Deitie. Therefore when you come to pray before GOD, you must remember how *God* describes himselfe to *Moses*, *Exod.* 34. 6. and also elsewhere; That hee *is a Spirit, filling heaven and earth, strong, gracious, mercifull, full of goodnesse and truth, &c.* concerning whom three things are to be considered.

The humanity of Christ alone not to be worshipped.

First, that he is a Spirit.

1 *Object.*

But how shall I conceive of a Spirit?

Answ. How to conceive of a spirit.

How doest thou conceive of the soule of another man when thou speakest to him? thou never didst see it, yet thou knowest that there is such a spirit that fills the body, and that doth understand what thou saist, and speakes to thee againe, so remember this of the *Lord*, that he is a spirit: and remember that expression concerning him, *Ier.* 23. 24. with this; *Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?*

Jer. 23. 24.

Secondly, seeing the *Lord* fils heaven and earth as the soule fills the body, therefore thou must think of him as one that sees all things, & heares all things. Indeed the *Lord* is not in the world, as the soule is in the body, but in an incomprehensible manner, which we cannot expresse to you; yet this is an expression which we may helpe our selves by, and is used every where in Scripture.

2 The *Lord* fills heaven and earth.

Thirdly,

3
He is powerfull, gracious, &c.

Thirdly, fixe thy minde chiefly on his Attributes, that he is a Spirit filling heaven and earth, and he is exceeding fearefull, powerfull, almighty, exceeding gracious and long suffering, abundant in mercy and truth, that he hath pure eyes, and cannot see any iniquity: *Deut.* 24. So *Exod.* 34. 6. As *Moses* could not see him, *God* would shew him no shape, but his Attributes, his backe parts; so thou must conceive of him, as a Spirit that is exceeding strong, potent, and fearefull, one that will not hold the wicked innocent, but shewes mercy to thousands of them that feare him: and to sinners, if they will come in unto him. And thus you must conceive of him, when you come before him.

Deut. 24.
Exod. 34. 6.

THE

THE TWELFTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

HAVING finished that point, that *God is a Spirit*, which is a particular expression of the *Simplicity* of *God*, wee come to speake of the *Simplicity* it selfe: which is that Attribute, by which hee is one most pure and entire essence, one most *simple* being *without all*

all composition; so that there is no *substance*, *accident*, *matter*, *forme*, *body* or *soule* in any; but hee is every way most simple, nothing in him, but what is *God*, what is himselfe. The rise that it hath from hence, wee shall see hereafter. All those phrases of Scripture, where GOD is said to be *love*, *truth*, *light*, and *wisedome* it selfe, all these shew the *Simplicity* of GOD: for of no creature can you say so. The creature is wise, and just, and holy, and true; but to say, it is love it selfe, truth it selfe, light it selfe, or wisedome it selfe, that cannot be attributed to any creature. So that this you must know, that *God* is one most pure, intire, and uniforme being or essence: I AM shewes that he is a being; and if we should aske, what kind of being he is; he is a most simple and uncompounded being. And that hee is so, wee will make it cleare by these reasons:

The *Simplicity* of *God* proved by 6 Reasons.

Reason 1. There are not many nor different things in him.

Because, if there be many things in him, they must not be the same, but different; if different, one hath some perfection which the other wants; if so, there must be something imperfect in *God*: for if the defect of that were made up, it would be more perfect.

Reason 2. There is no multiplication.

If there bee two things in *God*, then there is multiplication; now all multiplication ariseth from some imperfection, from some want and defect: for if one would serve, two would not bee required. As if one could draw a ship or boat up the streame, two were needlesse; if one medicine would cure, two would be unnecessary;

ceſſary; ſo in all things elſe; ſo that the reaſon of multiplication is becauſe on will not ſerve the turne. Therefore *God* being all-ſufficient, it is not needfull, yea it cannot be that a breaking into two ſhould be admitted in him, and conſequently, he muſt be moſt ſimple, without all compoſition, a pure and intire eſſence, full of himſelfe, and nothing beſides.

Reaſon 3. *God* is love, and wiſedome, &c. originally, not derivatively.

If *God* ſhould have *love* in him, or *juſtice*, or *wiſedome*, or *life*, or any other quality different from his eſſence, as the creatures have them, hee ſhould be what he is, not originally of himſelfe, but derivatively, and by a participation, and ſo imperfectly: as to be fiered is more imperfect than to be fire it ſelfe, to be gilded is more imperfect than to be gold it ſelfe: So to be wiſe, loving, holy, that is, to be indued with the qualities of *wiſdome*, *love*, *holineſſe*, is more imperfect, than to be *wiſdome*, and *love*, and *holineſſe* it ſelfe. Therefore there is not a ſubſtance and a quality in GOD, as in the creature: but he is *love*, and *light*, and *wiſdome*, and *truth*, and ſo the Scripture expreſſeth him.

Reaſon 4. *God* without compoſition.

Wherefoever there is any *compoſition*, there muſt bee two or three things, ſo that there may be a *diviſion*; they are ſeparable, though not ſeparated; but where *diviſion* may be, there may be a *diſſolution*, and ſo deſtruction, though it never be: But of *God*, we cannot ſay, that this may bee; and conſequently, there cannot bee two things in him, but *what he is*, *hee* is one moſt *ſimple*, moſt *pure*, and moſt *intire* being

without all *composition* and *multiplication*.

Reason 5. *God* without parts.

1 If GOD be not *simple*, there must be parts of which he is compounded: But in GOD *blessed for ever*, there are no parts, because then there should be imperfection, for every part is imperfect.

2 Againe, Parts are in order of nature before the whole, but in *God* there is nothing first or second, because he is simply first.

3 Againe, Parts cannot be united and knit, and compounded together, without causes to doe it, but here is nocause to knit and unite any part together, because he is without all cause, as hath beene shewed before.

Reason 6. *God* the first being.

I will conclude this with a reason out of the Text, *He* is a being. I AM *hath sent mee unto you*. If hee be a being, then either the first or second being. A second being hee cannot be, for then there should bee something before him, and above him, upon which he should be dependent: but this cannot be, therefore he is absolutely the first being. *Adam* indeed was the *first man*, but *God* onely the first absolute being. Now the first being was never in possibility to be: and therefore he is a pure act in regard of his Essence. Againe, there are no qualities springing from him; for if there were, they should have had sometimes no being; and so in possibility to be, and consequently have a beginning, and bee a creature: Therefore there is neither *Potentia substantialis*, nor *accidentalis* in him, and so hee must be *purus actus*, as the Schoole-men say; and there-

therefore he is most *simple*, without all *composition*. This I speake to Scholiers; for it is a mixt auditory: and therefore you must give me a little liberty.

Now I come to those Consectaries which flow from hence; and they are these three:

Consect. 1. See what a stable foundation faith hath to rest upon.

If *God* be such a *simple*, *first*, *pure*, and *absolute* being, then hence you may see, what a stable foundation our faith hath to rest upon; wee are built upon the lowest foundation in all the world, that is, upon the first, most absolute, and *simple*, and *pure*, and *intire* being; which I say is the lowest foundation, because it depends upon no other, but all upon it: and this is an happy condition of all Christians, and of them alone. Angels, men, heaven, and earth are foundations to such things as are built upon them; but they themselves are all built upon this, and therefore dependent; so that if this foundation shake it selfe (for so he hath power to doe) they all must needs fall to ruine: But *God* is the *first*, *simple*, and lowest foundation, being the first, absolute, and simple being; therefore he that is built upon him, hath the greatest stability, which is the transcendent happinesse of Christians, above all men in the world. And this great and excellent priviledge of theirs, you shall finde upon this ground magnified and set forth in *Psal.* 46. 1, 2. *God is our hope and strength; therefore will wee not feare, though the earth be removed, and though the Mountaines bee carried into the midst of the Sea, &c.* As if hee should say, Though there were a subversion of

Kingdomes, and an overthrow of all the Churches, yea a confusion of heaven and earth, (as there shall be at the last day:) though the *mountaines* were rent from their foundations, and *cast into the middle of the Sea*, yet Christians should bee sure all the while, because GOD, who is the *first*, *absolute*, and *simple* being, and so the lowest foundation, is their *hope*, and *strength*; that is, he is a foundation lower than all these, that when all these things shall come to ruine, yet GOD on whom wee trust, shall bee a sure helpe and comfort to all such as ground themselves upon him. Beloved, this is to be considered, that you may know what your comfort is, and upon what foundation you are built.

Consect. 2. God cannot be hindred in any worke he goes about.

If GOD be most *simple*, without all *composition*, then this will follow, that hee cannot bee hindred in any thing that he goes about to doe; but is most *independent*, as in *being*, so in *working* by reason of his *simplicity*. There is no creature but may be hindred: for in the best of the creatures, to wit, the Angels, there is an essence, and an executive power by which they worke: Even as you see it in the *fire*, there is the substance of *fire*, which heateth not by it selfe, and the quality of *heat* by which it workes: now where there are two things, an essence and a faculty by which it workes, something may come betweene, and hinder the working and operation. As in the *Babylonish* furnace, *God* separated betweene the fire and the heate, that it could not burne the men that were cast into it, *Dan.* 3. So hee doth with

with the Angels, he comes between the ſubſtance and the executive power, and often hinders them from doing what they would: But in *God*, ſeeing hee is moſt *ſimple*, and *intire*, there is neither eſſence, nor executive power, (as the Schoolemen call it) therfore there can nothing come between to be an impediment; there is not any action that he intends, but hee workes it abſolutely and of himſelfe. Hence wee are to conſider, that with that GOD which wee have to worſhip and ſerve, there is nothing can come betweene, and hinder him in working, but what he will doe, he doth: and therefore wee ſhould learne to feare before him, and to truſt in him, and to acknowledge the greatneſſe of his power, and to know the grounds of it.

Conſect. 3. That the Attributes of *God* are equall in his juſtice, and his mercy, &c.

Hence likewiſe it followes, that all the Attributes of GOD are equall among themſelves, not one higher than another, or larger than another; for if hee be *ſimple*, and there are not two things in him, then his Attributes, and his eſſence, and himſelfe are the ſame; and if ſo, one cannot exceed another; his *mercy* is not beyond his *juſtice*, nor his *juſtice* beyond his *wiſedome*. Therefore though he doth put forth one Attribute now, another then, yet wee muſt not thinke that his *mercy* is greater than all his Attributes: therefore that place in the Pſalmiſt, *His mercy is above all his workes*, is commonly miſ-underſtood. The meaning is not, that his *mercy* exceeds all his other Attributes, but that his *mercy is over*, aad *upon all his workes*. As

Simile. How the mercy of *God* is over all his workes.

the warmth of the Hen is *over* all the egges, to warme, and cherish, and hatch them: so *Gods mercy is over all his workes*, to cherish, and nourish and perfect them; that is, it is shewed forth *upon* them all. For it is not a comparative speech, as if his mercy did exceed all his other Attributes; for if all his Attributes are himselfe, they must bee equall, there is no difference in regard of height or largenesse betweene them. And thus the place is to be understood, for so the word signifies in the originall, and not according to the common acception. So much for the Consectaries, now wee will come to uses of practise.

Vse 1. To labour for contentednes with the simplicity of our condition.

1 If *simplicity* be one of GODS excellencies, then let us labour to come as neere to it as wee can, by bringing our hearts to bee content with a simplicity of condition: for this is a sure rule, *The more composition and division, the more weaknesse, the more impediment*, and withall, *the more exposednesse to dissolution and decay*. Therefore *God* is not subject to weakenesse and impediment in working because he is most simple; not having essence, & faculty distinct, so that any thing should come betweene and hinder him; and therefore also is he not capable of dissolution: and consequently the neerer any come to this simplicity, they are (I say) lesse weake, lesse subject to impediment and destruction; and the safer, and stronger, and happier they be. As for example, the Angels, so farre as they fall short of the *simplicity* of the eternall GOD, who is *blessed for ever*,

ever, so far they are subject to all this; they have faculties different from their essences, and one from another, as *understanding*, *will*, and their *executive power*: hence they are subject to weakneſſe; for they may fall into ſinne, as you know the firſt Angels did, and their faculties jarred one with another, and fell out of tune: and having an executive power, they are alſo ſubject to impediment; whence neither the good Angels, nor the bad, can doe what they would, but they are and may be hindred.

In the next place conſider man, who as hee is much more compounded than the Angels, ſo he is more weak, more ſubject to impediment, more liable to decay and ruine, as ſickneſſe diſtemper, croſſes, death: for hee hath not onely a *rationall* faculty, as the Angels have, but ſenſitive alſo; a *ſenſitive memory*, a *ſenſitive fancy*, and a *ſenſitive appetite*, he hath alſo a body conſiſting of divers members, needing many externall helps, as aire, diet, houſes, exerciſes, and ſo he is ſubject to many weakneſſes, many hurts, many impediments and loſſes of all ſorts.

But you will ſay, this is a mans naturall condition, which cannot be changed, and how ſhall this be helped? *Object.*

A naturall condition cannot be changed, but it may be exceedingly help'd, if wee bring our hearts to be content with a ſimplicity of condition, that is, if the diſpoſition of the mind be ſuch that it be not dependent upon many things, but upon few; this is done when the thoughts and *Anſw.*

affections of the minde doe not lye ſcatttered, hanging or lying upon this or that thing, ſo that you connot live without it; but when the mind is recollected and gathered up, ſo that you can be content with a ſimplicity of condition, with GOD alone for your portion; ſo that you can live with exceeding little, not requiring a multitude of things, upon which the contentment, and ſatisfaction of the mind doth depend. As for example; ſome men cannot live without ſports and pleaſure, and a great living to maintaine them: another muſt have great learning and gifts, and eminency, and praiſe that followes it: another hath his heart ſo wedded to a convenient houſe, wife, children, companions, &c. that if any of theſe be taken away, he is dead in the neſt: not to ſpeake of their vaine, baſe, diſtempered affections, who muſt have an hundred things, their fancie is infinite, and all muſt bee to their minde, or elſe they are ſtill complaining. Now the more things a man needes, the more compound, and leſſe ſimple hee is, (as I may ſo ſay) and conſequently, the weaker he is, and more apt to be hindred, more apt to bee hurt and diſquieted; becauſe if you touch any of that multitude of things, upon which his heart is ſet, hee is preſently troubled; which is the eaſilier done, as the things are more, upon which his affections are placed: but he is beſt, who is come to that ſelfe ſufficiency of minde, and to be content with that ſimplicity of condition, that he can ſay of any of theſe

To be content with *God* alone, and not depend on many things.

theſe things; I can live by them and without them, I can live without liberty, I can live without friends, I can live without ſports and pleaſure, without worldly credit, and eſteeme, without wife and children, without riches, without conveniency of aire, Garden, Orchards. This is the condition that we ſhould labour to grow up to: and the neerer we grow up to it, the better we are, and the ſafer is our condition.

Object.

But will you not have us to uſe ſuch things?

Anſw. To uſe outward things with weaned hearts.

Yes, but not to be wedded to them, but ſo weaned from them, that you may uſe them, *as if you uſed them not*; whereas there are ſome that have their hearts ſo glued to them, that it breakes their hearts, when they have their friends, or children, or eſtates, or credit faile them, or if they be hindered from their livings, pleaſure and conveniences: but he is in the happieſt and beſt condition, who can live alone, and can be content with *God* alone; that can fetch ſo much comfort and helpe from him, that hee can be without friends and companions, without wife, and children; and if hee be put into a Country Towne farre from all ſutable acquaintance, yea, if he be ſhut up in a cloſe priſon, yet hee can walke with *God*, and doe as *Paul* and *Silas*, have his heart filled with joy and peace through beleeving. This is the ſafety and ſtrength of a man: For even as the body, the more ſicke it is, the more helpes it needes and the lamer it is, the more props it muſt have, one for his arme, another for his legges, another

Simile.

ther for his backe; whereas a ſtrong man can walke upon his owne legges, hee needes no other helpe: even ſo the ſoule, the more ſicke and lame it is, the more it needs; but he which hath a ſtrong inward man which is in health, let him have *God*, and ſhift him from veſſell to veſſell, from condition to condition, let him be ſtripped of all, yet hee can goe upon his owne legges, and can live without all. So ſaith the Apoſtle *Paul*, *Phil.* 4. *I have learned in what eſtate ſoever I am, therewith to be content:* that is, riches or not riches, honour or not honour, yet his minde had a bottom of his owne, that he could ſtand upon, and be happy without them. Thus I ſay, the more a mans affection is inlarged to a multitude of things, the weaker hee is, and more ſubject to be diſquieted by any thing: but the more his mind is contracted, and gathered into a narrow compaſſe, and content with a greater ſimplicity of condition, the ſafer and ſtronger he is, and leſſe ſubject to be diſquieted by any creature; becauſe let come what will come, whatſoever condition he is put into, hee hath a bottome to ſtand upon, hee hath ſomething to comfort his heart.

Phil. 4.

Object. But how ſhall a man get his minde to ſuch a frame?

Anſw. You have a meanes for this preſcribed 1 *Tim.* 6. 6. *Godlineſſe with content is a great gaine:* that is, *godlineſſe* is alwayes joyned with *contentment*, it is alwayes the cauſe of *contentment*, and therefore *great gaine*. So then, be a godly man, that is,

Godlineſſe breedeth content.

is, make thy heart perfect with *God*, serve and feare him alone, bee content with him alone for your portion; he is all-sufficient, his communion will breed contentment and satifaction enough to thy heart, so that thou shalt bee able to live with a very slender outward condition. And this is the onely meanes to have the minde drawne from these things that other men are so glued to; to labour to be content with GOD alone, to serve and feare him, to grow up to him more and more; for hee is all-sufficient; there is no such way in the world to contract the minde, as to have GOD to bee knit to him, to serve and feare him, and to be assured of his favour and love in all conditions. Beloved, what a miserable thing is it, to have a changeable happinesse, for a man to be so dependent upon many things which are so exceeding mutable? Therefore it should be our wisedome to bring our mindes to be content with a narrownesse or scantnesse, or simplicity of condition, to let the minde be drawne into as narrow a compasse as may be; and so to come as neere to this excellency of *God*, as our present humane condition will well permit us.

Vse 2. Labour for simplicity and singlenesse of heart.

2 Seeing it is said, *Be yee perfect as your heavenly Father is perfect, holy as he is holy*, and *good or kinde to the evill*, as hee is, *causing the raine to fall upon them, and his Sunne to shine upon them:* So upon the same ground we may say, *bee simple as hee is simple:* that is, you must labour to grow up to a simplicity of mind; and though such a *simplicity* as

as is in *Almighty God* you cannot reach to, yet to have a heart immixed, to be cleanſed from droſſe as the gold is, ſuch a *ſimplicity of mind* you ſhould labour to get; a thing often commended in Scripture. What this *Simplicity* is we have briefly touched heretofore, but we will now open it to you more fully.

Two things in ſimplicity.

There are two things required to *ſimplicity* or *ſingleneſſe of heart*.

1 That the heart looke but upon one ſingle object.

2 That it be cleanſed from all admixture of ſinfull affections, as gold is ſaid to be ſimple when it is cleanſed from droſſe, and the aire from darkneſſe, that ſo the frame of it may be fitted to doe ſo.

1 The heart muſt looke but upon one object. *Jam.* 1. 8. Double-minded man, who.

For the firſt, I pray you marke that in *Iam.* 1. 8. *A double minded man is unſtable in all his wayes:* ἀνὴρ δίψυχος, ἀκατάστατος, &c. By *a double minded man* ther is meant, one whoſe mind hangs betweene a double object, ſo that hee knowes not which of the two is more eligible; his minde is in an even ballance, where neither ſcale doth præponderate: On the contrary, he is a ſimple or ſingle-hearted man, who is not thus divided betweene two objects, but hee ſo reſolveth and pitcheth upon one, that he ſubordinates all the other to it. As for example, a double-minded man hath an eye to *God* and his credit, to *God* and his pleaſure, to *God* and his friends, he would faine graſp both, and is willing to part with neither: ſuch a man goes not ſtraight on, but he walkes unevenly

venly in his courses, ἀκατάστατος; sometimes it may bee, while hee is quiet and no temptation doth assaile him, then he walkes with GOD by a strait rule, but let a temptation come, and put him to it, then he steps out of the way, hee will not let his credit or his profit goe. As a weather-cocke, let there be no winde at all, and it stands still like a fixt thing; but as soone as the winde comes it turnes about: So is it with such a man, while hee is quiet, while religion costs him nothing, hee walkes on in an even way, but let a temptation come and assault him, and then beeause he hath not a single object, upon which he is resolved, therefore hee goes out and walkes unevenly. The contrary to this doth hee that hath pitched upon one object, upon GOD alone; hee saith, let me have the LORD alone, and Heaven alone, though I have no more; thus I have pitched, thus I have resolved, that let what will come, I will part with all, when it comes into competition with this. Beloved, you never have a single heart till now. This *singleneſſe of heart David* expresseth in himselfe, *Psal.* 27. 4. *One thing have I desired, that I will require, that I may dwell in the house of the* LORD *all my dayes, and behold thy beauty:* that is, this one thing have I chosen, I have pitched upon it, I care for nothing besides; if other things come, so it is, but this I require, that I may walke with the LORD, that I may *bee in his house all my dayes:* that is, that I may enjoy the use of *Gods* ordinances, and walke with him; and *behold his*

Simile.

his beauty in them. And ſuch a ſpeech was that of *Chriſt* to *Martha*; *One thing is neceſſary:* that is, if you looke to any thing elſe, your heart is not ſingle: you ought to take him alone, as a wife takes a husband, that muſt have none beſides, (for ſo it muſt be.) And this is the firſt thing required to *ſimplicity* and *ſingleneſſe of ſpirit*. The ſecond is this.

2 The heart muſt be cleanſed from ſinfull affections.

Let the heart be cleanſed from all admixture of ſinfull affections, and ſo brought into ſuch a frame, that it may bee apt to looke onely upon one object upon GOD alone. And this I take out of *Mat. 6. 22. The light of the body is the eye, if then the eye be ſingle, the whole body ſhall be light, &c.* even as the eye guides all the members of the body, the hands, feet, &c. ſo doth the heart or minde guide all the actions of a man. Now as the eye, if it be vitiated or diſtempered with drunkenneſſe, or ſurfeit, or the like, it doth not repreſent things ſingle, but double and treble, and ſo makes a man to walke unevenly: ſo ſinfull affections, which are contrary to the *ſimplicity* of the minde, doe ſo diſtemper it, that it cannot looke upon GOD alone, as upon one ſingle object, but it hath an eye to other objects with him, and he is diſtempered betweene them, and ſo hee walkes unevenly. As for example, feare will make a man to walke in a double way; all diſſembling and double-dealing carriage comes from feare; were it not for feare, men would be plaine, and ſimple: therefore feare of men, or any creature, loſſe of credit, life or liberty,

Simile.

Sinfull affections make the heart double.

liberty, this is a ſnare, and diſtempers the eye; and till the heart be cleanſed of theſe, you will never walke evenly. And ſo doth covetouſneſſe diſtemper us, and voluptuouſneſſe, or any πλεονεξία in any kinde, any over-eager deſire, or too much haſte to accompliſh the end which a man propound to himſelfe. So *Iacobs* too much haſting after the bleſſing made him not to looke ſinglely upon *God*; but to goe a double and uneven way in uſing unlawfull meanes to obtaine it. And *Ieroboams* too greedy deſire of the Kingdome, made him to joyne *God* and the Calves together: for two ſeverall principles cauſe two ſeverall motions. And ſo is it when there is any inordinate affection, be it what it will be, there is not a *ſimplicity* of heart; and if there be not, you will never looke upon GOD alone, but upon ſome creature, upon ſome object or other. Therefore, *Iames* 4. 8. *Cleanſe your hearts you wavering-minded.* As if when the heart was cleanſed from corruption, the mind would be freed from wavering, and brought to ſimplicity; were the heart purged, there would be a conſtancie and evenneſſe in our mouth, and in all our wayes. *Iames* 4. 8.

This expreſſion of *ſimplicity* you ſhall find in *Mat.* 10. 16. *Behold, I ſend you as ſheepe among wolves; be wiſe therefore as Serpents, and innocent as Doves.* The meaning is this; I ſend you (ſaith our Saviour) among men as cruell as *wolves*, that will perſecute, hurt, and devoure you; wherefore I give you leave, nay, exhort you to *bee wiſe as* *Mat.* 10. 16. opened.

Serpents,

Serpents, that is, as *Serpents* have many wiles, doe winde and turne to ſhelter off a ſtroke, and defend their head, ſo doe you: but on the other ſide, take heed of being too fearefull of this perſecution, ſo that when to endure, it comes to be a duty, you doe not ſhrinke backe and withdraw your ſelves, but in ſuch a caſe let your hearts be ſimple, cleanſed from ſuch aninordinate affection, as that feare is; and even take that blow, as the Doves doe, which have no wiles, as the Serpents have to defend themſelves, bur ſtand ſtill and take the blow: So that in any ſuch caſe when a duty is to bee done, as the profeſſing of my name, or the like, here you muſt take the blow as willingly as Dove doth, there is no avoiding in ſuch a caſe, therfore take heed that your hearts be *ſimple*, that there be no feare there. And this is the very meaning and ſcope of the words, *Innocent as Doves*, ſimple as Doves in the originall; that is, let no ſinfull inordinate temptation admixe it ſelfe, and ſo deprive you of this *ſimplicity* of heart, becauſe you doe not like my ſervice.

This you ſhall ſee lively exemplified in Saint *Paul*, 2 *Cor.* 1. 12. *For our rejoycing in this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſedome, but by the grace of God wee have had our converſation in the world, and more abundantly to you-wards.* Saint *Paul* was a very prudent man, and therefore hated above all the Apoſtles, even as *Saul* was angry with *David*, becauſe *he walked wiſely*, hee was ſo ſubtle to eſcape out of his hands, which is as if the

2 *Cor.* 1. 12. opened.

the hounds ſhould complaine of the hare, that ſhee hath ſo many trickes to eſcape from them: but as I ſaid, hee was a very prudent man, and hee uſed the *ſerpents wiſedome* to ſave himſelfe, as hee did when the aſſembly conſiſted of *Sadducees* and *Phariſes*, hee put a diviſion betweene them, and ſo eſcaped himſelfe, (as it were) through the middeſt of them. So the firſt part was true in him, hee was *as wiſe as a ſerpent*, to keep the blow off from himſelfe. But now (ſaith the Apoſtle) if carnall wiſedome ſhall come in, (that is,) if my underſtanding ſhall ſuggeſt an inordinate meanes, and ſhall ſay, Goe and give a bribe to *Fælix*, and thou ſhalt eſcape impriſonment, as by this meanes at another time he might; or goe and take a gift of theſe *Corinthians*, and thou ſhalt have ſomething of thine owne, and ſhalt not bee ſo dependent on the almes of others; now (ſaith hee) when a carnall wiſdome ſhall ſuggeſt any ſuch thing to me, I never would admit of it, but I have walked in *ſimplicity* and godly pureneſſe toward all men, but eſpecially toward you *Corinthians*; here was in him the *ſimplicity* of the *Doves*.

Carnall wiſedome oppoſite to ſincerity.

That wee might draw it to a little more particulars, you ſhall ſee another expreſſion of this, *Epheſ. 6. 5. Servants be obedient to them that are your maſters in the fleſh, with feare and trembling, in ſingleneſſe of your heart as unto Chriſt:* (that is,) *ſervants*, take heed even *with feare and trembling*, that you admit not any ſiniſter or by-reſpects in performing your duty, for there are

Epheſ. 6. 5.

many motives, as feare, hope, reward, and a neceſſity to doe it, but keepe your *hearts ſingle*, that you may looke only upon *Chriſt* and his Commandement, and then you ſhall be faithfull in your ſervice; but if other reſpects mingle themſelves with this *ſimplicity*, you will doe but *eye-ſervice*, you will doe it in a double and diſſembling manner, not plainely, and heartily, and *ſimply*. Therefore let us put in practiſe this *ſimplicity* upon all occaſions, in all other things whatſoever; *Rom.* 12. 8. *He that diſtributeth, let him doe it in ſimplicity:* that is, men are ſubject to by-ends in their good works; as in giving almes, or ſhewing a kindneſſe to men, there may bee many by-reſpects, as that they may make uſe of them hereafter, or the like, but (ſaith hee) keepe you your *heart ſimple*, to looke upon GOD alone in them. So in converſing with men, when you profeſſe love and kindeneſſe, you are ſubject to by-ends in doing it; but the Diſciples are commended *Acts.* 2. 46. that they did *eat their meat with gladneſſe and ſingleneſſe of heart:* that is, what love they profeſſed one to another, they were *ſimple* and plaine in it, not double. Compare this place with that in 2. *Pet.* 1. 22. *Seeing you have purified your ſelves in obeying the truth through the Spirit, unto unfained love of the brethren; ſee that yee love one another with a pure love fervently:* that is, when there is nothing elſe, when the heart is *ſimple* and plaine, when there is nothing but love, no mixture, no by-ends in it. So likewiſe when you come to preach the

Rom. 12. 8.

Acts 2. 46.

the Gospell, doe it in *simplicity* of heart, that is, let there bee nothing besides: as the Apostle saith of himselfe, hee preached *Christ* and not himselfe, so wee should doe every thing in *simplicity* of heart. And so you should behave your selves in your Elections, to looke with a single eye to the oath by which you ought to bee guided; doe nothing for feare or favour of men, or for any sinister respect: I wish I could speake and give this rule to all the Kingdome at Parliament times; for it is an errour among men to think that in election of Burgesses or any others that may pleasure their friends, or themselves, by having this or that eye to their owne advantage or disadvantage that may arise from it; whereas they ought to keepe their mindes single and free from all respects; so that when they come to choose, they might choose him; whom in their owne consciences, and in the sight of *God*, they thinke fittest for the place; and that you may doe so, you are to get a single and a *simple* heart to doe it.

Vse 3. Goe to God rather than the creatures, he being mercy, wisedome itselfe, &c. by reason of the simplicity that is in him.

3 If there bee in GOD this *simplicity* that we have declared to you, then goe to him upon all occasions; goe not to the streame, goe not to the creatures, which have what they have but by derivation and participation; but goe to him, that hath all that hee hath naturally, and abundantly, not sparingly, as they have, that have it by participation. As when a man is in any miserable condition, wherein he desires *mercy*, and would bee respected and releeved, what

1 Mercy.

wilt thou doe in this case? Wilt thou goe to a weake man, and have him to pitty thee? No, goe to the great *GOD*, in whom there is mercy it selfe. Amongst men, hee that is the fullest of pitty, he hath but a streame of it, a drop of it, therefore seeke not so much to him; no not to parents, their pitty falls infinitely short of what is in *God*; remember that hee is mercy it selfe, that is, thou shalt finde infinitely more mercy in him, then can bee said to be in man; the most that can be sayd of man, is, that he is mercifull, but that which can be said of *God* is, that the very thing it selfe is there. If you have a firebrand, and light it by the fire, it is something, but fire it selfe is another thing; man hee hath a little mercy, but if you goe to *God*, he hath a sea of mercy, and hee is never dry. Therefore whatsoever thy misery or distresse bee, whether of conscience or estate, bee sure that thou goe to GOD, and say to him, If evill parents can be so mercifull to their children when they aske it of them, what then shall I have of him that is mercy it selfe? *Mat.* 7. 11. So likewise for *wisedome*; if thou hast a doubtfull case, and knowest not what to doe, thou goest to thy friends, (which indeed is a good meanes and ought not to be neglected, for *in the multitude of counsell there is peace:*) but remember this, that there is but a little wisedome in them, and therefore they will counsell thee but a little; but goe to GOD, that is wisdome it selfe, *Prov.* 8. Goe to him, for hee will *give thee wisedome liberally, and without*

Simile.

Mat. 7. 11.

2 Wisedome.

Prou. 8.

our reproach, *Iam.* 1.5. thinke of him, that he is the fountaine of wisdome, and fulnesse it selfe. So if thou needest *grace*, thou wouldest faine have more, thou wouldest have thy faith strengthened, and thy love and zeale more fervent, goe to Christ then, from whom *wee receive grace*, *for grace*, who is *made to us wisedome*, *sanctification*, *and redemption*; goe to *God* that is grace it selfe. Goe not to men for what they have, they have it from him; therefore looke upon all occasions, that thou goest to the *Lord*: when thou wantest comfort, goe not to thy pleasure, and sports, and friends, and acquaintance, but goe to *God* that is the great GOD of Heaven and Earth, that hath it in him abundantly; and in him thou shalt find more abundance, than in any man or creature in the world.

Iam. 1. 5.

3 Grace.

(· · ·)

THE THIRTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

IN these words, as you know, GOD describes himselfe to *Moses* by his eternall being; I AM *hath sent mee unto you*; now our businesse is to make this essence and being of *God* more fully known to you: which is done by declaring to you the severall Attributes

which are given to him in Scripture, wee have passed through divers: the last Attribute was his *Simplitity*.

The fifth Attribute of God, His *Immutability*.

That which followes next in order is his *Immutability* and *Vnchangeablenesse*. Now that hee takes this property to himselfe, you shall see in *Numb.* 23. 19. GOD *is not a man that hee should lie, neither the Sonne of man that hee should repent.* Repenting, you know, is a signe of change; hee *will not repent*, that is, hee is not subject to any change: whatsoever purpose or decree, or counsell hee takes to him, hee is *immutable* in it. *Shall hee say, and not doe it? shall hee speake, and not make it good?* So *Iames* 1. 17. *Every good and perfect gift is from above, and commeth downe from the Father of lights, with whom there is no variablenesse, nor shadow of turning.* When the question was whence temptations should arise; saith the Apostle, GOD tempts no man, for hee is in himselfe just, good, and full of goodnesse, and hee can never bee otherwise, and therefore no temptation to evill can arise from him: and seeing he is so, he must alwayes be so, for he is not changed, nay, there is no shadow of change in him. So *Mal.* 3. 6. *I am the Lord, I change not.*

Iam. 1. 17.

Mal. 3. 6.

As throughout this whole Treatise I have done heretofore in the other Attributes, so in this also I have endeavoured to summe up divers heads and to open them unto you: and therefore this shall be my method;

First, I will shew you the reasons why.

Secondly, take away two objections against it.

Thirdly,

Thirdly, declare the consequences and Vses that arise from it.

Now to convince us fully of this point, consider these reasons:

5 Reasons why *God* must bee immutable.

Reason 1. Where there is chance, there is imperfection.

Wheresoever there is any change, there must bee some vanity and imperfection; hence it ariseth that all the creaturs being subject to change are subject also to some imperfection. Now that which is most perfect, cannot bee subject to change; because in every change, either there is some perfection added that before was wanting, or else something is taken away which before was enjoyed. Neither of which can befall our GOD; who is most perfect; nothing can bee added or taken away from him; for if any thing could, hee were not perfect: whence it must needes follow, that hee is *unchangeable.*

Reason 2. *God* is capable of no new being.

Whatsoever is changeable, must be in a possiblity either to receive some new being, or some other being that it had not before, either in substance or in circumstance, or else it cannot bee changeable: now that which is capable of no new being in any respect, cannot be changed. Wherefore GOD who is exceeding full of being, as the Sea is of water, and the Sunne of light, that is, hee hath all the degrees and extensions of being in him; is not in possibility of receiving any other being, than he hath; hee is not subject to receive any other being for substance, nor any other being for quantity, and therefore nothing can be added to this time or place

place where hee is; neither can hee receive any other being for quality, no new habits, no new powers can be added to him; for if there could bee, hee ſhould not bee full of being, but there ſhould bee ſome defect in him, if there were any poſſibility in him of having any more: but ſeeing hee is full of being, and conſtantly full, it cannot be that hee ſhould bee ſubject to any change; ſome other being muſt bee added to him, or elſe taken from him; which ſeeing it cannot be, therefore he muſt needs be *unchangeable*.

Reaſon 3. He is ſimple without quantity and quality.

God is ſimple; and becauſe there is nothing in him but what is himſelfe, but what is his eſſence, therefore unleſſe his eſſence ſhould be annihilated (which is impoſſible) he is not ſubject to change. Now all the creatures, beſides their eſſence, have quantity in them, and that may be greater or leſſe in the creature; and beſides, they have quality; and therefore they may be better or worſe: but *God* is great without quantity, and good without quality; and therefore in regard of his ſimplicity, ſeeing there is nothing in him, but what is himſelfe, he cannot admit of any *ſhadow of turning*.

Reaſon 4 He is infinite.

God is infinite; and you know, an infinite thing is that which extends it ſelfe, which fills all things, to which nothing can bee added; and therefore ſeeing hee is infinite at the utmoſt extent, hee cannot extend himſelfe any further. Againe, nothing can bee taken from him, whereby hee ſhould be changed;

ged; for, *Infinitum est, cui nec addi, nec adimi potest*: and therefore seeing hee is most infinite, hee is also *unchangeable*; for whatsoever is infinite cannot be greater or lesser, nothing can be added or taken from it; and therefore he must needs bee *unchangeable*.

Reason 5. Change in the creature whence it ariseth.

If you observe it among the creatures, you shall finde, that all change ariseth from one of these two things; either from something without, or else from some disposition within the creature: But in *God* there can be no change in either of these respects. Not from any thing without him, because he is the first and supreme being, and therefore there is no being before him, that he should borrow any thing of; neither is there any being above him, or stronger than hee that should make any impression upon him. Againe, not from any thing within him; for when there is in any creature any change that ariseth from a principle within, there must needes bee something to move, and to bee moved; something to act and to suffer in the creature, else there can bee no change: as mans bodie is subject to change, because there be divers principles within, of which some doe act, and some doe suffer, and so the body is subject to change, and moulders away: but in GOD there are not two things; there is not in him something to act, and something to suffer, and therefore hee is not made up of such principles, as can admit any change within him. So then the conclusion stands sure, that hee can admit of

of no change or variation within or without him; and therefore needs must be *unchangeable*.

Object. The objections against this are but two. The first is, That which is taken from those places of Scripture, where *God* is said to repent, as that *Hee repented that he made Saul King*, 1 *Sam.* 15. 11. and *Gen.* 6. 6. *It grieved him to the heart that he had made man*: now those that repent, seem to change their mind.

1 *Sam.* 15. 11. *Gen.* 6. 6.

Answ. How repentance is attributed to *God*. This is attributed to *God*, as many other speeches are, onely after the manner of men; as man, when hee alters any thing that he did before, is said to repent: so that it is but a figurative speech, and a Metaphor, used when he doth make any change in the world: as he made *Saul* King, and put him downe againe: he puts men in high estates, and puls them downe againe, this is only in regard of the actions done; as when he shewes favour to any man, and takes it away againe. So that it is but a figurative kind of speech; not that there is any change in himselfe, but because what he did before, he undoes it now; in regard of his actions he is said to change, not in regard of himselfe.

Object. 2. What is the reason that hee is said to draw neere to us at one time, and at another time to depart from us? why doth the *Holy Ghost* come into one mans heart, and sanctifie him, when before hee was an unregenerate man? what is the reason that Christ which was in Heaven, came downe and tooke our nature upon him, and lived amongst us? I say, what is the reason of

of all this, if there be no change in the *Lord?*

GOD is sayd to doe all this, to come to us, and to go from us, and to sanctifie them that were voide of sanctification even as you say of the Sunne; that it comes into the house, when it fills it with light; but when the windowes are shut, you say, the Sunne is gone; when as indeed the Sun alters not, but the change is in regard of the house; for it is said to come into the house, because of the light that comes into it, which before did not, but the Sunne it selfe is not altered: So in this case, the Holy Ghost sanctifies a man, God drawes neere to him in his comfortable presence, because there are some workes wrought in the heart, that before were not: GOD is not changed, but it is the man that suffers the change; hee sees light now, that before was *in darkenesse and in the shadow of death*, hee is said to be changed by reason of those operations that now are there, which before were not. So is it in Christs comming; there was a change in the humane nature that was assumed, which before was not; there was a worke done on the earth, which was not before; hee put foorth his power in his humiliation and exaltation which before hee did not: but yet hee was the same, the change was in the creature, and not in him.

Answ. God comes and goes in his favor, how.

Simile.

Now wee come to the consequences; which are likewise two.

Hence wee may learne then how to understand all those places which we meete with in Scripture,

Consect. 1

How to understand severall Scriptures.

Scripture, wherein the *Lord* expresseth such a sollicitude for the death of sinners: as, *Why will you die, O house of Israel?* why will yee not hearken, and obey? And, *As I live saith the Lord, I desire not the death of a sinner.* And, *How am I prest under your abominations, euen as a cart is pressed with sheaves?* And it is said, *Gen. 6. 6. That the Lord was grieved at the heart*, or it pained him at the heart, *that he had made man.* All these kind of expressions (as it is evident from hence) are but attributed to GOD after the manner of men; not that he is moved, for it cannot be, seeing hee is unchangeable: whatsoever new accidents fall out in the world, hee is not stirred with them, hee is not moved with any new affection; for if he were, he should be, as a man is changeable. But the meaning of those places is, to shew the infinite goodnesse of his nature, and the greatnesse of our sinnes; for as men grieve much, when their wills are crossed, and when their worke is brought to nothing, how weary are they when they strive long, and doe no good? So the *Lord* would expresse it to us thus, that we might take notice, what the great provocations are, what the sins and faults are, wherewith wee offend him from day to day, that wee may know what they bee, and what price to set upon those sinnes whereby wee weary him from time to time.

Consect. 2. That all his love, hatred, joy, &c were in him from eternity.

That all the love and hatred, that hee hath now since the world was made, all the complacency and displicency, all the happinesse and joy

joy which he hath from any thing, done either by the Angels or men, that hee had it from all eternity; for if any thing were new in him, there should be a change; but now there being none, you must needes grant this, that they were in him from all eternity. So that all the workes of men and Angels bee nothing to him, all the joy that hee hath from them, hee had from all eternity.

Againe, all the sinnes whereby evill men provoke him, and all the punishments that they suffer for sinne, it mooves not him; but as when a glasse rusheth against a wall, the glasse is broken, but the wall is not mooved: so wicked men, they hurt themselves, but he is not mooved. *Simile.*

Therefore hence observe, that GOD must needs bee *most holy, and righteous, and just in all his wayes*, because there is neither love, nor hatred, nor griefe in him, nor joy, which should make crooked or bend the rule of his will, or alter it in any action. Men are therefore unjust, because in all that they doe, there is something that bends their wills this way or that way, and makes them crooked, they are capable of love, joy, griefe: but *God*, seeing he is capable of none of these, therfore he must needs be most just and righteous in all his workes. Therefore whatsoever he doth, though thou seest no reason for it, yet justifie thou him in all; when thou seest him overthrowing the Churches, denying his grace to many thousands, and the like, yet doe thou justifie, Whence 1. He must needs be righteous in all his waies.

justifie him in all his wayes: because there is no griefe or trouble can come to him, as to the creature, there hee must needes bee *holy in all his wayes, and righteous in all his workes.*

2 All his decrees and counsels were from eternity.

If this be so, then this will also follow, that all the decrees, all the counsell, and all the acts of his will, that ever were in him, they were in him from all eternity: that is, there is not a vicissitude of counsells, thoughts, and desires upon the passages of things in the world, as there is in men; for then he should be subject to change. For this is a sure rule, *Whatsoever is under different termes there is a change in it*; hee is not now, that which he was not before: and if there were any instant, in which *God* should will one thing which he did not another time, he should be subject to change. Therefore looke backe to all times, in your imaginations and thoughts, as to the making of the world; all those acts, those counsels that have bin executed upon men, they were in him from everlasting.

Now I come to uses for practise: and we will make such uses as the Scripture doth make of this point. The first is this.

Vse 1. Take heed of prouoking him to cast thee off.

In 1 *Sam.* 15. 28, 29. *And Samuel said unto Saul, The Lord hath rent the Kingdome of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thee: and also the strength of Israel will not lie, nor repent: for he is not as man that hee should repent.* If GOD be *unchangeable*, take heede then, lest hee come to this, that he cast thee off, as hee did *Saul:* for if ever he doe it,

it, hee will never repent, never alter, never retract his Decree. *Saul* lived, you know, many yeeres after, for it was in the beginning of his reigne; and yet because the will of GOD was revealed clearely to him, hee was bid by a cleere command, *Goe, and kill all the Amalekites, and leave not any of them alive: Saul* now had a heart contemning *GOD* in this commandement, therefore also GOD came to a resolution and decree, to cast him off: though *Saul* lived many yeeres after, yet you could see no change in him, there was no alteration in his outward behaviour; But, saith hee, and it is most fearefull, *God doth not repent*: it is not with him as it is with man, who may be intreated, and may repent; but *the Lord is not as man that he should repent*. Consider this, you that have cleere commandements from GOD, you that have beene told that you ought to bee conscionable in your calling, that you ought to pray in your families, if you will be still breaking the *Lords* will, and live idly in your calling, and rebelliously sinne against GOD, living, as if there were no *God* in the world, take heed lest the *Lord* reject you; for when hee hath resolved upon it, consider, that he is an unchangeable *God*, and that all his decrees are immutable. Consider also that place, *Hee swore in his heart that they should not enter into his rest*: It was not long after the children of *Israel* came out of *Egypt*, yet tenne times they provoked him, before hee declared this resolution, and many of them lived forty

yeeres after: but becauſe many of them did ſee clearely that it was the will of GOD, they did ſee his miracles and his workes that hee had done amongſt them, and yet for all this they ſtill rebelled, *Hee ſwore in his wrath, that they ſhould never enter into his reſt.* It is a fearefull caſe, when *God* ſhall do this (which doubtleſſe he doth now as well as then, even unto all you that heare me this day,) there is a time, I am perſwaded, when the *Lord* pronounceth ſuch a decree upon ſuch a man, ſaying; I have rejected him: yet no man ſees it, no not he himſelfe, but he comes to Church, and heares the Word from day to day. But yet remember that *God* is *unchangeable*; for (you ſee) the *Iewes* in *Ieremies* time, they lived under *Ieremies* Miniſtery almoſt twenty yeeres, but *God* had rejected them, and hee would not bee intreated, though *Ieremy* and the people did pray to him: There are three places for it; *Ier.* 7. 16. *Therefore pray not thou for this people, neither lift thou up cry nor prayer for them, neither make interceſſion to me, for I will not heare thee.* But what if the *Iewes* being moved with the calamity when it came, ſhould cry, and be importunate with the *Lord*, would not their teares move him? No, ſaith hee; *Ierem.* 11. 14. *Therefore pray not thou for this people, neither lift up a cry, or prayer for them: for I will not heare them in the time that they cry unto mee for their trouble.* But what if they faſt and pray? No, not then neither, though they doe that, I will not heare them. *Ier.* 14. 11, 12. *Then GOD ſaid unto mee, pray not for this people for*

Ier. 7. 16.

Ier. 11. 14.

Jer. 14. 11, 12.

for their good: when they fast, I will not heare their cry; when they offer burnt offering and an oblation, I will not accept them, but I will consume them by the Sword, and by the famine, and by the pestilence.. When the day of death comes, when the time of sickenesse and extremity comes, then you will cry, and cry earnestly: but *God* shall say to you then, the time was, when I cryed to you by the Ministers, and you would not heare: nay, you slighted and mocked them, and you would not heare them, I will also *mocke and laugh at your destruction, Prov.* 1. 26. Doe not thinke this is a case that seldome comes, it is done every day, continually upon some. There is a double time; a time of preparing and trying before this *unchangeable* decree come forth. *Zeph.* 2. 1, 2. *Gather your selves together, yea gather together, O nation not desired, before the decree come forth, before the day passe, as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you.* And there is a time, when the decree is past; and when this is not past, there is a doore of hope opened: but when the decree is come forth, then you are past hope.

When *God* hath cast a man off, all his indeavore helpe not.

Prov. 1. 26.

A double time. *Zeph.* 2. 1, 2.

But how shall I doe to know this?

Object.

Beloved, never an Angell, nor I, nor any creature can tell you; you see that he tooke *Saul* at the beginning of the Kingdome, when hee was young and strong; hee tooke the *Iewes* at the beginning of *Ieremies* preaching; onely the use that you are to make of it, is this: Take heede of

Answ. The time of *Gods* casting off a man unknowne.

Vse 1.

of neglecting *God*, or good admonition, take heed of contemning the Word from day to day, and saying, that I will repent hereafter; for the *Lord* perhaps will not give thee a heart to repent, he will not heare you (as was said before) though you cry never so much to him, as in time of extremity you are likest to doe.

Vse 2. God's gifts and calling are without repentance to his Elect. *Rom.* 11. 28, 29.

The second use I take out of *Rom.* 11. 28, 29. *As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the Fathers sake. For the gifts and calling of God are without repentance.* The meaning of it is this; saith the *Lord*, I have cast away the *Iewes*; and they are now enemies for the Gospels sake, that is, that the Gospel might come sooner to you; they have rejected it, that upon their refusall, it might come to you *Gentiles*; they are enemies cast off, yet *they are beloved for their Fathers sake*; that is, in regard of the promise that I made to their father *Abraham*, *Isaac*, and *Iacob*, and in regard of that covenant I made with them which I will not alter; not, saith he, to all the *Iews*, but those whom I have elected, so farre my covenant reacheth; with whom I have made it, doe not thinke that there is any change of the *Lord* toward them, *For the gifts and calling of the Lord*, that is, the calling them by the worke of the Spirit, and the gifts of saving grace, that he hath bestowed upon the elect *Iewes*, they *are without* all *repentance*, there is no change in them. Then if ever thou art in covenant with *God*, and hast this seale in thy soule, that there is a change

wrought

wrought in thee by the covenant, and thy election is sure, be thou sure also *God* will never alter it, for hee is *unchangeable*. This thou must consider, that thou maiest have *strong consolation*: Beloved, our consolation, if it be upon any thing, but upon *God*, that is *unchangeable*, it is weake, and twenty things may batter it, and overthrow it: but when it is grounded upon the *immutability of his counsell*, it is called in *Heb.6.* 18. *strong consolation*, so that all the Divels in hell, all the temptations of the world, and all the objections, that our own hearts can make, cannot batter it; for it is built upon the lowest foundation, even upon the *unchangeable God*. So that this doctrine is a great comfort to all the Saints of *God*. Therefore consider thou, whether thou art in the state of grace, whether thou hast made the match with Iesus Christ, whether ever there was a covenant betweene Christ, and thy soule.

Heb. 6. 18.

But how shall I know it, you will say? Did you ever come to this, as to say, I am content to be divorced from, and to part with all things, with every lust, and to bee content to follow him, through all his wayes, and to beare every crosse? yet this is not enough; Did there follow hereupon, a generall change within thy heart, and a new heart, and a new spirit given thee? otherwise it is but lip-labour, a thought onely that passeth through the minde, and therefore was never any such actuall agreement betweene Christ and thee. But if there were any such change, then thou maiest comfort thy selfe;

Quest. *Answ.* How to know we are in covenant with God.

for *God* is *unchangeable*, and this covenant, it is an *everlasting covenant*. Consider that it is every where called so; *Isay* 55. 3. it is said to bee an *everlasting covenant*; because it is founded upon *the sure mercies of David*: *God* gave *Saul* mercies as well as *David*, *God* tells him that he shall have the Kingdome, if hee will walke in his wayes; but *Saul* started out of the wayes of *God*, and so *God* performed his part, but yet the covenant was broke, because *Saul*, performed not his part. And as it was with *Saul*, so it was with the people of *Israel*; because they broke the covenant on their parts; *God* also broke his. *David* likewise started out of the way, as well as *Saul*; but they were sure mercies that were promised him, for it was an *everlasting covenant of mercy*. Therefore you must know this, that there is a two-fold covenant: First, *a single covenant*, such as *God* makes with his children, when they are baptized, which is this; if you will *beleeve* and *repent*, and walke in my wayes, you shall be saved: now if they breake the condition, GOD is freed, hee is not bound any further. Secondly, a *double covenant*, to performe both parts; which is this; If you will *beleeve*, and *repent*, you shall be saved, and, I will give you an heart, and you shall *repent* and *beleeve*, and bee saved; I began the worke, and I will finish it: here is not onely a Covenant on *Gods* part, to bee our Father, but on our parts also, as in the other; for *GOD* doth not onely promise for his part, but makes a covenant also to enable us to performe the conditions

Isay 55. 3.

Covenant two-fold.

ditions on our part: and therefore it is called a *double covenant*. And it is impossible that this covenant should bee broken, for then GOD should breake it himselfe, (in that he is ingaged for both parts;) and so bee changeable if hee should not give thee a *new heart*, and keepe thee from the first day of thy regeneration till death. Therefore it is an *everlasting covenant*: and the fruits of it are *sure mercies*; it is a *double covenant*, and therfore cannot be changed. And it is called, *Compassions that faile not*: why are they called so? but to shew the *unchangeablenesse* of this covenant.

But you will say, what if I fall into sin? I will forgive them saith the *Lord*. Oh, but lusts do rebell, old lusts, and new: but, saith the *Lord*, I will mortifie them, and give you grace to overcome them. Oh, but grace is subject to decay: but I will renew it, saith GOD. If thy sinnes and lusts should exceed his mercies, then they should faile; but they cannot: and therefore they are called, *Compassions that faile not*.

Object.
Answ.
Falling into sinnes cannot frustrate Gods Covenant.

Besides, consider this, that the covenant is made in *Iesus Christ*. There are two *Adams*, hee made a covenant with both: with the first *Adam*, he made a covenant, as with the common roote of all mankinde; but *Adam* brake the covenant, and so did all his members in him. But there is a *second Adam*, and all that are saved, are members of him as truly as we are of the *first Adam*; and hee kept the covenant, and therefore if hee stand, they shall stand also.

Againe, consider that he makes this Covenant, as to Sonnes, and not as to Servants. To the servant the Master saith; Doe my worke faithfully, and thou shalt have thy wages, if not, I will turne thee out of my doores: but with his Son, it is not so, *hee abideth in the house for ever*; if hee fall into sinne, hee corrects and nurtures him; but yet he keepes him in his house for ever.

But what use is there of this Doctrine?

Object. *Answ.* Gods Immutability makes us loue him.

There is this end for it; were it not for this Doctrine, thou couldest never love GOD with a sincere and perfect love: For I aske thee this question, canst thou love him with a perfect love, whom thou thinkest may somtime become thine enemy? It is a saying, *Amare tanquam aliquando osurus*, is the very poyson of true friendship. But now, when thou knowest that *God* is knit to thee by an *unchangeable* bond, that he is a friend, whom thou maist build upon for ever, whom thou maist trust: this makes thy heart to cleave to him, as *Paul* saith, *I know whom I have trusted*; this makes thy heart to fasten upon him, and there is no scruple of love, which would bee, if there were a possibility of change.

Why men leaue their profession.

Againe, what makes a man to depart from his profession? Because hee thinkes to get a better portion: but when thou hast this portion sure; *Christ*, and heaven, sure; why shouldest thou let it goe? *Heb.* 10. 23.

Heb. 10. 23.

Besides, endeavours never faile, till hope failes: And therefore when thou art sure that thy

thy worke is not in vaine in the *Lord*, it is that which makes thee conſtant, and *immoveable in wel doing*. And therefore the uſe is, to make us have *ſtrong conſolation* in the *Lord*, and to *doe his worke abundantly*, to doe that which we are exhorted to doe; to cleave to the *Lord* without ſeparation. And this we cannot doe, except we were ſure of him: which you may attaine unto by knowing this, that hee is an *unchangeable God, and the gifts of his calling are without repentance*. 1 Cor. 15. 58.

THE

THE FOVRTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto me, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

WHEN men heare that *God* is thus *unchangeable*, that when hee hath rejected any, hee never retracts his decree; this obiection may bee made. For what end is it then to pray to endeavour a change of life, or to repent

Object.

pent, for if there be ſuch an unreſiſtable decree paſt againſt me, what hope is there?

Before I come to a particular anſwere to this, I will premiſe theſe two things in generall.

1 That the unchangablenes of Gods Decrees takes not away endeavours, *Simile.*

First, you know, that in other things there is an *unchangeable* Decree, as there is an unalterable Decree concerning the time of mens death, and yet no man for this doth ceaſe to eate, or to take Phyſicke: ſo there is an *unchangeable* Decree concerning the ſucceſſe of every buſineſſe under the Sunne, yet wee doe not forbeare to take counſell, and to uſe the beſt meanes we can to bring our enterpriſes to paſſe: In like manner there is an *unchangeable* Decree concerning the ſalvation of men, concerning giving grace, or denying grace to them; and you can no more take an argument from hence, to give over endeavours, than you can in the former.

2 No man knowes this Decree.

2 Though there bee an *unchangeable* Decree paſt upon men, when *GOD* hath rejected them, and GOD will not alter it; yet this Decree is kept ſecret, and no man knowes it: therefore there is a doore of hope opened to all, to ſtirre them up to endevour. Indeed if the Decree were made knowne, and revealed to us, then it were in vaine, then there were no place for endeavours but ſeeing it is not ſo, therefore there is place for hope, and for endeavours which ariſe from hope.

Theſe things being premiſed, we will now come

come to a particular anſwer of this objection.

Anſw. 1

If a man be utterly rejected hee cannot pray. *Rom.* 1.

Firſt, that if thou doeſt pray, thou ſhalt change GOD and his carriage toward thee, though hee be unchangeable. For if a man bee rejected as *Saul* was, and as the *Ieues* were, and as thoſe in *Rom.* 1. who were *given up to a reprobate minde*; if hee be ſo rejected, hee is not able to pray, or repent, or to ſeeke to *God*, or to deſire to goe about in good earneſt any change of life: for if hee were able to doe it, hee was ſure to ſpeed. Therefore if thou doeſt pray in truth, thou ſhalt prevaile, thou art ſure to have mercy at his hand; for it is a great ſigne that hee hath not given thee over, that no ſuch *unchangeable* decree is paſt againſt thee: therefore it is no doctrine of diſcouragement. Indeed it is a doctrine of great terrour to thoſe, whoſe hearts doe not tremble at it, that let ſuch a doctrine ſlide away as water doth off a ſtone, and not ſuffer it to ſinke into their hearts at all: but to a man that ſaith, I would repent, and pray, and change the courſe of my life, if there were any hope; I can ſay this to thee, that if thou doeſt pray thou ſhalt be accepted; for *God* hath ſtiled himſelfe, that he is a *God hearing prayers*; & except he were changeable, he muſt needs be ready to heare thee, if thou ſeekeſt to him: For the *Lord* is *unchangeable* in his promiſes, and thou ſhalt finde him *unchangeable* towards thee: but to a man that will not pray, that is ſet upon evill, and will not bee wrought upon, to ſuch a man this is a feareſull and terrible doctrine.

Secondly,

2
If there bee a change in us it shall go well with us.

Secondly, though *Gods* decree be *unchangeable*, yet if thou canst finde a change in thy selfe, it shall goe well with thee: as if a Father should take up an *unchangeable* resolution to disinherit a stubborne and ungracious child, because he is so; if the child should change and alter his courses, and grow sober, the Father may now receive him to mercy, and yet no change in his resolution, but the change is onely in the sonne: Or, if a Prince should set downe in a law, (as a law of the *Medes* and *Persians*, that alters not) saying, I will not receive to favour such a rebellious subject, because hee is so: yet if his subject be changed, he may receive him, and yet his Decree may bee *unchangeable*, because the change was in the subject, and the decree was grounded upon this, if hee did remaine so rebellious and stubborne: So I say to thee, if *God* hath therefore threatned to reject thee, because thou art a stubborne and rebellious wretch, if now thou shalt finde a change in thy selfe, that thy stubborne heart is broken, standing in awe of him, fearing to offend him, or to commit any sinne that thou knowest to be a sinne, I say, notwithstanding that *unchangeablenesse* of his, he cannot but receive thee to mercy. As if a Phisitian should take up an unchangeable resolution, not to give his patient such restorative physicke, because his stomack is foule, so that it will not work and because he will not receive such purgations whereby hee should be prepared for it: But if there be a change in the Patient, if his stomacke be

Simile.

Simile.

be clean and fit for it, so that it will worke, and he become willing to receive it, if he give it him, the change is not in the Physitiã, but in the patient. Therefore when you heare this, sit not downe discouraged, but rather goe and sit alone, and consider of thy sinnes, and give not over till thy heart be broken for them: and when this is done be sure that he will receive thee to mercy, for he may remaine unchangeable in his decree, if the change be in thee. And therefore this Doctrine doth not discourage, but rather stir up, and incite men to change their courses, yea, it is the very scope of it.

3 It is but an excuse to say *God* is unchangeable, therefore there is no hope.

Again, I adde this further, he that saith, to what purpose it is to endeavour? whosoever it is that sayes so, I would aske that man this question; didst thou ever goe about any holy duty, and yet didst find this stop in it, that though thou wouldest doe them, thou couldest not be accepted? hadst thou ever a serious resolution to forsake such and such a sin, and the occasions of it, and yet thou didst finde such a bar as this, that thou couldest not alter *Gods* decree thereby, and for that onely reason hast gone on in it? Did ever any man upon his death-bed say so? no man surely dares to affirme it: but it is because he would not seeke to *God*. Therfore complaine not of the *unchangeable* decree of GOD, but of the stubbornesse of thy heart in that thou wilt not buckle, and come in unto him.

The best way in this Doctrine of the *unchangablenesse* of GODS decree of election, is this: to

to consider in what manner it is delivered in the Scripture, and to what purpose, and to make that use of it, and then thou shalt bee sure not to abuse it. As for example; to what end, and for what occasion is this Doctrine of election delivered? You shall finde that it is on this occasion. *Romans* 9. 18, 19. When many of the *Iewes* did not come in, to whom did belong the *Covenant, and the Law, and the Testimonies*, this was an objection that was made against the Doctrine of the Gospell; what was the reason that the *Iewes* did not come in, and that his owne people were not wrought upon? To answer this obiection, the Apostle tells them, that this was not against *Gods* good will, he was able to doe it, if it were his pleasure; but (saith hee) some hath he chosen, and some not; some hee loves, and some hee hates; some hee hath mercy upon, and some he hardens. So that the scope of that Doctrine is, that *God* might bee magnified, that no objection might be made against the Almighty power of *God*, as if hee was not able to bring them in, that men might not say that they have resisted his will: and the Apostle reveales it for that purpose, that men might be answered. So that such Doctrines as this, you must consider for what end they are revealed. So for this Doctrine of *Gods unchangeablenesse*, what is the end, why it it is revealed? You shall see in *Nnmb.* 23. 19. *He is not as man that hee should repent: Therefore I have blessed Israel, and he shall be blessed.* The end is, to shew that

Vpon what occasion the Doctrine of *Gods* unchangeablenesse is revealed in Scripture. *Rom.* 9. 18. 19.

The end of this Doctrine.

Numb. 23. 19.

that his favour is an *unchangeable* favour: So hee hath cursed *Saul*, and he shall be cursed, 1 *Sam.* 15.29. his decrees are unalterable. So likewise *Iam.* 1.13. *God* is good, and cannot be otherwise: therefore hee *can tempt no man.* Out of all these places it is apparent, that the use of this Doctrine is, that wee might tremble at his judgements, and that we might rejoyce in his favour with joy unspeakeable and glorious: In a word, that men might know the excellency of the Almighty, and might know and magnifie *God*, because constancy and *unchangeablenesse* is a property of wisedome. This being the end why it is revealed, it ought to be applyed only to these uses: As, (to shew it in those particulars which before wee did mention) when wee heare that GOD rejected *Saul*, and *will not repent* of it, and the *Iewes*, &c. the use that we should make of it is this; to thinke with thy selfe, If GOD should passe such a decree of rejection upon mee it cannot be changed; therfore I will feare before him, and take heed of that stubbornnesse and wicked course of disobediēce, that may bring such curse upon me, and such a stroke upon my soule, as never can bee altered, never revoked. And this use the Apostle makes of it, *Heb.* 3. when he had delivered *Gods unchangeable* decree, declares by his *swearing in his wrath that they should never enter into his rest:* therefore deferre not, saith hee, *while it is called to day*, lest that you continuing in a course of rebellion, the doore of mercy bee shut upon you, and *GOD* doe *sweare in his wrath*,

1 Sam. 15.29.

Iam. 1.13.

The use of this doctrine.

wrath, as hee did to them, *that you shall never enter into his rest*. Beloved, there is a double time; (as I said before, a time of the comming forth of this decree, and a time of preparing and trying while the doore stands open: therefore take heed that that *acceptable time* doe not passe away, lest thou be *hardened through the deceitfulnesse of sinne*.

Vse 3. We shall finde God the same in dispensing judgements and mercies in these times to us that he hath been in former times to them.

If *God* bee *unchangeable*, then looke whatsoever hee hath done in former times, what judgements hee hath inflicted, and for what; what mercies he hath shewen, and upon what ground, and thou mayest expect the same still, because there is no change in him: therefore goe over all the Scripture, and behold what hee hath done there, looke through all thine owne experience, and see what hee hath done to thee, and to others; and know that hee will doe the same againe to thee; for hee is *unchangeable*. As for example, looke what hee did to *Ioab*, *Shimei*, and the house of *Saul*. You know the sinnes that they committed; *Ioab* had committed murther, and *Shimei* reviled *David*, and *Saul* slew the *Gibeonites* against his oath: though they went on a long time in peace and prosperity, yet because their pardon was not sued out, therefore after many yeeres *God* called them to an account. As *Ioab* went not to the grave in peace; and *Shimei* deserved death, and therefore it was brought upon him; and *Saul* was punished in the bloud of his sonnes, and hee was slaine himselfe, as hee had slaine others in battell. So be thou assured, if there bee any sinne which thou hast formerly com-

committed, unrepented of, though it bee long since, GOD will waken it in due time. So, looke what he did to *David*; hee had committed a sin in secret, but the *Lord* saith that he will make his punishments to be open, he will doe it *before the Sun:* So if thou hast committed a sin in secret, take heed lest he bring it to light, he will doe to thee as he did to *David*; and I say unto thee, that though thou bee regenerate, and art one of his elect, yet if thy case be the same with *Davids*, hee will doe so to thee, for hee is *unchangeable*. There bee two cases wherein the *Lord* will not spare, but bring judgement upon his owne children.

Two cases wherein God will punish his owne.

First, in the case of scandall, as *Davids* was; for though his first sin was secret, yet his second was publike, and made the first so too. Therfore though his sin was forgiven him, *God* tells him that his punishment should be open, and that *the sword should not depart from his house.*

1 In case of scandall.

Secondly, though the sinne be not scandalous, yet if it be unrepented of, GOD will even punish it in his owne children. And as *God* deales with secret sinnes to bring them to light, so hee will doe with secret innocency, on the other-side also. As *Ioseph*, whose uprightnesse was in secret, for none did see it but himselfe; as for his Mistresse, shee accused him, and was beleeved: yet the *Lord* brought it to light in due season. So hee will doe thine. Let men keepe their credit with *God*, and hee will keepe their credit with men, let them raise slanders, or what

2 Inpenitence.

they will; looke how hee did with *Ioseph*, so he will deale with thee, for he changeth not.

So, on the other side looke how the *Lord* hath dealt with wicked men; looke how the *Lord* did deale with them that meddle with holy things unreverently, as *Nadab*, and *Abihu*, and *Vzzah*, and the *Bethshemites*; you know that he destroyed them all, and that with a present destruction: so if thou wilt abuse his Name, abuse his holy things and come unto the Sacraments with an *uncircumcised heart*, he is the same *God* still, hee is as much offended now, and he is as ready to execute his wrath upon thee, as he was then.

The Sacrament

So look how he dealt with *Saul*, with the *Iewes* that came out of *Egypt*, *he swore in his wrath, that they should not enter into his rest*: if thou wilt doe the same that they did, rebel against him as they did, hee will *sweare in his wrath, that thou shalt never enter into his rest*. As he passed his sentence upon *Saul*, and as hee passeth his sentence upon any; so he will bring it to passe, if thy case be the same, for he is *unchangeable*.

So looke how hee did deale in *Iohn Baptists* time, and make their case your owne, *Now the axe is laide to the root of the tree*, when the Gospel, and the meanes of grace, and the spring-time of the Word began; because they did not regard it then, they were cast off: the time of their ignorance GOD regarded not so much; but then hee called upon every one to repent, and because they did not come in then, hee deferred not his judgment. That upon which I ground this, you shall

ſhall find in two places of Scripture. 2. *Pet.*2.4. If the *Lord* did ſo with the Angels, *ſpared not them* ſaith hee, hee is the ſame *God*, and therefore he knowes how to *reſerve the unjuſt to the day of judgement*, and eſpecially *thoſe that are uncleane*: the ground of it is his *unchangeableneſſe*. The other place is in 2 *Cor.* 10. You know what he did to the *Iſraelites* ſaith he, he will doe the ſame to you: therefore doe you take heede, that you *doe not commit fornication, as ſome of them committed, and died in the wilderneſſe, &c.*

2 *Pet.*2.4.

2 *Cor.*10.

Onely here is this caution diligently to be remembred, which wee muſt adde to all this that hath beene ſpoken. It is ſure, that whenſoever it is the ſame caſe, he will doe the ſame thing: though his judgments are different, the time different, the wayes and meanes different. As for example, he ſtroke *Vzzah* preſently, and ſo he did *Gehezi*, and *Nadab*, and *Abihu*; yet to others there may bee a difference in the time: to theſe hee did it preſently, to others it may be, hee will doe it many yeeres after. Againe, he ſtroke them with death, but it may be there is another kinde of iudgement reſerved for thee; as it may bee he will not cut thee off in the act, but will give thee up to hardneſſe of heart, or the like.

A Caution added.

Gods judgements different in the time, and meanes.

Againe, ſo it is in ſhewing mercy, for the rule is as true therein alſo: He ſhewes mercy to ſome this way, and to others that way, and he humbles men after divers manners; ſo ſome men hee puniſheth for their ſinnes in this life, ſome hee reſerves for another World: Againe,

ſome he ſtrikes preſently, and ſome he forbeares with much patience.

And this you muſt remember in both theſe that though he doth the ſame things, yet he may doe them in a different manner, time, and way: he hath divers judgements, and afflictions: And as there are divers means to attaine to the ſame end as ſome may ride, ſome goe on foot, and yet all come to one journeys end: ſo the judgments and afflictions may bee different, yet the end the ſame: this caution therefore being taken in, thou maiſt be ſure, that the ſame judgements that he did execute in former time, hee is ready to execute them ſtill: As hee hath given ſome up to open ſins, that did neglect him in ſecret, ſo he will doe to thee; and as he hath ſtricken ſome men in their ſins, ſo the ſame wrath is gone out againſt and remaines for thee, if thou doe not repent and turne to him: for the kinds, as whether by ſickeneſſe, or death, &c. theſe we cannot determine of; the wayes of *God* are infinite, and exceeding diverſe unſearchable, and paſt finding out: but though in regard of his particular wayes it doth not alwaies follow, he did thus to this man, therefore he will do the very ſame to thee; yet becauſe he did thus to ſome, thou maiſt conclude, he will doe the ſame thing to thee in the ſame, or in a different manner.

Simile.

So looke what he hath done to all his Saints: hee hath bleſſed them, and heard them. But thou wilt ſay, I have prayed, and I am not heard. I ſay to thee, if thy caſe bee the ſame, thou

Object.

Anſw.

thou ſhalt be heard. To this end are thoſe places: *The Lords hand is not ſhortned, that he cannot ſave, nor his eare heavy, that it cannot heare:* This is the ſcope of the Prophet; as if GOD ſhould ſay, You wonder why you are not heard, that you have not the ſame ſucceſſe in prayer that the Saints have had, why the caſe is not the ſame, ſaith he, they repented, but you doe not; you are miſtaken, for you are yet in your ſinnes; I am as ſtrong to helpe you, and as ready, and if I doe it not, it is becauſe the caſe is different: *Your ſinnes have made a ſeparation betweene me and you.* Which implies, that *God* will heare if the caſe bee the ſame. Only remember this, that GOD may deferre it ſomething long before he heares you, yet he will doe it in the end.

God heares prayer now as in former time if our caſe be the ſame. *Eſay 59. 1.*

If *unchangeableneſſe* be proper to *God*, onely (for ſo you muſt underſtand it, proper to him, and common to no other) then learne to know the difference betweene him and the creatures.

Vſe 4. To ſee the difference betweene God and the creatures. Containes two branches.

There be divers branches of this uſe: As,

First, if this be ſo, then every creature is, and muſt be changable, and if ſo, then take heed, that you doe not expect more of the creature, than is in it, for this will raiſe your affections to the creature, and ſo cauſe griefe and vexation in the end: and indeed the forgetfulneſſe of this changableneſſe in the creature, unchangeableneſſe in *God*, is the cauſe of all our croſſes and ſorrow in outward things we meet with. And there bee theſe degrees to it.

I Looke on the creatures as mutable and expect not much from them. Forgetting the creatures to be mutable.

For, firſt, The forgetfulneſſe of the mutabi-

I Makes us expect much from them.

2 Raiſeth our affections to them.

3 Theſe ſtrong affections breed ſtrong afflictions.

lity of the creature cauſeth us to expect more from it than is in it. Secondly, This expectation raiſeth our affections unto the creature: hence it is, that wee ſet our affections too much upon them, and delight too much in them. Thirdly, Strong affections, when they are ſet upon the creature, doe alwayes bring foorth ſtrong afflictions: for what is the reaſon of all the griefe, that we undergoe from day to day? Is it not, becauſe our affections are ſet upon changeable obiects, upon the creatures? And therefore when they are changed, then there is a change in our mindes alſo: whereas if thou didſt looke alone upon the *unchangeable God*, this would keepe thee from worldly care and ſorrow, this would preſerve in thee evenneſſe and equabilitie of minde. Therefore take heed of forgetting this, that to be *unchangeable*, is proper to *God* alone, and then ſet thy affections upon none but him: which if thou wilt doe, thou ſhalt alwayes enioy a conſtant ſerenity and ſecurity of minde; as if a man were in the upper Region, where there is no change of weather, when as below here, there is one day foule, another faire; ſo if a man could live with GOD, and walke with him, and have his converſation in heaven, hee ſhould not be ſubiect to ſuch changes; whereas if a man ſet his mind upon earthly things, he ſhalbe ſtill ſubiect to perturbations and unevenneſſe: for all griefe of minde comes from hence, that thou lookeſt for *unchangeableneſſe* from the creature, where it is not

to

to be had; whereas if thou wouldeſt looke up to *God*, thou ſhalt finde all things alike there, there is no change with him. When an earthen pot is broken, it doth not much trouble you, for you remember it to be but an earthen pot: now every thing here below, all your friends, wife, children, they are but earthen veſſels, and the conſideration of this would exceedingly helpe you, if you would ſettle it on your heart. Therefore ſay, what a foole was I? I did not remember, they were but a flower, a vapour, and a ſhadow: for ſo the Scripture cals them: And ſhall a man take on becauſe a vapour is ſcattered, and a flower withered, and a ſhadow vaniſhed? Therfore remember, that to bee *unchangeable* is proper to GOD alone; and to be changeable is as proper to the creature, as to him to be *immutable*.

All outward things as earthen veſſells.

Secondly, You may ſee from hence, how to help that vanity to which the creature is ſubject; for if *unchangeableneſſe* bee the property of *GOD* onely, thou muſt not ſeeke a ſtability from the creature, but conſider that it hath no further conſtancy in it, than *God* is pleaſed to communicate the ſame to it; who is the fountain, from whence al *unchangablenes* proceeds; for as mutable as they be, yet if hee will make thy friends to be ſtable, or thy wealth, it ſhall be ſo. Therefore the only way is, to goe to him, to make thoſe things firme, which otherwiſe are unconſtant. The love of a friend is unconſtant, for he may die, *his breath is in his noſtrils*; and if hee doe live, *yet his thoughts may periſh*, and his affections alter:

Goe to *God* to put a ſtabilitie into the thing thou enjoyeſt.

So

So that they ſhall faile thee as a *land-floud doth in ſummer*, as *Iob* ſaith; which dries up in Summer time, and yet that is the time of thirſt; even ſo will they faile thee in the time of need: and the like may bee ſaid of all things elſe, ſo that hee whoſe comfort doth depend upon them, hath but a dependent felicity, which is like the motion of mills and ſhips, which ceaſe when the water or wind failes them. But yet as mutable as they are, repaire to *God*, and hee can put a conſtancy unto them. Apply this therefore unto thy ſelfe: thou liveſt now, and art in health and wealth, in ſuch and ſuch a place, and ſuch circumſtances, as may continue it; the only way to eſtabliſh thee in all this, is to goe to *God*, and to beſeech him to put a ſtability into thy condition: For the creature, as it is made of nothing, & built upon a foundation of nothing; ſo it is apt to return to nothing. And remember this, that the more retired, and weaned, and fearefull thy affections are about any thing, ſo that thou canſt ſay in good earneſt, If GOD will, I ſhall enjoy them to day, and next day, but his will I know not, I know not how long I ſhall enjoy them; if thou canſt ſay thus, thou ſhalt hold them the longer, and the faſter, for that is a ſigne that thou dependeſt upon *God*, and not on the creature, that thou truſteſt him, and art not faſtened to it.

A dependent felicity to truſt in creatures.

Vſe 5. Learne to prize things by their unchangeableneſſe, as Grace &c.

If this bee ſo, then *unchangeableneſſe* is an excellency in him; for all his Attributes are exceeding excellent. Then if thou wouldeſt judge of any thing in the World, thou muſt take this

as

as a meaſure by which thou maieſt prize and eſteeme it: looke how changeable it is, ſo much the worſe it is; if it bee good, the more *immutable*, the better it is, for all ~~un~~changeablenes commeth from weakeneſſe. Therefore learne to value it ſo; and you ſhall finde this of much uſe. As wee may ſee in the Heavens; it is ſaid that they are vaine, *becauſe they waxe old as doth a garment; but thou art the ſame*, *Pſal.* 102.26.27. Psa.102.26.27.
Goe through every thing glorious in the world, glorious Churches, they are ſubject to change, as *Ieruſalem*, *the glory of all the earth*, it is ruinated, and brought to nothing. Take men that are moſt eminent, yet becauſe they are ſubject to change, by death or by paſſions, there is a vanity in them: though they live here like gods in their glory; yet when they come to dye, and *their change comes*, they appeare to bee *but men*. Therefore magnifie no man, but labour to bee perſwaded of thy ſelfe, as a man. I neede not ſpeake to you of riches, they take to themſelves wings and fly away; nor of credit and honour, they are in the power of them that give them: whatſoever is changeable, according to the mutabilitie of it, ſo value it. But I preſſe the contrary: Looke upon the things that are not changable, and labour to prize them. Thou ſhalt finde ſaving grace to bee *unchangeable*, though it may be impaired in degree, and may recoyle to the roote, and may not bud foorth as at other times, yet it is *unchangeable*, it ſhall never bee taken away: So ſpirituall life is *unchangeable*, when

Grace unchangeable.

when that begins, then the other ſhales off, even as old nailes doe, when new grow under them: therefore this ſhould teach us to value it much.

The word unchangeable. *Iſay* 40 8. *Mat* 5.

So the word of God is an *unchangeable* thing, *Iſay* 40. 8. *The graſſe withereth, the flower fadeth: but the Word of the Lord ſhall ſtand for ever. And Matth.* 5. *Heaven and earth ſhall paſſe away, but my Word ſhall not paſſe away.* Now what uſe ſhould wee make of this? Then ſtuddy the word more than any thing in the World beſides. There is matter of much learning in the World, becauſe there are many creatures; now all other knowledge is but of the creature, and the knowledge of them cannot be more excellent than the thing knowne, and it vaniſheth away with them, but *the Word of God ſhall not paſſe, the Word indures for ever.* Therefore looke what truth thou canſt get out of the word, which may build up the inward man, looke what profit thou canſt get from it, that ſhall remaine for ever? wherefore thou ſhouldeſt prize it much, get it plenteouſly into thy heart, in the full wiſedome and power of it. We have indeed many imployments in this life; but that which is beſtowed upon unchaugeable things which ſhall never alter, that is the beſt time ſpent.

Good works unchangeable

Laſtly, all the good workes thou doeſt, and all the evill workes of unregenerate men unrepented of, ſhall remaine for ever. Looke what good workes thou doeſt in the world, they ſhall remaine with thee for ever, they ſhall bee had in continuall remembrance. Therefore thou ſhouldeſt

deſt labour to bee abundant in good works, that is, to bee ſure to ſerve *God* whatſoever thou doeſt. This is the happy condition of the Saints, that their ſinnes ſhall bee blotted out, and their good workes ſhall remaine to eternity, they are ſpirituall ſeed ſowne, which ſhall bring foorth a ſure harveſt. If thou be a ſervant, or a labouring man; when thou doeſt, thy workes ſhall remaine. So looke upon any thing that thou haſt done for *Chriſt*, all theſe things ſhall remain for ever: what faithfull prayers ſoever thou haſt made, or whatſoever thou haſt ſuffered for *Chriſt*, what paines thou haſt taken in preaching or in repenting, or in advancing the cauſe of *Chriſt*, theſe ſhall bee had in everlaſting remembrance.

On the other ſide, looke what ſinnes unrepented of, thou haſt committed, for the ſins of unregenerate men ſhall alſo remaine. All the praiſe that comes from action, and the pleaſure of it, that paſſeth away, and comes to nothing: but looke what ſinfulneſſe there is in any worke, that remaines, and if thou repent not of it, that ſinne ſhall be reckoned upon thy ſcore; and what uprightneſſe ſoever there is in any worke, that alſo ſhall remaine. Therefore learne from hence to prize, and value onely thoſe good things that are immutable, and proportionably to feare and ſhun the evill.

Repentance

THE

THE FIFTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto me, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

AS we are to judg of other things by the mutability of them: so learne to judge of thine owne spirit, by that constancy that thou findest in well-doing, or that mutability and unconstancy that thou art subject to. If a man would make a censure of himselfe, let him consider that the neerer hee comes to *unchangeablenesse* in well-doing, the better hee is, and

Vse 6 To judge of our owne spirits by constancy in well-doing.

and the ſtronger he is: againe, the more mutable, the weaker. Thou art to judge of thy ſelfe, as wee uſe to eſteeme one of another: Now let a man be unconſtant, one that we can have no hold of, that is as fickle as the weather, that will reſolve upon ſuch a thing to day, and change his minde to morrow; what ever learning or excellency, or what kindneſſe ſoever is in this man, wee regard him not, becauſe hee is an unconſtant man. Now learne thou to doe ſo with thy ſelfe, to aske thy ſelfe that queſtion: Haſt thou not had many reſolutions, that never came to any endeavours? Haſt thou not begun many good workes, and broke off in the middle, and never finiſhed them? Haſt thou not found that property of folly in thee, To begin ſtill to live? *Stultitia ſemper incipit viverei* Haſt thou not often begun & ended, and begun againe, & ſtill brought no fruit to perfection? If this be thy caſe, learne to abhor thy ſelfe for it, and to be aſhamed: for all is nothing, till we come to a conſtant and *unchangeable* reſolution: So that we come to ſet it downe with our ſelves as an inviolable law: this is a duty, and I will doe it, whatſoever it coſt mee; this is a ſinne, and I will avoide it, whatſoever come of it. Which reſolution the Prophet *Daniel* takes up, *Dan.* 1. 8. *Hee determined in his heart*, that hee would not *bee defiled with the Kings meate*: and ſuch a reſolution they were exhorted to in *Acts* 11. 23. *With full purpoſe of heart to cleave unto God.* It is tranſlated, *full purpoſe*; but the words are, with a decree, and full reſolution

To be humbled for our unconſtancie.

Acts 11. 23.

lution of heart, τὴ φοθέσει τῆς καρδίας προσθεῖναι τῷ κυρίῳ: That is, when a man doth not lightly put himselfe upon an holy course; but takes up a strong resolution to goe through with it; such a resolution as *Pauls* was, *Acts* 20. 22. hee knew that bands by the way did waite for him as for theeves, it was no matter, he *was bound inthe spirit:* All is nothing; I care not, saies he, *so that I may fulfill the Ministery committed to mee.* Such a resolution we should have. And according as thou findest thy selfe able to doe this, so thou shouldest judge of thy selfe. A man that is on and off in his wayes, *Solomon* compares him to a Cittie, whose walles are broken downe, that is, if a temptation come, and set upon him, it hath free entrance, and the temptation comes in, because his soule was without guard and ward. But on the other side, a man that doth not stand trifling with the *Lord*, to say onely I wish I could, and I am sorry that I cannot, but he that will goe through a good course, such a man is like to a Cittie which hath walles round about it; that if a temptation come, there is something to keepe it out. I say, as thou art to judge of other things by the mutability of them; so of thy selfe: for there is nothing better than to have a peremptorie resolution in well-doing, to be constant therein, and there is nothing worse than to bee peremptorie in evill.

Act. 20.22.

Simile.

Constancie in evill nothing worse.

Vse 7. To goe to God to get constancy in well-doing.

If *God* be *immutable*, then thou knowest whither to goe to get this constancy, to make thy

selfe *unchangeable* and *immutable* and constant in well-doing. For else to what end hath hee revealed to us that hee is *unchangeable?* is it not for our use? Sure it is, even to teach us, that when we find our selves subject to immutability, wee should goe to the *unchangeable God*; and beseech him to establish our hearts: Which no creature is able to doe, seeing every creature is mutable, only so far *unchangeable*, as he maketh it to be so; he only is originally *unchangeable*; all friends and all other things in the world are no further *unchangeable* than he communicates it to them, (as was said before;) and the same was true of thine owne heart and of thy purposes. Therefore thou must thinke with thy selfe, and make this use of the *unchangeablenesse* of *God*, that hee onely can make thee *unchangeable:* and in any businesse wherein thou wantest direction be sure to goe to *God*; *Iam.* 1. 5. who is only wise, and can shew a man what to doe, when he is in a strait. So upon the same ground when thou seest that thou art unconstant, goe to him that is *unchangeable*, that can make thee constant; and desire him to fixe thy quicke-silver, to ballance thy lightnesse, and that hee would settle and fill that vaine and empty heart of thine with something that may stay and establish it. There is no other way; all the meanes that can be used, all the motives that can bee put to a man, all the reasons that can bee brought, are not able to make us constant, till GOD worke it in us, and for us. Therefore the onely way to give *GOD* the glory of his

Iam. 1. 5.

immutability,

immutability, to goe to him in a ſenſe of thine owne unconſtancy, and ſay; *LORD* thou haſt revealed thy ſelfe to bee *unchangeable*, that we may ſeeke ſtability of thee, and finde it in thee, thou alone art originally and eſſentially ſo; and no creature is any further ſo than thou doſt communicate to it. Therefore doe thou, *Lord*, make me ſtable and conſtant in well-doing. Grace it ſelfe of it ſelfe is not *immutable*, for it is ſubject to ebbing and flowing; and the reaſon why wee doe not quite loſe it, is not from the nature of grace, as if it were *immutable*, but becauſe it comes from, and ſtickes cloſe to Chriſt. Therefore goe to him; hee is the roote that communicates ſap and life to thee, becauſe thou abideſt ingrafted in him.

Grace in it ſelf not immutable

But the *Lord* doth this by meanes: it is not enough to pray, and to ſeeke to him, to make mee *unchangeable*, (ſo much as humane infirmity can reach) but I muſt uſe the meanes alſo.

Object.

It is true, hee doth it by meanes? and if you ſay, what are thoſe meanes? I will ſhew it you briefly.

Anſw.

You ſhall finde that there are two cauſes of unconſtancy, or mutability, or ficklenesſe: and if you finde out what the cauſes are, you will eaſily ſee the way to helpe it.

Two cauſes of inconſtancy, and two means to procure conſtancy.

Firſt, ſtrength of luſt: that cauſeth men to bee unconſtant. *Iames* 4. 8. *Cleanſe your hands, yee ſinners, and purge your hearts you wavering-minded:* what is the reaſon that the Apoſtle bids them, to *purge their hearts*, that were *wavering-minded*,

1 Luſts: get them mortified. *Iam.* 4.8.

but becauſe that corruption, and thoſe unruly affectiōs that are within, cauſe us to be unconſtant and to waver, even as an arrow though ſhot with a ſtrong hand, which notwithſtanding the wind makes to fly unconſtantly: ſo a man that reſolves upon a good courſe, and takes to himſelfe good purpoſes and deſires, yet having ſome luſt in him theſe thruſt in, and make him unſtable; therfore *purge your hearts you wavering-minded.* As if hee ſhould ſay, the reaſon why you are not ſtable, is, becauſe you are not cleanſed from theſe corruptions, which are the cauſe of this unconſtancy. So *Pſal. 5. 9. There is no faithfulneſſe in their mouth, their inward part is very filthineſſe, &c.* The reaſon why there is no conſtancy in their ſpeech, life, and actions is, becauſe within they are very corruption: that is, the ſin that is within is the cauſe of all the wavering that is in the life of man; which removed, our actions would not be of ſuch different colors, there would be no ſuch unevenneſſe in our lives. Wherefore if this be the cauſe, the onely way to helpe it, is, to get this corruption mortified, and to cleanſe our ſelves from all pollution of fleſh and ſpirit, as much as may be.

Simile.

Pſal. 5 9.

Take a man that ſayes hee will amend his courſe, that intends to be diligent in his calling, and thinkes never to turne to ſuch evill courſes but to ſerve GOD with a perfect heart: obſerve now what is the reaſon that this man breakes his purpoſes, and falls off againe; it is becauſe there is ſome ſtrong luſt, that comes like a guſt of a contrary winde, and breakes him off from his

Strong luſts break off ſtrong purpoſes.

his course. Therefore the first way is, to cleanse thy heart, if thou wilt be constant.

The second cause of unconstancy, is weakenesse; if a man were free from that inward corruption, yet weakenesse would make a man to bee unconstant: so much weakenesse, so much unconstancy; and so much strength as a man hath, so much constancy he hath. For what is the reason that a man is so fickle? Because the banks of his resolution are too weak to hold out against temptations when they assaulr him, and he gives over because hee is not able to resist them. And this ground I take out of 1 *Sam.* 15. 29. *The strength of Israel will not repent, for hee is not as man that hee should repent.* By repenting is meant a change: now you see the reason given why the Lord is not subject to change, he is *the strength of Israel.* For you shall alwaies finde in the Scripture, that such attributes are given *God*, as sute best to the nature of the worke he hath in hand: As here the reason why the *Lord* will not repent, is, because he is strong.

2 Vnconstancy comes from weakenesse.

1. *Sam.* 15. 29.

To make this appeare to you, you must know, that three things must concurre to make a resolution strong.

Three helpes to strengthen purposes.

First, there must bee some reason that must move a man. 1

Secondly, there must be an inclination of the will joyned with that reason. 2

Thirdly, It must be often renewed. First, I say, there must bee some reason that must move him: but if that were all, he would not resolve at all, 3

1 Purposes proued on reason.

all, therefore hee must have an inclination of the will to it; both these, when they concurre, they make the resolution up: when the understanding is convinced, and the will inclined, the understanding saith, there is reason for it, and the will saith, it is good, then this makes up the resolution. As first, when a man hath any reason to move him to any action, and it is a strong reason, so that hee answers all objections that hee meets with, now the resolution continues firme: but if his reason be not sufficient, but hee meets with objections that are stronger, then the first principle being taken away, the resolution grows flaggy and weake.

2 Inclinations.

And so it is in the other also, when a man hath a desire to any thing, if it be so strong, and no other desire is stronger, than it that can overtop, and overrule it, then he goes on without any impediment: but if it be weake, so that a stronger desire can come, and over-ballance it, then the second principle is demollished also, and there is an end of this resolution. So that let the reason on which we fixe it bee strong, and let the inclination (which must concurre,) bee fix'd and strong, and then the resolution will bee according.

3 Renewing of purposes.

But I adde the third, that there must bee a renewing of this: for though the resolution be well built, yet to make it constant, it must still be renewed. For there are some workes, which must have a third and fourth hand to goe over them, or else they will faile, and moulder away:

And

And this is the nature of our resolution also, it is not the resolution of a day or two, that will serve the turne, for the nature of a man is subject to such weakenesse, that except our resolutions be gone over and over againe, they shrink and come to nothing. Therefore the thing that causeth unconstancy, is one of these three: either weakenesse of reason that sets thee on worke, or weakenesse of the inclination and desire, or else, not renewing of this.

Now when you have found out the causes of weakenesse, you may easily finde out the meanes to make you resolute in well-doing, As,

2 Means to help resolutions.

First, labour to get strong reasons for what you resolve on. The want of this was the cause of the mutability of the second ground; *It wanted depth of earth*: that is, the seed was good, and the Earth was good, but it was not deepe enough, and so the strength of the Sunne caused it to wither away. So when wee shall have good purposes and resolutions, and they have not root enough, that is; when a man hath not well examined the thing, so as to bee fully convinced of the thing that hee undertakes, he is apt to be inconstant in it. And this was the reason of *Eves* inconstancy, because shee considered not the bottome that shee was built upon. On the other side, the Woman of *Canaan* when she had fixed her faith upon a good ground, shee would not be beaten off; though she could not answer the obiection, yet shee would not be plucked off: Thou art the *Messias*, and therefore thou

Get strong reasons for them.

wilt ſhew mercy: and beſides ſhe hath need of mercy, for her daughter was ſicke, and weake, and therefore ſhee would not be driven off, ſhee would take no deniall: So is it with all our reſolutions when they have this depth of earth. Wherefore the beſt way is, to conſider, and forecaſt the worſt; as our Saviour counſelleth every one in thoſe words; *How canſt thou that haſt but two hundred, goe againſt him that hath a thouſand*; ſo is it in this caſe. When you ſhall undertake a good courſe, and you goe out but with weake reaſons; if Satan or a luſt come and object ſtronger reaſons, this will make thee give out. Therefore the beſt way is to forecaſt the worſt, and to outbid the Divell in every temptation. As for example, when hee ſhall come and ſay, that thou ſhalt have favour with men, ſay to him that the favour of God is better; if he ſhall tell thee of riches and wealth, ſay that thou ſhalt have a treaſure in heaven; if hee ſay to thee that thou ſhalt have reſt and pleaſure in ſinne, ſay to him, that the peace of conſcience, and joy in the Holy Ghoſt, is farre beyond that reſt, and pleaſure, whatſoever it bee: So in all the temptations on the other hand, it is good to ponder them well, that wee may bee able to outbid him therein. Whatſoever hee doth object, is ever one of theſe two; either ſome good that thou ſhalt have, or ſome evill: Now conſider, that as the love and favour of God, is a greater good than all the world can give thee; ſo his wrath is a greater evill

Outbid Satans temptations.

evill than any the World can inflict upon thee.

Secondly, if thou wouldest have thy resolution strong, to breake through all impediments, labour to get vehement desires to overtop all other; that what soever comes, yet they may over-ballance them.

2 Get strong desire.

But how shall I come to get such a desire?

Quest.

There is no way in the World but this; Labour to bee humbled for thy sinnes, to get a broken heart for them; for then a man comes to prize grace exceeding much, and worldly things as nothing. For this is a sure rule, *When thou feelest thy sinnes to lie heavy upon thee, then all the thinges in the World will be exceeding light:* therefore labour to know the bitternesse of sin; it is that which sets an edge upon all spirituall desires; without this a man doth but cheapen the Kingdom of Heaven; he doth as the people did with *Rehoboam*, they expostulated with him about their serving him: so we doe capitulate with the *Lord* (as it were) and stand upon termes with him, untill wee are humbled; and then we are ready to take heaven upon any condition. Till a man bee thus humbled; his desires are remisse, and weake, and flaggy desires; they raise up great buildings upon no foundation; the foundation is weake and crazie, and so the building comes downe. And hence it is, that men *put their handes to the plough and looke backe againe.* A Scholler will serve the *LORD*, if he may have eminency in gifts, and outward excellency, or some honour in the flesh when as otherwise

Answ. How to get strong desires.

A humble man takes heaven upon any conditions.

wiſe his deſires to *Gods* worke are remiſſe: but when hee is once humbled, then he will ſay with St. *Paul*, *Lord, what wilt thou have mee to doe?* and I will doe it, whatſoever it is, and whatſoever thou wouldeſt have me to ſuffer, I will ſuffer it. *He will take the Kingdome of Heaven by violence:* and then his reſolutions continue conſtant that way. For what can the world and Satan doe to him? will they take away his pleaſure from him, his wealth or credit? they are things that he hath deſpiſed before: they take nothing from him, but what he cares not for. It is the bitterneſſe of ſinne, that makes him now to prize *Gods* love and favour above all things.

3 Renew our reſolutions.

Thirdly, thou muſt renew thy reſolution oft: it is not enough to ſet the heart in a good frame of grace for for a day, or two, or for a moneth, but thou muſt have a conſtant courſe in doing of it, ever and anon: as the *Dutch Men* uſe to doe with their bankes, they keepe them with little coſt, becauſe they looke narrowly to them; if there bee but the leaſt breach, they make it up preſently, otherwiſe the water would over-flow them and their Cities. So thou ſhouldeſt doe with thy heart, obſerve it from day to day, marke what objections come that thou canſt not anſwere, what luſts and deſires doe over-ballance thee, and learne ſtill to renew thy reaſons and reſolutions againſt them; and this will make thee conſtant, and firme, and peremptory in well-doing.

Now

NOw I come to the next Attribute, and that is, *The Greatneſſe of God*, or *his Infiniteneſſe*: Wee will follow in this, rather the rule of the Scripture, than the tract of the Schoolemen, and intend to inſiſt upon thoſe that *God* doth eſpecially take to him in Scripture.

The ſixt Attribute of God His greatneſſe and Infiniteneſſe.

Now that GOD takes this Attribute to himſelfe, you ſhall ſee in 2 *Chron.* 2. 5. *For great is our God above all Gods. Pſal.* 135. 5. *For I know that the Lord is great, and that our Lord is above all Gods.* But the place that I would chiefly commend to you is this: *Pſal.* 145. 3. *Great is the Lord and moſt worthy to bee praiſed: and his greatneſſe is unſearchable.* Where you ſee, that it is an infinite, and incomprehenſible *greatneſſe* that the *Lord* takes to himſelfe. So *Pſal.* 147. 5. *Great is our God, and of great power: and his underſtanding is infinite.*

2.*Chro.* 2.5. *Pſal.* 135.5.

Pſal. 145.3.

Pſal. 147.5.

In handling of this, I will ſhew you theſe two things.

1

Firſt, how the greatneſſe of *God* is gathered from the Scriptures.

2

Secondly, the reaſons of it, as I have done in the reſt.

The greatneſſe of *God* is declared to us in the Scripture by theſe ſixe things.

The greatneſſe of God declared in 6 things.

1

Firſt, By the workes of his Creation. The *greatneſſe* of the workes doe ſhew the greatneſſe of the maker: *Iſay* 40. 12. *VVho hath meaſured the VVaters in the hollow of his hand, and meted out the Heavens with a ſpanne, and comprehended the duſt of the Earth in a meaſure, and weighed the Mountaines*

By the workes of Creation.

taines in ſcales, and the Hils in a ballance? that is, If you would looke upon any worke of the creation you may judge of the workman by it; if you ſee a great building, you conceive it to be made by a man of ſome power; ſo when you looke upon the great building of Heaven and Earth, you may thinke that hee did handle the materialls thereof, as an Architect doth handle the ſtones, and lay them in the place, is great: now the *Lord* doth put the waters together, as if he held them in his hand; and he meaſures out the Heavens, as a workeman meaſures out the roofe: Againe, every workman muſt worke by the plummet and by weight, now conſider the great mountaines, ſaith hee, hee weighs them in ſcales, and the hils in a ballance: as this building doth goe beyond mans, ſo doth the *greatneſſe* of *God* exceed the *greatneſſe* of man: and by this you may take a glimpſe of the *greatneſſe* of the Lord.

2 By the enſignes of his greatneſſe.

Secondly, by the enſignes of his *greatneſſe:* The *greatneſſe* of Princes is ſet out by their enſignes, which are the declaration of it. Now when the *LORD* would ſhew his *greatneſſe*, you ſhall ſee how hee expreſſeth it. *Deut.4.36. When hee came out of the Mount, hee heard a great voice, and on the Earth there was a great fire:* by that you may know the greatneſſe of *God*. For why doth hee come foorth with thoſe enſignes, clothed with them (as it were,) but that by this you might have a crevice opened to ſhew you the *greatneſſe* of *GOD?* So when hee appeared to *Elias*, and in his apparitions to *Moſes*, to the Prophets,

Deut.4.36.

Prophet *Iſaiah*, and *Ezekiel*. It is ſaid alſo, that *his voice was as the ſound of many waters*; and he was ſo terrible, that it was an uſuall ſaying among the *Iewes*, *who can ſee God and live?* why ſo? Becauſe when hee appeared, when hee ſhewed any ſhadow of his *greatnes*, weake fleſh could not behold him, but was ſwallowed up, as it were, with the *greatneſſe* of his Majeſty.

Thirdly, By the workes of his providence. *Ezek.* 36. 23. *And I will ſanctifie my great Name, who was prophaned among the heathen, which yee have prophaned in the middeſt of them; and the heathen ſhall know that I* am *the Lord, ſaith the Lord* GOD, *when I ſhall bee ſanctified in you before their eyes.* As if hee ſhould ſay; They make no account of me now, but when they ſhall ſee mee to bring downe great *Babel*, then they ſhall know and beleeve, that I am *a great* GOD. So elſewhere in *Ezekiel* hee compareth *Aſſhur*, and *Tyre*, to a *Lyon* and *Eagle*, and a *Cedar*: and hee ſaith, that hee will put a *hooke into the Lyon*, *and deplume the Eagle, and overtop the Cedar*: that is, hee will ſhew foorth his *greatneſſe*, at that time, when hee ſhall bring downe thoſe great nations. So the *greatneſſe* of *God* is ſeene in his providence over every thing elſe; when hee ſhall overthrow a whole kingdome, and a great battell by a little accident, as great ſhips are turned about by a little rudder, then his might appeares. So his ruling the winds, and ſeas, and weather, all which ſhewes the *greatneſſe* of his excellency. Therefore looke upon his judgements, and likewiſe

3 By the workes of his providence. *Ezek.* 36.23.

wiſe upon his mercies, when you ſee, how *he raiſeth men out of the duſt, &c.* All this ſhewes the *greatneſſe* of *God.*

Fourthly, It is ſet out comparatively. To compare him with the greateſt of men, Kings, what are they unto him, who is *the King of Kings?* Nay, *take Nations which are greater*, nay take all Nations, you ſhall ſee what they are to him. *Iſa.* 40. 15. *Behold, the Nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance: Behold, he taketh up the Iles as a very little thing, and Lebanon is not ſufficient to burne for a burnt offering. All Nations before him are as nothing, and they are counted to him leſſe than nothing, and vanity.* The very ſcope of this place is, to ſhew the *greatneſſe* of *God* by compariſon. A *bucket* of water is but a ſmall thing, but the *drops* that fall from it, they are of no uſe: Againe, the *duſt* of the earth is but a ſmall thing, but the *duſt of the ſcales*, that will not ſo much as turne them, that muſt needs bee exceeding little; but all the world is not ſo much to him, as that little *duſt.* Another compariſon you ſhall find in *Iſa.* 55. *My thoughts are above your thoughts, as the Heaven is above the earth.* Beyond all things are the thoughts of man; for though Nations bee great, yet a mans thoughts goe beyond them: notwithſtanding the LORD is as much beyond the ſcantling, and modell that wee draw of him in our thoughts, *as the Heavens are above the Earth.* VVhen you have thought upon mee as much as you can thinke; when you have thought

4 By comparing him with the greateſt things.

Iſay 40.15.

Iſay 55.

me

mee mercifull, (for that is the thing which he ſpeakes of there) yet I am as much more merciſull, than you can thinke of me, *as the Heavens are above the earth.*

Fiftly, by the *Immenſeneſſe* or extent of his being, *Ier.* 23. 24. *Doe not I fill heaven and earth, ſaith the Lord?* When we conſider, that *the Heaven of Heavens cannot containe him*, that largeneſſe of his Eſſence preſented to our mindes, will ſhew his *greatneſſe* to us.

5 By the Immenſity of his being. *Ier.*23.24.

Sixthly, by his *holineſſe* is ſhewed his *greatneſſe.* Obſerve, according as men keepe a greater diſtance from others, (as Princes do) ſo we eſteeme them greater: Now his *holineſſe* is nothing elſe, but his ſeparation and diſtance from every creature. Every thing is holy becauſe it is ſeparated from common uſes; and that is common, which is not ſequeſtred: now the holineſſe of *God* goes beyond the holineſſe of all other things, for *God* is ſo ſeparated as none may come neere him; the *Cherubins cover their faces before him*, and when he was in the Mount, none might approach neere to him; if they did, they were to be thruſt through with a dart: *He dwels in light inacceſſible*; and therfore the great *holineſſe* of GOD ſhewes the *greatneſſe* of his Majeſty.

6 By his holineſſe.

The reaſons of this *Infiniteneſſe* are theſe:

Firſt, from this very place, I AM *hath ſent mee unto you:* I AM, ſhewes that he hath a being from himſelfe, if ſo, then he had no cauſe. Now from hence, as in that hee had no *efficient* nor *finall cauſe*, hee is eternall, ſo in that he hath neither

2 Proued by 4. Reaſons.

1 He hath neither matter nor forme,

ther *matter* nor *forme*, hee is *infinite* and incomprehenſible. And that is the reaſon that he hath an unlimited eſſence, becauſe all limitation proceeds either from the *matter* or from the *forme*: the *forme* is contracted by the *matter*: againe, the *matter* would bee indefinite, but it is contracted and bounded by the *forme*, and ſhut up into ſuch a compaſſe. Now *God* hath neither *matter* nor *forme*, nor nothing like it; therefore he is infinite. All the creatures they have their ſeverall kindes; the Angels they have no *matter*, yet they have ſomthing in them anſwerable to *matter* & *forme*, wherin they agree, and diſagree with other creatures: and therefore they are one kinde of creatures, and man another; which ſhewes that they have *formes* to bound and limit them, in that the eſſence of the Angel goes ſo far, and no farther; and ſo the eſſence of man, &c. But in *God*, there is no ſimilitude of any ſuch thing, there is no *Eſſe receptum*, there are no limits in him, nothing to bound his eſſence: whereas creatures are *Entia* in a certaine kind, he is *ſimpliciter Ens*, and therefore with out all limitation, and ſo muſt bee *immenſe*.

Reaſon 2. He is almighty.

Secondly, He is omnipotent and Almighty, he can doe whatſoever he will: Whence I reaſon, If hee have an *infinite* power, it cannot be but in an *infinite* eſſence; for *as a thing is in working, ſo it is in being*: an *infinite* effect ſuppoſeth an *infinite* cauſe: therefore when his power is *infinite*, that muſt needs bee *infinite*, in which it is rooted, and from whence it proceeds.

Reaſon 3.

Thirdly, That which is beyond all that wee can

can conceive is *infinite:* but *God* is ſo, for if any thing could be imagined more perfect than he is that ſhould be GOD and not be: and therefore whatſoever wee can conceive of him, hee is in Scripture ſaid to bebeyond it; for *Rom.* 11. *His wayes are paſt finding out*; and elſewhere it is ſaid, that *he dwels in light inacceſſible.*

Hee is beyond all that we can conceive.

Rom. 11.

Fourthly, Conſider it from his works: you ſee that he hath made the world for nothing: whence I reaſon; If you would heat the aire, it is more eaſily heated than water, becauſe the paſſive power is neerer the active; and if you would heat water, you may more eaſily heate it than the earth: Now according to the reſiſtance, according to the paſſive power, ſuch is the active: if the paſſive power lye open, the active power is leſſe, that workes upon it: but when the paſſive power is infinitely low, then the active power muſt bee infinitely high, and anſwerable to it. Therefore when *God* comes to make ſomething of nothing, the active power muſtbe exceeding high, becauſe the paſſive power is infinitely low: and therefore requires an infinite active power to make ſomething of nothing, and conſequently, hee muſt bee infinite, in whom this power is ſeated.

Reaſon 4. From his workes.

If he be ſo *great a God*, he that is our GOD, the GOD, who is *our Father*, if hee be thus *great* and incomprehenſible, learne you to know what you are then: that you have an *infinite God* to maintaine, defend and uphold you, in all that you have to doe, or ſuffer for his will.

Vſe 1. To know our intereſt in this great *God*, and to take up a greatneſſe of mind anſwerable.

This will cauſe you to aſſume *great mindes* to your ſelves, to have an *holy magnanimitie* in you. And the conſideration of this Attribute is of great uſe, to make Chriſtians come to have great mindes. For what is it that makes the *minde great?* It is the *greatneſſe* of the object: whence it is, that Kings have *great mindes*, becauſe of their *great* Kingdomes; and *great men* have *great thoughts*, becauſe of the *great objects* that they have to looke upon. Now therefore if thou wouldeſt looke upon the *great GOD*, if thou wouldeſt conſider that hee is thy Father, and that all that hee hath is thine, this would likewiſe make thy *Minde* exceeding *great*: it would take from us that *puſillanimity* and narroweſſe of minde, which we are ſubject to; and it is of great moment it ſhould doe ſo. A little mind though it be good, yet becauſe it is a little veſſell, it can receive but a little good; whereas when the *minde* is *great*, it is capable of *great* grace, *great* actions, and *great* endeavours: therefore wee ſhould get our mindes to be inlarged, by conſidering the *greatneſſe* of *GOD*, and our intereſt in it. For want of this it is, that Chriſtians are ſo apt to bee led aſide into bywayes by the power of *great* Men; becauſe they thinke that they are greatly graced when they are look't after by *great* men; when as if they did know their owne *greatneſſe*, that they are *Sonnes of God*, and *Heires* of Heaven, this goes beyond all, & would raiſe their thoughts. Hence likewiſe it is, that men are ſo eaſily wrought

What makes the minde great.

Why men are led aſide by outward greatneſſe.

wrought upon by pleaſure, profit and the like, that they are ready to tranſgreſſe for a little: why is it? It is becauſe they doe not know what they are borne to, that the *great* GOD of heaven is theirs, and all the treaſures there are theirs.

By pleaſures.

So what is the reaſon, that the praiſe and credit of men, doth ſo much affect you? but becauſe wee have ſo little mindes? whereas if *God* were knowne in his greatneſſe, what would the praiſe of *great* men bee to the praiſe of the *great* GOD? This would give us much ſtrength againſt theſe temptation. And hence it is that young ſtudents that are provided for, have their mindes lift up to vanities, where as if their mindes were great, they would diſpiſe them, and labour to ſerve the *great God*, with their ſtrength and parts in their callings.

By praiſe of men.

And ſo men that are growne up, if they have eſtate enough, they leave the high and honourable calling of the Miniſterie, the reaſon is, becauſe they over-value theſe out-ward thinges: whereas, if a man had a *great mind*, nothing would be *great* to him but *God*.

Hence alſo it is that men are ſo ſtirred with variety of conditions; when proſperity comes, it puffs them up one way, when croſſes and adverſitie comes, it troubles and ſhakes them on the other ſide: and what is the reaſon, but becauſe they ſeeme *great* to them? which appeares from hence, becauſe they ſtirre up *great* affections. Therefore the way to walke even in both conditions is, to get this *greatneſſe of minde*: for it

Why men are ſtirred with variety of conditions.

is the weakeneſſe of the mind; which cauſeth a man to be over-affected with theſe things, to rejoyce too much in the one, and to bee too much affected with the other. Even as, we ſee, a weake eye, as the eyes of Owles and Bats, cannot indure a great light; and a weake braine cannot beare ſtrong drinke: but a ſtrong eye, as the eye of an Eagle, can indure the greateſt light: ſo a ſtrong minde, it will indure great grace and diſgrace, with the ſame temper, it will beare all well enough, it knowes *how to want, and how to abound:* whereas others have their eyes dazeled, and their braines made giddy as it were with the favour or diſcountenance of great men.

Simile.

Hence alſo it is that wee are ſo buſie about worldly things, dignity, and riches, &c. It is true wee ſhould ſeeke after theſe things, but why doe wee doe it *tanto conatu?* It was *Pauls greatneſſe of minde*, that made him *ambitious to preach the Goſpell:* to ſerve tables, and ſuch like, were ſmall matters, hee would not looke after them: So if wee had *great mindes*, wee ſhould ſeeke for grace, and how to increaſe in it, how to live an uſefull, and painfull and profitable life. Worldly things are too little for the minde to beſtow it ſelfe upon; which would bee ſo to us, if wee would ſee *God* in his *greatneſſe*, and our intereſt in it. Men of *little mindes*, and *puſillanimous*, with the *Bramble*, reckon it a *great* matter to *reigne over the trees*; whereas the *Vine* and the *Figtree* eſteemed it not ſo, but choſe rather to *ſerve* God *and man* with their *ſweetneſſe and fatneſſe.*

Why men are ſo buſie in worldly things

Hence

Hence it is that men are ſo much affected with the injuries of men on the one ſide, and the favours of men on the other ſide: all this ariſeth from the littleneſſe of their minds. Saint *Paul*, *Gal.* 5. 12. when the *Galathians* had done him *great injury*, yet, ſaith he, *Brethren, be as I am, for I am as you are:* you have done me great injury, but I eſteeme it not, *you have not hurt me at all.* For, a man inlarged to a holy *greatneſſe of mind*, all the injuries put upon him by men, ſeeme ſmall to him: when men are full of complaints, and ſay, they cannot beare ſuch diſgrace, and ſlander, and reproach; this doth not proceede from the *greatneſſe*, but from the weakeneſſe of their *mindes*. Men thinke it indeed *greatneſſe* of *mind*, not to paſſe over theſe things, not to put up an injury: but ſuerly it is a note of a *great minde*, to overlooke them all. So it is true on the other ſide, not to regard the praiſe of men: The Philoſopher could ſay, that the magnanimous man did not regard the praiſe of common men, becauſe he was aboue them; as, is not hee a weake man, that would regard the praiſe of children, ſeeing they are not able to judge? ſo hee hath but a weake mind, that regards the praiſe of wordly men; for they are too little for him to regard, if hee did ſee GOD in his *greatneſſe*. This made *Paul* to ſay, that hee did not care for mans day, let them ſay what they will by mee, better or worſe, I regard it not. (There is indeede a meete regard to be had of them; but if they come into competition

Why men are affected with iniuries of men.

Gal.5.12.

Weakeneſſe to regard the praiſe of men.

with *GOD* then muſt they beare no weight at all:) and thus becauſe diſgrace and diſparagement, &c. ſeemed but little to *Paul*, he deſpiſed them all.

Fearefulneſſe in profeſſion whence it is.

So from this weakeneſſe of mind ariſeth that cowardlineſſe which wee ſee often in men. Whence is it that men are ſo fearefull to hold out the light of a holy profeſſion? is it not from hence, that they are *puſillanimous*, that they doe too much eſteeme the face and ſpeeches of men? A Lion, becauſe he knowes himſelfe to be a Lion, if the dogs barke, he walkes in the ſtreet and regards them not; he turneth not his head aſide for them: So a magnanimous man, that knowes himſelfe in GODS favour, will paſſe by the obloquies of men. You ſhall ſee *David* did ſo: hee went on in a courſe like a Lion, when *Shimei* railed againſt him, ſo that the two ſonnes of *Zerviah* would have cut off his head: No, let him alone, ſaith hee, the *Lord* then raiſed him up to a *greatneſſe of minde*. So was it with *Paul*, *hee paſſed through evill report*, *and good report*, and never turned aſide for any. So *Moſes*, and *Ieremy*, *They ſhall ſmite thee with the tongue of men, &c.* ſayes GOD, *but I am with thee*, *and I will make thee a brazen wall*, *and an iron pillar*. And ſo, if we could ſee GOD in his *greatneſſe*, all theſe outward things would ſeeme nothing to us. As an hundred Torches appeare to bee nothing, when we looke upon the Sunne: ſo, if we would conſider aright of the *greatneſſe* of GOD, all the faire ſpeeches of men would be as nothing. Now the

way

way to get this *magnanimitie*, is to beleeve this *greatneſſe* of *God*, and to conſider that wee are the *ſons of God*, and *heires* of heaven: the cauſe of this *puſillanimity* is the want of faith. If wee did beleeve that we were the *ſons of God*, and did beleeve that *God* would bee with us, that he was ſo *great a God*, and that he did ſtand by, and ſecond us, we would not be ſo fearefull as we are. Therefore ſtrengthen your faith, that you may have your mindes inlarged, that ſo you may walke without impediments, and be perfect with him.

This was the argument uſed to *Abraham*, that made him *perfect* with *God* in all his wayes; that *God* was *All-ſufficient*, and *his great reward*.

THE SIXTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto me, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

IF you aske the question, How a man shall come to this *greatnesse of minde*, what rise, it hath from the *greatnesse of God?* I answer:

First, it ariseth thus from it.

When a man considers that GOD is so exceeding

Quest. Answ. How a man shall come by this greatness of mind, and what rise it hath from *Gods* greatnes.

ding *great*, and that he hath intereſt in him, this wil make him to deſpiſe all other things, as ſmall things in compariſon of him. Indeed, though *God* were *great*, yet if we had no intereſt in him, then there was no cauſe why wee ſhould take to our ſelves this *magnanimitie* upon any ſuch ground: but ſeeing that he is ſo *great*, and that this greatneſſe ſhall be improved to our advantage, what addition can any thing elſe make unto us? You ſhall ſee that *Paul* raiſed vp his heart upon this ground: *Phil.* 3. 8. conſidering the priviledges that he had in Chriſt, this makes him to account other things as nothing. Hence in *Iam.* 1. 10. *Let him that is of a high degree, rejoyce in that he is made low*: that is, let him rejoyce that he is inabled to looke upon his riches which he did ſo highly magnifie before, to thinke them as nothing, but as fading flowers; let him rejoyce in it, becauſe now hee is made a greater man, becauſe hee is made too bigge for them; they are no ſuch things, as before hee thought them to bee: not that they are made leſſe, but becauſe hee is exalted and lifted above them.

1 The ſight of *Gods* greatnes makes a man diſpiſe all other things.

Phil. 3. 8.

Iam. 1. 10.

Secondly, ſo likewiſe there is a riſe for it in this regard, becauſe *God* is able to defend us, and protect us, and beare us out againſt all oppoſition. You ſee that men looke *great*, becauſe they have got great men or Princes to reſt themſelves upon; much more then when men conſider that they have the *great God* on their ſide, to beare themſelves upon, why ſhould not they have *great mindes*? Thus *Moſes*, *Heb.* 11. regarded not

2 He is able to defend us againſt all oppoſitions.

Heb. 11.

not the wrath of a King, becauſe he did ſee that *GOD* that was inviſible: that is, when he conſidered *God* in his greatneſſe, the King and his wrath were nothing to him. So that the way to get this *magnanimity*, is, to beleeve that *GOD* is our *GOD*: and *according to the greatneſſe of a mans faith, ſuch will bee this greatneſſe and magnanimity of minde* that wee commend to you. *Saul*, when he was a King, had a new heart, and another ſpirit, becauſe when he beleeved in earneſt that hee was a King, he looked upon things after another manner; hee had other thoughts and other affections than hee had before: and ſo would any man elſe, if hee were advanced from a meane eſtate to a kingdome. In like manner if wee did beleeve that wee were the *ſons of the great God* of heaven and earth, we would have *great mindes*; therefore *the ſtronger our faith is, the greater our minde is*. Onely this is to bee added; that this thy faith muſt not be in the habit onely, but it muſt bee exerciſed and renewed continually: there muſt not be onely κτῆσις, but χρῆσις, the actuall uſe of it. And were that which *GOD* ſayd to *Abraham*) *I am thy exceeding great reward*,) truly beleeved of any of us, that GOD is ſo *great*, and that his *greatneſſe* is our *exceeding great reward*, then all other rewards would ſeeme but ſmall thinges. You ſhall ſee what *David* did upon this ground, in *Pſal.* 27. 1. *The Lord is my light and my ſalvation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I bee afraid?* See, here are two things:

Pſal. 27. 1.

things: Firſt, he conſiders that GOD is his; *Hee is my ſalvation*, Secondly, he conſiders the *greatneſſe*, and ſtrength and power of *God*; and from thence he drawes this concluſion: *whom ſhall I feare?* For in thee doe I truſt; that is, in this power and *greatneſſe* of God; and the intereſt that I have in him *Pſal.* 46. 1, 2, 3. *God is our refuge and ſtrength, a very preſent helpe in trouble: Therefore will wee not feare though the earth bee removed, and though the mountaines be carried into the midſt of the ſea: though the waters there of roare and bee troubled, and though the mountaines ſhake with the ſwelling thereof:* that is, when GOD is ſeene in his *greatneſſe*, when wee looke upon him, and beleeve him to be ſuch a *God*, and that wee have intereſt in him, in the *greateſt* trouble and confuſion that can befall us: *though the earth be ſhaken and the mountaines caſt into the midſt of the Sea*, yet the minde will not be ſhaken, but ſtill remaines the ſame. They beare out all, becauſe they have a great *God* to beare themſelves upon, who wil protect and defend them upon all occaſions.

Pſal. 46. 1, 2, 3.

Vſe 2: Learne to fear him for his greatneſſe.

If GOD be ſo *great and infinite*, (as he is) hence we ſhould learne to feare him, and to *tremble at his word*. A *great* and potent enemy, men will feare: Wherefore this is one uſe that we are to make of the *greatneſſe* of *God* in that his wrath is exceeding *great*, and ſo is his goodneſſe; and both are to be feared. Wee ought to feare his wrath, leſt it come upon us, and his goodneſſe leſt wee loſe it: for hee is a *great God*, and his wrath

wrath is able to cruſh in peeces, and to conſume us, ſuch he expreſſed it to be, when he put foorth but ſome part of his ſtrength, as when he conſumed them with their Cenſers, even the company of *Corah*, *Dathan*, and *Abiram*. *Who can dwell with everlaſting burnings?* as if he ſhould ſay; hee is a *great* GOD, who can come neere him? who can converſe with him? how ſhall men deale with him? Some of them there made an evill uſe of it; but we muſt learne to make uſe of it for our own advantage; to take heed how wee provoke him: for it is a ſmall thing to have the great GOD of heaven and earth our enemy? Let them conſider this, that live without *God* in the world, that ſin, and will ſinne, they are tould of their particular faults, of their idleneſſe, &c. and they are ſo and will be ſo ſtill: but let them conſider that which is ſpoken in 1 *Cor.* 10. 22. *Doe wee provoke the Lord to jealouſie? Are we ſtronger than he?* He ſpeakes it to them that receive the Sacrament unworthily: As if he ſhould ſay; Both in this, and in all other ſins that you doe commit, you do as it were, contend with the *great God*, which is a vaine thing, if you conſider his *greatneſſe*: for *are you ſtronger than he?* So *Pſal.* 90. *Who knowes the power of his wrath?*

1 *Cor.* 10. 22.

Pſal. 90.

And ſo ſhould wee doe in regard of his *goodneſſe*, *Hoſ.* 3. *ult. Men ſhall feare his goodnes*: that is, if his goodneſſe be ſo *great and infinite*, as himſelfe, then the loſſe of it, is a loſſe above the loſſe of all things in the world. Whatſoever is precious to us, that wee feare the loſſe of, as of our liberties

2 To feare his goodneſſe. *Hoſe.* 3. *ult.*

ties and lives; and all other things as they are more precious to us, ſo the more wee feare the loſſe of them. Now the goodneſſe of *God* is greater than all other things, it is beyond all theſe, as having all theſe in it: therefore wee are to feare the loſſe of it as the *greateſt* evill in the world.

Furthermore if we could ſee the extenſion of his wrath and goodneſſe, the loſſe of the one, would be the *greateſt* loſſe, and the having the other, the *greateſt* croſſe to us; the enjoying of the one the *greateſt* good, and the enduring of the other the *greateſt* evill in the world in our eſteem. The conſideration of this ſhould helpe us to guide our hopes and feares aright; for a *great* cauſe of miſleading us in our wayes, are the vaine hopes and feares that we are ſubject to: we feare the loſſe of friends, and loſſe of lives and liberties; but theſe in compariſon are not to bee feared. This uſe *Chriſt* makes of it; *Feare not thoſe that can kill the body, but feare the great God, that can deſtroy both body and ſoule.* The *greatnes* of his wrath we ſhould feare as the *greateſt* evil; and his goodneſſe as the chiefeſt good: and our thoughts and intentions being taken up about theſe two, it would ſet our hopes and feare aright; and worldly things, as credit, and profit, &c. would ſeeme nothing to us, and prevaile nothing with us.

Vſe 3. That no affection or obedience in us is great enough for him, and therefore not to lin it our ſelues in either.

If *God* be ſo exceeding *great*, then there is no love enough, no affection, no deſire anſwerable to him. If our love were perfect, yet it could not reach to him, whoſe *greatneſſe* doth farre exceed it: but being imperfect, as it is, it fals exceeding

ſhort

ſhort of him. Therefore let no man doubt that he can goe too farre, that there can bee too much holineſſe and ſtrictneſſe in his wayes; but let him remember the *great God* of heaven and earth, and what is due to him, and then thinke how farre thou falleſt ſhort of that which thou ſhouldeſt doe to him. It is an expreſſion of *Chriſt*, *Luk.* 14. 26. *Mat.* 10. 27. *He that loveth father or mother more than mee, is not worthy of mee.* That which I would have obſerved out of theſe places is, *He is not worthy of mee:* that is, if men conſidered my *Greatneſſe*, and excellency, they would eaſily ſee me worthy of more love, than this of friends, or than any that are deareſt to thee; and except you can doe ſo, except you can prize my love above theſe things, yea even hate them all, if they come into competition with mee, you are *not worthy of mee.* Conſider therefore, how much love he is worthy of, and ſee if there bee not reaſon for that commandement, where wee are commanded to *love the Lord with all our ſtrength*: that is, if you would love *God* with that love that hee is worthy of, you would *love God with all your ſtrength*: that is, whatſoever ſtrength a man hath, his love ſhould cauſe him to put it forth to do ſervice to *God.* If a man be rich, hee is able to doe more for *God* than a poore man; if he be a Magiſtrate, hee can doe more than a private man; if hee hath learning and knowledge, hee hath much more ſtrength than another: now the improvement of theſe to the glory of *GOD*, that is to *love him with all thy ſtrength.* And if

Luk. 14. 26.
Mat. 10. 37.

you

you conſider how *great* a *God* hee is, you will ſee great reaſon why you ſhould love him thus *with all your ſtrength*. Therefore we ſhould checke our ſelves when we ſee the dulneſſe of our harts, how ready and how apt we are to beſtow our love upon any beſides him; we ſhould obſerve all thoſe rivolets, wherein our love goes out, and whereby our ſoules runne to other things, and bring them backe againe into the right channell: For if you conſider the *greatneſſe of God*, you will ſee, that there is no love to ſpare.

Object. But may wee not love him, and love other things alſo?

Anſw. The love of other things ſubordinate to the love of God. 1 Ioh. 2. 15. James 4. 4.

You cannot with a *co-ordinate*, but with a *ſubordinate* love you may: that is, you cannot love him and the world, for they are oppoſed. 1 *Ioh.* 2. 15. *Love not the world, neither the things of the world, if any man love the world, the love of the Father is not in him.* So *Iam.* 4. 4. *Know ye not, that the friendſhip of the world is enmity with God? whoſoever therefore will bee a friend of the world, is an enemy to God.* All our love muſt be beſtowed upon him, as moſt worthy of it: there is not one particle to be beſtowed upon any other thing.

But then he gives us our love again, and then we may diſpoſe of it here and there according to his will. As for example; he hath commanded thee to love father, and mother, and friends: and the ground that thou art to do it upon is, becauſe he hath commanded thee, and gives thee leave to doe it: Only he hath put naturall affection into thee, that thou maiſt doe it more readily.

So

So he hath given thee leave to love recreations and other things that are ſutable to our deſires, but you muſt remember, that the end is, that you may bee made more ſerviceable to him, to quicken and ſtrengthen you to doe his ſervice, and thus it may be beſtowed upon other things.

But that which we have in hand, and commend to your conſideration is this; that if hee be ſo exceeding *great* in goodneſſe, then hee deſerves thy whole love. 1 *Cor.* 16. 22. *If any man love not the Lord Ieſus Chriſt, let him bee Anathema Maranatha. Paul* comes with indignation, conſidering the *great* good that *Ieſus Chriſt* had done for them; if any man love not him, hee is worthy to periſh, let him be accurſed even to death. I ſay, if wee conſider the *greatneſſe* that is in him, you ſhall ſee ſome reaſon for that indignation of the Apoſtle, and that curſe whereby he expreſſeth it; and ſo farre as we fall ſhort of our love herein, we ſhould goe to *Chriſt*, and beſeech him to make it up, that ſo our defects may be ſupplyed, and that wee may be accepted in him. 1 *Cor.* 16. 22.

Vſe 4. To reverence him when wee come before him.

Againe, if hee be ſo *great*, then wee ſhould learne to reverence him, to come before him with much feare, when wee performe any duty to him. According as a man is *great*, ſo wee feare him. This uſe is made of it in *Mal.* 1. 14. *Curſed be the deceiver, that hath in his flocke a male, and voweth and ſacrificeth to the Lord a corrupt thing: for I am a great King*, ſaith the *Lord* of *Mal.* 1. 14.

hoſts; *and my name is dreadfull among all Nations:* that is the reaſon, that the *Lord* there uſeth to ſtir them up, *I am a great King*. So that the conſideration of his *greatneſſe* ſhould cauſe us to feare before him.

Gen. 28. 17. When he appeared to *Iacob*, when he fled from his fathers houſe to his uncle *Laban*, *Gen.* 28. 17. *Iacob* ſaith of the place wherein *God* appeared to him, *Surely this place is exceeding fearefull:* and the reaſon was becauſe *God* appeared there, becauſe hee was preſent there; for his preſence ſtroke him with ſuch an awefull reverence, that he ſaid, the place was *exceeding fearefull*. So wee ſhould thinke of his dreadfull preſence when wee come before him: *Eccleſ.* 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou on earth, therfore let thy words be few:* that is, he is exceeding *great*, and hee is in *heaven*, therefore learne to feare him, when you draw nigh unto him. Now that which may helpe us in this, is to conſider how glorious his apparitions were, when he appeared to *Moſes*, to the Prophets, as *Eliah* and *Ezekiel:* and you muſt remember, that though you ſee not ſuch apparitions, yet conſider that you have the ſame *God* to deale withall; and though he doth not manifeſt himſelf ſo now, yet he is as *great* now as then; and therefore feare before him. And this is to *ſanctifie God in our hearts*; when we conceive of him as he is, and accordingly feare, when we come before him. And thus much in generall of this Attributes.

Eccleſ. 5. 2.

Now

Now this *greatnesse* of *God* is seene in foure particulars:

First, In the *Infiniteneſſe of his Preſence.* 1

Secondly, In the *Infiniteneſſe of his Power*, which is his *Omnipotence.* 2

Thirdly, In the *Infiniteneſſe of his Wiſedome.* 3

Fourthly, In the *Abſoluteneſſe of his will*, that it is without all bounds and limits. 4

THE SEVENTH ATTRIBVTE OF GOD;

The *Infiniteneſſe of his preſence*, Or, *His Immenſity.*

Or the first. The *Infiniteneſſe* of *his preſence* is another Attribute which he takes to himſelfe in Scripture; As *Ier.* 23. 24. *Can any man hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heaven and and earth, ſaith the Lord?* That is, hee is preſent every where, in all the parts of heaven and earth, even as water when it fills every channell, and as the light when it ſhines throughout the whole world: So, *Doe not I fill heaven and earth,*

The ſeventh Attribute of God; *The Infiniteneſſe of his preſence, Or his Immenſitie.* *Jer.* 23. 24.

Epheſ. 4. 6.

ſaith the Lord? So *Eph.* 4. 6. *One God and Father of all, who is above all, and through all, and in you all.* God fills all in all.

Queſt.

Only this queſtion may be asked, whether hee be without the world, as wel as he is in the world? Becauſe ſome have diſputed it, therefore I will anſwer it in a word.

Anſw. God without the world as well as in it.

The Scripture is cleare in it, that he is without the world; there are no limits of his eſſence, that wee can ſet downe; hee is not contained within the compaſſe of heaven and earth, as you ſhall ſee in 2 *Chron.* 2. 6. *But who is able to build him an houſe, ſeeing the heaven of heavens cannot containe him?* But this is but a curious queſtion; therefore I will leave it, and will come to ſhew the reaſons of his *omnipreſence*, why hee is *immenſe*, why hee is every where, as I have done in the reſt.

2 *Chron.* 2. 6.

Reaſon 1. God of an infinite eſſence, therfore of an infinite preſence.

1 This property or Attribute of *immenſity* muſt needs be given to *God*; becauſe his eſſence is *infinite*, which hath beene before proved. Now as the argument holds good, that according to the ſubſtance of every thing, ſuch muſt the quantity be in things that have quantity; as if the body be great, accordingly muſt the quantity be: So if *God* be an *infinite* eſſence, (as he is) there is as good reaſon that hee ſhould have an *infinite* preſence accompanying it, as that a great body hath a quantity anſwerable to it: So then ſeeing he is of an *infinite* being, therefore alſo of an *infinite* preſence.

2 Againe, you ſee by experience, and cannot de-

ny

ny it, that his power is every where, he guides all things, hee puts forth his power every where. Now, seeing in *God* there is no faculty, as is in man; but whatsoever is in him, is himselfe; it cannot be, but that he himselfe must be in every place where he doth any thing. The fire may heat afarre off, and the Sunne can give light to the whole World, though it abides in the firmament, because it hath an inherent quality of heat, and light: But Almighty God is most simple, there is no composition in him, no qualitie, no executive power, but hee is himselfe, what hee is; and therefore what hee doth, is done by himselfe immediately, *immediatione suppositi*, as the Schoolmen expresse it.

Because his power is every where.

Lastly, I adde, that God must be every where present; not onely within the World, but as *Salomon* expresseth it, *The Heaven of Heavens cannot containe him*: that is, he is without the World as well as within it; because we cannot deny, but that he is able to make other Worlds as well as this: and then, if hee should not be without this World, hee should move himselfe, and change his place; or there should be a World where hee is not present: but hee is not capable of any change, of any motion or alteration of place.

Reason 3. Because he is able to make other Worlds.

Onely one caution must be taken in: You see that the Light is in many places throughout the World, but the presence of God is not like to that presence, or the presence of any creature, because hee is totally present: the creatures are

A Caution concerning *Gods* omnipresence.

not ſo, but according to the parts of them, one part here, another there; but *God* being without all parts, wherefoever hee is, hee muſt be totally there. Hence it is, that you muſt not conceive *God* is commenſurated by the place, as if he were partly here, and partly in another place, for hee is every where all preſent. The Heavens you ſee have a large place, but they have one part here, another there; it is not ſo with *God*, for he is totally preſent, wherefoever he is preſent.

Vſe 1. He governes the world immediately; which is a remedy againſt the complaint of evil Governours.

Firſt, If *God* be every where preſent, ſo that he doth not doe any thing by a mediate vertue or power, but immediately by the preſence of his eſſence; hence we gather, firſt, that he governes the World immediately: For though there be men uſed therein, yet he is himſelfe preſent with thoſe meanes. Other Kings muſt needs governe by Deputies and Vice-royes, and inferiour Magiſtrates of Iuſtice, becauſe they themſelves cannot be every where; whence it comes to paſſe, that Kings may be good, and yet the people may be oppreſſed by their wicked inſtruments. But with the *Lord* it is not ſo; for hee guides immediately, and being every where preſent, hee needeth no Deputies; neither is he capable of information, as Kings are, but ſees all with his owne eyes, and heares all with his owne eares. And againe, he uſeth no Deputies; for the uſe of Deputies argues a defect, as the uſing of Spectacles or Crutches doth; if the eyes or legges were well, and ſound enough, a man would not uſe them: ſo a man would not write Letters, or uſe

Simile.

other

other meanes to doe his businesse, if there were no defect in him, or he were large enough to doe his businesse immediately: But Almightie *God* is every where present, and in his governing all things are done by his owne Almightie power. Good Governors may have wicked instruments, contrary to their mindes, which they know not of, as *Eli* and *Samuel* had; but in *Gods* Government it is not so: therefore learne from hence, not to complaine of the iniquitie of the times, or the injustice of men. It is true, that a kinde Mother may ignorantly put her Childe to a wicked Nurse, that will abuse it; but God never puts any of his Children to Nurse, but he is present with them, his Government is immediate: Therefore that which is said of *David*, he is *a man after Gods owne heart*, may be said of every King and Governour; they doe what God would have them to doe, (though it be for evill, as *Davids* was for good) they are men *after Gods owne heart:* so we see it was in the killing of Iesus Christ, even that it is said to be done *by the determinate Counsell of God.* And therefore let no man complaine of his Government; for God governes not by Deputies, but by himselfe: neither let any man say, that he hath an evill Master, or Governour; but let him acknowledge, that whatsoever he hath from man, it is the worke of the Almightie God, who is every where present: it is hee that disposeth of men, and puts them into such a condition; for hee is the King of Heaven and Earth. Therefore com-

plaine to him, and be patient, becauſe hee hath done it; doe not complaine of men, and fret againſt them, ſeeing the *Lord* is never abſent in his Kingdome, but is preſent to guide and diſpoſe the meanes according to his owne pleaſure.

Vſe 2: Therefore to chuſe him, and rejoyce in him as a friend in all places.

Secondly, If GOD be every where preſent in his owne eſſence and perſon, we ſhould the rather chuſe him to be our *God*, and rejoyce much in the ampleneſſe of our portion, ſeeing wee have ſuch a *God* that is every where: Wee can goe no whither, but wee have his company; wee have nothing to doe a thouſand miles hence, but hee is there, and proſpers our buſineſſe unto us. Wee ſeeke a multitude of friends, becauſe one cannot doe all; becauſe one doth one thing, and another, another; one friend may be a comfort to us in one place, but if you come to another place, there you may be deſtitute; friends cannot be every where, therefore wee ſtand in need of many: But if you looke upon the *Lord*, and his *omni-preſence*, all this is ſupplyed in him; hee is in every place, and hee can doe your buſineſſes for you, though you be diſtant from the place where they are to be done. Beſides, *God* is with you every where; whither thou goeſt, hee goes; as it was his promiſe to *Iacob*, when he went to *Padan Aram*; *I will be with thee*, ſaith the *Lord*. So hee ſaid to *David*; and when *Ioſeph* went into Priſon, the *Lord* went with him: when *Abraham* was called out of his Countrey, the *Lord* bid him to goe; *I will be with thee*. Beloved, when you conſider this, that GOD is every where preſent,

preſent, and can doe every thing for you, whereby he hath the ſweetneſſe of a thouſand friends in him, and the abilitie of as many; I ſay, when wee conſider this, it ſhould teach us not onely to be content, but to ſay, that wee deſire no more.

Learne therefore to ſtudie this Attribute; for the more wee know him by it, the more comfort wee gather from it. As, Is it not matter of great comfort, that in all places wee ſhould have a GOD to doe all our buſineſſes? To which purpoſe is that expreſſion in *Ier.* 23. 23, 24. *He is a God nigh at hand:* that is, though your buſineſſe lye in other Countries, yet I am there to doe them for you. And againe, Is it not comfort to conſider that he is preſent with your enemies, though (it may be) they be a great way off? for you thinke, that if you were there, you would have ſomething to prevent them. Conſider that hee is there, and after another manner than any man is; hee is preſent with their mindes, and knowes their counſels, and moves their hearts, and diſpoſeth of all their enterpriſes: As *Eliſha* told the King of *Arams* counſell to the King of *Iſrael*, thereby fruſtrating all his plots and projects. So alſo hee is preſent with thy friends, when they are abſent; it may be that they forget us, yet hee can ſtirre them up, as hee did ſtirre up *Cyrus* to doe what hee did for the people of *Iſrael*. So likewiſe hee is preſent with our children, when wee are gone out of this World, to provide for them, and to bring them up.

To ſtudie *Gods* immenſitie.

Ier. 23. 23, 24.

He

He is preſent with all our affaires, and buſineſſes: when wee are abſent, and know not how things goe, we are apt to be ſollicitous; but if we would conſider, that hee is a *great God*, and that hee is every where, this ſhould comfort us, and ſtay our hearts. And therefore thinke with thy ſelfe, that thou haſt a large portion, becauſe thou haſt the *Lord*. And this is the ſecond Vſe.

Vſe 3. See a ground of his particular providence in the ſmalleſt things.

Thirdly, If *God* be every where preſent, hence you may ſee a ground for his particular providence. It ſeemes ſomething ſtrange to men, that every ſmall thing ſhould be diſpoſed of by him; wee thinke indeed that great things are, but for the leaſt things, therein wee are apt to make a doubt, and can hardly beleeve it. But this point in hand is a great confirmation of our faith in this truth. If a Horſe ſtumble by the way, wee thinke it a common accident; if a Fly fall into a mans eye, or if a Tile fall off from the houſe, or an Axe head, wee looke upon them as common accidents; but if wee did conſider that he is preſent there, it were then an eaſie matter for us to beleeve, that *God* doth diſpoſe all theſe: when the Axe head falls off, it is in his hand, as before it was in the hand of the workman. Now if he be preſent with every ſmall creature, with every Fly, with every *Sparrow* and Stone, with every motion of the creature; then all the actions that befall us, they are all his workes: *In him wee live, move, and have our being*; that is, hee is preſent with every creature: Therefore it is no difficultie to beleeve, that he guides the ſmalleſt thing. If an enemy

enemy hurt us, wee are to thinke; that he is but as a *staffe in Gods hand*, as it is said of *Nebuchadnezzar*. Every accident is but as a *Cup*; and as *Christ* saith of the *Cup* that was brought to him, *Shall not I drinke of the Cup which my Father gives me?* so wee may say of every affliction. The tongues of men are but scourges in his hand; and though *Iames* saith, *None can tame and rule the tongue of man*, yet he can rule them as he pleaseth: and so wee should thinke of every other action. And indeed, the more wee thinke of his particular providence, the more wee conceive of his *infiniteneſſe*: For why doe wee thinke men to bee present; but because they see and heare; because they doe something? If the body be there, and the soule gone, wee say that the man is absent: it is the action that shewes them present. Therefore the Schoolemen say, that the Angels are said to bee present here or there, because they worke there: In like manner, the more that we can see *Gods* hand in every action, the more wee acknowledge his presence. Hence wee should labour to be abundant in considering the *Omnipresence of God* upon all occasions: as if a man bee out of the way, and one come and tells him that he is so, we should be ready to say, that *God* sent him. If wee are in a strait, and know not what to doe, and there come one, and helpe us; we should say that it comes from *God*. So did *David*, when *Abigail* came and met him; he saith, that the *Lord sent her*, 1 *Sam.* 25. 32. And this would easily

How men are said to be present.

1 Sam. 25. 32.

easily be beleeved, if wee would thinke that hee is preſent every where. There is no man that ſpeakes for us, or againſt us, that doth us either hurt or good, but GOD is preſent with him, and ſtirres him up to it, whatſoever it be. 1.*Chron.*5. 26. it is ſaid, *And the God of Iſrael ſtirred up the ſpirit of Pul, King of Aſſyria, &c.* that is, he himſelfe was preſent with his ſpirit, hee *ſtirred* him up: (for the thoughts of men have their riſing up, from their ſpirit ſtirring them to good or evill.) So alſo for their ſpeeches; when *Shimei* curſed *David*, *David* ſaith, that it was *the Lord that bade him.* So then the *Lord* is preſent with the creatures; it is he that acts in them, and ſets them on worke, to doe us any good. And this is the next uſe that wee are to make of it.

1.*Chron.*5.26.

Vſe 4. It teaches us patience, and meekeneſſe, when injuries are offered. *Phil.*4.5. *Jam.*5.8.

Fourthly, If GOD be preſent every where, it ſhould teach us patience, and meekeneſſe, and quietneſſe of minde in all injuries and hard meaſure which wee ſuffer from men. This uſe you ſhall ſee made of it, *Phil.*4.5. *Let your moderation be knowne unto all men, The Lord is at hand. Iam.*5. 8,9. *Be ye alſo patient, ſtabliſh your hearts; for the comming of the Lord draweth nigh, the Iudge ſtands at the doore.* Therefore, when any injurie is done you, when you are oppreſſed by men that have power over you, yet be quiet; for *God* ſees it, and knowes it, and hee takes care for you. A man will be readie to ſay; Shall I take this? ſhall I be trampled under foot? as I ſhall be, if I reſiſt them not: Saith the Apoſtle; *You need not*

to

to feare, for the Lord is present. Wee use to say, if the Magistrate be not present, we may offend another, to defend our selves; but if the Magistrate be present, there is no excuse: so here the *Iudge stands at the doore.* Servants, if their Masters be absent, will defend themselves against their fellow-servants; but if the Master be there, and looke on, they will let them alone, because hee hath power to punish, and knowes better how to revenge ther wrongs: So is it in this case; when we consider that *God* is present, and that hee sees what we suffer, wee should be quiet, and patient, and not only be patient within, but *let our patient mindes bee knowne unto all men*; that is, carry our selves so, that men may see it, and take notice of it.

James. 5. 6.

And if you say, that nothing is done, but hee abuseth mee more and more: I answer, Consider, it is not because the *Lord* is weake, and cannot helpe us; or because he is negligent, and will not doe it; no, hee is present and sees it all the while: but you must consider, that the due time is not come, therefore you must be quiet, and not tumultuous in your thoughts, and revengefull in your spirits, because the *Lord* looks on, and will avenge you in due time. Therefore this is the thing added in *Phil. 4. In nothing bee carefull*: Because when a man suffers any thing from another man, then hee will be ready to bee sollicitous, how to defend himselfe, and what hee shall doe hereafter; saith the Apostle, *Be you in nothing carefull, &c. for the Lord is at hand:*

Object.
Answ. Why *God* doth not avenge his presently,

Phil. 4.

hand: that is, he doth not ſtand by a sa bare ſpectator, and looker on, who meanes to do nothing on either ſide, but ſee the injuries done and ſuffered, but he lookes on, as one that takes care for you. *Therefore bee you in nothing carefull: but in everything by prayer, and ſupplication, with thankeſgiving, let your requeſts be made knowne unto God.*

THE

THE SEVENTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto me, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

AGaine, if *God* bee present with us, this should stirre us up to walke with him, to be present with him. Shall he be present with us, where soever we are; when wee goe by the way, or lye in our beds, or sit in our houses? and shall not we take notice of his presence, and direct

Vse 5. To walke with *God.*

direct our thoughts to him, and apply our ſelves to him? It is an exceeding great diſhonor to him; for you know a great man, when he is with you, if you neglect him, and apply your ſelves to inferiour men, he will take it as a great wrong done unto him, to let him ſit alone, and not to regard him: So how can the *Lord* chuſe but be angry, when he is with us, and we will not take notice of him? Let them conſider this, that ſuffer dayes to paſſe without any calling upon the *Lord*, that never think of him, nor conſider that he beholds all that they doe: You know, it was the onely commendation of *Enoch*, that *he walked with God*.

Object. But you will ſay, What is this to walke with the *Lord*?

Anſw. To walke with *God*, what.

It is to ſee him preſent with us, and to make our ſelves preſent with him: and what that is, we will eaſily find out, when wee conſider what it is to be preſent with any one.

A mans preſence is ſeene in 3. things.

The preſence of any man is ſeene in three things:

1 Firſt, A man that ſees and heares all things that we doe, he is ſaid to be preſent.

2 Secondly, he that ſpeakes to us, hee is preſent with us.

3 And ſo is *Gods* with us, and ours with him.

Thirdly, hee that acts or doth ſomething about us or towards us, hee is preſent. In this manner is God preſent with us: and ſo wee ſhould be with him.

How we are preſent with God.

1 By ſeeing him.

Firſt, wee muſt be preſent with him, that is, we muſt ſee him, as he ſees us. Hee that lookes upon the *Lord*, as beholding him, as knowing all

all that hee doth, hee that obſerves all the paſſages of his providence toward him, and about him, hee makes himſelfe preſent with the *Lord.*

Secondly, hee that ſpeakes to the *Lord*, and maketh knowne his ſecrets to him, and opens to him all his deſires, and all his griefes upon all occaſions, hee makes himſelfe preſent with him.

2 By ſpeaking to him.

Thirdly, hee that pleaſeth *God* in all his actions, and doth what is acceptable to him, that doth what hee hath commanded, and abſtaines from what he hath forbidden, he which behaves himſelfe after this manner makes himſelfe preſent with the *Lord.* This laſt you may more plainely perceive, if you compare that in *Geneſis*, of *Enochs walking with God*, with that in *Heb.* 11. 5. To make our actions agreeable to the rule of his will, this is to walke with the *Lord*: for *Enoch* is ſaid to *walke with God*, in *Geneſis*; and in the *Hebrewes* hee is ſaid to *pleaſe the Lord.*

3 By doing that that pleaſeth him.

Heb. 11. 5.

Now as we muſt be thus preſent with the *Lord*; ſo ſecondly, we muſt make him preſent with us. And that firſt, wee muſt looke upon him, as one who obſerveth all that wee doe. When a man hath this full perſwaſion in his heart, not onely habitually, but actually, that the *Lord* lookes upon him in all that he ſpeakes, and doth, hee makes the *Lord* preſent with him: Then ſecondly, wee muſt obſerve the LORD ſpeaking to us, which a man doth by meditating on his Word. But this is not enough; for you

2 Make *God* preſent with us.

1 By looking on him ſeeing all we doe.

2 Obſerve him ſpeaking to us

muſt obſerve what the *Lord* ſaith to you upon every occaſion, and in every paſſage of his providence alſo: For although the *Lord* doth not ſpeake to us now as he did to the Prophets; yet he doth after a manner ſpeake to us. He ſpeaks to our conſciences; that is the immediate deputy by which he ſpeakes to every man: And alſo hee ſpeakes to us by the ſuggeſtions of the Spirit, and the good motions of it: likewiſe he ſpeaks to us by the good counſell of our friends, of the Miniſters, and others; laſtly he ſpeakes to us by the paſſages of his providence, (for a man may make knowne his will by his actions, as well as by his word.) I ſay, to obſerve what the *Lord* ſaith to us in all theſe, is a great part of our walking with him.

How the Lord ſpeakes to us now.

3 To conſider what he doth to us.

Laſtly, we muſt conſider what he doth, and what the mercies are, which hee ſhewes to us; what corrections, what judgements, what turnings of his providence, what he doth to thoſe that are neere about us; for GOD would have us to take ſpeciall notice of it, as wee may ſee *Dan.* 5.22.) So alſo obſerve what is brought to your knowledge; for as the Word of *God*, ſo alſo his workes ought to be ſought out by them that belong to him.

Dan. 5. 22.

After this manner wee ſhould walke with the *Lord* from day to day. And it is one maine thing required, whereof you are put in mind, when you heare that he is every where preſent, you ſhould alſo be preſent with him upon all occaſions, and obſerve his dealing towards you, and your carriage

carriage to him. Every man walkes with something continually; now looke what a mans mind is busied about most, that he walkes with. And indeed, to walke with any thing, is to give it the honour that is due onely to *God*. When a man is busie about what men thinke of him; about his riches and estate, how they ebbe and flow, about his credit with men; these are the things that a man walkes with. Beloved, you are not to goe a step with any thing, except hee send you on such an errand, as a Master doth his servant; but you are to walke with him from day to day. We see it is possible that a man may bee in company, and his mind bee in another place, busied about other things; and where his minde is, there hee walkes: So a man may bee in the world, and yet his minde and *conversation in Heaven*; as *Enoch* did the things of this life, and yet hee is said to *walke with God*: if thou doest so, this is a signe that thou loveſt God, and delightest in him; for to walke with a thing, it is the best argument that thou loveſt it. Let a man professe never so much love to a friend, if hee will not walke with him, it is but in shew, and not in truth. If thou wouldest shew thy love to God, why doest thou not walke with him? If there bee a friend that thou loveſt, doest thou not desire to bee with him? And when thou art in company with many others to single out him, is it not a signe also of delight in him? As when many are together, all goe to

To walke with God a signe of love.

the chiefe man; so thou must walke with GOD. You know what *GOD* saith to *Abraham*, *Genesis*, 17. 1. *I am God All-sufficient; walke with mee, and bee thou perfect.* Marke here the connexion, as if hee should say, *Abraham*, when I desire this, thou shouldest withdraw thy selfe from all other creatures, and things, to walke with mee; know that there is a great reason for it, for *I am All-sufficient*, thou needest no other. If thou hadst a friend *all-sufficient*, hast thou not reason to walke with him? But as we shewed you before, *God* is in stead of ten thousand friends. A man needs many friend, a friends at Court, a friend at home, a friend abroad, to bee there where hee himselfe cannot bee; but wheresoever thou goest, the *Lord* is with thee; if into banishment, banishment is nothing you will say, if I might have all my companions with mee; now remember, that *God* is with thee: if thou goest into imprisonment, hee is there. Every man will confesse, that no friend in the world can doe so, but yet the *Lord* doth. When *Iacob* went to *Padan Aram*, *God* promised him, that he would goe with him; so *Ioseph*, when hee went into prison, GOD went with him; and with *Paul* when hee was in bonds: so when *Abraham* was banished into a strange Country, the *Lord* tels him, that hee would bee with him there. Which presence of *God* makes a mans home and country, and liberty to bee every where; hee is at home, when hee is abroad; and at liberty, when he is in prison. Now therefore let a man consider this, that

Gen. 17. 1.

Gods presence makes a man at home, and at liberty every where.

that wheresoever hee is, yet *God* is with him; who is able to direct us in all our doubts, to defend us in all danger, and to provide for us in all our necessities. And then consider also what benefits comes by this, thou shalt grow acquainted with him, and then thou canst finde the way to him upon all occasions whatsoever, when other men cannot: Another man would faine goe to GOD, but hee knowes not the way. *Iob* 22. 21. *Acquaint now thy selfe with him, and bee at peace, thereby good shall come unto thee:* that is, serve GOD, and thou shalt prosper. The meaning is this, one that is acquainted with GOD, when hee hath any thing to doe, he may goe to GOD, and bee sure to get helpe from him, and so bring his enterprises to passe; hee knowes the way to put up a prayer to him, and then no doubt hee shall find a present help upon all occasions.

Iob 22. 21.

So consider in the time of death; if thou hast accustomed thy selfe to walke with GOD, if in thy life time thou hast beene acquainted with him, death will be no death to thee. Death indeed is bitter, because it drawes a man from his home, from his friends and acquaintance, and into a strange place: hence you use to say, wee know not what we shall have hereafter, wee know what wee have here; which is the cause the soule trembles at it. Whence comes this but because wee have not beene wonted to walke with the LORD? Is it a great thing for a man to dye, when hee hath the same company,

Walking with *God*, sweetens death.

and the ſame friends with him ſtill? * It is *but changing the place, not his company:* for God is preſent every where. Therefore our dutie from hence is, to maintaine ſuch a conſtant communion with him, that we may be able to fetch helpe, and comfort, and direction from him, ſo that wee need not turne aſide to the creatures, and bee dependent upon them. And indeed one that is acquainted with the *Lord*, and hath full communion with him, may bee ſatisfied with that alone: for what is it that makes a man to deſire company? It ariſeth from theſe two things:

* One of the ſpeeches repeated by the Author at his death.

Why men deſire company.

1 To exerciſe his faculties.

Firſt, chiefly becauſe every one would have fit objects to exerciſe his faculties upon: which if hee had not, they would languiſh, and a wearyſomneſſe would grow upon them.

2 To have directions and advice.

Secondly, becauſe hee would have knowledge, and direction, and helpe, and advice, and comfort brought into his empty heart, by ſuch friends as are able to ſuggeſt theſe to him: and therefore hee deſires company. Now ſhall men not finde this in the Lord more than in any creature? Is not he the worthieſt and the higheſt object, on whom they ſhould beſtow their thoughts?

Againe, cannot he fill thy heart with joy and comfort? Is not he onely wiſe to give thee direction upon all occaſions? and is there any thing then that thou ſhouldeſt chooſe to walke with more than with him? Every man, the more faith

faith, and the more wisedome he hath, the more able he is to walke with *God*, and with himselfe: on the other side the more unbeleeving, and weake, and unconstant, the more unable hee is to be alone. And the ground of it is; *By faith a man walkes with God, and by reflection he walkes with himselfe.* There are two companions which a man needes never to be destitute of, GOD and himselfe.

Two companions.

First, a man walkes with *God*, when by faith he sees him present, and speaking to him, and hee speakes again to the *Lord:* therfore the stronger a mans faith is, the more he doth it.

1 God

Againe, a man walks with himselfe by reflection on his owne actions, and heart, and wayes; a beast cannot walke with it selfe, because it cannot recoyle and turne in upon it selfe; neither can children or fooles, or weake and unconstant men, therefore it is that such cannot endure to be without company, it is a hell to them to be alone; for the lesse a mans wisedome is, the more he complaines of want of company.

2 A mans selfe.

First therefore, seeing *God* is every where present, labour to strengthen thy faith in that his presence, that so thou mayest still be with him, and walke with him.

And then secondly, labour to speake to thy selfe, to reprove and admonish thy selfe, to consider thine owne wayes and actions, to cheare and comfort thy selfe; for these are all the actions of one that makes himselfe his companion; and hee that doth these things, shall

never complaine of want of company, and ſolitarineſſe.

Vſe 6. He obſerveth all the ſinnes thou committeſt and all the good thou doeſt, for incouragement and reſtraint.

Sixthly, If God be every where preſent, then hee obſerveth all the ſinnes that thou committeſt, and obſerveth all the good that thou doeſt. Therefore thou mayeſt make this uſe of it; that the preſence of the *Lord* ſhould be a reſtraint to keepe thee from ſinning on the one hand, and it ſhould encourage thee on the other hand to abound in every good worke. A man ſhould ſay thus with himſelfe; I dare not doe this becauſe God is preſent, hee ſtands by and lookes on. It was *Ioſephs* reaſon to his Miſtreſſe, though wee be alone, yet God is preſent, and beholds it; and *how can I doe this great wickedneſſe, and ſinne againſt God.* As if he ſhould ſay, though wee ſee him not, yet he is preſent, and ſees it, and knowes it. Neither ſhouldeſt thou onely ſay, I dare not doe it, but I dare not ſo much as thinke it; for hee beholds the thoughts. You ſhall ſee an excellent place for this, if you compare *Iob* 31. Verſe 1. and 4. together, it is one continued ſpeech; *I have made a covenant with mine eyes; why then ſhould I thinke upon a maid? Doth not hee ſee my wayes, and count all my ſteps?* As if hee ſhould ſay; I durſt not ſo much as give liberty to my thoughts, becauſe hee beheld all my wayes. It is a queſtion which thoſe that feare God, are often wont to aske; How ſhall I doe to bee rid of ſuch and ſuch thoughts, that haunt mee continually? I would very faine bee rid of them. This is an excellent

Iob 31. 1, 4.

way;

way; to consider that GOD himselfe stands by and knowes all thy thoughts, and takes notice of them. As put this case; Suppose a wise and godly man should stand by, and take notice of all thy base thoughts, that passe through thy heart; wouldest not thou bee ashamed of thy selfe? If thy body were made a glasse, and men should see all thy thoughts through it, wouldest thou not bee ashamed of them, and carefull in them, as we are of our actions now before men? Now consider that the wise and holy GOD beholds them, consider that he sees every thought, (the least whereof is no light matter,) and surely it will bee a meanes to restraine thee? Nay consider, that the LORD doth not onely behold them, but hee ponders all thy actions, to give thee the fruit of them: so that GOD doth not stand by as a meere looker on, but hee takes such notice of all thy thoughts that passe through thy heart, and all thy vaine words, that hee *weighes* them, as it were: And therefore hee is said in Scripture so often to *ponder our wayes*. He puts thy sins, and those lusts in one ballance, and his censure in the other, and gives thee accordingly; he puts weight for weight; he gives thee correction, if thou art his child, and judgement if thou be wicked. Therfore thou must consider who it is that knowes them, what a one he is: as it is *Rev.2.* when he tels his Churches that he knowes them all, then he describes himselfe, what an one hee is; as his eyes to bee of flaming fire, and his feete like brasse. This, if considered,

A good way to be rid of evill thoughts.

Simile.

Revel. 2.

red, would make a man to looke about him. If there was a company ſet together, and there was an Informer ſtanding by, and did note down in his Table-booke what they ſaid or did, to declare it to their enemies, or to the King and Councell, men would be exceeding wary, they would ponder every word before they ſpake: ſo when GOD is preſent, and beholdeth all that thou doeſt, haſt thou not reaſon much more to conſider thy wayes? Men ſay indeed, that the LORD is preſent every where, but our lives ſhew that wee thinke like the Atheiſts in *Iob*, that *God* is ſhut up in the thicke clouds, and cannot ſee through them. Yea, there is no man, but needs an increaſe of faith in this point; for if it were fully beleeved, it could not be, but that wee ſhould take more heed to our wayes and thoughts than wee doe. Therefore to convince you of, and perſwade you to this, I will name two places: One you ſhall find in *Epheſ.4.6. One God, one Lord, who is above you all, and through all, and in you all.* Firſt, he is *above all:* As a man that ſtands *above* can ſee all that is done *below*; ſo the *Lord* lookes downe, and beholds all that is done on earth, as a man in an high place, ſees all that is done below.

Epheſ.4.6. opened.

But it may bee objected, though a man bee above, yet their may bee ſome corners, ſome rockes and dens, wherein he may hide himſelfe from the eyes of him that is above him: therefore it is added, *who is in you all*; that is, hee beholds every thought, every ſecret place, every corner

corner of our hearts; nay, hee is *in you all, and through all.* This you shall finde more at large in *Psal.* 139. 1. *O Lord, thou hast searched me and known mee, thou knowest my downe sitting and mine up-rising, thou understandest my thoughts afarre off, &c.* The meaning of it is this: *David* labours to perswade his owne heart that GOD is present with him; and hee doth it by this argument; If I goe forward the *Lord* is there; if on this side or that side yet still he is present, he compasseth mee round about, hee is behind and before: therefore it must needs bee, that there is not a word that I speake or a thought that I thinke, but hee sees and heares all. Yea, *hee knowes my thoughts a farre off*, that is, as a man that knowes what roots hee hath in his Garden, though there doe not a flower appeare, yet hee can say, when the spring comes, this and this will come up, because hee knowes the Garden, and knowes what roots are there: So the *Lord* knowes a mans thoughts a farre off, because he knowes the principles that are within, and he knowes what they would doe, when occasion is offered; and therefore saith *David*, I have cause to feare exceedingly before him. Nay, he doth not onely *see* mens *thoughts a farre off*, but he will judge you a farre off for them. We use to destroy hemlocke even in the middest of winter, because we know what it will do, if it be suffered to grow: so the *Lord* doth cut off men long before, because he knowes their natures that they will doe this and this. Such passages of his providence there may

Psal. 139. 2. opened.

Simile.

Simile.

may be, as to cut of children and young men out of the foreſight of the evill, that they would doe to his Church, becauſe he knows their thoughts a farre off.

So hee knowes thy thoughts for good a farre off; therefore though a childe of God may be cut off in ſome undiſcovered ſinne, when hee hath not actually repented, yet God forgives it him, becauſe hee knowes what hee would doe if he had time to repent, and ſhould come to diſcover it; and therefore God judgeth him accordingly: ſo likewiſe if wee have begun any good worke, if wee be cut off before wee have finiſhed it, yet remember, that God knowes what we would doe. And ſeeing hee doth this, we ſhould learne therefore exceedingly to feare before him, to ponder our owne thoughts and ſpeeches, ſeeing God himſelfe takes notice of them.

Againe, it ſhould be a continuall incouragement to conſider that *God* takes notice of all the good that we doe, as well as of the evill: *Revel.* 2. 3. *I know thy workes, thy labour and thy patience, I know thy ſufferings*; that is, when a man is miſcalled, ſlandered, and evill ſpoken of, becauſe he ſerves and feares *God*, becauſe he is none of the worlds owne, and therefore it ſhewes forth its hatred in a word, when it cannot in deed; (for malice muſt have ſome vent,) yet *I know thy ſufferings*, and let it bee enough that *I know them*, and regiſter them: there is not the leaſt ſuffering but I take notice of it; and it ſhall bee rewarded

Revel. 2. 3. opened.

rewarded. Againe, men take much paines, and no man regards it, yet *God* takes notice of their *labour*, and their *paines*, and not of their workes onely, but their labour in doing them, and sees what ends they intend in all. Againe, men put up injuries, and suffer much wrong, yet saith the *Lord*, *I know thy patience, &c.* What is said of this, may be said of all other good actions. And it is a great honour to the *Lord*, that we are content with this, that he alone knowes it: Which we may be well enough, for his knowledge will bring in sure fruit with it; as *Iacob* said to *Laban*, *Gen.* 31. *God hath seen mine afflictions, and the labour of my hands:* And what followed that? Why, *God* taught *Iacob* how to inlarge his wages, and so translated *Labans* substance to him. So *Psal.* 1. *ult.* it is said, the *Lord knowes the way of the righteous*, and therefore *whatsoever hee doth shall prosper*; hee *knowrs also the way of the wicked*, and therefore they *shall perish:* Hence then it is enough to us, that hee is present to see and knowe our labour.

Gen. 31.

Psal. 1. *ult.*

Againe, this should stir us up to good duties, seeing hee is alwayes present; you know souldiers though they are somewhat cowardly otherwise, yet in the presence of the Generall, if hee looke on, they will adventure much; servants also that are otherwise idle, yet will doe eyeservice, they will worke while the Master lookes on: so when wee consider that the *Lord* stands by and lookes on, and takes notice what paines wee take, how wee doe fight his battels, and

Simile.

and what we doe for him, it ſhould incourage us and makes us *abundant in the worke of the Lord*, ſeeing we *know that our labour is not in vaine in the Lord.* Nay, it is an encouragement againſt the diſcouragement of men; thou maiſt have diſcouragement from friends, from Neighbours, in the place where thou liveſt; yet let this bee thy comfort, the *Lord* is preſent, hee knowes thy dwelling, thy Neighbours, who is for thee, and who againſt thee; hee knowes the difficulties thou meeteſt within any performance, hee knowes what hindrance thou haſt, as it is *Revel.* 2. 13. *I know thy workes, and where thou dwelleſt, even where Satans ſeate is, and thou holdeſt faſt my Name, and haſt not denyed my faith, even in thoſe dayes wherein Antipas was my faithfull Martyr, who was ſlaine among you, where Satan dwelleth.*

Revel. 2. 13.

Vſe 7. Terror to wicked men, who have ſuch an enemy from whom they cannot fly.

Seventhly, this ſhould bee an exceeding great terrour to all men that remaine in the ſtate of unregeneration, the LORD is their enemy; and they have ſuch an enemy from whom they cannot flie or eſcape, which is a miſerable thing. On earth if a man have an enemy in one place, and he goe to another he is free; if hee have an enemy in one Land yet he may flye to another, and there bee free; but however, when hee dies hee ſhall be *free from the voyce of the oppreſſours, and the wearied ſhall be at reſt*, as *Iob* ſaith; his enemy can follow him no further: But conſider what an enemy *God* is, who is every where preſent; flye whither thou canſt, hee followes thee,

thee, if thou goest into another Country, hee will be with thee there, or if thou diest and goest into another world, yet still hee followes thee. I presse it the rather, because, when some great man makes request to a man, and GOD commands the contrary, when the commands of GOD and men differ, they will rather make *God* their enemy than a powerfull man; thus some men wrench their consciences, chusing rather GODS enmity than mens. I would such did but consider what it is, to have the *Lord* their enemy, he will meet them in every place: Though man be thy enemy, yet hee meets not with thee every where, if thou bee in thy chamber, hee cannot come at thee; but GOD can meete with thee there. And how will hee meet thee? Hee will meet thee as a *Lion*, and as a *Beare* robbed of her Whelps. You shall see how the *Lord* expresseth it, *Amos. 9. 2, 3, 4. Though they digge into Hell, thence shall my hand take them: though they climbe up to Heaven, thence will I bring them downe, &c.* It is a common opinion, that if men have strong friends, strong Towers, and a strong Land, that is well begirt with Sea, and clifts, or great estates that will defend them, that then they are safe: but if the *Lord* be thine enemy, none of all these will doe thee any good; so likewise if a man have made peace with his enemies, hee thinkes himselfe safe, as if there were no other enemy but mortall men; as the *Iewes*, not being killed, but going into captivity onely, thought their lives safe, their peace made

What an enemy God is.

Amos 9. 2, 3, 4.

made; but, saith the *Lord, if you goe into captivity, yet there I will command the sword to slay you*, ver. 4. The meaning is this; no condition that a man can be in, no greatnesse, though he be compassed about with friends and safety on every side, can availe, if *God* be his enemy; hee *will pull thee from the midst of the Sea*, ver. 3. notwithstanding every man thinkes it an hard thing to find a man in the midst of the Sea; and all this is is but to describe that no condition is safe, when GOD is a mans enemie. And thus much for this Attribute.

THE EIGHTH ATTRIBVTE OF *GOD*;

His Omnipotence.

The eighth Attribute of *God*; *His Omnipotence*

THE next Attribute is the *Omnipotence* of GOD: for wee told you, that this *Infinitenesse* of *God* consisted in foure things:

First, in the *Infinitenesse of his presence.*

Secondly, In the *Infinitenesse of his power.*

Thirdly, In the *Infinitenesse of his wisedome.*

Fourthly,

Fourthly, In the *Abſoluteneſſe of his will.*

The firſt of theſe we have ſpoken of, his *Omnipreſence:* now we come to ſpeake of his *Omnipotence.*

I will not ſtand to prove it. It is obſerved by ſome Divines, *that God is Almighty*, is expreſſed ſeventytimes in the Scripture. *Math. 19. 26. Luke 1. 39. To God nothing is impoſſible. Hee doth whatſoever hee will:* and in *Geneſis*, it is ſaid, *The God Almighty bee with thee, &c. Gen. 28. 3.*

That *God* is Almighty 70. times repeated in Scripture, *Mat. 19. 26. Luke 1. 39.*

Gen. 28. 3.

In handling this Attribute, I will ſhew you what it is, and the reaſons of it, and the objections againſt it, as I have done in the reſt.

The *Omnipotence* of *God* lies in this, that he is able to doe whatſoever is abſolutely, ſimply, and generally poſſible to bee done. Other things can doe what is poſſible to be done in their own kind, as fire can doe what properly belongs to fire to doe, and a Lion can doe what is poſſible for him to doe; ſo alſo men, and Angels: but no creature can doe what is ſimply and abſolutely poſſible to be done. Now whatſoever can be done, whereto the nature of the thing is not repugnant, without any limitation, that the *Lord* is able to doe: and herein is his *Omnipotence* ſeene. And the ground of it is this.

Omnipotence of *God* wherein.

Becauſe all creatures are put into their ſeverall kindes; a man is one kinde of creature, hee is not an Angell; Angels are another kinde, they are not men; and as they are put in ſeverall kindes, and hedged in, and limited with

bounds and definitions, ſo is their power limited, they can do what is in the compaſſe of their own ſpheare, for according to their eſſence and being, ſuch is their power: but the *Lord* is a being without all limits and reſtraint, an abſolute being, and an unlimited eſſence; and therfore he can be ſaid not onely to doe things within ſuch a compaſſe, within this or that kinde, but whatſoever is ſimply, and abſolutely poſſible to be done; even that his power reacheth unto, and this is properly his *Omnipotence*.

There is no Attribute of *God*, that doth need a greater degree of faith than this; therefore reaſons are not unneceſſary, ſeeing they may demonſtrate it more cleerely unto us. Therefore

Reaſon 1. From the Creation.

Firſt, conſider, that he that made theſe great things, hee that made the higheſt Heavens, and thoſe Heavens that thou ſeeſt, hee that made the earth, and the deepe ſea, hee that made the wind and the treaſures of ſnow, and haile, hee that made the Angels, hee that wrought ſo many miracles, thou muſt thinke hee that hath done ſo great things can doe the like: as hee that hath made a faire picture or ſtatue, hee can make another; hee that hath made a faire houſe, you are ready to ſay, he is able to build another. Looke then upon his great workes, and you will thinke that he is able to doe the like. This ſame argument is frequently uſed in Scripture, when there is any occaſion of expreſſing *Gods* great power to bring any thing to paſſe; as, hee that made *heaven and earth, hee that brought the children*

of

of Israel out of Egypt, he *that divided the red Sea*, hee *that wrought the wonders in Egypt before Pharoah and all his host*; and such like.

Secondly, consider the manner how the *Lord* did all these things. You know hee did no more, but say, *Let there bee light, and there was light: Let the trees bring forth, let the fishes multiply, and the ayre bee filled with fowle, and it was so.* Now to doe such things with a word, with such facility, is a signe of an *infinite* power: for when one can doe great things, with his breath, or little finger, we are apt to say, what could he doe if he put his whole strength to it? even so the manner of his working doth shew the *infinitenesse* of his power.

Reason 2. From the manner of the Creation.

Thirdly, the further any thing is off from being, the more power it requires to bring it to Being. As take base materialls, and there is greater power required, to make a faire building of them; to make a goodly statue of a crooked peece of wood, is harder than of a peece straight, even, and more apt to worke on. Now no being at all is in a thousand times greater distance, than the basest materialls are, from such or such a being, and therefore the power must bee *infinitely* greater that brings it to a being. Now the LORD hath done this, therefore his power must bee *infinite* great. To make this more plaine to you; Consider what it is that restraines mans power, so that hee can goe no further; it is because the matter will not permit him. If you give him clay, and straw, hee can

Reason. 3. That he made things of no thing.

Man cannot worke without materialls.

make bricke, but if you give him nothing, hee can make none: so if you give him timber, hee can make an house, but if you give him none, it is impossible hee should doe it. But suppose now, there were such an Architectour, such a builder, that if hee did but imagine the modell or frame of an house in his minde, hee could set it up of nothing, or make materialls at his pleasure, that could make it as big as hee could conceive it, and also could make as many houses as hee could thinke of, and in as great and large a manner, as hee could conceive, if there were such an one, there would be no restraint to him. Now the *Lord* is such a builder, whatsoever hee conceives, hee can make it without any thing, as he did the heavens and the earth; and therefore there is no restraint in his power, as there is in the creature.

Reason 4. From the equality of his Attributes.

Fourthly, consider that the Attributes of *God* are equall, and needs must bee so, because every Attribute is his Essence, and wee doe but distinguish them in our understanding: his *Omnipotencie* to be the *active power*; his *will*, the *commanding*; and his *understanding*, the *directing*: wee distinguish them thus, but in him they are all one. Hence I reason thus; the wisedome of GOD, the largenesse and infiniteness of his understanding and knowledge, what is it not able to conceive? You know men are able to thinke much, and Angels more than men, but GOD is able to conceive infinitely beyond them; for *his thoughts are above ours, as the Heavens*

vens are above the earth. Now whatsoever hee can conceive, his power is able to act: In man it is not so; he imagines and wills many things, but his power of effecting falls short, because his faculties are not of equall largenesse: but GOD can imagine infinitely, and his power is as large and infinite as his wisedome; therefore he must bee able to doe things that are infinite. Hence it is said *Psalme* 135. *Hee doth whatsoever he will*, to shew that his power is as large as his will: which cannot bee said of any creature. Consider these things; for when you are in distresse, and under the rod of affliction or temptation, you shall find need of them, to perswade you that *God* is *Almighty*.

Psal. 135. *Gods* power as large as his will.

Now I come to answer the objections which are made against this, which are these:

First, why then doth *God* produce no infinite thing, no infinite effect? All his effects are finite; and therefore we cannot see by any thing he doth that he is *omnipotent*.

Object. 3.

It is true in naturall causes, and such causes as produce things only like to themselves, which are called *univocall* causes, (but I will not trouble you with that distinction) there the cause goes not beyond the effect: as fire alwaies begets fire, and cannot chuse but doe it, being necessitated thereto by the force of its owne nature, beyond the compasse whereof 'tis impossible, it should operate; for all natural causes produce effects like to themselves; in like manner, a Lion begets a Lion, because it is a naturall cause.

Answ. *God* a voluntary not a naturall cause.

But there are causes wherein it is not so; Of which you cannot say, they produce such an effect, because they could not doe otherwise, because the cause could not goe beyond the effect, for in voluntary causes we find the contrary, the cause doth not worke necessarily, but by the liberty of his will, and therefore it may be able to doe much more than it doth. Now *God* is a voluntary cause, he workes according to the liberty of his will, and therefore is able to doe much more than he doth.

Object. 2. 2 There are some things which *God* cannot doe, as things that are already past, and have once beene, hee cannot cause them never to have beene, &c.

Answ. That *God* cannot doe some things, is not for want of poer, because they are not to be done.

The reason why GOD cannot doe these things; is not because there is a restraint of his power, but because the things are not possible to be done; and therefore he cannot make truth to be falshood, or things that are, not to be; whatsoever implies a contradiction, hee cannot doe: and the reason is, because the things are not to be done: But in things simply possible, therein consists his *omnipotence*: as when it is not contrary to the nature of the thing, as when the *prædicate* is not repugnant to the nature & essence of the *subject*; as a Lion being a Lion cannot be a man, this a thing that cannot be done because it is repugnant to the nature of a Lion: therefore it is no impeachment to his *omnipotence* not to doe it.

Object. 3. 3. *God* cannot sinne, GOD *cannot deny himselfe, he cannot lye, &c.*

We

We need not ſtand long to anſwer this: for even for this cauſe he is *omnipotent* becauſe hee cannot doe theſe things. As if I ſhould ſay, the Sunne is full of light, therfore it cannot be darke. Theſe are the expreſſions which the Scripture uſeth: as *Tit.* 1. 2. *God cannot lie:* and 2 *Tim.* 2. 13. *God cannot deny himſelfe.*

Anſw. God is therefore omnipotent, becauſe he cannot ſin.

Tit. 1. 2.

2 *Tim.* 2. 13.

THE EIGHTEENTH SERMON.

EXODVS 3. 13, 14.

13 *And Moses said unto* GOD; *Behold, when I come unto the Children of Israel, and shall say unto them; The* GOD *of your Fathers hath sent mee unto you, and they shall say unto me, What is his Name? what shall I say unto them?*

14 *And* GOD *said unto Moses,* I AM THAT I AM, *&c.*

IF *God* produceth no infinite effect, and yet is infininit in power, then that power which is never brought into act is in vaine.

Object. 4.

To this I answer, that it is true, when any power is appointed and destinated to any

Answ. 1 The end of *Gods* power.

any act, it is so far in vaine, as it doth not attaine to that end and act: as bread appointed to nourish, if it doth not, it attains not the end to which it is made, and so is in vaine: I may say the same of every thing else. But it is not the end of *Gods* power, to bring forth any effect answerable to it selfe; for his power (to speake properly) hath no end, but al things are made for it. In other things the cause is appointed for the effect as its end: but he himselfe is the cause of all other things; all that hee doth, is for himselfe; and therefore though he doth not produce any such effect, yet his power is infinite.

2 A contradiction to make a creature infinite.

Secondly, when there is a repugnancie in the nature of the thing, it is no shortning or limitation of his power. Now a creature, as it is a creature, must be finite and determinate, but to alter the property of its nature, and to make it infinite, is repugnant both to the nature and essence of the creature: and therefore if *God* doe it not, it is not because he cannot doe it, but because the thing it selfe cannot be done.

Wee now come to application of this point.

Vse 1. Let all in covenant with *God* rejoyce that they have an Almighty *God* for their *God*.

If GOD be *Almighty*, then let all those that are in covenant with *God*, and that have interest in him, that can say, they are the *Lords*, and the *Lord* is theirs, let them exceedingly rejoyce in this, that they have an *Almighty God* for their GOD. To have a friend that is able to doe all things, and as we told you before, that is every where present, it is a great benefit; as to have a friend

friend in Court, in Country, a friend beyond the Seas, if you ſhall have occaſion to bee baniſhed thither; but if you adde this, hee is able to doe whatſoever hee will, it will adde much to our comfort. A friend many times is willing, but hee is not able; if able and willing, yet not preſent: but ſeeing GOD is every where, if thou haſt any buſineſſe to doe, thou needeſt not to ſend a letter, doe but put up a prayer to him to be thy factour, to doe it for thee, to worke thy workes for thee, hee is every where preſent; and againe, he is *Almighty* alſo, able to doe it, therefore be content to have him alone for your portion. What is the cauſe now, that mens wayes are ſo unlike one to another: becauſe they would graſpe GOD and the creature. And why doe they doe ſo? Becauſe they will not be content to have *God* alone. And what is the ground of that? Becauſe they doe not thinke him indeed *All-ſufficient* and *Almighty*, for if they did, they neede not to joyne any other with him.

Why men are not content with *God* alone.

But you will ſay, this is againſt ſenſe: *God* is *All-ſufficient*, it is true, it is good to have him; but, doe wee not need many hundred things beſides? Muſt not wee have friends, houſe, wife, &c. Can wee live without them? Can wee live without friends, eſtate convenient? What is your meaning then to have GOD alone for our portion.

Object.

GOD hath all theſe in him; that is, hee hath the comfort of them all; if hee bee *Almighty*

Anſw.

The comfort of all things in God.

mighty and *All-ſufficient*, then looke about, and conſider the multitude of the things thou need'ſt and the variety of comforts thou deſireſt, and thou ſhalt finde all in him: That is an argument which you are not ſtrangers to. Hee hath made them all; and there is nothing in the effect, but what is in the cauſe, becauſe it gave all to the effect firſt, and it gives nothing, but what it ſelfe had before: if he hath put ſuch beames of comfort, and ſuch beauty in the ſeverall creatures, muſt they not needs be in him?

Object.

But you will ſay, that this is but a ſpeculation.

Anſw. *Mar.* 10, 28, 29, 30.

Nay, that it is more than ſo, I will put you to one place, which I deſire you to conſider ſeriouſly: which is, *Mar.* 10. 28, 29, 30. *Then Peter began to ſay unto him, Loe we have left all, and have followed thee. And Ieſus anſwered and ſaid; verily I ſay unto you, there is no man that hath left houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my ſake, and the Goſpels; but hee ſhall receive an hundred fold now in this time, Houſes, and Brethren, and Siſters, and Mothers, and children, and Lands, with perſecutions, and in the world to come eternall life.* When it is ſaid here, hee ſhall receive the very ſame; why doth the Holy Ghoſt repeat them in particular; *He ſhall receive houſes and Brethren, &c. with perſecution?* that is, you ſhall be ſtript of all theſe things by perſecution, yet at the ſame time, you ſhall have them all. At that time when hee is in a cloſe priſon, and driven from

all

all these, hee shall receive them for this present. The meaning is this: let a man have communion with GOD, let the *Lord* reveale himselfe to a man; if hee be once pleased to *come* to a man, *and sup with him*, if he will but communicate to a man the consolation of the spirit, and *fill him with joy and peace through beleeving:* I say, though hee bee in a close prison, yet hee shall have the comfort of *Houses*, *Brethren*, *Sisters*, *Mothers*, *&c.* that is, that comfort which they would yeeld him, hee shall finde them altogether in GOD. So that if one should come and say to him, what if you would have *Father*, *Mother* and *friends* restored to you, that you might enjoy them; I say, a man that hath a neere communion with GOD, to whom GOD sayes, that hee will *come and sup with him*; at such a time, hee will say, I doe not care one jot for them, for I have that which is better than them all. For example: you see this in the Apostles, that rejoyced in prison. What doe you thinke they would have said to men that offered them riches? Would they not have slighted them? They did slight imprisonment: but in that they did slight shame, and prison, &c. they would have slighted the other by the rule of contraries. Therefore labour to be content with GOD alone.

To make this argument without doubt, consider what Heaven is. Doe you thinke, that there you shall have a worse condition than here? Here you have need of many comforts and

If all comforts were not in *God*, the Saints should bee worse in heaven, than here.

and conveniences, it is a *variegate* appetite, that is, an appetite that is full of multiplicity: why, when you come to heaven, you doe not lay aside your nature, but you desire still; and there you shall have none but GOD alone; so that there you shall bee in a worse estate than here, if all these things were not to be found in the LORD? if there were not this variety in the LORD, it could not bee, that in Heaven you should bee so happy. Here you need Sunne, and Moone, and Starres, and a thousand other things, but there you shall have none, but I, saith he, *will be Sunne and Moone*, and all to you: and therefore he saith, that hee will bee *all in all*, which is the plurall number, and signifies all things, I will bee πάντα ἐν πᾶσι.

Now this *Almighty* GOD, that will bee *All-sufficient* in heaven, if hee will but communicate to a man, and draw him neere to his presence, shall not that be enough? Beloved, it is certaine, that hee will be enough for your portion. As for instance; let a man bee stript of all his friends, and brethren, and sisters, and country, as *Abraham* was; who was stript of all, and had nothing but *God* alone left for his portion, yet you see that he was exceeding rich, and made a great Prince, and he had a great posterity. Therefore let us make this use of it; to care for none but the *Lord* alone, for wee know not what shall become of us, we may bee led into banishment, as others now are, and have beene: now if you have the *Lord* with you, it is enough. So if any

any other condition befall you, if you can be content with *God* alone, you are well; what if your friends deceive you? what if you ſhould be ſhut up in a cloſe priſon? It is nothing, he is *All-ſufficient* and *Almighty*, and there is no eſtate or condition, but he is with you in it, there is no ſtrait, but he can helpe you out. Therefore ſtudy theſe things, and examine them, and labour to beat them upon your ſoules: never reſt, till you have brought your hearts to ſuch a condition; as to ſay, I know that no man can ſeparate betweene GOD and mee, and I am content with GOD alone.

Vſe 3. Make uſe of his power in wants, and in all ſtraits, &c.

Secondly, if this be ſo, then labour to make uſe of this power of his. Why is this Attribute revealed to you? is it not for this, that men might make uſe of this power of his? Then let every man conſider with himſelfe, what he hath neede of, what ſtrait he is in, what buſineſſe hee would have done; and then remember that *God* is *Almighty*, and is able to bring it to paſſe; be it poverty in your eſtates, or debts, which a man is not able to overwraſtle, if there be a blemiſh in your names, and you cannot tell how to have it healed, or any weakeneſſe in your body; and which is more than all this, if there bee a luſt that yee cannot overcome, a temptation which yee cannot be rid of, if there bee a deadneſſe of ſpirit in you, and indiſpoſedneſſe to holy duties, and yee cannot tell how to get life and quickning; remember that there is an *Almighty* power revealed for that end, and it is

our

our parts to make uſe of it; though it bee an hereditary diſeaſe in thee, (now you know an hereditary diſeaſe is that which we have from our parents,) though thou haſt ſuch a diſeaſe, ſuch a ſtrong luſt, yet thinke with thy ſelfe, the *Lord* is able to heale this. *Iames* 4. 6. A place named before, *But hee giveth more grace, &c.* As if hee ſhould ſay; (when hee had told them of the luſts that fight in their members, this objection being framed by them, Alas wee are not able to maſter theſe luſts:) It is true, the luſts that are in us, doe luſt againſt the Spirit, as naturally as the ſtone deſcends downward: but how ſhould wee heale them ſay you? How ſaith hee? The Scripture giveth more grace, that is, there is an omnipotent power which can heale all this.

Iames 4. 6.

So *Math.* 19. 26. *With men this is impoſſible, but with God all things are poſſible.* It is a place worthy conſideration: ſaith our Saviour: *It is impoſſible for a rich man to enter into the Kingdome of Heaven:* why? ſay the Diſciples, *Who then can be ſaved?* Indeed, ſaith *Chriſt*, *It is impoſſible with men, but with* GOD *all things are poſsible.* The meaning is this; when a man hath riches, that is, when the object is preſent and before him, a man cannot of himſelfe but ſet his heart upon them; and when a mans heart is ſet upon them, no man in the world can weane his heart from thoſe riches: what ſhall wee doe then? Why, ſaith hee, the LORD hath an *Almighty* power, hee is able to mortifie

Mat. 19. 26. opened.

ſie theſe luſts : wee can no more doe it, *than a cable rope can goe through the eye of a needle.* Now that which is ſaid of riches, may be ſaid of any luſt: let an ambitious man have honour, or a carnall man an object ſutable to a carnall minde, he cannot chuſe but ſet his heart upon it; now when his heart is ſet upon an object of luſt, *a Camel may as well goe through a needles eye*, as he can looſe his heart from that luſt : but yet the *Lord* can doe it, *With him all things are poſſible :* And as the Apoſtle ſaith of the *Iewes*, *Rom.* 11. 23. *The Lord can ingraft them in againe*, as bad as they bee, though the wrath of GOD bee gone over them to the uttermoſt, yet GOD can doe it: ſo is it true of thy ſelfe, and any one elſe, the LORD can, if hee will; to him nothing is impoſſible. Consider with your ſelves, that he that can draw ſuch beautifull flowers out of ſo unapt earth, as you looke upon in winter; though thou haſt an heart as farre from grace, as the flowers ſeeme to be from comming forth in the midſt of winter, yet he that can doe ſo in nature, is able to doe the like in grace alſo: remember *Paul* a perſecutor, and *Mary Magdalen*, that had ſeven Devils, what they would have been without his power: and by his power we may be as excellent as they. To confirme this, consider what a change grace hath wrought even amongſt us; how many amongſt us, that of proud have become humble, of fierce and cruell have become gentle; of looſe, ſober; of weake, ſtrong, &c. Goe therefore to him, beleeve this, and apply it: and bee

Rom. 11. 23.

By Gods power in the works of nature wee ſhould ſtrengthen faith.

ſure it *ſhall bee according to thy faith*. If a man would goe to the *Lord*, and ſay to him, *Lord*, I have ſuch a luſt, aud cannot overcome it, and I want griefe and ſorrow for ſinne, but thou that haſt an *Almighty* power, thou that didſt draw light out of darkeneſſe, thou art able to make a change in my heart, thou canſt purge it and make it cleane, for to thee nothing is impoſſible. I ſay, let a man doe ſo, and the *Lord* will put forth his power, to effect the thing that thou deſireſt. Surely he which eſtabliſheth the earth upon nothing, and keeps the wind in his fiſts, and bounds the water as in a garment, can fixe the moſt unſet'ed minde, and the wildeſt diſpoſition, and ſet bounds to the moſt looſe and intemperate deſires.

Vſe 3. To beleeve this great power of God.

If *God* be *Almighty*, you muſt beleeve this *almightineſſe* of his: and becauſe ſome ſay wee doubt not of his power, but of his will: therefore I will ſhew to you, that all our doubts, and diſcouragements and dejections doe ariſe from hence, not becauſe you thinke the *Lord* will not, but becauſe you thinke he cannot. For I am perſwaded moſt men know not the deceitfulneſſe of their owne hearts, in ſaying that they doubt not of the power of *God*: and this I will make good to you by theſe arguments:

That men doubt as much of the power of *God*, as of his will, by 3. inſtances.

1. Becauſe wee are more incouraged by probabilities,

If wee did not doubt of the power of GOD, what is the reaſon that when you ſee a great probability of a thing, you can goe and pray for it with great cheerefulneſſe; but if there be no hope, how doe your hands grow faint, and your

your knees feeble in the performãce of the duty: You pray becauſe the duty muſt not be omitted, but you doe not pray with a hearty deſire. And ſo for endevours: are not your minds dejected, doe you not ſit ſtill as men diſcouraged, with your armes folded up, if you ſee every doore ſhut up; and no probability of helpe from the creature? And all this is for want of a lively faith; for would this be ſo, if you did beleeve this *Almighty* power of *God?* cannot he bring it to paſſe when things are not probable, as well as when there are the faireſt bloſſomes of hope?

Beſides, doth it not ring in the eares of every man, when the times are bad, doe not men ſay, Oh wee ſhall never ſee better dayes? So when a man is in affliction, oh he thinkes this will never be altered; on the other ſide, if he be in proſperity, he thinkes there will bee no change. Now whence comes all this, but becauſe we forget the *Almighty* power of *God?* If we thought that hee could make ſuch a change in a night, as he doth in the weather, as he did with *Iob*, we ſhould not be ſo dejected in caſe of adverſity, and ſo lift up in proſperity.

2 Becauſe wee thinke our preſent condition canot be changed.

Moreover, men have not ordinarily more ability to beleeve, than the *Iſraelites* had which were GODS owne people: now conſider, that theſe very men, that had ſeene all thoſe great plagues, which the *Lord* brought upon the *Egyptians*, I thereby meane, all his *Almighty* power, that ſaw his power in bringing them through the red Sea, and giving them bread and water in the wil-

3 We limit the Lord as the Iſraelites did.

dernesse; yet called his power into question, and said, that *God* could not bring them into the land of *Canaan*. Yee will find they did so, *Psal.* 78.41. *They turned backe, and limited the holy one of Israel*: in that they said, hee cannot doe this and this: and why? because they have *Cities walled up to heaven*. That is the thing laid to their charge, *They limited the holy one of Israel*; that is, they remembred not that hee had an unlimited power, but they thought, if the Cities had bin low, and the men had bin but ordinary men, hee could have done it: but because they were so mighty men, and the Cities had such high wals; therfore they could not beleeve, that he could bring them in. Now if they did so, doe you not thinke it is hard for you to doe otherwise? Doe but take him that thinkes he doth not doubt of the power of *God*, bring that man to a particular distresse, and yee shall see him faile: (for it is one thing to have a thing in the notion, as for a man to thinke what he would doe, if he were a Pilot, or a Captaine; and another thing to have it in the reall managing, as when he is brought to fight; so is it here) It is one thing to say, I beleeve GODS *Almighty* power, and another to rest upon it. But I aske you, if you have had a triall of your heart; if you have been brought to an exigent; Doe you find it so easie a thing, to beleeve in difficulties, as in facility?

Psal. 78. 41.

But you will say, the people of *Israel* were *a stubborne and stiffe-necked rebellious people*: and I hope our faith is greater than theirs.

I

I, but doe you thinke that your faith is greater than the faith of *Mary* or *Martha*, *Ioh.* 11. 21. *Lord, if thou hadst beene here my Brother had not dyed.* So *vers.* 32. If you obſerve their reaſoning, you ſhall ſee, all this doubt was of his power. If thou hadſt bin here, when he was ſicke, and when it was time, thou mighteſt have raiſed him; but now it is too late, he hath bin dead foure dayes, and his body is putrified. Here is no doubt of his good will; but all the queſtion was of his power. And ſo it is with us; doe we not doe the ſame, and ſay with our ſelves, if this had beene taken in time, it might have been done, but now the caſe is deſperate? Why? is not the *Lord* as well able to helpe in deſperate caſes, if hee bee *Almighty*?

Anſw. *Iohn* 11. 21, 32.

Yea, but theſe were but weake women, and we hope our faith may be ſtronger than theirs.

Object.

But is your faith ſtronger than that of *Moſes*? *Numb.* 11. You ſhall ſee there that *Moſes* did doubt of *Gods* power. When *God* had promiſed to ſend them fleſh, and that not for a day or two, or five, or twenty, but for a moneth together, and for ſo many people: *Moſes* ſaith, LORD, wilt thou ſend them fleſh for a moneth together? There are ſixe hundred thouſand men of them, and it is in the wilderneſſe. As if he ſhould ſay, if it had beene for a day or two, or in a plentifull Country, or for a few perſons; but there are ſix hundred thouſand, and it is in the wilderneſſe, and that for a moneth together. Here *Moſes* was at a ſtand, and could not

Anſw. *Numb.* 11. Our faith not ſtronger than *Moſes*, yet hee doubted of Gods power.

beleeve it. The *Lord* anſwers him; *Is the Lords hand ſhortened, that hee cannot helpe?* Thou ſhalt ſee, that I am able to doe it, *Numb.* 11. 21. It is not therefore an eaſie thing to beleeve GODS power. Therefore ſet your ſelves with all your might, to beleeve this *Almightie* power, and know, that all your ſtrength will be needfull for it. It is apt to men, to meaſure things according to their owne Models; as, to thinke him to be as powerfull, as mans underſtanding can reach; and mercifull, as farre as man can bee mercifull: but for a finite creature to beleeve the infinite Attributes of GOD, hee is not able to doe it throughly, without ſupernaturall grace. You cannot beleeve that hee forgives ſo much as hee doth, or that his power is ſo great, as his power is; but (though you obſerve it not) you doe frame Models of him according to your ſelves, and you doe not thinke that *his thoughts are above yours, as the Heavens are above the Earth.* Therefore labour to get faith in his power. And will you have it to lye dead, when you have it? No. Therefore adde this for a fourth Vſe.

Numb. 11. 21.

Vſe 4. Seeke and pray to him in all ſtraits, with confidence.

Whatſoever thy condition be, whatſoever ſtrait thou art in, be not diſcouraged, but ſeeke to him; that is the ground of your prayers. You know the *Lords* Prayer is concluded with this; *For thine is thy Kingdome, power and glory, for ever and ever.* As if that were the ground of all the Petitions that went before. So, if the *Lord* bee *All-mightie*, and hath an *All-mightie* power;

power; then, in the most desperate case, when there is no hope or helpe in the creature, that you can discerne; yet then pray, and pray strongly and confidently, as men full of hope, to obtaine what they desire.

And remember this for your comfort: At that time, when you are in affliction, and in so great a strait, that you are hedged about, and no hope, no possibilitie to evade; that is the time that the *Lord* will shew forth his power; for a man is never discouraged, but in this case: I have seene it by many particular experiments; when the case hath beene desperate, when there hath beene no hope; yet when GOD hath beene sought to by fasting and prayer, there hath beene alteration above all thought; according to that expression used, *Ephes.* 3. 20. *Hee is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us:* that is, when they could not enlarge their thoughts farre, nor were able to see there could be any way devised; yet enlarging their prayers, the *Lord* hath devised a way oftentimes. I will give you some instances that the Scripture gives in this case. When *Esau* came against *Iacob*, was hee not in a fearefull strait? there was no hope, and no possibilitie; *Esau* was too strong for him: what should hee doe now? hee exposeth himselfe to the enemie, there was no other remedie; and it was an enmitie of twentie yeeres continuance; and the Text saith, *that Iacob feared:* and yet the *Lord* delivered him,

Eph.3.20.

Instances of *Gods* power in great straits.

when hee had prayed to him. So when *Laban* came against him, GOD bid him that he should doe him no hurt. So *Daniel*, when hee was cast into the Lions den, when all the Lions were present with their mouthes opened ready to devoure, yet the *Lord* stopped their mouthes, they could doe him no hurt. So is it in many cases amongst us; when our enemies are ready to devoure us, then GOD comes in, in the nicke, betweene the cup and the lip, and workes a way for our delivery. Therefore never be discouraged whatsoever thy case bee: it is a very great matter to say, that the *Lord* can doe such a thing, though you thinke it but a small thing. As when the Leper could goe to *Christ*, and say, *Lord, thou canst make mee cleane if thou wilt*, then the *Lord* did so. It was a great matter for those three children in *Dan.* 3. to be able to say, when the fire was ready prepared, and the King was wroth, and there was no resistance, yet they said, *The Lord is able to save us out of thy hand O King*! The LORD did take this so well at their hands, that the LORD did helpe them, and save them. On the contrary side, when a man doth doubt of his power, you shall see how much moment it is of. As that Prince said to *Eliah*, *Though God should make windowes in heaven, yet there could not be such a plenty*, as hee spake of: now the LORD was so displeased with it, that hee destroyed him for it. So the *Israelites* did not beleeve that the *Lord* could bring them into the Land of *Canaan*, therefore the

Dan. 3.

the *Lords* anger was kindled against them for this, *Psal.* 78.

Psal. 78.

But to draw this use to a conclusion. Learne to bring your hearts to this, whatsoever your case is, still to beleeve his power, and bee able to say still, the *Lord* can do it. For it is not a small matter to be able to say so: when the Churches are very low, and there is no hope, and you see little helpe, a man should goe, and pray with such cheerefulnesse, and such hope, and confidence, as if it were the easiest thing in the world to helpe them; which you would doe, if you did beleeve that GOD is *Almighty*. You know what the case of the Church was in *Ahasuerus* time, yet fasting and praying made a great change on the suddaine. Nay, when the Church is downe, yet pray with as great hope, as if it had the best props to hold it up, for the *Lord* is able to raise it up againe.

I will give you two instances, that you may consider the *Lords* power on both sides: first, his power to raise it up from a low condition; (as now, if you consider the miserable estate of the Church in Christendome at this time:) as may appeare by the vision of the drie bones in *Ezekiel*: the meaning whereof is, that when the people are as low as low may bee, like dead men, buried men, men scattered to the foure windes, yet saith the LORD, I will put life into them, I will raise them and make them a great army, and I will put vigour into them, and make them living men; that is, though the Church be

1 Gods power to raise from a low condition.

be never ſo low, yet the *Lord* can put life into it, and make a wonderfull change.

2 *Gods* power, in bringing downe thoſe that are ſecure.

Againe, there is no Church ſo ſafe, (as wee doe thinke our ſelves now, and as the *Palatinate* did thinke themſelves) but that yet the *Lord* can make a ſudden change, and bring them downe, as well as hee could rayſe theſe dry bones; and as hee hath done to others alreadie. This you ſhall ſee, *Lam.* 4. 12. *The Kings and all the inhabitants of the World, would not have beleeved, that the adverſarie and the enemie could have entred into the Gates of Ieruſalem. Ieruſalem* was ſo ſtrong, there was ſuch probabilitie of ſafetie, that no man would ever have beleeved that the enemie and the adverſarie ſhould ever have entred into the Gates thereof; yet the *All-mightie* power of *God* brought them downe on a ſudden, and layd them flat to the ground. Therefore, let the caſe be what it will be; ſuppoſe a Nation be never ſo ſtrong, yet *God* can bring them downe; and let it be never ſo weake and low, yet the *Lord* is able to rayſe them up. The ſame is true of every particular thing alſo; and therefore beleeve this *All-mightie* power of *God*, and apply it, whatſoever thy caſe bee; conſider, that thou haſt to doe with an *All-mightie God.*

Lam. 4. 12.

Object.

But you will ſay, the caſe may be ſuch, as there is no helpe; the *Lord* hath declared his will, by an event; and the caſe is ſuch, as never was helped: and will you have us to beleeve it now, becauſe there is an *All-mightie* power?

You

You must learne to doe in this case, as *Christ* did: *Lord, if thou wilt, let this Cup passe from me; yet not my will, but thine be done.* Iust after this manner you ought to doe in every one of these cases, where there is no hope: you must say thus; *Lord*, it is possible for thee to doe it, be the case as desperate as it will be. As suppose a man hath a Stone in the Bladder, which we thinke an incurable disease, because the Stone is so hard, as it cannot be softened; yet it is possible to him; he can so lodge it, and bed it, that it shall doe you no hurt: besides, if he doe take away this life, yet he gives you a better; if it doe paine you here, yet he will give you joy and peace, which will farre exceed the enduring a little paine in the flesh. Submit then your selves to *Gods* will, as *Christ* did; and remember this, that in such a case, your businesse is not with the power, but with the will of *God*: that is, you must say; *Lord*, I know it is possible that this Cup may passe; but, *Lord*, here is all the matter; it is my desire that it should passe, and it may be it is thy will that it shall not; *Lord*, if this be the case, it is meet my will should yeeld, and that thy will should be done: As if *Christ* should have said; *Lord*, I will give thee this honour, that thou canst remove this Cup from me; but if thou doest not, and it is not thy will to doe so, I am content. So doe thou give the *Lord* this glory of his power in every case, that he can doe it, if it be his will.

Answ.

No case so desperate, but *God* can helpe.

Be it, that thy desire is to be delivered from such or such an affliction; consider this; Is it meet

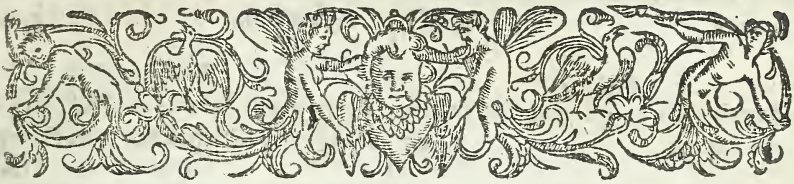
meet *Gods* will ſhould yeeld to thine, or thine to his? Then bring thy heart downe, and be content that it ſhould be ſo.

Object. But you will ſay, it is hard to doe this, to bee willing to undergoe ſuch an affliction.

Anſw. Wee loſe not by yeelding to Gods will. Conſider it is *Gods* will; and therfore if it were not beſt for thee, yet thou ſhouldeſt honour him ſo farre, as to preferre his will before thine own: but it being his will, thou ſhalt be aſſured if thou art one that belongs to him, that it ſhall be beſt for thee. *Chriſt* was no loſer when he yeelded to his Fathers will, for *God heard him in what he prayed for:* as it is *Heb* 5. though the *Lords* will paſſed on him, and he dranke of the cup. So thou muſt yeeld to his will whatſoever it is, be content with what is done, and beleeve that thou ſhalt be no loſer by it in the end, bnt thou ſhalt have what thou deſireſt, though not in that manner that thou would-deſt have it to bee done.

Heb. 5.

FINIS.



THE TABLE.

A.

Part. Page.

Absolute.

THE perfection of God *absolute.* 1, 121

Adorne

The spirit of man how it should bee *adorned.* 2, 15

Adorning of the spirit commends us to God. 2, 18

Adversaries.

The truth of the Scriptures proved by the testimony of the *adversaries.* 1, 53

Advantage.

Hee that puts himselfe from Gods worke for his owne *advantage*, makes himselfe his end. 1, 149

Affections.

Affections inordinately set on a thing make it a god. 1, 90

Affections sinfull must bee purged out. 2, 62

Affections to the creatures, what raiseth them. 2, 204

Affections strong breed strong afflictions. Ibid.

Agreement.

Agreement of the prophecies in Scripture. 1, 52

Alcaron.

Alcaron of *Mahomet* barbarous. 1, 84

Almighty.

God is *almighty.* 2, 128

That God is *almighty*, 70. times repeated in Scripture. 2, 177

Wee should rejoyce that our God is *almighty.* 2, 186

Alone.

To beleeve that God is God *alone.* 1, 85

To behold God *alone* in serving him. 2, 36

Why

Why men are not content with God *alone*. 2, 187

Angels.

Angels used in guiding the course of things. 1, 35

Antiquity.

Antiquity of Scripture proves them true. 1, 57

Apprehension.

Apprehension of things makes them heavie or easie. 2, 30

Arts.

Arts why invented. 1, 3

Assent.

Assent double. 1, 46
Assent bred differently in the Saints and others. 1, 62

Atheisme.

Atheisme of two kindes. 1, 24
Atheisme the effects of it. 1, 25
Junius converted from *Atheisme*. 1, 56

Attributes.

Attributes of God of two sorts. 1, 119

B.

Beast, see *Man*.

Before.

God *before* all things. 1, 120

If God had any cause, somewhat was *before* him. 1, 140

Being.

Being properly only in *God*. 1, 97
Being of *God* explained in five things. ibid.
Being given to all things by *God*. 1, 99
We should give *God* the praise of his *being*. 1, 112
All things but *God* are capable of not *being*. 1, 142
What *being* hee must have that is eternall. 1, 157
God the first *being*. 2, 50
God not capable of any new *being*. 2, 73

Beginning.

Hee that is eternall must bee without *beginning*. 1, 157

Body.

Body must be kept downe. 2, 23
Body, gestures of it used in *Gods* worship. 2, 38

Busie.

Why men are so *busie* in worldly things. 2, 132

C.

Cast off.

We should take heed *God cast* us not off. 2, 80

The

The time of *Gods casting* off unknowne. 2, 83

Cause.

The creatures should bee without *cause*, if they were not made. 1, 8
God the first *cause*. 1, 39
God without all *cause*. 1, 140
God a voluntary *cause*. 2, 181

Change.

Change in the creature whence it is. 2, 75
Change in us a token of good. 2, 94
When wee thinke our condition cannot *change*, wee doubt of *Gods* power. 2, 195
See *Imperfect*.

Chronologie.

Chronologie of Scripture exact. 1, 55

Church.

Churches testimony proves the truth of Scripture. 1, 58
Scriptures of greater authority than the *Church*. 1, 59
God will shew himselfe *God* in raising the *Churches*. 1, 87
Not to faint in the misery of the *Churches*. 1, 109

Christ.

Christ his humanity alone not to be worshipped. 2, 45
See *Mahomet*.

Cleave.

What makes us *cleave* to a thing. 1, 86

Conceive.

God is beyond all that wee can *conconceive*. 2, 129

Complaint.

Complaint and griefe whence it ariseth. 1, 104

Command.

The creature at *Gods command*. 1, 138

Confusion.

Confusion, when the body rules the spirit. 2, 21
Comfort, see *God*, see *Heaven*.

Composition.

God without *composition*. 2, 49
Counsell, see *Eternity*.

Covenant.

How to know wee are in *covenant* nant with God. 2, 85
Covenant twofold. 2, 86
Covenant not frustrate by our sinnes. 2, 87

Constancie.

To judge of our spirits by *constancie* in well doing. 2, 113
Constancy in ill nothing worse. 2, 111
Constancy, to beg it of God. Ibid.
Constancy, two meanes to get it. 2, 115

Company.

Company, why it is desired. 2, 166
Companions that a man may alway have. 2, 167
Company, the more griefe in want of it.

it, the lesse wisedome. Ibid.
Contradiction, see *Infinite*.

Content.
To be content with *God*, though with crosses. 1,130
To bee *content* with a simple condition. 2, 54
Content bred by godlinesse. 2,58

Creature.
Creatures, to learne the vanitie of them. 1, 116
Creatures of themselves can doe nothing for us. 1, 137
Creatures, difference betweene *God* and them. 1, 146
Creatures, not to goe to them, but *God*. 2, 67
Creatures, difference betweene *God* and them in respect of his unchangeablenesse. 2, 103
Creatures, not to expect much from them. Ibid.

Creation.
Workes of *Creation* shew the greatnesse of *God*. 2,123
Gods omnipotence in the *creation*. 2, 178

Crosses.
Crosses, *God* doth his good by them. 1, 41
Crosses, faith strengthened in them, how. 1, 105

See *Content*.

D.

Dead, Death.
He that beleeveth not Christ, would not beleeve one rising from the *dead*. 1, 41
We cannot see reason for many things till *death*. 1, 103
Death sweetned by walking with *God*. 1, 165

Decree.
Decree of God unchangeable, yet unknowne. 2, 92

Defend.
God is able to *defend* us. 2, 166

Delay.
Delay of *God* should not offend us, why. 1,168
Delay seemes long, why. 1, 169

Depend, Dependent.
Not to *depend* on many things. 2, 56
Dependent felicity to trust in the creature. 2, 106

Desires.
Desires must be strong that helpe resolution. 2, 121
How to get strong *desires*. Ibid.

Despise.
What makes a man *despise* outward things. 2, 138

Destroy.
A man *destroyeth* himselfe, how. 1, 10

Die,

Dye, Dying.
Mortifying of lusts a *dying* daily. 1,66
Heathen gods *dye*, therfore false. 1,81

Direction.
Men desire company for *direction*. 2,166

Discontent.
Discontent, whence it is, 1,123

Dispose.
Affliction and prosperity *disposed* by God. 1,40
To be content with Gods *disposing* of us. 1,124

Doe, Doing.
We are present with God by *doing* his will. 1,161
To consider what God *doth* to us 2,162
Some things that God cannot *doe*, why. 2,182

Double.
Double-minded man, who. 2,60
Sinfull affections make the heart *double*. 2,62

E.

Effects.
Three *effects* of a firme assent that that there is a God. 1,70

Efficacie.
Efficacie of the creature from God. 1,137

Enemy.
What an *enemy* God is to wicked men. 2,175

End.
All creatures have an *end*. 1 9
We should doe nothing for our own *ends*. 1,149
End of mens callings appointed by God 1,147
When a man makes himselfe his *end*. 1,148

Ending.
He that is eternall must bee without *ending*. 1,157
See *Advantage*.

Ensignes.
Ensignes of Gods greatnesse. 2,124

Equall.
Attributes of God *equall*. 2,53
Equality of Gods Attributes prove him omnipotent. 2,180

Erre, see *Rule*.

Essence.
Essence of God what. 1,94
Essence of God infinite. 1,148

Eternall, Eternity.
Eternity of God. 1,156
Eternity 5. things in it. 1,157
Why God must be *eternall*. 1,158

Foure differences between the *eternitie* of God, and duration of the creatures. 1,159
Eternall things to bee minded more. 1,161
Eternity, an exhortation to consider of it. 1,165
Eternity, motives to consider it. 1,167
Eternity what. 1,168
Love and enmity of God *eternall*. 1,171
Hatred and joy in *God* from *eternitie*. 2,78
Counsels of God from *eternity*. 1,81

Evill.

Things are not alway *evill* that wee thinke are. 1,42

Everlasting.

God from *everlasting*, other gods new. 1,79
Gods being *everlasting*. 1,98

Events.

Events contrary to mans preparations. 1 139

Exalt.

To *exalt God* as *God*. 1,135

Excellencie.

Excellencie outward not to bee sought after. 2,17
Excellencie outward of 3. sorts. Ibid.

F.

Faculties.

Men desire company to exercise their *faculties*. 2,166
Faint, see *Church*.

Faith.

That there is a God proved by *faith*. 1, 19 45
Faith what. 1,20
Faith in this that there is a *God* should be confirmed. 1,61
Faith of elect and others differ. 1,62
Faith though the same hath severall acts. 1,72
Faith strengthened by revealing *Gods* name. 1,103

False.

The gods and religion of the Gentiles *false*. 1,80
The religion of Mahomet *false*. 1,82

Feare.

Why we should *feare God*. 1,171
See *Goodnesse*.

Fire.

The Spirit as *fire*. 2,15

Fill.

The Lord fils heaven and earth. 2,45

Flee.

God such an enemy as the wicked cannot *flee* from. 2,174

Force.

Force in the motion of a spirit. 2,3

Foundation.

Foundation of faith stable. 2,51

Friendship.

Friendship of *God* to bee esteemed. 1, 129

Future.

Future things knowne onely to *God*. 1, 79

G.

GOD.

God, that he is. 1, 3
That there is a *God*. 1, 5
Creatures should bee *God*, if they were not made. 1, 8
A *God* sought naturally by all. 1, 14
That there is a *God*, consequents of it. 1, 28
Meanes to confirme our faith, that there is a *God*. 1, 68
That *God* is *God*, and none besides him. 1, 75
5 Arguments, that there is no other *God*. 1, 76
God, what he is. 1, 94
God, how to conceive of him in prayer. 2, 44
God, how said to come and goe. 2, 77
God, the comfort of all things in him. 2, 188
See *Affections*.

Good, Goodnesse.

The commands of God for our *good*. 1, 127
Eternity makes things infinitely *good*. 1, 160
To feare God for his *goodnesse*. 2, 14
See *Observe*.

Government.

Government of the world by God. 2, 150
See *Spirit*.

Grace, Gracious.

Grace of God free. 1 125
The Lord is *gracioous*. 2, 46
To goe to God for *grace*. 2, 66
See *Light*, *Sunne*, *Unchangeable*.

Grieve, see *Himselfe*.

Greatnesse.

Greatnesse of God. 2, 123
Greatnesse of God declared in six things. Ibid.
Greatnesse of God compared. 2, 126
Greatnesse of mind to bee sought. 2, 129
What makes the mind *great*. 2, 130
Greatnesse outward why men are led away with it. Ibid.
Greatne of mind how gotten. 2 1 7
To feare God for his *greatnesse*. 2, 140

H.

Hate.

Pollution of spirit to *hate* it. 2, 12
How to come to *hate* it. 2, 13

Heathen.

Passages of Scripture acknowledged by *Heathen*. 1, 53

Heaven.
No want of outward comforts in *heaven.* 2, 19
See *Humble.*

Helpe.
No case so desperate but God can *helpe.* 2, 203

Hindred.
God cannot be *hindred.* 2, 52

High.
No to put our selves to things too *high.* 1, 149

Himselfe.
Being of God of *himselfe:* 1, 98
God may doe things for *himselfe.* 1, 144
What he doth that grieves most for things that concerne *himselfe.* 1, 150

Hope.
Hope of the Saints whereon built. 1, 63

Holinesse.
Holinesse of Scripture. 1, 52
Holinesse what. 2, 37
Holinesse expressed outwardly. 2, 39
Holinesse of God shewes his greatnesse. 2, 127

Holy Ghost.
Holy Ghost guided pen-men of Scripture. 1, 48

Humble.
An *humble* man takes heaven, how. 1, 121
Humanity, see *Christ.*

I.

I am.
I am, what meant by it. 1, 95

Idolatry.
To keepe our hearts from *Idolatry.* 1, 88
Idolatry of two kinds. Ibid.
Idolatry three grounds of it. 1, 82
Idolatry to resolve on things by our owne strength. 1, 112

Image.
Image of God. 1, 15
Image of God in the soule double. 1, 16
Immediate, see *government.*

Impure.
The life and doctrine of Mahomet *impure.* 1, 84

Immense.
The *Immensity* of Gods being. 1, 97
Immensity of Gods being shewes his greatnesse. 2, 127
Immensity of God. 2, 147
Immensity of God wee should rejoyce in it. 2, 152
Immensity of God wee should study it. 2, 153

Imper-

Imperfection.

Imperfection negative in the Saints. 1, 121

Imperfections where their change. 2, 73

See *perfect.*

Impenitence.

Impenitence punished in Gods children. 2, 99

Immutable.

Immutability of God. 2, 72

5 Reasons of Gods *immutability.* 2, 73

Grace in it selfe not *immutable.* 2, 15

Inconstancie.

Inconstancie, to bee humbled for it. 2, 112

Inconstancy, two causes of it. 2, 115

Inconstancy from weaknesse. 2, 117

Indeavour.

Indeavours helpe not when God hath cast off a man. 2, 83

Indeavour, not taken away by Gods decree. 2, 92

Infinite.

God is *infinite.* 2, 74

To make a creature *infinite,* were a contradiction. 2, 186

See *Essence, presence.*

Invisible.

To be *invisible,* a property of spirit. 2, 2

Inquire.

Somewhat in God wee must not *inquire* into. 1, 100

Injuries.

Injuries of men, why wee are so affected with them. 2, 134

How to be patient in *iniuries.* 2, 156

Influence.

To beleeve there is a God hath *influence* into the whole life. 1, 64

Iustification.

Faith strengthened in matters of *justification,* whence. 1, 71

Just, see *Will.*

Iudgements.

Iudgements spirituall the greatest.

Judgements dispensed by God now as in former times. 2, 98

Judgements of God different in time and meanes. 2, 101

K.

Kill.

Lusts must be *killed.* 2, 13

Knowledge.

Knowledge experimentall that there is a God. 2, 63

L.

Labour.

Labour, how it is sweetned. 1, 151

Lame.
Performances *lame* when the body is not exercised. 2, 40

Law.
Law written in mens hearts proves that there is a *God*. 1, 13

Liberty.
Gods presence gives *liberty*. 2, 164

Life.
God only the *living God*. 1, 80
Life, the shortnesse of it should make us thinke of eternity. 1, 167

Light.
What makes all outward things *light*. 1, 163

Limit.
Prophecies of Scripture *limited* to a set time. 1, 50
God without *limits*. 1, 121
Our obedience to *God* should not be *limited*. 2, 142
When wee *limit God*, wee doubt of his power. 2, 195

Lips.
Our spirits must be neere *God*, as our *lips*. 2, 33
Long, see *Short*.

Low.
Wee should not rest in things too *low*. 1, 149
Gods power can rise from a *low* condition. 2, 201

Love.
Gods immutability makes us *love* him. 2, 88
Love of other things must bee subordinate to the *love* of *God*. 2, 144
To walke with *God* a signe of *love*. 2, 163

Lusts.
Lusts defile the spirit of man. 2, 6
The tenth Commandement against *lust*. 2, 7
Lusts not restrained hatefull to *God*. 2, 9
Lusts mortified make us constant in well-doing. 2, 115
See *Doing*.

M.

Magnanimity.
An holy *magnanimity* in enjoying of *God*. 1, 134
Magnanimity false. Ibid.

Mahomet.
Mahomet denied two things in Christ. 1, 84
See *false*.

Majesty.
Majesty of Scripture prove the truth of them. 1, 56
Majesty of *God*. 1. 76, 77

Man.
That there is a *God* proved by the making of *man*. 1, 6

Diffe-

Difference betweene the actions of *man* and beast. 1. 17
Heathen Gods *men*. 1, 81

Matter.

God without matter. 2, 127
GOD can worke without *matter*. 2, 180

Merit.

All that we can doe cannot *merit* of *God*. 1, 123

Mercy.

Mercy of *God* how it is over all his workes. 2,54
Mercy we should goe to *God* for it. 2, 68
See *Judgement*.

Mind.

To worship *God* with all the *minde*. 2, 35
See *Great*.

Miracles.

Miracles prove the truth of the Scriptures. 1, 48
Mahomets religion wanted *miracles*. 1, 84

Monuments.

Monuments, none more ancient than those in Scripture. 1, 11

Morrow.

Morrow, not to boast of it. 1, 118

Move, Motion.

God not subject to *motion*. 1, 170
A spirit *moves* it selfe and other things. 2, 3

Multiplication.

No *multiplication* in *God*. 2, 48

Mutability.

How to comfort our selves in the *mutability* of things. 1, 172
Mutability of the creature forgotten. 2, 203

N.

Nature.

Nature, the course of it altered since the creation. 1, 32
Faith strengthned from *Gods* works in *Nature*. 2, 193

Need.

God hath no *need* of any creature. 2, 193

Nothing.

Outward things *nothing* in two respects. 1, 131

O.

Object, Objection.

Single heart lookes but upon one *object*. 2, 60

Objections against this principle, that there is a God. 1,30

Observe.

God *observeth* all we doe. 2,168
See *sinne.*

Omnipotent.

Omnipotency of God. 2,176
Omnipotency of God wherein. 2,177

Omnipresence.

A caution concerning the *omnipresence* of God. 2,14

Originall.

Originall of all creatures. 1,6
Love, Wisedome, &c. *originally* in God. 2,46

Owne.

Two cases when God punisheth his *owne* children. 1,99

Outward.

Outward man stirres up the inward. 2,40

P.

Parts.

God, what *parts.* 2,50

Perish.

Why it is nothing to God that many *perish.* 1,127

Particular.

Prophecies of Scripture *particular.* 1,50

Perspicuous.

Prophecies of Scripture *perspicuous.* 1,50

Perfect.

God is *perfect.* 1,120
Perfection, what. Ibid.
5 Differences betweene *perfection* in God, and in the creatures. 1,121
To praise God for his *perfection.* 1,129
4 Signes of praising Gods *perfection* Ibid.

Place.

A spirit not held in any *place.* 2,4

Pleasure.

Pleasures, why men are carried away with them. 2,131

Power.

Power of God every where. 2,149
Power of God, the end of it. 2,185
Power of God, wee should beleeve it. 2,194
Power of God, doubted of. 2,197
Power of God manifested. 2,199

Pollution.

Pollution of spirit to find it out. 2,10
Pollution, directions to find it out. 2,11
See *prayer.*

Prayer.

Fervency in *prayer* one ground of it. 1,71

Pray

Pray against pollution of spirit. 2,14
Men may *pray* much, yet not aright. 2,42
Prayer, two times of it. 2,43
He that is rejected of God cannot *pray*. 2,93
Prayer heard of God now as in former time. 2,103
Power of GOD should make us *pray*. 2,198

Praise.

Praise of men, why men are led away with it. 2,131
See *Weakenesse*.

Presence, presently.

Presence of God infinite. 2,148
How men are *present*. 2,155
Why God avengeth not *presently*. 2,157
Presence seene in 3. things. 2,160
How wee are *present* with GOD. Ibid.
How wee make God *present* with us. 1,161

Prophets, prophecies.

Prophecies in Scripture prove the truth of it. 1,50
Poets the Gentiles *prophets*. 1,81

Providence.

Providence of God, the greatnesse of it proves that there is no other God. 1,79
Greatnesse of God seene in his *providence*. 2,125
The ground of Gods particular *providence*. 2,154

Provoke, see *Casting off*.

Prosper.

Those that trust not in God may *prosper*. 1,115

Profession.

Why men leave their *profession*. 2,88
Fearefulnesse in *profession*, whence. 2,134

Promiscuously.

Outward things dispensed *promiscuously*. 2,28

Probabilities.

When we are incouraged by *probabilities* we doubt of Gods power. 2,194
Punish, see *owne*.

Purity.

Purity of Scriptures prove them true. 1,56

Purposes.

Purposes of God brought to passe by wayes unknowne to us. 1,36

Strong

Strong lusts breake strong *purposes.* 2, 116
Purposes, 3. helpes to strengthen them. 2, 117
Purposes must be renewed. 2, 118

Q.

Quantity.
God simple without *quantity.* 2, 74

R.

Reall.
Miracles in Scripture *reall.* 1, 49

Reason.
Difference betweene faith and *reason.* 1, 46
Reason for that faith beleeveth. Ibid.
Reason raised by faith. 1, 47
Purposes grounded on *reason.* 2, 118
Wee must not get strong *reasons* for our resolution. 2, 119

Regard.
We should *regard* the Lord in three things. 1, 171

Rejoyce, see *Immensity.*

See *Almighty.*

Religion, see *False.*

Repentance.
Repentance, how attributed to *God.* 2, 78
Gods gifts and calling without *repentance.* 2, 84

Resolution.
Resolution, meanes to helpe it. 2, 119
Resolution must be renewed. 2, 122
See Desire.
Reject, see *Pray.*

Rest.
Of *resting* in things concerning a mans selfe. 1, 151

Reward.
He that lookes for *reward* from men makes himselfe his end. 1, 15

Reverence.
Wee should *reverence* God, why. 2, 145

Righteous.
God righteous in all his wayes. 2, 79

Roote.
The *roote* of all sinne, what. 1, 66

Rule.
That which goeth by a *rule* may erre. 1, 144
We should let the spirit *rule.* 2, 19
How to know when the spirit beareth *rule.* 2, 22
See *Confusion.*

S.

Scandall.
God punisheth his owne children in case of *scandall.* 2, 99

Scrip-

Scriptures.

Scriptures proved true by faith 3. wayes. 1, 48

Scriptures proved by themselves 1,56

Difference betweene pen-men of *scripture* and other writers, 1,80

Whence it is that men take the judgment of *Scripture* rather than mens fancies. 1,70

How to understand *scriptures*. 2,78

Seeke.

How to know we *seek* to *God*. 1,136

Serve, Service.

He that neglects *Gods service* maks him not his end. 1, 150

Why wee should labour to *serve God*. 1, 172

Secure.

Gods power in bringing down those that are *secure*. 2,202

Seeing.

We are present with *God* by *seeing* him. 2,160

GOD present with us by *seeing* us. 2,161

Short.

The good the creatures doe us is *short*. 1,138

To *God* no time long or *short*. 1,160

Sinne.

The perfection of *God* to bee uncapable of *sinne*. 1,122

Sinne, three things in it. 1,166

Sinne and grace to bee thought on chiefly. 1, 167

Sinne observed by *God*. 2, 168

God therefore Omnipotent because he cannot *sinne*. 2,182

See *Light*.

Simplicity.

Simplicity of *God*, what. 2,1

Simplicity of *God* proved by sixe reasons. 2,49

Simplicity, two things in it. 2, 92

See *Quantity*.

Singlenesse.

Singlenesse of heart what. 2,37

Singlenesse to be laboured for. 2, 59

Sicknesse.

Sicknesse in the body of the world. 1,33

Soule.

A *God* proved by the *soule* of man, 1, 15

Soule, the acts of it depend not on the body. 1, 18

God in the world, as the *soule* in the body. 1, 23

Spawne.

Spawne of sinne in the lusts of the spirit.

Speake.

Speaking to *God* makes us present with him. 2,161

God present with us in *speaking* to us. Ibid.

How

How *God speakes* to us, 2,162

Spirit.

God a *spirit.* 2,2
What a kind of *spirit God* is. Ibid.
4 Properties of a *spirit.* Ibid.
Gods eye especially on the *spirit* of man. 2,4
How to fit our *spirits* for communion with *God.* 2,6
Pollution of *spirit*, how hatefull to *God.* 2,7
Spirit broken pleaseth *God.* 2,8
Directions for cleansing the *spirit.* 2,10
Gods government chiefly on mens *spirits.* 2,27
Spirit, God guides onely. 2,28
Spirit, the guiding of it of great consequence. 2,29
God must be worshipped in *spirit.* 3,32
To serve *God* in *spirit*, what. 2,33
How to conceive of a *spirit.* 2,42
See *Adorne, Judgement.*

Stability.

Stability in that we enjoy to be begged of *God.* 2,105

Stronger.

The assent in the elect *stronger* that there is a *God*, than in others. 1,62

Substantiall.

Perfection in *God substantiall.* 1,122

Succession.

God without *succession.* 1,157

Suffer.

Why men rather sinne than *suffer.*

T.

Temptations.

Temptations, we must outbid them. 2,120

Testament.

Testament both Old and New acknowledged by Mahomet. 1,82
Testimony, see *Adversaries*, see *Church.*

Theologie.

Theologie what. 1,1
Theologie, wherein it differeth from other sciences. 1,8
Theologie, the parts of it. 1,3
Difference in points of *Theologie.* 1,5

Time.

Time dispensed by God. 1,158
All *time* present with *God.* 1,159
Time of outward things short. 1,162
God the Lord of *time.* 1,174
Time as a field to be sowne. Ibid.
Time double. 2,3
See *judgement.*

Thoughts

Thoughts.
How to be rid of ill *thoughts*. 2, 169

Together.
God possesseth all things *together*. 1, 159

Trust.
To *trust* in God. 1, 171

V.

Vanity.
Vanity to resolve in our owne strength. 1, 113
See *Creature*.

Vessels.
All outwatd things earthen *vessels*. 2, 105

Visible.
Miracles of Scripture *visible*. 1, 48

Understanding.
Objects of the *understanding* of two sorts. 1, 21

Vnchangeable.
Men make excuses from this that Gods decree is *unchangeable*. 2, 95
Vpon what occasion the doctrine of Gods *unchangeablenesse* is revealed. 2, 96
The end and use of the doctrine of Gods *unchangeablenesse*. 2, 97
To prize things by their *unchangeablenesse*. 2, 106
Grace *unchangeable*, 2, 107
See *Decree*.

Vnmixed.
The perfection of God *unmixed*. 1, 121

Voluntary, see *Cause*.

W.

VValke.
To *walke* with God. 2, 159
To *walke* with God what. 2, 260
See *Love*.

VVant.
How faith is strengthened in our *wants*. 1, 103
Perfection of *God* without *want*.
To make use of *Gods* power in our *wants*. 2, 191

VVeakenesse.
VVeakenesse, to regard praise of men. 2, 133
See *Inconstancy*.

Weaned.
To use the outward things with *weaned* hearts. 2, 57

Weary.
The soule not *weary* in its action. 1, 19

Wheeles.
Observations from the *wheeles* in Ezek. 1. 1, 35

Will.
God *wils* not things because they are just, but they are just, because he *wills* them. 1, 143
Gods power large as his *will*. 2, 181

Men

Men doubt more of Gods power than his *will*. 2, 194
No losse by yeelding to Gods *will*. 2, 204

Wisedome.

Wisedome carnall opposite to sincerity. 2, 65
See *Company*.

Word.

Word of God unchangeable. 2, 108

Workes.

Workes of GOD the greatnesse of them. 1, 78
Good *workes* uncha ngeable. 2, 108
Gods greatnesse seene in his *workes*. 2, 129

World.

World, the dissolution of it proved. 1, 21
World, why we are sent into it. 1, 168
God able to make other *worlds*. 1, 149

Worship, see *Spirit*, *Christ*.

Worth.

Want of *worth* in us must not discourage us from comming to God. 1, 125

FINIS.

THE SAINTS QVALIFICATION:

Or

A TREATISE

I. Of HUMILIATION, in Tenne Sermons.
II. Of SANCTIFICATION, in nine Sermons:

WHEREVNTO IS ADDED A *Treatise of Communion with Christ in the* Sacrament, in three Sermons.

PREACHED,

By the late faithfull and worthy Minister of IESVS CHRIST,

IOHN PRESTON,

Doctor in Divinitie, Chaplaine in Ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometime Preacher of *Lincolns* INNE.

The second Edition, Corrected.

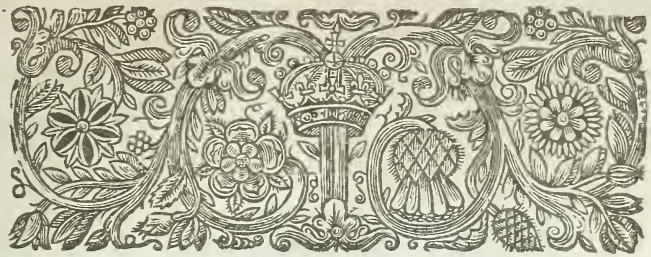
When men are cast downe, then thou shalt say, There is lifting up: and he shall save the humble person, Iob 22. 29.

Cast away from you all your transgressions, whereby yee have transgressed, and make you a new heart and a new spirit: &c. Ezek. 18. 31.

He that eats my flesh and drinkes my bloud, dwelleth in me and I in him, Ioh. 6. 56.

LONDON,

Printed by *R. B.* for NICOLAS BOURNE, and are to be sold at his shop at the Royall Exchange. 1634.



ILLVSTRISSIMO ET NOBILISSIMO VIRO,
PHILIPPO, PEMBROCHIÆ
ET
MONTIS GOMERICI COMITI,
BARONI HERBERT DE CARDIFFE
ET SHERLAND, ORDINIS GARTERII
EQVITI, REGIÆ DOMVS CAMERARIO,
REGIÆ MAIESTATI
A SECRETIORIBVS CONSILIIS, &c.

TRIPLICEM HVNC
IOHANNIS PRESTONI, S.S. THEOLOGIÆ DOCT. COLLEG. IMMANUELIS
NVPER MAGIST. ET REGIÆ
MAIEST. A SACRIS, TRACTATVM,

DE { HUMILIATIONE,
NOVA CREATURA,
PRÆPARATIONE AD SACRAM SYNAXIN. }

IN DEVOTISSIMÆ, TAM AVTHORIS, QVAM
IPSORVM OBSERVANTIÆ TESTIMONIVM,
L. M. D. D. D.

RICHARDUS SIBS.
IOHANNES DAVENPORT.

TO THE CHRISTIAN READER.

THE good acceptance, the Sermons of this worthy man have found amongst well disposed Christians, hath made us the willinger to give way to publishing of these, as comming from the same Author. The good they may thus doe, prevailes more for the sending of them forth, than some imperfections (that usually accompany the taking of other mens speeches) may doe to suppresse them. Something may well bee yeelded to publike good in things not altogether so as we wish. They are inforced upon none that shall except against them, they may either reade or refuse them at their pleasure. The argument of them is such as may draw the more regard, being of matters of necessary and perpetuall use.

For Humiliation (a) *we never see so deepely into the grounds of it, (sinfulnes of nature and life)*

a 1 Treatise.

or so farre as we see, looke upon it with that eye of detestation wee should, and therefore a holy heart desireth still further light to be brought in, to discover whatsoever may hinder communion with God, and is glad when sin is made loathsome unto it, as being its greatest enemy that doth more hurt than all the world besides, and the onely thing that divides betweene our chiefest Good and us. As this humiliation increaseth, so in the like proportion all other graces encrease: for the more we are emptied of our selves, the more we are filled with the fulnesse of God. The defects of this appeare in the whole frame of a Christian life, which is so farre unsound as we retaine any thing of corrupted selfe, unhumbled for.

The foundation of Christianity is laid very low; and therefore the treatise of Humiliation is well premised before that of the (b) *New Creature. God will build upon nothing in us. We must be nothing in our selves before we be raised up for a fit Temple for God to dwell in, whose course is to pull downe before he build. Old things must bee out of request, before all become new, and without this newnesse of the whole man from Vnion with Christ, no interest in the new heavens can be hoped for, whereinto no defiled thing shall enter, as altogether unsutable to that condition and place. Nothing is in request with God but this New Creature, all things else are adjudged to the fire, and without this it had beene better be no Creature at all. By this we may judge of the usefulnesse of discourses tending this way. One thing more thou art*

b 2 Treatise.

to

to be advertiſed of (Courteous Reader) and that is of the injurious dealing of ſuch as for private gaine have publiſhed what they can get, howſoever taken, without any acquainting either of thoſe friends of the Authors that reſided in Cambridge *(to whoſe care hee left the publiſhing of thoſe things that were delivered there) or of us, to whom he committed the publiſhing of what ſhould be thought fit for publike view, of that which was preached in* London. *Hereby not onely wrong is done to others, but to the deceaſed likewiſe, by mangling and misſhaping the birth of his braine, and therefore once again we deſire men to forbeare publiſhing of any thing, untill thoſe that were intruſted have the review. And ſo we commit the treatiſe and thee to Gods bleſſing.*

RICHARD SIBS.

IOHN DAVENPORT.

A BRIEFE COLLECTION OF THE principall Heads in the ensuing Treatises.

Part. 1.

Doct. 1.

HUmiliation must goe before *Justification:* Page 6
Two things in *Humiliation:* 8

Reas. 1.

In reference to *Justification:* 13

Reas. 2.

In reference to *Sanctification:* 14

Use 1

To labour for *Humiliation:* 18
Five helpes to *Humiliation:* 26

Use 2.

The best men shold labour to be *Humbled:* 30

Doct. 2.

The nature of man is full of all *Unrighteousnesse*, and *Ungodlinesse:* 33
Mans nature evidenced to be so by the *Law:* 34
Originall *Sinne:* 40
The corruption of the *understanding*, in five things: 43
The corruption of the *Will* in foure things: 48
The corruption of the *Memory*, in two things: 53
The corruption of the *conscience*, in three acts of it: 54
The corruption of the *Sensitive appetite:* 58
The corruption of the *Affections:* 63
Actuall *Sinnes:* 68
Mans *Nature* shewed to bee corrupt by the rule of the Gospell: 76

Use 1.

The ignorance of those that know not the corruption of *Nature:* 78

Use 2.

To labour to prize Christ the more; 81

Vse 3.

Our *Sinfulnesse* should drive us to CHRIST. 82
Circumstances aggravating *Sinne:* 89
Excuses of *Sinne:* 101
Helpes against those excuses: 108

Doct. 3.

There is a revelation of wrath against all *Vnrighteousnesse* of men. 111

Vse. 1.

To teach us what *Sinne* is: 118

Vse 2.

To labour for a *Sense* of Gods wrath: 119

Vse 3.

To make us goe to *Christ*: 121

Doct. 4.

All men before regeneration with hold the *Truth* in unrighteousnesse: 126
The greatnesse of this *Sin* in three things: 136

Vse 1.

To *Humble* us: 131

Vse 2.

The miserie of men that are *neare* and not in the *kingdome of God*, in three things: 143.
How farre men *Vnconverted* may go, shewed in five things: 151
How farre they come *short* in five things: 153

Vse 3.

Most sin out of love to *Sin:* 163

Vse 4.

The danger of disobeying the *Truth:* 167

Vse 5.

To give the *Truth* leave to rule: 169

Doct. 5.

The *Truth* or *Law* of every mans judgement is made manifest by God: 180

Vse 1.

The greatnesse of mens sinne against this *Truth:* 184

Vse 2.

To be thankful for the *Truth:* 192

Vse 3.

To doe nothing contrary to the *Truth:* 193

Vse 4.

To expect happinesse or miserie

as

as wee obſerve or neglect this *Truth:* 215

Doct. 6.

God hath revealed ſo much to every man as makes him *Inexcuſable:* 219
Excuſes that men frame to themſelves: 221

Vſe 1.

To juſtifie *God,* and to blame ourſelves: 234

Vſe 2.

To give *God* the glory of his long ſuffering: 237

The Contents of the Sermon before the Commons houſe of Parliament.

F*Aſting* neceſſarie: 248
Faſt defined: 248
Defects in *Faſting:* 249

Doct. 1.

God onely doth *Good* and *Evill:* 253
Foure *Connections* to demonſtrate it: 255

Reaſ. 1.

Elſe *God* were not *God:* 261

Reaſ. 2.

Elſe the *Creature* ſhould be *God:* 262

Vſe 1

To labour to ſee *God* in his greatneſſe: 265

Vſe 2.

To looke to *God* in all our buſineſſe: 269

Vſe 3.

To ſet *Faith* on worke to judge of theſe things: 270

Doct. 2.

Sinne cauſeth *Wrath:* 271
Gods *Wrath* a treaſure, in three reſpects: 273

Vſe

To ſee *Sinne* in the effects of it: 275
How to prevent Gods *Wrath:* 278

Doct. 3.

Zeale turnes away *Wrath:* 283

Vſe 1.

Not to diſcourage thoſe that bee *Zealous:* 286

Vſe 2.

Foure convictions of our want of *Zeale:* 288

Doct. 4.

Want of *Zeale* makes GODS

Iealousie grow hotter: 299

Doct. 5.

Iealousie for the most part shall proceed to utter destruction: 301

Vse

To learne to *Feare*: 302

Part 2.

Doct.

Iustification and *Sanctification* are inseparable. 310

How *Sanctification* ariseth from *Iustification*: 311

Reas. 1.

None saved by the second *Adam* that are not borne of him: 324

Reas. 2.

It is the *will* of God: 325

Reas. 3.

It is the end of our *Ingraffing* into Christ: *ibid*

Reas. 4.

It is the end of *Christs comming*: 326

Reas. 5.

Christ is *Prophet* and *King* where he is a *Priest* *ibid*

Reas. 6.

All the meanes of *Grace* tend this way: 327

Vse 1.

To pray for *Sanctification*: 328

Sixe incouragements to *pray* for it: *ibid*

Vse 2.

To esteeme *Sanctification* as highly as *Iustification*: 342

The excellencie of *Grace*: 343

Vse 3.

To take heed of challenging *Iustification* without *Sanctification*: 354

Foure signes of a *new creature*: 355

New Creature what: 367

The *Heart* new framed: 368

The *Conversation* changed: 372

A new quality of *Holinesse* infused: 377

Old man what: 379

Mortification of the *Old man*: 389

Where *God* pardoneth he healeth *Sinne*: 394

First it stands with *Gods Honour*. 395

Secondly, with our *Comfort*: *ibid*

Thirdly, with Gods *Service*: *ibid*

Doct.

Those that are in Christ have another *Nature*: 401

Vse

Vse 1.

Not to *Defer* comming to God: 404

Vse 2.

Not to content our selves without a new *Nature:* 407

Vse 3.

To see that good *Performances* be naturall to us. 413

Vse 4.

To abhorre our *Old Nature* and labour for a change: 420

Vse 5.

Not to feare *Falling* away: 423

Vse 6.

Not to bee discouraged with the difficultie of any *Dutie:* 426

Vse 7.

Change of *Nature* a ground of comfort: 467

Doct.

We must be *New Creatures:* 428

Consect. 1.

Wee are redeemed from old *customes.* *Ibid.*

Consect. 2.

Not to wonder that the *World* wonders at us. 430

Consect. 3.

To pull down all that is old: 433

Consect. 4.

Not to wonder at unevennesse in mens lives. 437

Consect. 5.

To expect a *combate:* 443

Consect. 6.

Not to wonder at the *Aukednesse* that wee finde in the wayes of God. 446

Consect. 7.

To give God the praise of the changing of *Natures:* 450

Doct.

The *new Creature* is *Gods* worke: 455

Foure arguments to prove it: *ibid*

Vse 1.

To shew our condition in Christ is better th n in *Adam:* 460

Vse 2.

God setteth us not about an impossible *worke.* 461

Vse 3.

To make us love Christ. 462

Vse 4.

Not to put off Christs *call.* *Ibid.*

Vse. 5.

To see with whom wee have to doe in hearing the *Word.* 462

Vse 6.

To give *God* the prayse of any good in us. 477

Vse 7.

Expect not that Ministers come

with excellencie of *Wisedome* or *words:* 478

Use 8.

Observe what the preaching of the *Word* works on our hearts: 480

Doct.

First, in *Christ*, and then *New Creatures:* 475

Doct.

To bee in *Christ* is the ground of all *Salvation:* 477

Use 1.

First, to increase *Union* with Christ in those that have it: 492

Five helpes to doe it: 484

Secondly, to seeke it, if it be *wanting:* 491

Five motives to seeke this *Union:* 492

Part. 3

Doct.

IN the sacrament there is a communication of the verie *Body and blood of Christ:* 534

Arguments against *Transubstantiation.* (535

First, there is no *Necessitie* of it:

Secondly, no *Possibilitie* of it: 540

Thirdly, it is against *Sense:* 542

Fourthly, against *Reason:* 543

Fifthly, against *Scripture:* 545

Sacrament of the *Lords Supper* what: 547

Condition of the *Covenant* on Gods part: 548

Use 1.

To confirme our faith in the forgiveness of *sins:* 549

Conditions of the *Covenant* required on our part: 556

Papists objection out of *Ioh.* 6. of eating Christs *Flesh* answered: (565

Use 2.

To see the greatnesse of Christs *Love* to us: 571

And to *Love* him againe and serve him: 573

Two things to move us to come in to *Christ:* 576

First, our *Miserie* out of him: 578

1 We are subject to *Death:* 579

2 To the feare of *Death:* 580

3 To *Hell:* 581

Secondly, our *Happines* by Christ 586

Benefit by Christ:

1 We shall have *Life:* 587

2 Our *Debts* shall be payd: 593

3 Wee shall have *Rest:* 560

4 Wee shall have a *Kingdome* which consisteth in: 564.

Libertie: 565

Plentie: 566

Peace: 567

Glory: 568

Riches: 569

5 Wee shall have a *Feast:* 578

Properties, of spiritual *food:* 580

6 Apparrell: 585

What this spiritual *Cloathing* is 586

The end of the Contents.

THE FIRST SERMON *VPON* HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.

IT is true, wee that are the Ministers of the Gospell are to make it our chiefe businesse to preach Christ; indeed that is all in all. But we may preach Christ long enough to men, telling them of Remission of sinnes, and Iustification, but they will not hearken

SERM. I.

Comfort the end of Scriptures.

to us, because before they can come to Christ they must be humbled. It is true, our end is Consolation, for that is indeed the end of the Scriptures; I say, the end of the Scriptures is Consolation, *that through them you might have hope:* and so is it the end of this doctrine of Humiliation, as, though a purge, or lancing, are troublesome to the body, yet the end of the Physitian in using them is health, and help; and without this course there is no helpe. And for that cause wee have fallen on this Text, that it may teach us to know our selves, and the need we stand in of Christ. You shall finde these three to bee the three great parts of the Apostolicall Ambassage: First, to humble men, to make them know what need they stand in of Christ. Secondly, to raise them againe, to preach remission of sinnes. Thirdly, to teach the doctrine of Sanctification. These three, Humiliation, Iustification, and Sanctification, are the three maine things wherein our condition to God consists. Therefore my intent is to goe thorow these three. And we will doe it briefly, beginning with this Text which we have in hand. The occasion whereof is this.

Paul tels the Romans that his intent was *To come to them*: But what should he doe there? He would Preach the Gospell: yea, but it was an ignominious thing to be a Christian, a thing that would expose him to much persecution and shame. *It is no matter,* saith he, *I am not ashamed of the Gospell, for it is the power of God to salvation.* But how doth hee prove that it is the power of God

God to ſalvation? Wee ſee that in the Goſpell *the righteouſneſſe of God is revealed*, that is, there is no way in the world for men to be juſtified, to be counted righteous before God, but to have a righteouſneſſe revealed from heaven, even another kinde of righteouſneſſe than any man hath in himſelfe; a righteouſneſſe of Chriſt, a righteouſneſſe that is to bee imputed to men; and this, ſaith he, is revealed in the Goſpell: and therefore the Goſpell only is the power of God to ſalvation. But here comes the great queſtion; Why is it needfull that there ſhould be a new kind of righteouſneſſe revealed, a righteouſneſſe wrought by another, and made ours only but by Imputation, ſaith he: It muſt be ſo, elſe no fleſh can be ſaved: Every man muſt needs be condemned, for al men are unrighreous, every man is full of all impiety and wickedneſſe, which he delivers in this verſe; thence concluding that it is needfull to have the Goſpell revealed, for that is it, that revealesthe righteouſneſſe of Chriſt. A righteouſneſſe of Chriſt, which is onely wrought by Chriſt, and will onely ſtand out before the Iudgement-ſeat of God.

Why we are juſtified by the righteouſneſſe of another.

So that the end of the words is to convince men, to ſhew unto them that they have no righteouſneſſe of their owne, to aſſure them, that if they ſtand in the condition they are in by nature, they remaine in condemnation; for hee that beleeves not, is condemned already: there needs no new condemnation; if he have not *the Sonne, the wrath of God abides on him.*

Iohn 3. *ult.*

SERM. I.

Mans nature is full of ungodlineſſe and unrighteouſneſſe.

So that the maine thing in theſe words is this aſſertion, *That mans nature is full of ungodlineſſe and unrighteouſneſſe.* Two things are charged upon mans nature, Firſt, a fulneſſe of all kind of ſins againſt God. Secondly, of all injuſtice and unrighteouſneſſe to men; one touching the firſt Table, the other the ſecond. Now when hee ſaith, *All ungodlineſſe, and all unrighteouſneſſe of men.* The meaning is, That in mans nature there is all kinde of ungodlineſſe, and unrighteouſneſſe of all ſorts. And againe, that is to be marked unrighteouſneſſe of men: he ſets it down in generall, becauſe he ſpeakes it of all men, none excepted, ſo you muſt take both in; *Every man* (none excepted) is full of all unrighteouſneſſe, all impiety, all parts of impiety, all kinds of unrighteouſneſſe are found in him.

But how will this be proved? He proves it by two Arguments. Firſt, becauſe *the wrath of God is revealed againſt every man:* and God being a juſt Iudge, his wrath would not bee kindled againſt men, except there were juſt cauſe; and that is one Argument. But how ſhall we know that God is angry with men? ſaith hee, It is *revealed from heaven.* Whence three things may be noted. For thence you may ſee the evidence of his wrath, *It is revealed.*

And ſecondly, the ſureneſſe of it, it comes *from heaven,* and GOD will bee as good as his word. And thirdly, the Terribleneſſe of it, it is *revealed from heaven.* For when God is ſaid to *ſit in heaven,* and *to laugh them to ſcorne.* And

2 *Cor.* 6. *to ſit in heaven,* it argues he doth things powerfully.

Wrath of God revealed how.

But you will aske, how is the wrath of God revealed from heaven? It is revealed by the light of nature. Every man hath ſo much light in him, as to know that hee deſerves wrath, and judgement, and puniſhment.

And partly it is revealed by the Scripture, and partly by continuall experience; GOD is ever and anon executing his wrath and Iudgement on ſinners. And that is the firſt Argument.

The ſecond argument to prove their unrighteouſneſſe, is, becauſe they *With-hold the truth in unrighteouſneſſe.* And here is a ſecret objection anſwered. For it may be objected, There be many excellent things in men, as your morall Philoſophers, had they not much light in their underſtandings? Much rectitude in their lives? Did they not practice many morall vertues? That is all one, it will but encreaſe their condemnation. It was Gods worke to put ſo much light, ſo many excellent things in them, which had they uſed as they ſhould, and might, thoſe Principles would have ſhed themſelves into their whole ſoule and converſation, but they impriſoned them, ſhutting them up within the walls of their Conſcience: men doe not uſe the light they have, nor improve it, they doe not bring it out in their lives and converſations, but *with-hold it in unrighteouſneſſe.* So that in the words there are three points laid downe, all which will helpe exceedingly to hum-

SERM. I.

ble us. First, *That mans nature is full of all impiety and unrighteousnesse.* The second is, *The wrath of God will surely fall on men for this.* If sinne went alone it would not so much amaze men, but when the wrath of God comes too, accompanied with the fruits of his wrath, men out of selfe-love will be moved therewith. The third, *That all the good in a man before his regeneration serves onely to helpe forward his condemnation.*

But before I come to the handling of these points; one point we must needs observe out of the Method of the Apostle. This that he saith here in few words, is amplified to the middle of the third Chapter. All which time he spends in expressing particularly how mans nature is full of impiety, and unrighteousnesse: and when hee hath done that, he urges justification by Christ; and after that he comes to Sanctification.

Doct. Humiliation must goe before Iustification.

Wherein the Apostles Method is very observable: and therefore from his Method (before we come to the maine) wee will briefly) deliver this point. *That Humiliation must goe before Iustification:* You may observe it from the Method used. Men must first be convinced of their impiety and unrighteousnesse, before they can be fit to receive the Gospell. As the Physitians have their Method in curing, first to purge and cleanse the body, and then to give Cordials: so it is a rule in Divinity, you must bee humbled before you can be justified, or, Humiliation goes before Iustification. Which may be gathered not onely from this, but likewise from many other places.

You

You shall finde it is the course God takes every where with men, and it is a very necessary thing to be knowne; for by reason of the ignorance of this Method, men doe not take the right course, they goe not the right way to worke. This is the cause many continue in the *gall of bitternesse, and in the bond of iniquity*, they know not the right way to come out. I say, you shall finde in other places. Observe, *Deut.* 8.2,3. you shall finde there how God deales with his people, hee *carries them thorow the wilderness*, and to what end? *To humble them*; and how doth he humble them? Two wayes; First, by shewing them the sinfulnesse of their hearts, letting them know their rebellions and startings aside, when he led them along, saith he, *I have carried thee these forty yeares in the wilderness to humble thee and prove thee:* All thy sinne and corruption was there before, but thou knewest it not. But that is not enough, for if men saw never so much sinne in themselves, yet if they have a bottome to stand on, if they have health, and strength, they regard it not: therefore he addes further, *I humbled thee, I made thee hungry, and then I fed thee with Mannah*; that thou mightest see thou hadst nothing without me. And this I did, that when I bring thee into the good Land, ye may know it was not for your owne righteousnesse, but for *the Covenant I made with your Fathers, Abraham, Isaac and Iacob.* This is nothing but a resemblance of the same God doth now. Carrying men thorow this world, he first humbles them, he lets them fall into sin,

Deut. 8.2,3.

How God humbled the Israelites.

that they may know themselves, and withall afflicts them, suffering them to fall into other necessities, that they may know what they are, that they may see their miserable condition and that God brings them not to heaven for their righteousnesse, but for his Covenants sake, with *Abraham* and *Isaac*, that is, for his mercy sake in Christ. So *Zechar*. 12. and 13. Chap. You shall find first God powres on them the Spirit of compunction that they shall *mourne for their sinnes*, as a man mourneth for his onely sonne; and when they are humbled, then (and not before) *I will open a fountaine to Iudah and Ierusalem for sinne and for uncleannesse*; that is, it is shut before they be humbled, but when that is done, the fountaine is opened. So you shall see *Paul* when hee had to doe with *Felix* (a place worth your marking) *Acts* 24. 25. you shall finde that when *Felix* and his wife *Drusilla*, a Iewesse, called *Paul* before them, it is said, *They heard him of the faith of Christ*: But how began he? He began, saith the Text, with preaching of *Temperance, Righteousnesse, and the Iudgement to come*: He told *Felix* what Righteousnesse, and what Temperance the Law of God required, and likewise the Iudgement to come; for those two things must bee in Humiliation. An Endictment to shew how far short wee be of the Righteousnesse and Temperance that the Law of God requires, and withall a pronouncing of the Sentence, a declaration of the Iudgement to come. And this course made *Felix* to tremble.

Zech. 13. 1.

Two things in humiliation.

So

So *Iohn* the *Baptist*, that came to *prepare the way of the Lord*, to make way for Christ: How did he make way? He came as with the Spirit and power of *Elias*; so with much Terrour calling them a *Generation of Vipers*, told them of their miserable condition, as much as he could, to humble them. And that was the way to prepare them.

So when Christ went about to convert any, this was his Method, as in *Iohn*. 4. when he had that discourse with the Woman of Samaria, meeting her by Accident, first hee tels her of her sinne; *The man whom thou hast is not thy husband, thou hast committed adultery*: whereby he amazed her, and made her looke into her selfe; and then he tels her hee was the *Messiah*, and, that in him there was hope. So he deales with *Nichodemus*, hee tels him hee was flesh, that all that was in him was nought, and not any thing good; and then hee preaches the Gospell, telling him, *he must be borne againe*. But of all places, you shall finde the clearest to be that in *Iohn* 16. where Christ promises that hee would send *His Spirit into the world*, and three great workes the Spirit should doe (which were wrought by the ministery of the Apostles) hee should *Convince the world of sinne, and of Righteousnesse, and of Iudgement*. First, he saith of Sinne, *Because they have not beleeved in mee*; marke that, there were many other sinnes that the Holy Ghost convinced them of, but the contempt of the Gospell, the not taking of Christ offered, that is

Iohn 4. 18.

Iohn 16. 8.

SERM. I.

Conviction by the Spirit.

is the maine ſinne. And the Holy Ghoſt ſhall convince men of this ſinne. All the men of the world cannot doe it. Wee may tell you long enough of particular ſinnes, you have done theſe and theſe ſinnes, ſworne ſuch oathes, defiled your ſelves with ſuch abominations, and yet all will come to nothing; but when the Spirit ſets in, and makes a man ſenſible of ſinne, that workes to purpoſe. Then it followes in the Method, *He ſhall convince the world of righteouſneſſe*, becauſe *I am riſen againe and gone to the Father:* hee ſhould teach that there is another Righteouſneſſe, *in mee*, by which you muſt bee juſtified, when you ſee no righteouſneſſe in your ſelves, then the Holy Ghoſt ſhall ſhew you the righteouſneſſe that I have wrought. But how will this appeare? In that I am dead and riſen againe, and gone to my Father, whereby it is declared that I am righteous, that I have overcome death, and ſatisfied my Fathers juſtice. And then when that is done, he ſhall *convince the world of Iudgement*, that is, of holineſſe, for ſo the word is there uſed, that is, when the Prince of this world ſhall be judged. Satan raignes in the hearts of men, in the children of diſobedience, till they bee juſtified and engrafted into *Chriſt*; but when they bee once juſtified, then Chriſt ſhall caſt him out; you ſhall ſee him fall like lightning out of the hearts of men: and this is that which was before prophesied, *Hee ſhall bring forth judgement unto victory*; that is, hee ſhall overcome the Prince of the world, take away

away ſinne, and enable men to ſerve him in holineſſe. And this is the method you muſt obſerve in turning to God, labour to be *convinced of ſinne*, then *of Righteouſneſſe*, and then of *Iudgement*.

And to ſhew the neceſſity of this, take that one place, *Gal.* 3. 24. a place you all know, *The Law muſt be a Schoole-Maſter to bring us to Chriſt.* No man living can come to Chriſt, till the Law bee his Schoole-maſter. Now how is the Law a Schoole-maſter? It gives leſſons that we cannot goe through with, thereby is ſuch a Rectitude required, as wee are not able to reach, like the Schoole-maſters taske to the Scholler, which hee is not able to performe, and is therefore faine to goe to another to doe his exerciſe for him. So the Lord tels men, you muſt bee exactly holy, perfect righteouſneſſe muſt runne through the whole courſe of your life: when wee ſee wee cannot doe it, it makes us runne to Chriſt, to have his righteouſneſſe imputed to us; ſuch a neceſſity is there that men bee humbled.

Gal. 3. 24

The Law a Schoole-maſter how.

Now that you may a little better underſtand this point, you muſt know that there are but two things that keepe men off from comming to Chriſt. One is unbeleeſe, when they do not beleeve *that he is the Meſſiah*, or that they are to be ſaved by him. This was the great hindrance in the Apoſtles time, and that is the reaſon that you have faith in the *Meſſiah* preſſed ſo much, to beleeve that that was he. But that is

Two things keepe men from comming to Chriſt

1 *Vnbeleeſe.*

SERM. I.

is not the thing to bee preſſed ſo much in theſe Times. But, as you ſee in the Old Teſtament, when the Prophets ſpake to a Church to confirme it in the truth, they doe not preſſe ſo much to beleeve there is a God, and that hee is One God, and that a God of Truth, but to truſt in God, and to make uſe of their knowledge. So muſt we doe. There is therefore another thing that hinders from Chriſt, and that is, *Negligence*: Men care not for Chriſt, they are not affected with him; and this is two-fold, Totall, or Partiall: Totall is that which they were guilty of that were bidden to the Feaſt, and excuſed themſelves; one had bought a yoke of Oxen, another had maried a wife, another had taken a Farme, and therefore they could not come. They were perſwaded there was a Feaſt of fatlings provided, but they minded other things, for they were not hungry, and therefore cared not for it. And in this kinde the greateſt part of men, of your common Proteſtants, neglect the Goſpell: Tell them of Remiſſion of ſinnes and Iuſtification, they minde it not. Secondly, there is a Partiall neglect: And ſo many profeſſe Chriſt, doe many things for him, but regard him not. And in this the ſecond and third Ground failed, the ſecond did much, but not ſo far regarded him, as to endure perſecution. The third did reſpect him more, but not ſo as to forgoe their luſts for him, this is a partiall neglect. And that that helpeth this double neglect is Humiliation.

2 Negligence which it two-fold.

1. *Totall.*

2 *Partiall.*

Now

Now to give a Reason or two of this point, and so wee will make use of it, and come to the other which is the maine, and that I most intend. God will have it thus for these two Reasons:

Two Reasons of it.

Reason I. In reference to Iustification.

First, with reference to our Iustification; hee will justifie none till hee hath brought him to acknowledge both his Iustice and his Mercy, he will have men know what hee doth to them, before hee justifies them, and receives them to favour: I say, he will have a man acknowledge his Iustice, that is, confesse himselfe to bee a sinner, to be ashamed of his sinnes, to acknowledge himselfe worthy to be destroyed. As in *Ezek.36.* 25. there you shall finde how God justifies men, and *washes them with cleane water from their sinnes.* Then when I doe this, whensoever I shall justifie any man, then you shall remember your deeds that were not good, and shall acknowledge your selves worthy to bee destroyed. God will have this honour given him, hee will have men know that it is not done for any thing in themselves, hee will have the glory of his Iustice and Righteousnesse, and that is the summe of the fourth verse of the one and fiftieth Psalme, *Against thee only have I sinned,* &c. *that thou mightest be justified when thou speakest, and be cleare when thou judgest:* that glory may bee given to GOD, and shame taken to himselfe. This God will have done. As in the worke of Redemption, his Iustice and Mercy are both satisfied; so in the application of it, in taking hold

I To acknowledge his justice.

SERM. I.

hold of this Redemption, God will have a work wrought, wherein his Iustice shall be acknowledged. Secondly, hee will have his Mercy acknowledged; as Princes when they will make a condemned man bee sensible of their mercy, they will bring him to the uttermost, they will bring his necke to the blocke, then hee will know that hee was saved, hee shall have more sense of his pardon. And so GOD in the worke of Humiliation, humbles a man exceedingly; and when that is done, then *Hee is seeno in the Mount*. He is not seene till men bee in extremitity, that is, he will have them on their knees, and so bee sensible of that mercy of his, which otherwise they would not prize. The end of all is Christ, hee will have Christ esteemed and knowne; and this men will never doe till they be throughly humbled.

2 His mercy.

Reason 2. Inreference to Sanctification.

Secondly, God will have it so with reference to Sanctification, that is the second reason, and that for these causes.

1 To make men reflect on them selves.

First, because otherwise mens thoughts would never bee drawne inward, men would never withdraw themselves from Covetousnesse, and from regarding vanity; but lusts of youth in them that be young, and businesse and correspondencie in matters of State, and one thing or other would take up the mindes of them that bee old, and would so occupie their thoughts, that wee might speake long enough, but mens mindes wlould goe after an hundred severall vanities; as the Psalmist saith, *God is*

not

not in all the thoughts of a wicked man, before hee be humbled, that is, God is not there to any purpose, nor the things belonging to the kingdome of God, but vanity is in their thoughts, and that raises such a Tumult and noise within, that they attend not to what wee say, but locke up the doores of their heart, that what wee say can have no entrance. Wee shall see it in 2 *Chro.* 33. 12. when *Manasses* had corrupted himselfe *with monstrous abominations* there set downe, the Lord spake to him, but hee regarded it not, till hee was humbled, but when being *led into captivitie and bound in fetters,* hee was humbled, then hee besought God, who was intreated of him. In the fifteenth of *Luke* you shall finde this phrase, *The Prodigall Sonne came to himselfe*; It is a Parable shewing every mans naturall condition, hee was not himselfe before, hee was a drunken man, or a mad man; and that is the case of every man before hee bee humbled, hee is as a drunken man; now come and speake to a drunken man, as long as you will, so long as he is in his drunkennesse and madnesse he heares not: it is onely this Humiliation that brings a man to himselfe, In 2 *Chron.* 6. 37. you shall finde this phrase, *If they shall turne with all their hearts in their captivitie, and repent for their transgressions, then doe thou heare in heaven,* &c. I name it for the phrase, if they shall turne with their heart, which they will not doe till they bee humbled, till then they be busied about pleasures, or profits, or something else, but they looke not into

Luke 15. 17.

SERM. I.

to their hearts. The phrase imports so much: suppose a man bee instant in some sport and recreation, and one come and tell him in the midst of his sport, there is an Officer without ready to take you and carry you to prison; such a message will turne to his heart, and make him consider what hee hath done, and what a miserable condition hee is in: so when the Law comes it humbles a man, making him to draw in his Thoughts, and to see his misery; and when he is wounded with the sense of his sinnes, and with the wrath of God, then, and not till then, *the feet of them that bring glad tydings of salvation are beautifull.*

Simile.

2 Else men take not the kingdome with violence.

Likewise Humiliation is necessary for this cause, because except men bee throughly humbled, they will never take the *Kingdome of Heaven by violence*; and they must take it so, else they shall never have it: now by the Kingdome of Heaven is meant the Gospell; you know it is called *the Gospell of the Kingdome*, that is, righteousnesse and grace therein revealed and offered. In *Mat.* 11. 12. and *Luke* 16. 16. you shall finde that from the time of *Iohn* the *Baptist*, *The kingdome of heaven suffered violence, and the violent take it by force*: The meaning is this, saith Christ to them, wee preach the Gospell, so did *Iohn*, with him it beganne to bee preached; but deceive not your selves, many thinke they take the kingdome of heaven, but you must know there be two kindes of taking; some are content to bee saved, and to doe many things as *Herod* did,

did, and as the ſecond and third ground did, but this is a falſe taking, and deceive not your ſelves thereby. There is another kinde of taking, when a man takes this Kingdome violently, and indeed none ſhall have it, but after this manner. Now, what is it to take it violently? When a man takes a thing violently, hee doth it with all his might, he puts all his ſtrength to it, he doth it not coldly, and ſlightly, and overly, but with all his might. So the meaning is this; The Kingdome of Heaven is as if one were to come within a narrow doore, which cannot be without difficulty, when hee puts to all his violence and ſtrength to doe it. According to the phraſe in *Luke, Since the time of Iohn the Baptiſt, they preſſe into the Kingdome of Heaven*, that is, with violence as if God ſeemes to hold the Kingdome of Heaven in his hand, that unleſſe you pull it, and extort it from him, as it were, you ſhall never have it: Now will any man doe thus till he be humbled? It is impoſſible he ſhould. When a man is brought into feare of his life, and is like to dye, the feare of loſſe of naturall life will make him worke any thing with violence, much more then when a man ſees eternall death, that he ſhall die for ever, will he take the Kingdome of Heaven with violence, that is, he will not performe duties in a ſlight manner, as if God were beholden to him, not with that laxity in his judgement of the truth, as he conceives, nor with that coldneſſe in the duty. Thoſe that will be ſaved, muſt take ſalvation by force, which a man will never

To take heaven violently, what.

SERM. I.

never doe till he be humbled. There is much profession, and many kindes of taking Christ in the world, but the right taking is, when a man will be at this cost, to part with all, to deny himselfe perfectly, and every way, and take up his crosse, and every crosse, when his lusts are throughly mortified, and this cannot bee till hee be humbled: For marke, nothing mortifies but joy and love, that doth properly and immediately mortifie, for no man will part with his lusts, till hee finde Christ sweeter than they, till then he will never part with them in good earnest; now Christ will never bee sweet, till wee have found the bitternesse of sinne, till God hath so prest it on mens consciences, that they feele the weight and burden of it. And so much for the reasons of it.

Ioy and love mortifie lusts.

Vse 1. To labour for humiliation.

Now the use of this is double: First, is this so necessary? Then labour to see your selfe humbled, if ever you looke to bee saved and justified; for though God offers Salvation to all (as it is true none is excepted) yet he lookes to none with a gracious eye to save him indeed, but him that is *poore and contrite in heart, and trembles at his Word.* And good reason, for none else will looke after him; *the poore receive the Gospell* and none else: When wee preach the Gospell, it is like *Cyrus* his Proclamation it was a generall Proclamation, that all that would *might goe out of captivity and build the Temple,* but saith the Text, onely *they went, whose heart the Lord stirred up to goe*; others would not goe:

Marke 16.15.

goe: So when we preach, we offer Salvation to all men, that is our Commiſſion, *Marke 16. Goe and preach to all Nations*, that is, offer Grace and Salvation to all men; but when it comes to the point that men muſt goe out of their captivitie, and build a Temple to God, they will not doe it, they will rather live in captivity ſtill, becauſe they bee not humble. To goe out of their ſinnes wherein they have bin captivated, a great while, and to build a Temple to Chriſt, that is, to make their hearts fit Temples for Chriſt, to purge themſelves *from all filthineſſe of fleſh and Spirit*, to labour to walke in his feare, to leave all; even the beloved ſinnes, and to delight in the Lord, in the Inner man, they will not, what is the reaſon? They are not yet humbled, and therefore they cannot be ſaved. The Iubile among the Iewes may be a very fit reſemblance hereof, and for ought I know, may be ſo intended, to reſemble the glorious Liberty in the times of the Goſpell. Now the Iubile was this, *All ſervants ſhould then goe free, but if any would not*, (as of them there were many) *then hee was to be bored in the eare, and to be a perpetuall ſervant.* So when we preach the Goſpell, this is the great Iubile, every man may be free, the Sonne comes to that end, and it is the end of the Truth to make men free: The Son comes to deliver every man out of the Gaole, if hee will, but men will not be at liberty, they will bee ſervants ſtill; becauſe they were never humbled, they never felt the heavineſſe of Satans yoke, they were

Iubile reſemblance of the liberty in the Goſpell.

SERM. I.

never wearied with ſinne; for if they were ſo, this would be acceptable newes, but it is not ſo. Now marke this by the way, if a ſervant would not goe free, he ſhould not afterwards be at liberty to goe and ſtay when hee liſt, but his eare ſhall be bored, and he ſhould be a perpetuall ſervant. So if you deferre this when you heare the Goſpell preached, and thinke I will not alway live in this condition, I will repent and come out of it, know, that is not enough, GOD will not wait thy leaſure, if thou wilt not come out, take heed leſt God bore thee in the eares, that is, never give thee an heart to come out. Doe not ſay, If it be ſo neceſſary, I will doe it hereafter: take heed that thy opportunities be not wholly taken from thee, and know that Chriſt came into the world, *not onely to take away ſinne*, for that was but a part of it: But what was his buſineſſe? Hee came likewiſe *to purifie to himſelfe a peculiar people zealous of good workes.* If men might runne out their age in ſinne, and Chriſt forgive them in the end, when they pleaſe to give over ſinning, then he might have one of his ends made good, which is to take away thy ſinnes, but thou couldſt not bee a people zealous of good workes, neither could he have any ſervice of thee. But thou muſt know Chriſt hath hired thee for the whole day, that is, all the Time of thy life. When hee went out in the morning to call in Labourers into his Vineyard, they did not make anſwer. Well, wee will come at noone, but when his pleaſure is to call, whether

Danger to delay when God cals.

End of Chriſts comming.

Titus 2.14.

ther at one or two a clocke, that is his call, but if hee call thee in the morning, that is, if thou have the Word preached, if hee knocke at the doore of thy heart, and by his Spirit ſuggeſt many good motions in thee to come home, if his will bee revealed to thee, it may bee thou mayeſt not have ſuch an opportunity againe; that is his call; take heed that thou deferre it not, leſt ſo his wrath ſhould be kindled againſt thee; and woe unto thee if his wrath be kindled but a little; this is a thing not conſidered. In *Ezek.* 24. 13. *Thou remaineſt in thy wickedneſſe*; And why is that? He gives this reaſon for it, *I would have purged thee, and thou wouldſt not be purged, therefore thou ſhalt never be purged till my wrath light on thee.* That is, when God makes an offer, when the powerfull Word ſounds in our eares; when hee cals, and wee cannot deny his knocking at our doores, and yet wee will not come in; becauſe then, and there at that time, thou wouldſt not be purged, therefore thou ſhalt never be purged, till Gods wrath light on thee; and therefore defer it not.

Ezek. 24. 13.

But you will ſay (and that is a thing that keepes men off) I have done it already, and what need you to preſſe this? I hope I am not now to practiſe theſe principles and rudiments, I hope I have done this duty of Humiliation long agoe.

Object.

It is well if thou haſt, but take heed thou deceive not thy ſelfe in this caſe, than which there is not a greater evill in the world, even to thinke

Anſw.

SERM. I.

Whether humiliation be true.

thou haſt done it, when thou haſt not. I will give thee one note of it: Is it ſuch an humiliation as hath brought thee to Chriſt? To count him the chiefeſt good, to over-goe any thing rather than him, to ſtand out againſt all perſecutions, rather than to forſake him; canſt thou forſake all Syrens, all luſts and pleaſures which allure thee? Art thou thus brought home to Chriſt, to eſteeme him above all things, that come what will come, hadſt thou an hundred lives to part with for him, all were nothing? Art thou thus brought home with Humiliation, that thou wilt not let Chriſt goe for any thing, neither loſſes nor pleaſures, nor temptations on the right and left hand, then thou art come home indeed; otherwiſe thou haſt not taken him truely, neither art humble, for thou muſt know there is much counterfeit Humiliation, there bee many light wounds that may trouble thee, but not bring thee to the Phyſitian. God awakens ſinners, but what kinde of awakening is it? With ſuch awakning that they fall aſleepe againe. GOD may ſend many meſſengers of wrath to knocke at the doore of their hearts, which perhaps diſquiets and troubles them a little, but they returne to their reſt againe. And this God may not onely doe outwardly, but hee may caſt many ſparkes of his diſpleaſure into their hearts, which may there lye glowing for a time, but they laſt not, they goe out in the end. And this is the condition of moſt men, therefore they make many proffers, as if they would

Counterfeit humiliation.

would be ſaved, and come to Chriſt; and this they take for Humiliation. But this is not the Humiliation that is required. When God meanes to ſave a man, hee will goe thorow with the worke, and never give over till he hath brought him home, cauſing ſorrow to abide on his heart. As it is Chriſts office to give repentance to men, and remiſſion of ſinnes; ſo it is his office, *Luke* 1.79. *To guide mens feet into the way of Peace;* Now when he will ſave a man, he will ſet it on ſo, that his heart ſhall never bee quiet till his feet be guided into the way of peace. Others may have much Humiliation at time of a Sacrament, or under ſome great ſickneſſe or croſſe, or in a good mood, or for apprehenſion of ſome Iudgement and wrath to come, but it is like a flaſh of lightning that quickly vaniſhes; but when Chriſt will humble a man, he ſets a Pillar of fire before him, that leads him along from time to time, till he be brought home to Chriſt. A ſmall thing, when God hath the ſetting of it on, ſhall worke, and never give over working, till our hearts bee qualified aright, till we beleeve in Chriſt, and embrace the Goſpell. And ſuch an Humiliation you muſt have, elſe it is nothing: If it be a right Humiliation, I ſay, it will bring you home; for you muſt know this is the condition of every man, they cannot abide the net, no man will come in if he can chuſe. Now the Goſpell is a Net that catches men, and as in the taking of fiſhes, if they will take the Fiſh, they beat the ſides of the River, and will not

This seems to charge the failure of others on Go

Luke 1.79.

True humiliation brings home to Chriſt

Goſpell a net.

Simile.

suffer them to rest in any corner, for if they can finde any place to rest in, they will not come into the Net: So man hath many starting holes, and faine would bee quiet; God humbles him a little, but hee gets in a nooke and there hides himselfe, that if God beat not the River thorow-out, that is, if God doe not pursue a man, he will not be brought in. As it was with them that fled to the Citie of refuge; you know if one man killed another at unawares, if he could get into the Citie of Refuge he were safe; but were not hee pursued by the Avenger of bloud he would not flie thither: if God ever give over pursuing a man till he be just at the City, he will step aside and not regard it; but when God shall charge sin upon the conscience, and pursue him, never giving him rest, this brings him to the City of Refuge. This is exemplified in the Prodigall sonne, so long as he had any thing to sustaine him, while his goods lasted hee never thought of going home to his Father: When he had spent his goods, so long as hee could get worke, or had any thing to doe, though he hired himselfe in a very meane condition to keepe the Swine, yet he was well content; but in the end, when hee came to have *Huskes*, his utmost shift, (and yet if hee could have had huskes, he would not have come home) when hee had no sustenance, but must needs perish, then hee goes home. And indeed a man will never goe home till he have no bottome to stand on, nothing to hold by, to sustaine him; when a man is nothing,

is

is cut off the Tree hee grew on before, and sees that hee must now perish eternally; this is true Humilirtion. You that are to receive the Sacrament, what doe we therein, but offer Christ to you? we preach Christ in the Sacrament, he is therein indeed offered more sensibly: Now what have you to doe with Christ, if you are not humble? Consider if this bee not wrought in you; and remember this, that whosoever comes to the Sacrament without this Humiliation, that wants this brokennesse of heart, receives it unworthily, and provokes GOD to wrath. The Passe-over was to be eaten with sowre herbes, and the maine businesse therein was to remember the condition they were set at liberty from, to remember their bondage in Ægypt, and their miseries endured there; for by that, they saw the greatnesse of Gods mercies. So one of the maine businesses you have to doe is to consider your sinnes, and bee humbled, to consider your miserable condition, and to think it not a light matter that you may omit it. Consider but that one place, *Levit.* 23.29. you shall finde there that in the day of Expiation, in the day of Atonement, when they came to offer sacrifice, hee that on that day did not afflict his soule, he was to be cut off from his people. You have it two or three times repeated, *It is an ordinance*, and this is still put in, Hee that comes to make an Atonement, to be reconciled, and offer a Sacrifice, remember this ordinance for ever, *Hee shall afflict his soule*, and he that doth it not, shall

Passeover why eaten with sowre herbes.

Lev. 23.29.

SERM. I.

ſhall be *cut off from his people:* Therefore you have occaſion to make uſe of it that are to receive, and not you onely, for the Doctrine is generall, *Whoſoever doth not afflict his ſoule, he ſhall never bee reconciled, but ſhall be cut off from his people.*

Queſt. But you will ſay, I ſhould be willing to doe this, but how ſhall I be able to doe it? If God would humble me, and ſet it on, and convince me by his Spirit, it might be done, but how ſhall I doe it my ſelfe?

Anſw. Helps to humble and afflict the ſoule for ſinne. Ioel 2. 13. Ier. 6. 4. Iames 4. 9.

I answer; Thou art to goe about it thy ſelfe: It is not for nothing that thoſe words are uſed in *Ioel.* 2. 13. *Rend your hearts and not your garments:* He ſayes, rend your hearts. And *Ier.* 6. 4. *Plow up the fallow ground of your hearts*; that is, you ſhall afflict your ſoules: And *Iames* 4. 9. *Be afflicted*, that is, ſuffer your ſelves to be afflicted for your ſelves, ſorrow and weepe, that is the way to cleanſe you. Therefore a man ſhould goe about the worke himſelfe, that is, take this reſolution; Well, I ſee I muſt be humbled, elſe I cannot on good grounds take Chriſt, for I ſhall not prize him, therefore I will not give over labouring of my heart till it be humbled. Suffer thy ſelfe to be afflicted, as if he ſhould ſay, Men are not willing to ſuffer it; if they doe hang their heads for a day, they are quickly weary, outward buſineſſe comes, or pleaſure commands, and the worke growes tedious. Therefore is that in *Ioel* 2. *Sanctifie a Faſt, that you may rend your hearts*; that is, ſequeſter your ſelves from

I Be willing to be humbled.

from all other businesses, from all other occasions, sanctifie a Fast, that yee may have leasure to doe it; if one Fast will not doe it, take another: Let a man goe alone and resolve never to give over till it be done, till hee hath brought his heart to doe it.

Quest. When I have done this, what shall I then doe?

Answ. Consider your sinnes, looke backe and consider how many oathes you have sworne, how oft you have broken the Sabbath, whether you have defiled your selves with sinnes of uncleannesse, how often you have broken the Commandements; looke on your idlenesse, your omissions, your sinfull silence, your neglect of prayer and other duties. Goe over all particular sinnes, and their multitude will amaze you: Remember the sinnes you have committed twenty yeares agoe, and take this rule withall, that these sinnes are the same now that they were, though not in thy apprehension, that is, the weakenesse of our nature; as it is the weaknesse of our eye, we cannot discerne a thing that is a great distance from it, it is its weaknesse that it cannot see things as they are, but that will seeme little or nothing which in it selfe is big. So it is with the sinnes that wee have committed many yeares agoe, we thinke them little, and past, but know that they are the same in themselves, and in Gods esteeme, as they were before, for hee sees them as they are: Therefore, I say, consider them, lay them together, and see the multitude, and that will helpe to amaze thee.

Consider the number of former sins.

Old sinnes thought lesse than they be.

And

3 The circumstances of sins.

And not that onely, but consider them with their circumstances: some, it may be have beene committed against light of conscience, and that aggravates sinne, it makes a small sin *out of measure sinfull*: when it is committed against knowledge, it is not the same with the sinne against the Holy Ghost, but it is neare to it.

4 Hardnesse of heart in sinning.

Againe, consider the hardnesse of thy heart, in sinning, the very sinne doth not hurt so much as that, when a man slights it, hee knowes he hath sinned, yet goes about his businesse, and neglects it, and this GOD lookes at. When a man is injured, the injury is not so much to him as it is to see the other to neglect it, hee cares not for angring me. So you looke back on your sins in a cold, regardlesse, and negligent manner.

5 Relapses into the same sins.

Againe, consider your relapses and fals into the same sins, againe, and againe, though you have beene often admonished of it, yea, and have made a covenant and vow to God never to fall into it. And know this, that relapses and fallings into sin, often stand for so many sinnes as in numbers the second figure is in proportion to the first, which is ten times as much as the first, and the third an hundred times as much: So the addition of sinnes, by falling into them againe and againe, and that carelessely too, that makes the sin a great deale more; consider this.

And if you goe about to excuse your selves, It is true *if GOD should marke all that is done amisse, who can stand?* But I hope I shall be pardoned, my nature is violently carried, I am flesh and

and bloud, and I hope GOD will pitty me.

But this ſhould humble you the more, that you are ready to fall into ſin againe, and againe, if it bee thus in your actions it is much more aboundant in the heart. For put caſe there be a neceſſity, haſt thou not cauſed it thy ſelfe? Againe, you muſt know actuall ſins intend originall corruption, and there is no man that is guilty of any prevalent luſt, but he was the cauſe of it, for if hee had not by committing it often, careleſſely and negligently given ſo much ſtrength to it, it had not ſo prevailed. Addition of ſin in every act of ſin varniſhes over originall ſin, it makes it more active, more efficacious in his life. A mans weight in the ballance weighes downe the ſcales, but if it be put to his ſtrength too, that is as much more as his weight. So if you have any ſtrong ſins, you have cauſe to be humbled for it, but when you put your ſtrength to it, it intends that originall habit of ſinne: So that the neceſſity that lies on thee, by reaſon of thy nature, it aggravates thy ſinne. *Ier.13.23.* The Prophet aggravates their ſinne from their *cuſtome in it*, they could *chooſe not to ſinne no more than the Black-more could change his skinne:* The Prophet, I ſay, brings it in for this purpoſe to aggravate ſin. See it in our owne caſe, when a man comes to be accuſed before a Iudge, if hee plead he is accuſtomed to ſuch a ſin, to ſwearing or drinking, doth it not encreaſe his condemnation? So that though you ſay I did ſlip through frailty, yet, I ſay, you have cauſe to bee humbled for it.

Anſw. No excuſe of ſin from our proneneſſe to it.

Simile.

Ier.13.23.

SERM. I.

Vse 2. Good men should labour to be humbled.

I will but name the Second use (for I have respect to the Time and Weather.) Secondly, not onely evill men, but good men within the Covenant should make this use of it, *to humble themselves*, for they have need of it. A man must know this, when hee is once humbled and come into state of Grace, he hath not then done with Humiliation, it is to be practised still. For there is this difference betweene a wicked man and another. Many are like a land-floud, none more ready to be religious than they, (as your great land-flouds swell, though they have no Spring to feed them) but with a godly man it is otherwise, Humiliation is in him as a Spring, hee hath not done with it at his Conversion, but practiseth it still.

And not onely so, but he must labour to adde to the measure of it, and that will adde to his love and to his faith, and drawes him nearer to Christ, the more his sin is discovered. It is said of the woman, *shee loved much because much was forgiven her*: Others had as much mercy as she, but she had more sense of it, because shee was more humbled, the more you see and are sensible of your sins, the more it addes to your love, it makes you to prise him, when you see you are so much beholden to him. Againe, it will adde to faith, I meane not onely the act of beleeving, but the act of taking Christ. The more a man sees the need he stands in of Christ, the more he is convinced of sin, the more he takes Christ; for there be degrees of taking him. When a woman takes

takes an husband, there be degrees in her will, there may bee additions to her will, ſhee may be more fully contented in him, and more priſe him. And ſo in taking of Chriſt for our Lord, and Husband and Saviour. It is true, if we will take him in earneſt, any meaſure of true faith will ſave us, but we may doe it more abundantly, for the more ſenſe we have of ſinne, the more greedy ſhall we bee of him. Againe, the more empty the ſoule is, the more a man is humbled, the more hee ſees into himſelfe (as faith comes with an empty hand) the faſter hold is laid on Chriſt. Therefore adde ſtill to Humiliation, let it be your exerciſe, the worſer you bee perſwaded of your ſelves, and the better you conceit of God, it is the more for your advantage; the more you can hate and abhorre your ſelves, the more you are improved thereby, for the fleſh in you muſt be abhorred, and it is our fault we doe it not enough; and againe, the more you apprehend Chriſt, the nearer you draw to him. And take this withall, Humiliation doth not weaken aſſurance, but workes the contrary: Indeed the leſſe ſincerity, and the leſſe mourning for ſin, and the leſſe Humiliation, the leſſe aſſurance. But reckoning up, and thinking on thy ſinnes encreaſeth it. If I have ſo many ſinnes, how can I be ſaved? Yes, ſo much the rather, the more thou canſt ſee and be humbled for them, the more thou addeſt to thy aſſurance, and ſo to thy love and faith. Therefore a man ſhould make a daily practiſe of Humiliation, for it is to a mans great advantage

Humiliation increaſeth aſſurance.

advantage, it is a thing too much omitted, wee ſhould take time for it. And thinke it your advantage to be able to ſee what we have in our nature, how much guilt we have contracted by ſinne, and how our ſinnes may bee aggravated; for this will teach us to priſe Chriſt.

And ſo much for this point.

(***)

The end of the firſt Sermon.

THE

THE SECOND SERMON *VPON* HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.

WE come now to the matter of *Humiliation*, contained in these words which I have already opened and shew'd the points that may thence be drawne. The first whereof, which we will begin with, is this:

Doct. The Nature of man, full of unrighteousnesse and ungodlinesse.

That the Nature of man is full of all unrighteousnesse and ungodlinesse. You know by that which

you heard before, how it is gathered. It will be a vaine labour to go about to prove it, you know how plentifull the Scripture is in it, and you are not so ignorant of the Grounds of Divinity, as not to confesse it. The businesse will be to shew wherein it consists, and how the Nature of man is corrupted, for by making this evident, wee shall by the same labour, prove and confirme it to you.

The nature of man evidenced to be full of ungodlinesse.

Now the way to evidence this, that the Nature of man is full of all unrighteousnesse and ungodlinesse, is to look to the rule. If you will finde out the disorder and distemper that any thing is subject to, the way is to looke to the rule to amend it by. Now every Creature hath a law, the Fire, the Water, the Sea, yea, every Creature sensible, and insensible hath a law given to it, which, as they observe, they continue in perfection, and look how farre they goe aside from that, so far they be imperfect. Now the Law given to man, is the Morall Law and the Gospell, and these two, he is to observe. And if you will finde out the truth of this, *That the Nature of man is full of all ungodlinesse and unrighteousnesse*, looke to these two. First, looke to the Law of God, and see, if that doe not conclude all men under sinne, looke therein to both the Tables. It is true, Hypocrites make a good shew of keeping the first Table, they seeme to be forward in the duties belonging to God; but looke to the second Table, and that discovers them. Civill men seeme to bee exact in the second Table, in performing

I. By the Law.

forming duties to man, but looke to the first Table, what their carriage to God is, what little conscience they make of taking his Name in vaine, of sanctifying his Sabbath, of performing holy duties in an holy manner of love, and feare. This discovers civility: (that is, when there is nothing else but civility.) Againe, looke to sins of all sorts, some grosse sinnes, *Peccata vastantia Conscientiam*, crying sinnes, and smaller sinnes too, sinnes of lesse moment, the Law discovers all.

Law how to be understood.

Now, by the Law you must not onely understand the ten Commandements, but that rectitude which runnes thorow the whole Booke of God expressed in the whole Scriptures. As in the Scripture, the Law and the Prophets are put together, as if the Prophets were but a Commentary on the Law; looke on the Scriptures, looke upon the straitnesse, the rectitude in the whole Booke of God.

Then when that is done, looke on your owne Natures, your owne Errours, the secret windings, and turnings of the heart, your owne thoughts and affections, and see what a disproportion, a dislikenesse there is; see how far you are from that holinesse, that purity, and rectitude described in this Booke of God, for that, I say, you are to understand by the Law. And when you have done that, you shall finde your sinnes to be exceeding great for their quantity, and exceeding many for their number, and that will amaze you. This amazed *Paul*, when hee

SERM. II.

once understood the Law, when he looked on all the parts of it, not onely on grosser sins forbidden, but on the rectitude, the holinesse which is required that amazed him, *Rom.* 7.9. That made sinne alive, he was alive before, and sin was dead, but when the Law discovered Lust to be sin, then sinne was alive, and he died. So if we could see the Law, the strictnesse of it, it would doe thus with us. And marke what is said of the Law, for wee may presse the Law long enough, but many are remisse in attending to it. Therefore, to stirre you up (as I know it is but a small matter) I will name but one place, and let that stay in your memories, *Matth.* 5.18. *Heaven and earth shall passe away, but one tittle, one jot of this Law shall not passe away:* Marke that, not one jot of the Law shall perish. That is, looke thorow the whole Law of God, take all the Commandements there, you shall give account of every idle word, you must keepe the Sabbath exactly, you must not speake your owne words. Take any Commandement that you thinke the Nature of man is most ready to breake, and consider that saying of Christ, *Not one jot of the Law shall perish; heaven and earth shall passe away*, but the Law of God in the least part of it shall not perish: That is, there shall not bee one of these small things, that the Law commands, but if you neglect it, by disobeying it, God will surely require it; there is not the least thing, wherein you have gone aside this rectitude, and disobeyed this Law, but it shall be required of you. And

Rom. 7.9.

Mat. 5.18.

The least breach of the Law will bee punished.

And that is the meaning of that phraſe, *Thou ſhalt pay the uttermoſt farthing*. Though we reckon them trifles, the uttermoſt farthing ſhall be paid, For this is our fault, though wee preſſe the Law, and tell you of your ſinnes, yet you thinke this is a ſmall thing, and God may beare with me in this, for we be apt to judge of God, as of our ſelves: A ſmall fault I can beare with in my ſervant, therefore GOD may in this diſpenſe with me. We thinke of the Law of God, as of mans law; but wee muſt not judge of God ſo, wee muſt judge of him according to his owne rule, his Thoughts are not as our thoughts; hee hath given a rule, and hath ſaid, *The leaſt jot of it ſhall not paſſe*, but be fulfilled, not the leaſt breach of it, but it ſhall be required. Conſider this, and it will amaze us, and make us to tremble, when you know that the ſinnes you have forgotten, and the leaſt breach of this Law ſhall be ſurely required to the uttermoſt.

Object. But, you will ſay, you talke of Impoſſibilities, which no man is able to performe.

Anſw. It is true, it is a thing we are not able to performe: But therein is ſeene the Terrour of the Law, and that ſhould humble you the more, for I cannot compare the Law to any thing better, than to the Taske-maſters in Ægypt, the people had enough to doe, iudeed more than they could performe, complaining of their ſore bondage; what releeſe had they? They are told, they ſhall give in the ſame number of Brickes that they did did before, and yet ſhall have no

The law compared to Ægyptian taske-maſters.

ſtraw; Now, how ſhould they doe this? So it is with the Law, it commands, Doe this; you complaine, Alas, I know not how to doe it, I have no ability, you bid mee make Bricke, but allow mee no ſtraw; that is all one, the ſame Tale of Bricke ſhall be required of you, that is, the ſame meaſure of obedience that was required of *Adam*, as if you had the ſame abilities remaining in you.

God, juſt in requiring of us according to Adams abilities.

And yet God is not unjuſt, he doth not reape where he did not ſow before; he ſowed it once in *Adam*, and conſequently in his Poſterity. And that no man may thinke this hard, looke to the firſt ſinne that *Adam* committed, and if we bee guilty of that ſinne, there is equity that the Law be required of us, though wee have not ability to performe it. Now, why ſhould it ſeeme unreaſonable that I ſhould be liable to *Adams* account? Even to the ſame exactneſſe, though I want ability to performe it? It is true *Adam* ran in debt, but doe not we pay many debts of our Grand-fathers, and Fathers, which wee never drunke for? though we run not into them, yet we ſtand liable to the payment. In the Law, if a man had committed an offence, and was adjudged to be a bond-ſlave, it was his particular offence, but were not all his children bond-ſlaves after him? and yet it was not their offence. So *Adam* forfeited his liberty, became a Bond-ſlave to ſin and Satan, and the ſame is the condition of all his Poſterity.

Adams ſinnes charged on us.

And beſides the common reaſon, which is a

true one, and a good one, that if in equity wee should have stood with him, therefore in equity we should fall with him, I will adde two considerations, and then you shall finde it very reasonable that wee should fall with him, and that the same should be required of us, which was of him though we have not the same ability.

Men condemned for their personall sins.

One is, that the Angels (though wee did not sin as they did, for they sinned every one in his owne person) are justly condemned, because every Angell sinned himselfe, he committed the sinne, hee was the Author of it; and therefore it is reason they should be punished. But come to *Adams* Posterity, consider that they had a meanes given them, and that they that are condemned (except children) of *Adams* Posterity they are condemned for their owne sinnes, they might doe much more than they doe, they sin against the Law, they have, and so they are not only condemned for *Adams* sin, but for the sins committed in their owne persons. For God intended to give them a second Board after the great shipwrack in *Adam*, on which they might save themselves if they would, if the fault were not in themselves; for, it is true, they might doe more if they would, they might keepe the Law of Nature better than they doe, and for that they are condemned.

Christs righteousnesse imputed as well as Adams sin.

Againe, as we are condemned for *Adams* sin, though we did not commit it, so we are saved by the righteousnesse of Christ, though we did not performe it; and therefore there is an equity

in that regard: Wee can ſee an equity for our Salvation, and is there not as much equity in the other? That we ſhould ſtand guilty of it, though we never acted it: For as we are condemned by *Adams* ſin, though not done by us, ſo are we ſaved by Chriſts righteouſneſſe, though only imputed to us. So that in equity the ſevere righteouſneſſe of the Law ſhould bee required of us, though we have not power to fulfill it.

Now that we may not ſtay in Generals only, telling you that the Law of God is holy, and pure, and you carnall, and contrary to it, we will come to particulars. And that wee may helpe your memories, obſerve the breaches of this Law in the ſeverall faculties of the minde. And we will begin firſt with the Generall: the generall ſore over-ſpreading all our nature, and that is it which the Divines call *Originall ſinne*: firſt conſider that, and ſee how your nature is full of all unrighteouſneſſe and ungodlineſſe. Firſt, I ſay, conſider your originall ſin, and the generall corruption of your nature thereby, *Iohn.3.6. Whatſoever is borne of Fleſh, is fleſh.* And *Rom.7.18. I know that in me* (that is in my fleſh) *dwelleth no good thing.* Marke that, hee ſayes no good thing. Wee thinke we have ſomething that is good, for all our generall corruption, but there is nothing good at all. As *Gal.3.22. The Scripture hath concluded all under ſinne*: Not onely all men, but (for the word is in the neuter Gender) all things. Therefore in *Gen.6.5.* hee doth not onely ſay, *The frame of a mans heart is evill* but it

Originall ſin.

Ioh.3.6.
Rom.7.18.

Gal.3.22.

Gen.6.5.

is

is *onely evill*, and alway evill. In all actions, at all Times. This is a common Truth, but men consider not of it, they thinke there is some goodnesse in them, they will not bee perswaded of this Truth in good earnest. And therefore when a man comes into the state of Grace, it is not mending two or three things that are amisse, it is not repairing of an old house, but all must be taken downe, and bee built anew, you must be *New Creatures*. And therefore God promises, *I will give you a new heart, and a new Spirit*: For all is out of order, and nothing good. And there is an equity in this; for, as in *Psal.* 49. 12. *Man being in honour abideth not, but is like the beasts that perish*: That is, as God raised man above himselfe, giving him supernaturall glory, in which he was created (for he was created in holinesse, and perfect righteousnesse) so man not keeping this condition, hee was cast beneath himselfe. And in this there is equity, that being raised above himselfe, having an holinesse given him transcending common nature, he should now be made worse than himselfe, even as the Beast that perisheth. Consider this corruption, and know it is a thing that makes you loathsome in Gods sight. For this, *Tit.* 1. *ult.* *Men are called Abominable*: that is, men that God abhors, as you abhorre the snuffe of a Candle, or name any filthy thing your nature abhors; such is the nature of men to God. You know how we hate Toads and Serpents for their loathsome poisonfull nature, though they doe us no hurt. Now God lookes

All things in mans nature corrupted.

Psa. 49. 12.

Tit. 1. ult.

lookes on the corruption of our nature, as wee looke on Toads that are contrary to us, against which we have an *Antipathie*.

Originall sin how it is one sin and many.

It is disputed by the Schoole-men, whether this be *unum peccatum*, one sin or moe, wee may easily answer it: It is one in act, one in essence, but many in vertue, and power, and efficacy. As a seed is one individuall, but it is many, as many branches may arise from it: As Drunkennesse, (which will better expresse it) is but one fault, but it disorders the whole man, neither the head, nor the feet, nor the reason is excluded: So originall sin, though it be but one sin, yet it distempers the whole man, it sets the whole soule out of order. And when the Instrument, the heart, is out of tune, every sound, every action is unsavory, and sinfull, and thus should you looke upon your selves.

Originall sin, how privative and positive.

It is further disputed, whether this be privative or positive, likewise I answer, It is only privative, it is nothing but a meere want of righteousnesse: But seeing it fals upon an active subject, as the soule of man is, which is never idle, but ever stirring; thence it comes that the habites and fruits thereof are active and positive. It is true, the want of sight to guide, is enough to cause errour, but the vigour of Nature is enough to make it positive. Therefore Divines say well, It is not onely compared to Darkenesse, which is a meere privation of light, but to sicknesse, where is not onely want of health, but corrupt humours which are contrary to health. That is the

the first thing to be considered, even the corruption of Nature which is in you, which will exceedingly aggravate sin, as I have shewed heretofore, and shall more largely hereafter have occasion to speake of it. Therefore I will say no more of it now, but so much shall serve for the generall Originall corruption that is in us.

The corruption of the Faculties.

And now we will come to the particular faculties, and will shew how they are corrupted, that we may know our selves, and the truth of this point, which I am to prove, that the nature of man is full of all impiety and wickednesse.

1 The Vnderstanding.

And first, we will begin with the Vnderstanding or minde of a man.

1. The Vanity of it.

In this, marke first the *Vanity of it*, How ready it is to attend to trifles; which was the disposition that the Apostle found fault with in his Epistle to *Timothy* and others, That *they gave themselves to Fables, and Genealogies*, and this is in every man by nature. How full of questions were the Schoole-men? And so every man is ready to turne Religion into questions of curiosities, which shewes a sicknesse in the understanding, it sets a man on worke to finde out what is propounded to it, that he may not lose his labour. And thence come so many errors, this is the vanity of the minde. *The Lord knoweth the thoughts of men* (saith the Psalmist) *that they are vanity*. And this should humble us, that our minds are no more ready to attend the meanes of salvation. As the Schoole-men spent themselves in idle speculations, so are we ready to attend

tend to idle questions, but that which is wholesome and sound we neglect.

2. The blindnesse of it.

Secondly, consider the blindnesse of the minde, we are unwilling to learne, and so long must needs be in an Errour, and not come to the knowledge of the Lord. To other things we are forward enough, but to doe well wee have no understanding. Therefore it is, that men continue ignorant, notwithstanding so much preaching; when they learne other Arts, they are quick and dexterous, but in the things belonging to Salvation, how ignorant doe they continue? The Schoole-men give a good reasoon of it, and wee may take it from them; because spirituall light is above us, it transcends us, wee have not enough in us to see spirituall objects, for they be supernaturall, and above our reach, but other things are proportionable to us; Bats and Owles in the night can see well, because the glimmering light, and their weake eyes agree well together: So can we discerne vaine things, but things truly spirituall we doe not: 1 *Cor.*2. 14. Spirituall things must be discerned by spirituall light, *A naturall man cannot conceive of them*; Why? *They are spiritually discerned*, that is, they are above him, and his nature is not able to reach them. Consider that blindnesse in the understanding, that unaptnesse, how quicke and ready men are to bring their owne ends to passe? How wise are they for other things? but they desire not to come to the knowledge of the Truth, and when they apply themselves

Why the understanding is blinde in spirituall things.

2 Cor.2.14.

selves to it, they profit not by it.

3. The unteachablenesse of it.

Adde to this blindnesse the unteachablenesse of the understanding, the resistance that is in it; for it is not a simple blindnesse, but a resistance of the Truth, and an unaptnesse to receive it. Now this is distinct from the second, which you may see by this comparison. The Aire is darke, but it is fit to receive light, if the Sun cast light into it; but the understanding of a man is not so, it is not fit to receive light, but resists it. Philosophers were wont to say, that the Soule, the Minde of a man is *Rasa Tabula*, that having nothing written on it, it is a Table of wax to any thing that is evill, and will receive a quick impression, but a table of Flint, of Adamant, to any thing that is good. Therefore the mighty God must write his Law in our hearts, for we want that which is good, and are of our selves unteachable. And therefore this disadvantage wee have that preach the Gospell, above others. If an Astronomer come and tell a Countryman, that a Starre were bigger than the earth, it would seeme a strange position at the first hearing, but if hee might have liberty to deale with him, and to demonstrate his Grounds, he might make him to beleeve it, and to see reason for it: But wee cannot doe so, wee can onely propound things to Faith, and there is not onely a blindnesse in men, but an unteachablenesse, and resistance against the Truth.

Simile.

Easier to perswade other things then Divinity.

Adde to this the incredulity of the understanding, how unapt it is to beleeve. In other things

4. The Incredulity of it.

things it is too credulous, and apt to beleeve, and to be deceived with falſe tales, and idle ſtories; but come to the Scripture, doubts and queſtions ariſe. Therefore, this unaptneſſe of the minde to beleeve, is to be conſidered. This I take to bee the meaning of that, 2 *Cor.*4.4. where it is ſaid, *The god of this world hath blinded the minds of them which beleeve not:* As if he had ſaid, The light of the Goſpell is cleare, you may as well ſee the light of it, as you ſee the light of the Sunne at noone-day, but the god of this world hath blinded your eyes, not by a privative extinction of the light, for that is more than the divell can doe, but by a poſitive blindneſſe, a poſitive ignorance, that is, the Devill tels you ſomething againſt it, and that you beleeve: And that is our nature, wee are more ready to beleeve the divell than God. This may ſeeme ſtrange, yet *Eve* you know did it, and that ſinne is tranſmitted to all our natures, wee are ready to beleeve falſe ſuggeſtions againſt the Truth, which weaken faith rather than the ſure Word of God.

2 Cor.4.4.

Laſt of all, adde to all this the Enmity of the underſtanding, which is more than all the reſt. *Rom.* 8.7. *The carnall minde is Enmity againſt God:* That is, the underſtanding is not onely vaine, ready to pitch on idle ſpeculations, and not onely blinde, ready to reſiſt, and not onely ſlow and backward to beleeve, but it is an Enemie, and fights againſt the Truth; and the reaſon is in theſe words: *It is Enmity,* and why? *It is*

5. The Enmity of it. Rom. 8.7.

is not subject to the Law of God, neither indeed can be; and therefore, it is an Enemie, that is, when the mind of a man lookes on the exactnesse, and strictnesse of holinesse and purenesse that God requires, he doth not meane to be subject to it; and seeing he will not be subject to it, he resists it, fights against it as an Enemie, lookes on it, as a thing contrary to him; did it give more liberty, he would be ready to embrace it, and thinke well of it; but because it is too strict, he breaks these cords, and casts them away, and fights against the Truth, and this is the nature of every man. Now when we say the wisdome of the flesh is Enmitie, we doe not say that men oppose the Truth, for there is not any Truth in Divinity, but a man may fully embrace and assent to it, and yet be an Enemie to Holinesse, to the Image of God stamped therein, to the saving knowledge, that is, the saving manner of knowing the Truths he assents to. Therfore the Apostle saith, *Many know much, but nothing as they ought to know*: So many may know these spirituall Truths, and confesse them to be good in themselves, and yet may have a reluctance against them, a distaste of them, they savour not the things they understand. *Tit. 1. alt. They are to every good work reprobate*; which I take not to be meant passively, but actively, that is, men that cannot judge aright of any work, that look not on it with a right eye, as a thing lovely, and imitable, as right and good, but in this regard they strive against it. Therefore, the Apostle

Tit. 1. alt.

speakes

ſpeakes of ſome that *exalt themſelves againſt the knowledge of the truth*; that is, that fight and defend themſelves againſt it, that ſpeake evill of the things they know, (for they know them, elſe they would never ſpeake of them) but they know them not ſo, as to love them, and delight in them; therefore they reſiſt, and fortifie themſelves againſt the wayes of GOD, againſt the ſtrictneſſe and holineſſe that God requires, and perſwade themſelves to thinke amiſſe of them, that they need not to be ſo exact: This is the nature of every man, and the Enmity of the underſtanding.

And now my brethren, if the underſtanding be thus bad, thinke it is no ſmall matter, if the light that is in thee bee darkeneſſe, how great is that darkeneſſe? The underſtanding is that that muſt guide thee, and when the Stearne is out of order, when the *Auriga*, the Waggoner is blind, or amiſſe, and ſees not the right way, thinke what a caſe you are in. But you will ſay this is Ignorance. But is not this of great conſequence? When a man is blinde he knowes not whither hee goes, he is altogether a ſtranger from the life of God: Therefore firſt let this humble you, labour to ſee how your mindes are full of wickedneſſe, and unrighteouſneſſe.

2. The Depravedneſſe of the Will.

Secondly, let us come to the will, and you ſhall finde that to bee no leſſe corrupt than the underſtanding; for the will takes every thing as the underſtanding preſents it; and if the underſtanding, the minde of a man be thus corrupted, the

the will must needs bee corrupted. As a man that lookes thorow a coloured glasse, every thing he sees is coloured; or as a man that hath his Pallate possest with a vicious humour, every thing seemes bitter according to the humour: so the will of man sees every thing thorow the understanding, as wee see thorow a glasse, but (Seeing) is not so proper a word to expresse it: the understanding tastes things, it is as the pallate is to the stomacke, when it is out of order, it perverts the wayes of God, it sees no such beauty, nor excellency in them; and the will disposes of it selfe accordingly. Now you shall finde that the understanding reckons the wayes of God both Enmity and folly, and godly men to bee partly fooles, and partly Enemies, and contrary to them. Therefore you shall finde a disposition, an affection, a frame of the will to answer that, mingled partly of hatred, and partly of contempt, and a man partly hates, and partly contemnes, and thinkes light of holinesse: And this is the disposition of the will of every man before Regeneration, I say, the holinesse described in the pure Word of GOD, and expressed in the lives of the Saints, he partly hates as a thing contrary to him, and partly contemnes it as folly. But we will shew you the particulars of the will, as we did of the understanding.

Simile.

Therefore first consider the *Contrariety of the will*, it is contrary to God in all things; looke what Gods will is in any thing, you shall finde your will contradicting it, and going a contrary way:

1. Of the contrariety of the will to God.

way: It is ſaid of the Iewes, as a thing that exceedingly aggravated their ſin, and the miſerable condition they were in, they were *contrary to all men*; and if it be ſo much to bee contrary to men, what is it to be contrary to God, to reſiſt him, to goe againſt him? And yet what hee will have done, that we will not doe; and what he will not have done, that wee doe, that is the diſpoſition of our will.

2. The Pride of the will.

Secondly, conſider the *Pride of the will*, how ready it is to exalt it ſelfe above its meaſure, for the will of man ſhould bee a dependant will, a ſubject will waiting on GOD, as the ſervant waits on the Maſter, or as the hand-maid waits on her Miſtreſſe, that is, a mans will ſhould be diſpoſed in every thing as God pleaſes. If hee will have him to be poore, in diſgrace, or in a lower place and condition, the will ſhould bee ſubject, for wee muſt remember GOD is the Creator, wee are Creatures and muſt be ſubject to the will of the Creator; but our Will will not ſtoope to Gods Will: As *Adam* would bee in another condition, than God hath placed him in; ſo wee exalt our ſelves above meaſure, wee are not content to be diſpoſed of, to bee carried from condition to condition, to have our affaires ordered as God pleaſes, wee will have plots and projects of our owne, wee will ſhape out our owne Condition, elſe we murmure and are diſcontent, and that is the pride of the will.

Pride in Adam & all his race

3. The Inconſtancie of it.

Thirdly, conſider the *Inconſtancie of the Will*, the weakeneſſe of it in good things, and its peremptorineſſe

emptorinesse in evill; in good things our resolutions are weake and inconstant, and as bubbles come to nothing; but in evill things we are stiffe and peremptory, and will doe what we list. *Our tongues are our owne,* wee will use them, *Who is Lord over us?* This is the nature of men, they sweare and breake the Sabbath, they doe it, and will doe it, though they say it not in words, yet God lookes on it, and sees it; many purposes they have, they will change their courses; but what come they to? It is but by accident, when the wind is in that corner, when the weathercocke stands that way, so that there is no constancie in our wils.

Psa. 12.4.

Againe, marke the *Disobedience of our will,* and that is not a small thing, that is the great and proper fault of the will, that it is disobedient to God, that is, when God commands a thing, and sayes, this I will have done, for the will to bee disobedient to it, negligent of it, is a great and fearefull sinne, the eating of the forbidden fruit was unlawfull, because God commanded *Adam* the contrary; If Gods command be on the least thing, the neglect of it makes it a disobedience; when God came to *Adam,* saith he, *Hast thou eaten of the Tree concerning which I have said, thou shalt not eat of it?* That is, hast thou beene disobedient? Hast thou broken my Commandement? You see what followed on it. So *Saul, when GOD bade him destroy the Amalekites,* you would not reckon it a great sinne to save a few Cattell alive; but because God commanded the

4. The Disobedience of it.

Disobedience in small things a great sin.

SERM. II.

1 Kings 13.

the contrary, the fault was great. So the Prophet, 1 *Kings* 13. *One would not thinke it to bee a great matter for him to goe that way or the other:* yet because he went that way, God sent a Lion that devoured him. The sin of Disobedience you may thinke a small thing, no man thinkes it so grosse a sin as Idolatry, Adultery and Murther; but see how God judgeth of it, 1 *Sam.* 15. 23. *Rebellion is as the sinne of witchcraft*; and stubbornenesse is as iniquity and Idolatry, that is, thou thinkest it no great matter to save a few cattell, and to keepe the King alive, though thou destroyest all the rest: thou thinkest it a small thing, but it is not so, looke what thou thinkest of the sinne of Witchcraft and Idolatry, such is Disobedience. Now let men apply this to themselves, looke what is revealed to you to bee a sin, I know this is a sin, I know it is Gods command not to commit it; if thou fall into it, it is now a Disobedience, as *Adams* was, and as *Sauls* was, and as the Prophets was, and consider how God will take it; you see how hee dealt with them. Come to particulars, doe you not know, it is his Command you *should not sweare*, not onely greatter, but lesser oathes? *To keepe the Sabbath, to keep your vessels pure, your bodies cleane*, for they are the Temples of God, and therefore that you ought not to defile them with any uncleannesse, Drunkennesse, or Gluttony: doe you not know, hee commands that you should be *constant in prayer*, that you performe it constantly, and earnestly, and fervently? Now consider what *Disobedience* is;

1 Sam. 15. 23.

is; Remember that speech, *Hast thou eaten of the Tree concerning which I commanded, saying, Thou shalt not eat of it?* This is the disobedience of mans will, labour to see this, how apt thy will is to breake the Commandements of God, and how in this respect thy nature is full of all unrighteousnesse, and ungodlinesse.

Next, we will come to the memory, and you shall finde that out of order likewise, that the things GOD commands us to remember, those we are exceeding ready to forget, and the things we should forget, wee are too ready to remember, wherein I will be briefe.

3. The corruption of the Memory.

First, for the things he commands us, he doth command, *Remember thy Creator in the dayes of thy youth.* In your youth you shall serve me, and yet how apt is youth to forget God? And for the Sabbath he bids us *Remember to keepe holy the Sabbath day:* How apt are wee to neglect it, to disobey it? It is out of our mindes. So *Psal.* 78. 11. *Hee would have his wondrous workes, and the great Acts he did for the children of Israel, Remembred,* but they remembred not (saith hee) his wonders in Ægypt. And so we may go through any thing else. *Heb.* 12. *You have forgot the consolations,* &c.

1. In the things we are commanded to Remember.

Psal. 78. 11.

Heb. 12. 5.

Againe, wee are ready to remember what God bids us to forget. We are apt to remeber *Injuries,* yea, one injury will be thought on more than many yeares good service, or many good turnes. We should not do thus, but should remember the benefits from God and man for

2. In things we are commanded to Forget.

the encreaſe of love. So *Idle tales* we are ready to remember, but good things, though they be accompanied with the motion, and quickening of the ſpirit goe out like ſparkes in wet tinder, they goe out againe quickly, as if they had not beene. So, for hearing the Word, *Iam.* 1.25. we are called *forgetfull hearers*, when wee are about that duty, if a tale bee told us in a Sermon that wee can remember, but what is profitable and wholeſome, that we forget. Our mindes are like ſtrainers, all the milke paſſes thorow them; that that wee ſhould grow by, that which is wholeſome, and neceſſary for nouriſhment runs thorow, but the droſſe remaines: Trifles and vaine things we can remember, and carry away with us, and this is the ſinfulneſſe of our memories. You may call it weakeneſſe of memory, and may thinke that it is not ſo great a matter. No, it is not the infirmity of thy memory, but the corruption of thy nature, if we forget other things as much, it were another caſe, but becauſe holy things are ſpirituall, and the frame of the heart is nought, our corrupt ill diſpoſition makes us ready to forget them; and more than that, there is a careleſneſſe in our mindes, we regard not the things of God, but every vanity we regard, and our minde is instant thereon, and that is the reaſon we remember it, but forget the things that concerne God, and our Salvation.

Iames 1.25.

4. The corruption of the Conſcience.

Come we from the Memory to the Conſcience. The Conſcience of a man is that which ſhould have life; It ſhould bee like *Iobs* laſt meſſengers,

sengers, *to bring us word, that all the rest is dead:* There should be a remaining light of Conscience to tell us, that all the rest of our faculties are dead, disordered, and corrupted, but looke upon the Conscience, you shall see how short it is in that which belongs to it, and it is a great matter to have that out of order.

There be but three Acts of the Conscience, and it is disordered in them all. In three Acts.

The first Act of the Conscience is to bee a *Remembrancer,* to be a faithfull Register, to set all downe, and to present it to us, but it is a false Register; like the *Steward* in *Luke, that when there were hundreds, set downe fifties:* So the Conscience sets downe things by halfes, it thinkes not what is done, it recals them not; if it were as it should be, it would recall our sinnes, and their Circumstances, in another manner than it doth: And so is in that regard corrupt. 1. As it is a Remembrancer.

The second Act or Office of Conscience, is, *to instigate to good,* and *to restraine from evill,* but in this you shall finde it exceedingly corrupted. 2. As it is an instigatour to good, or a Restrainer from evill.

In this Act there bee three Vertues which should be in the Conscience. Wherein three Vertues are required.

The first is *Clearenesse,* the Conscience should bee so cleare as to see all things that are amisse, but in this it failes exceedingly, *Tit.* 1. It is said, *Their minde and conscience are defiled,* marke that; looke as in a Glasse, which is in it selfe cleare, when it shall bee covered with dust, it showes nothing, it presents not things clearely, for it is defiled, so the Conscience of man should bee 1. Clearenesse. Tit. 1. 15. *Simile.*

cleare as a bright Looking-glasse, that should present every thing that is amisse in a mans heart or life, but it is defiled, and you can see nothing by it.

2. Sensibleneſſe

The second vertue in this Act of Conscience, is, as to see sins clearely, so to feele them, *to be sensible of them:* like a fine flesh which is sensible of the least prick, or like the eye that is sensible of the least mote. Now in this it failes more than in the other; there is a brawninesse growne over the Conscience, and in some it hath lost all sense, and therein you may see the Corruption of it. If you looke to the Glasse, and there finde swearing to be a sin, you are not sensible of it, you feele it not.

3. Activeneſſe.

But there is a third Vertue wherein it failes more than in these two. It should *stir us up*, and *give us no rest*, till it had constrained us to doe the good thing God commands, and restrained us from the Evill hee forbids, it should awaken us, but it being dull and sleepie, stirres up sometimes good purposes, thereby awaking us, but it lets us fall asleepe againe; we can rest in sin, we can sin, and our mindes be quiet in it, and can put off our turning to God. This is a great corrupion of the Conscience which should amaze us: This is the sinfulnesse of it, which should perswade us that our natures are full of all *unrighteousnesse and ungodlinesse.*

4. As it is an Accuser, or Excuser.

Last of all, the third Office or Act of the Conscience, is, *to accuse right, and excuse*, and in this we shall see it failes as much as, or more than in any

any of the other. But you will say, the Conscience is ready enough to accuse; it is true, but the light it hath, by which it is able to see sinne, and to accuse us for sinne, it abuses and perverts to a wrong end, for this you shall finde in the Conscience when wee preach the Law, and the Conscience should joyne with us to accuse, then it excuses, making every thing seeme small and little. And againe, when we preach the Gospell, and the Conscience should excuse, then it accuses; my sinnes are so great and many, that there is no mercy for me. And this perverting of the light, this excusing, when it should accuse; and this accusing, when it should excuse, causeth us, *Declinare Ictum*, to scape the blow of Law and Gospell, and we are robbed of the fruit of both, because the Conscience doth not his part aright. And so you may see, how farre off you are from a good Conscience.

Conscience abuseth the light it hath.

But, you will say, I doe many things in secret out of Conscience, and I hope it is not so much corrupted.

Object.

I will adde this then to that I said before, you must know it is not a good Conscience which onely suppresseth and restraineth from evill. The matter is, in what tearmes it stands with God; if it looke on God, as a chast loving wife lookes on her husband, or a son on the father, that out of reverent loving respects, feares to offend him, because they prize their favour more, than any mans favour in the world, and after this manner restraines, it is a good Conscience; but if it restraine

Answ. Signe of a good conscience.

ſtraine us, as a ſervant is reſtrained under an hard Maſter, or as a theefe under the Iudge, trembling at his word, at his judgement, this is not a good Conſcience. Your Conſcience may reſtraine you from many things; nay, you may doe many things in ſecret betweene you and God alone, and yet for all this have no good, but an evill Conſcience. So you ſee the corruption of man in the Vnderſtanding, Will, Memory, and Conſcience. I will adde another, and that is the ſenſuall Appetite.

5. The corruption of the ſenſitive Appetite.

And this you ſhall finde exceedingly out of order above all theſe faculties I have named, it is ready to runne over, and beyond all meaſure. By this I underſtand, that appetite in a man, by which he taketh pleaſure in ſenſible things, ſuch as are conveyed by the eyes, the eares, or the taſte; ſet any object before it, it is ready to run out quickly, by inordinate affections, as to women, to meat and drinke, to any kinde of ſport, or recreation, or ſenſible thing. How corrupt is this ſenſuall Appetite? How prone to evill? How ready to run out? To break over the Pale, to goe aſide the rule? If any delightfull object be propounded, how ready is it to embrace it?

Object.

But, you will ſay, (and indeed it is *Bellarmines* quarrelling.) The rebellion of the ſenſuall Appetite is but naturall, the ſame that is in beaſts, becauſe, before originall ſin was committed, he was in the ſame conſtiturion, there was ſuch rebellion betweene the ſenſuall appetite and reaſon, as there is now, and therefore being naturall, it is not ſinfull.

But

But this is his Errour, though every man bee hereby ready to excuse himselfe, thinking the rebellion of the sensuall Appetite not to bee so great a matter. But to take his owne words, he saith, the same as it is in Beasts; It is true, if it were with us, as it is with Beasts, it were no sin, and so not a thing which gives us cause to be so much humbled: for in Beasts the sensuall Appetite hath no superiour governour, but is supreme. To expresse it to you, Take an Horse in a pasture that is loosse, and free, if he run up and downe and play, we finde no fault with him, for he is loose; but if he doth this under the bridle, when the rider is on his back, will you not now rekon him a stiffe-necked Horse, and count it a fault in him, for there is a rider on his back. So for this sensuall Appetite in Beasts, where there is liberty, and no superiour command to keepe them in order, the Beasts are not to bee blamed. But take a man where God hath set reason above the sensuall Appetite, and grace above reason to guide it; in him this sensuall Appetite rebels against reason, which it should obey, and this shewes it to be a great sinne in men, considering that reason shauld be the rule to guide, and keepe in the sensuall Appetite, for god hath given it for that purpose. Indeed some desires are naturall; Christ desired life, which was lawful, and a right object of desire; but take this withall, it was perfectly subjugated and brought under, and made obedient to the will of god, as his will was holy and sanctified: So wee may

Answ.

Simile.

desire

desire meat and drinke, but many times the Law of God may forbid it, as in many cases it doth, for it may differ from the will of God, as it is holy, and yet in it selfe it may be right. Here is no more but subordination required. But when this runnes out amisse, affecting of things inordinately, though you doe suppresse it, yet that affection is sinfull, and you must be humbled for it; God sees it in you, and it is hatefull, and abominable to him.

These things I should make use of, But I am lesse carefull of that, because all these points are immediately usefull. Why? It is to make you know your selves, and to bee acquainted with the corruption of your nature. And doe not you thinke it to be enough, that this be as an hand in the margent, pointing to the corruption of your hearts, or that you may content your selves with the contemplative knowledge of these things, so to cause a new light to shine in your understanding. Our end is to make you examine the corruption of your natures, your disobedience, your rebellions, to see how you have behaved your selves, to bee acquainted with your owne particular sinnes, your owne particular failings, and to labour to bee humbled for them. Otherwise you may have a knowledge of these Truths, but not a saving knowledge, and such as will be profitable: But this you shall see when I come to make use of them. Aud now for the Sacrament these things bee of speciall use, because, as you heard before out of *Levit.* 23. *On the*

Lev. 23. 20.

the day of reconciliation, when an atonement was to bee made, he that afflicted not his soule, was to be cut off from his people. When we come to the Sacrament, there is a reconciliation, an atonement to bee made in a speciall manner; What must you doe then? Afflict your soules, consider your sins, see what debts you have run into, see what corrupt natures you have, and likewise know what you have in Christ, and rejoyce therein, (for those must goe together) an humbling of the Soule for sin, and rejoycing in CHRIST for your Deliverance from it.

The end of the second Sermon.

THE

THE THIRD SERMON *VPON* HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.

THE last faculty, is, *The affections*, and here you shall finde exceeding great cause to say that they are full of *unrighteousnesse and ungodlinesse*, for they come like a mighty Tempest, like a turbulent wind that carries us away, even then, when we are well set. The disorder of them exceeds the disorder of all the rest

6 The corruption of the Affections.

SERM. III.

reſt, for they are quickly moved, nothing ſooner, and when they are moved, they are exceeding apt to exceed, to tranſcend their limits, for ſuch is the ſullenneſſe, the awkedneſſe and waywardneſſe of our affections, either they are not active, not placed where they ſhould bee, or if they bee placed as they ought to bee, they are ready to run over, to over-love, and over-grieve, and over-joy. I ſay, where we may love lawfully, and rejoyce lawfully, they are ready to exceed.

If I ſhould come to particulars, you ſhould finde how exceedingly they are out of order. Come to love and hatred; wee little thinke wee hate what is good, and love ſin; come and tell any man ſo much, hee will not beleeve it, but examine it a little. Doe not you hate holineſſe in others? You will ſay, No, wee hate no man for his Goodneſſe: But conſider, the nature of man doth ſo, every unregenerate man doth ſo. *David was hated for that cauſe.* And *Cain hated his brother, becauſe his workes were good.* And *Gen. 3. The Enmity betweene the ſeed of the Woman, and the ſeed of the Serpent:* Whence comes it, but from the holineſſe of the one, and the wickedneſſe of the other? Looke to our actions, and you ſhall finde we doe not hate ſinne, we doe not hate our luſts, for if wee did we ſhould not be angry with them, that ſpeake evill of them; if we hated theſe things, we ſhould like them that ſpeake againſt them, but we be Enemies to thoſe that bee Enemies to them, and Friends to thoſe that

Gen. 3. 15.

that bee Friends to them. Doe we not lodge them? Doe wee not feed them with the things they desire? They can aske nothing, but they have it. Godly men hate their sins, though they be carried away with present objects, but a wicked man loves the lust it selfe; he can say, I could wish I were free from this lust, from the vexation it puts me to, but for all this he is not angry, hee may indeed bee angry with it, as with a friend, when he hath done some unkinde Turne, but he hates it not, for if he hated it, hee would not bee at peace with it againe, for hatred is implacable. Againe, if a man hates, hee hates all the kinde: But why doest thou love one more than another? If thou didst hate any one, because it is a sinne, because it is a rebellion against God, thou wouldest love none: As the Lambe hates all Wolves. Againe, if thou hatest them, why wilt not thou labour to have them utterly destroyed? Why wilt thou cherish them a little? Where hatred is, it will have the thing hated utterly taken away, as if there were no such thing; and that shall bee laboured for, not remissely, but wee will put our strength to it, and doe it with all our might, and in good earnest. But seeing wee doe not thus, it appeares we hate goodnesse, and love sin. It is true, we are ready to lay it on other things, and to say, The Infirmities of the Saints, which wee see, we hate, but their goodnesse wee love, if it bee every way right. But let me aske you a question; Didst thou love them for their holinesse, wouldest not thou

Hatred of all the kinde.

Hatred labours the destruction of a thing.

thou rather labour to cover their infirmities, grieving for them? Do you not so out of love? Then your hearts are deceived, when you think you hate the infirmities, and not the goodnesse in them, you hate the goodnesse it selfe; and this is the nature of every man before Regeneration.

Corruption in our delight.

Besides these of Love and Hatred, looke to your Delight, and see if that bee not turned upside downe. The Wheele turnes the quite contrary way. We delight in things we should not delight in; you know we delight in vaine things, in sinfull things, in things that are sutable to our lusts and humours. Againe, we delight in the fals and sufferings of others; as 1 *Cor.* 5. 2. *They were puft up when others fell, and they stood.* It should not be so, wee should be humbled at the fals of others, and bee grieved for them, that they being members of the same body with us, should bee any way blemished. Againe, the things we should delight in, are they not tedious to us? Are they not grievous? The Sabbath should be kept with delight, but how burthensome is it to give God his whole time, to keepe it holy, and not to rob him of any part of it? That is, not to pollute it with unholy actions: And so holy company should be our delight, wee should thinke our selves in our Element among them, and so the hearing of the Word; how tedious are these to our natures. But I cannot stand on this.

1 Cor. 8. 2.

The Sabbath

Feare.

Come we to *Feare*. Doe not we feare men? Doe

Doe not wee feare the Creature, and this and that particular evill? But God wee feare not. Take it in that one sin of lying: A man will lye to a man, to keepe his credit with him; but hee cares not to lose it with God. This is a signe you doe not sanctifie God in your hearts, that is, not reverence him, nor value him.

Sorrow.

Come to *Sorrow*, how ready are wee to exceed in worldly sorrow? Let us be told of an Injury in our names, losse in our estate, of troubles and calamities any way, it affects us much, but sin we make nothing of; we thinke it is but a passion, a trifle, and it is not so great a matter to be in passion. Yes, my beloved, it is a great matter to have passions; these passions shall condemne us, if they bee not mortified, if you kill them not, they will be your death: *Whosoever is in Christ, hath crucified these.*

Againe, consider that affections are the *Principles* of *Actions*, therefore it is not so light a matter to erre in your affections, for they will cause errour in your actions.

Men esteemed of *God* by these affections.

Consider that your estimation is taken by your affections, according to them you are said to be good or evill. Therefore, an holy man is described to be one that loves God, feares God delights in his Commandements, so as it is no slight matter to bee distempered in your affections; and know this, if it bee no more than lust, you know what Christ saith of that; *Hee that looketh on a woman to lust after her, hath committed adultery already with her in his heart.* Now if lust

breakes the match in the mariage of men, these inordinate affections, these whorish affections, these adulterous affections will breake the mariage betweene God and us. Affections are placed in us for this purpose, to draw nearer to God, but we misplacing them, and setting them on the Creature, they draw us further from GOD.

Againe, when they be thus distempered, they grow hindrances: As the Israelites could not pray for the anguish of their hearts; and *Peters* feare made him to deny Christ. So that this distemper of our Affections, as well as the disorder of the rest of the faculties doth shew the truth of this point; *That the Nature of man is full of all unrighteousnesse and ungodlinesse.* And so much shall serve to shew the corruption of Nature by the faculties.

2. Actuall sins. Now this is not all; there are besides these actuall sinnes, whereby likewise this Truth will be made manifest. And these are of three sorts, that is, in *Thought*, in *Word*, in *Action*; for they be all actuall sinnes, though inwardly they bee the Acts of the minde.

First, let us see it by the *Thoughts*, and you shall see in them this great corruption of Nature, and the great cause you have to bee humbled, and it is that that should amaze us, wee shall finde in us abundance of idle Thoughts, and wicked thoughts, which like a shower of raine, you cannot number for multitude.

1. In thoughts. If a man should write downe all the Thoughts

that

that passe thorow his minde in one day, and observe their little dependance one upon another, so vaine are they, and so foolish, when he comes to reade them at night, he will think he was halfe out of his wits, and be amazed at himselfe.

And thinke not this a small matter, for Thoughts are the first contrivers, the first plotters of good, and evill, and therefore are of more moment than that which immediately acts it. 1 The importance of thoughts.

Againe, are not they things which we should entertaine GOD with? He comes and dwels with us, he sups with us, we are Temples where God inhabits. Now if wee are to entertaine a great Prince, if we never speak to him, but spend our time with idle Companions, will not hee thinke himselfe much injured? And will not God thinke so, when we bestow the Thoughts in vaine things, which should be occupied about him? 2

Againe, consider, Thoughts are other things than men reckon them, for it may bee said of every Christian, hee is a Garden wherein God walkes, wherein he eats his hony with his milke. God would have fruit of the Trees which hee hath planted in us; now our Thoughts are the fruit of the best Tree, even of the Vnderstanding: You know Christ was *angry with the Tree that bare no fruit:* And when he comes to the understanding of a man, that should bee full of good thoughts, and finding nothing but loose, nothing but empty and frothie thoughts, what 3

SERM. III.

will hee thinke of it? Wee doe not give a due esteeme to Thoughts, and that is the reason we give such liberty to them, that wee are not more humbled for them; for Thoughts are the water wherewith is driven the wheele of businesses, and why doe wee let so much water run beside the Mill? That is, they are the things we should occupy in every thing wee doe, they are precious. And as *Esay* saith of a *cluster of Grapes, destroy it not, for there is a blessing in it:* So your Thoughts, which you so little account of, have a blessing in them; then why doe you make such waste of them, as if they were of little worth?

4 Consider, it is no small thing to anger God with your Thoughts, they being the same to God, that words and actions (the Interpreters of Thoughts) are to men; God sees them without any Interpreter, as men heare and see words and actions. Therefore, it was said to *Simon Magus, Pray to God, if perhaps the Thought of thy heart may bee forgiven thee.* If thou seest a Christian in poverty, and despisest him for it, God sees it, and it is a sinne in Thought.

2. In our Words. The second actuall sinne is our words; And here likewise you shall finde the Truth of this, that our natures are full of impiety and wickednesse, and exceeding proane to evill. The tongue of man is very slippery, nothing being so cheape as breath, it is ready at hand to doe any evill. If a thing to bee acted, there is time required to prepare for it, but a word is quickly out: So the

the frequency of offending with our tongue ſhould humble us.

The importance of our words.

And againe, as our offences herein are frequent, ſo it is a matter of much moment, which we have cauſe to marke, becauſe we doe eſteeme not ſo of them. *Iam. chap. 3. ver. 3, 4. 6.* you ſhall finde three Similitudes, by which the Tongue is expreſſed, and there you ſhall finde what it is to offend in words. It is compared to a Bit, which will keep in the wildeſt horſe; and to a Rudder, which (though it bee exceeding great) will turne the Ship. And thirdly, to a fire, what a great matter will a little fire kindle? Men thinke it a ſmall thing to offend in ſpeeches, but God will have them know it is another kinde of matter. Therefore, conſider this, you that ſuffer your tongues to walke up and downe at randome, from morning till night, and thinke it a ſmall thing. I will aske you theſe queſtions out of theſe Similitudes. Is it a ſmall matter to neglect the Rudder of the Ship? Will it not quickly runne on the Sands? Suppoſe a man ride on an unruly horſe, Is it a ſmall thing not to keepe the hand on the bridle, to neglect it? To have a tongue without a bridle, is as an unruly horſe in a dangerous place, or on a narrow bridge, the neglect is not ſmall. Therefore conſider it, and if you have not yet learned the meaning of that place, learne now to underſtand it.

1 Iam. 3. 3, 4. 6.

Secondly, you ſhall give account for every idle word; It will be thought, that to ſpeake a few words is not ſo much, but a few ſparkes will

2

set a great Citie on fire; you see what the tongue did in *Arrius* for evill, and in *Luther* for good. There is no Element so active as fire, and nothing so efficacious as your tongue, which you so lightly esteeme of. Againe, fire flies about, so doth the tongue, it hath wings. Fire likewise assimulates, turning things quickly into its owne nature; so the tongue assimulates the hearts of men, to whom we speake, it changes them, and now consider if it bee a light thing to neglect it. You are wont to say, Take heed to the fire, for you know not what a sparke may doe, and is it a small matter to neglect your tongus? Specially where there be thatched-houses and combustible matter neare? And are not the hearts of men, to whom we speak, as Tinder, ready to take fire at the least sparke, if you heed it not? And is it then so small a matter to neglect words? Gather this out of all these Similitudes to humble you. If the tongue bee as a Bridle, as the Rudder, and as Fire, then it is of much efficacie; that cannot be denied, for to prove that, it is the onely end of these Similitudes. And if it bee so, then learne hence to know what the illnesse of your speech is; for the more efficacious any thing is, if it lye idle, the greater is the sin; looke what good you have done with your tongues, the more that is, the more is on your reckoning. Againe, if you have imployed them amisse, a little rudder turnes the whole Ship, the meaning is, it is very effectuall: and therefore, I say, if there be such efficacie in them, consider

of

of how great moment they are, when you use your tongues amisse, to corrupt speaking, to lying, dissembling, slandering, back-biting, thinke it not a matter of small moment, it is a fire; and if the State provides death for them that set barnes, and houses on fire, what punishment shall they be worthy of, that sets the soules of men on fire, the Temples where God dwels? And this the tongues of men doe; *Ignem in ore gestamus*, wee carry fire in our mouthes. Take heed lest wee kindle such a fire in the brests of others, as wee shall never live to quench againe, and so kindle the fire of Gods wrath, which shall smoake to our destruction. Thus by your words, learne to know the sinfulnesse of your natures.

Lastly, see it by your *Actions*. Now sinnes in actions are of two sorts, either sinnes of Commission, and here you are to goe back and consider what sinnes you have committed, whether drunkennesse, uncleannesse, inordinate affections, or injuries to men, what provocations or rebellions against God, and when you see them, looke on the number of them, and on the greatnesse of them: Consider their circumstances, and among the rest, the frequencie of them, your relapses into them; and that will make you with *David, Psal.19.* to cry out, *Lord, who can understand his faults?* But we will not stand on this, because it is obvious, every one knowes that actions are sins: we will come to the second sort.

3. In our Actions.

Psal. 19. 12.

And that is sinnes of Omission, which we are ready

2. Sinnes of Omission.
1. Of Acts.

ready to ſlight and forget as no great matters; but they are other things than we take them to bee, nothing hath more cauſe to humble us than they; I ſay, the ſinnes of Omiſſion, the barrenneſſe and unfruitfulneſſe of our lives may humble us, as well as the rebellious and ſinfulneſſe of them.

We will run thorow them. As firſt to be idle on the Sabbath-day, is a ſinne of Omiſſion, and provokes God to anger, as well as polluting it, and breaking it with poſitive Acts. So the reſtraining of Prayer, to neglect it, to omit it, or to performe it ſlightly (for God takes prayers by weight, and not by number,) this is not a ſmall thing. Againe, to neglect the hearing of the Word, to neglect the Sacraments (a fault wee have much cauſe to be blamed for in this place) and a thing you have often beene admoniſhed to, I beſeech you learne by our Admonitions, for they are the Admonitions of God; let them, I ſay, learne that are guilty of it. So Communion of Saints is a thing wee thinke not of: But *Heb.*10.25. You ſhall ſee what a matter it was to neglect that Ordinance: So Faſting and Prayer we thinke are not required at our hands, and if nothing but the neglect of that were laid to our charge, it were nothing. But ſee what that is, when the time is that God cals for it, I ſay, the very omiſſion of that when God cals for it, is a ſin, ſaith the Prophet, which ſhall never be purged away by ſacrifice, but ſhall remaine to death.

Heb. 10.25.

Beſide-

Besides these omissions of Acts, come to the omission of Graces, I meane the want of them, as the want of Love to IESVS CHRIST. Yet who confesses this want of love, although 1 *Cor.*16.22. *Hee is pronounced accursed that loves not the Lord Iesus*, let him be had in execration to the death. So the want of delight in God, who thinkes of it?

2. Of Graces.

1. Cor. 16. 22.

Come to our Callings, and see our negligence and idlenesse in them; shall wee give account for every idle word wee speake, and not for every idle houre wee spend? Let young Gentlemen looke to this, that passe from vanity to vanity, spending their time idly, and unprofitably trifling out their Seed-time. Consider what this sinne of Omission is. And so for growing in spirituall graces and knowledge, that we gather not more knowledge, it being the key of heaven; that wee grow not in good workes, but are poore in them, omitting our times and opportunities. Againe, our sinfull silence not speaking when wee should, either out of sluggishnesse, or feare of men, or by-respects, this is no small thing, God will call thee to an account for it.

3. Of Time.

Consider whether you have let goe occasions of doing good; denying of meat and drink kils a man as well as poyson, so the neglecting of duties, the omission of what tends to salvation shall bee death, as well as actuall sinnes, by which you provoke the eyes of Gods glory to vengeance. Therefore in that sentence of Christ, he

4. Of Occasions.

he doth not tell them what they have done, but what they have not done; You have not *clothed me*, you have not *visited me*: Learne therefore to judge aright of these sinnes of omission, that they may help to amaze us, and so much for actuall sinnes. And so much for the Law, the first part of our rule, wherein we have runne thorow the corruption of the Faculties, and so have discovered our habituall sinnes, and now thorow the three kinds of actuall sinnes, in Thought, in Word, and in Action.

2. Rule the Gospell.

The second rule, which I told you wee are to observe, is the Gospell. And here you think you shall scape well enough, for the Gospell brings damnation to no body.

Sinnes against the Gospell.

But if you consider of it aright, you shall finde that the Gospell is much more terrible in this case than the Law, that it will humble us more, and that the sins against the Gospell are much greater than those against the Law.

Vnwillingnesse to take Christ.

Marke this in briefe: The refusing of Iesus Christ when God offers him, and remission of sins by him, that you may have him when you will, if you will have him on such consequent conditions as are required, which is to deny your selves, to take up your crosse and follow him; this we preach continually: I say, this contempt of the Gospel, your unwillingnesse to take Christ is a great sin, and that should humble you above all the rest.

The greatnesse of this sinne.

And that you may know that I have reason to say so, consider Christs speech, *It shall be more easie*

easie for Sodome and Gomorrah, than for such a people, for such a Citie, as when the Gospell of the Kindome was preached to them, neglected it, so that the sin of Sodome is not so great a sin as the refusing of Christ. You know the greatnesse of that sin, the punishment shewes it, yet it is not so great as this.

2 Againe, it is said of *Moses* and Christ, being compared together, *That if they that sinne against Moses's Law are condemned, how much sorer punishment shall they be worthy of, that breake the Law of Christ, that beleeve not the Gospell?* It exceeds the sinne against the other.

3 Againe, consider, is it a small thing to cause the bloud of Iesus Christ to be shed in vaine, to trample it underfoot, and to count it a common thing? But so doth every man that neglects it, that hearkens not to it, that is, not ready to receive it, that is, not poore in spirit, and so doth not hunger and thirst after Christ.

4 Againe, consider, It is the chiefe Command, and the breach of the chiefe Command must needs be the greatest sinne. When the Disciples asked Christ what was the great Commandement, hee said, This is the greatest of all, *to beleeve on him whom the Father had sent.* So 1 *Iohn* 3.23. *This is his Commandement, that we should beleeve in the Name of Iesus Christ.* 1 Iohn 3.23.

Againe, the Gospell is the uttermost, the Law makes way for the Gospell, therefor the sentence, and condemnation of the Gospell is peremptory, and terrible, and nothing beyond it.

Againe,

SERM. III.

6

Againe, consider, God was angry for the contempt of this, you shall not finde in all the Scriptures any thing that angers him so much; with them that were invited, and would not come he was angry, and commanded them to be slaine. So *Psal. 2. ult. Kisse the Sonne lest he be angry:* The contemning of this condemnes a man most of all to wrath.

Psal. 2. ult.

Last of all, consider, that when you neglect IESVS CHRIST, and sinne against the Gospell, and are not ready to receive it, you take his Name in vaine in the highest degree, and he will not hold him guiltlesse that taketh his Name in vaine, at all. Now Gods Name being in his Sonne most revealed, take heed of taking it in vaine, 2 *Cor. 6. 1. I beseech you take not the Grace of God in vaine:* It is a greater matter than you thinke it to bee, that when God shall offer Christ, shall propound to marry his Sonne to you, you should refuse him; consider the sinne and be humbled. And by this is seene the corruption of our nature, and this should humble us more than any sinne committed against the Law.

2 Cor. 6. 1.

And thus much shall serve to make plaine the point in all the parts of it, that the Nature of man is full of all unrighteousnesse, and ungodlinesse.

Vse 1. The ignorance of those that know not the corruption of nature.

Now to make use of it. And first, if this be the Condition of all men by Nature, then hee that sees not this, he that is not perswaded of it, hee is deceived, he is an unskilfull, an ignorant man

man, he hath not yet his *wit exercised to discerne betweene good and evill.* And let him so reckon of himselfe. If this be the Condition of every man by nature, and yet God hath not opened the window for him to see it, and to stand amazed at it; he is, I say, an unskilfull man, he is not yet enlightned, the true light hath not yet shined into him. For when God enlightens a man truely, it workes such an alteration as was in them, in *Act.2. that were pricked at their hearts and were amazed, at that, which before, being as other men, they saw not.*

Acts 2. 37.

So that you may observe a double disposition in men; one is a complaining, a selfe-accusing disposition, when a man is apt to complaine of himselfe, and can never find too much fault with himselfe, delights in the exactnesse of other mens conversations, loves that doctrine which is selfe-seperaring, wonders at his owne corruption; so that no man can say so much against him, but he can say much more against himselfe. This is a good signe, and such a Condition was in *Iosia, when his heart melted*, and in *Paul, Rom.7. where you may see how he complaines of the abundance of his Corruption.*

Double disposition in men.

But there is another excusing disposition, when a man sees nothing amisse in himselfe that will not have any such doubts made be, tweene man and man, and that for his owne part, he will not be shut out of the number, but answereth for his owne righteousnesse, that hee is rich, and increased in goods, when indeed he

is

is naked, and poore, and miſerable: I ſay, this is an ill ſigne that thou haſt not yet received the Holy Ghoſt, that thou art not yet partaker of the righteouſneſſe of CHRIST, for the Holy Ghoſt will firſt convince thee of ſinne, and if thou art not ſo convinced, it is a ſigne thou haſt not yet received that righteouſneſſe; and know this, that in all the Saints, in all to whom God hath revealed himſelfe, you ſhall finde this diſpoſition, to complaine of themſelves. How abundant was it in *David? Hee was ever complaining that his ſinnes were more than the haires of his head.* As in *Pſal. 19. Who can underſtand his faults?* And, *my ſinnes are too heavy for mee, and they are gone over my head:* Hee is ſtill complaining of himſelfe. And what is the reaſon? It was becauſe a veine of cleare light ſhone into his heart. Others have but a common Illumination, and there is a great difference betweene a bright beame that ſhewes the ſmalleſt mote, and common light. Another may have light to ſee great deformities, but not to ſee motes: thou mayeſt have a common light, and mayeſt carry it to hell, for it is no better than darkneſſe. Therefore know that if thou haſt not in ſome meaſure beene perſwaded of all theſe Truths, the righteouſneſſe of Chriſt is not yet revealed to thee; for this is Gods method, firſt hee reveales his wrath againſt unrighteouſneſſe of men, and then diſcovers the righteouſneſſe of Chriſt by faith. And if this bee not done, if thou art not throughly humbled, ſo that God

Pſal. 19. 12.

hath

hath opened a crevise of light to see this corruption of Nature, so as to abhorre it in thy selfe, and to bee vile in thine owne eyes, to be much humbled for it, not to hang downe thine head for a day, but to take it to heart in another manner, I conclude, thou art not a man enlightned, thou art an unskilfull, an ignorant man, and you know what condition that puts a man into.

Vse 2. To prise Christ more.

Secondly if mens natures bee thus full of Corruption, even the Saints themselves, then godly men may make this use of it, to learne to prise Iesus Christ: Doe you make this use of the Table wee have drawne for you to looke into, and to see the multitude of your sinnes, and the Corruptions of your natures, to learne to prise IESUS CHRIST? For you must take this for a rule, no man wil ever know the length, and breadth, and depth of GODS mercy in IESUS CHRIST, and his love therein, unlesse hee first know the length, and breadth, and depth of his sinne, and this use you must make of all these explications. To see the greatnesse of sinne is of much use to the Saints, that they may know how much they are beholden to GOD; you will never see how GODS Grace hath abounded towards you, if you doe not see how your sinnes hath abounded towards GOD: Labour to see it, that you may love much, because much is forgiven you, that you may prise CHRIST much, and bee brought much more into love

with him. That use the Saints should make of it, and it will bee profitable. And they that receive the Sacrament should specially consider of it.

When they came to the Passeover, one of the chiefe things they were directed to doe in that Ceremony, was to remember their bondage.

Againe, looke on the Concomitants of the Passeover; their sowre hearbes, their going in haste, their staffe in their hand. Againe, the Passeover it selfe; their sprinkling of bloud on the doore-postes, all was to put them in minde of their misery, and their deliverance, which was the onely way to magnifie his mercy.

So in this spirituall freedome, remember your bondage, the Sinnes you have committed, your Condition by nature, that you may learne to magnifie your freedome by Christ, and give God the praise of it, to magnifie and love him with all your heart, and strength: The more you doe theis, the more it will enlarge your hearts, to know the love of Christ, which passeth knowledge. Of many wayes to know which, this is one, and a Principall One, even to know the greatnesse of your sinnes.

Vse 3. To drive us to Christ.

The third and chiefe use of all the rest is this: This Corruption of Nature, this abundance of Corruption which hath beene shewed to you, should drive us to Christ.

And

And that is our end, wee doe not preach damnation, our end is Salvation. Therefore wee would have men to know their condition, to know that they be in ſtate of death. For that that keepes men from comming to CHRIST; and the reaſon that ſo few are ſaved, that ſo few take the Goſpell, is, they are not poore in ſpirit.

And why are they not ſo?

Object. Becauſe they ſee not their ſinnes.

Anſw. And for this cauſe wee have beene thus long in opening this point, that you may know your ſelves. And this I dare ſay, If you did know your ſelves, if GOD had kindled a light within, whereby to ſee your Corruptions, you would not ſtand cheapning the Kingdome of Heaven as you doe; you come now in a lame, and remiſſe manner, but you would then come and give all that you have for it, and goe away rejoycing, and thinke you have a good bargaine.

God ſhould not then deny you, you would wreſtle with him, as *Iacob* did, and give him no reſt till you have obtained a bleſſing. This would awaken men out of their dead ſleepe of ſecurity, as that is the condition of every man by nature, as he is ſinfull, ſo hee is ſecure, he conſiders not his ſinnes.

Therefore, to all that I have ſaid, you muſt adde ſomething of your owne; what I have ſaid, is no more able to ſhew you the ſinnes you are ſubject to, than a little Mappe is to

SERM. III.

shew you the whole world, it doth but point to the sinnes you are subject to, as a point in the margent? The way to make it profitable, is to goe home to your owne hearts, to consider these things particularly, to see how your minde, your Conscience, Will, and Memorie is out of order, to consider how you have offended in thoughts, in words, and in actions, by sinnes of Omission, and of Commission; and by that meanes you shall reade your Natures in your hearts, and make what I have said profitable to you. And doe not thinke you may goe too farre. Doe not thinke wee wrong your nature, in saying it is more guilty than it is; for wee doe not so, I may boldly say this, Take that man that thinkes worst of himselfe, hee is worse than hee thinkes himselfe to be; and that I may not speake without Ground, looke upon the first Epistle of Saint *Iohn*, the third chapter and the twentieth verse, *If our Conscience condemne us, God is greater than our conscience, and knowes all things:* That is, the Conscience of man hath some light; but what is it to the eye of GOD? To the light that is in him? And so much as his light is greater than ours, so much more hee sees what is amisse in us. *The heart*, saith *Ieremie is deceitfull above all things, who can know it?* There is a depth of evill in the heart, which no man can search, it is deceitfull, and puts false glosses on things, to hide them from our eyes.

1 Ioh. 3. 20.

Therefore

Therefore doe not thinke thou canst exceed, but labour for thy Humiliation, to see all these things in a greater measure in thy selfe, than as they bee here described, and that not nakedly, but with all Circumstances.

(***)

The end of the third Sermon.

THE FOVRTH SERMON *VPON* HVMILIATION.

ROMANS 1. 18.

For the wrath of God is revealed from heaven against all ungodlineſſe and unrighteouſneſſe of men, which with-hold the Truth in unrighteouſneſſe.

AND this is a thing wee are very unwilling to doe, for the Medicine ſhewes the Diſeaſe. The Apoſtles taking of ſo much paines to perſwade men that they ſhall not bee ſaved by their owne righteouſneſſe, is an argument, that it is an hard matter to per-

swade them. It is the hardest thing in the world to perswade a civill man that he must not sticke to his owne righteousnesse, till God himselfe puts his hand to the worke, for it is not in any mans power to convince him of his sinne, or of the deficiency of his righteousnesse. Therefore that use wee should make of all that hath beene said, to see the necessity that lies on us to goe to Christ, and that there is no salvation without him.

To quicken our desires after Christ.

Now to make this Doctrine more effectuall, to awaken you the more, to rouze men out of that sleepe, wherein they are by nature, we will handle these two points.

First, that the aggravations of sinne are more than the sinnes themselves.

Consider.

Secondly, we will take away all excuses, that so every mouth may bee stopped, and when these two are done, you will have much adoe to finde any starting-hole to keepe you from comming to Christ. For that is our End; And these are very necessary: For though you doe consider in your selves all the sins formerly named, if it be done negligently, without the Circumstances; sin is a sword without an edge, the Circumstance is that that gives it an edge, that sharpens sin, that makes it fit to wound us: And secondly, if the sword bee never so keene, and sharpe, and yet wee be forced to keepe it off, it will not wound us: Therefore we will, I say, in the second place, take away the excuses, by which men fence themselves, and decline the stroke

stroke of truth, decline this wound of the Law: And so wee will conclude this point, and hasten to the rest.

For the first, to make all you have heard before effectuall, we will adde the Circumstances, which is a thing necessary, for it is a true rule the Schoole-men have, that in morall things, the circumstance is more than the thing it selfe. Many times in naturall things, accidents are nothing in comparison of the forme; but, *In moralibus* (as they say) *Circumstantia plus valet quàm forma:* For it is the circumstance by which an action lookes, if you looke round about it, and see all that borders on it, it will aggravate, and make sin out of measure sinfull. To run thorow them briefly.

1. The Circumstances that doe aggravate sin.

First, Consider this Circumstance in sinnes committed (I speake of the corrupt nature of man) that every sin committed against God, is not onely an offence committed against so great a Majesty (for I will not stand to enlarge that Circumstance, that the sin is greater, as the person is greater, against whom it is commited) but consider the affection with which you commit it, and you shall finde all this in a sin committed by a naturall man.

1. The Majesty offended.

2. The affection wherewith it is commited

First, an hatred of God in the sin. They thinke they love God; but if it be so, what is the reason that word is put in, *Rom.* 1. 30. where the Apostle speaking of the rebellion of mankinde, he reckons up particularly, that which here he puts up in the grosse, in the generall, *Haters of God,*

1. Hatred of God.

Rom. 1. 30.

God. You will ſay you doe not hate God; but let mee aske you this queſtion, Wouldeſt thou not live at liberty? Wouldeſt thou not have that removed which reſtraines thee? Couldeſt thou not wiſh that there were no ſuch ſtrict Law, as Gods Law is? Couldeſt thou not wiſh that there were not any Iudge to call thee to account? Every naturall man had rather be at liberty, hee wiſhes with all his heart that there were no ſuch God, no ſuch Iudge. Now if thou wiſheſt GOD were not, certainely thou hateſt God; when we wiſh a man not to be, to bee taken out of the nature of things, out of the ſubſiſtence of being, this man wee properly hate; and thus every man hates God. Therefore, *Rom.* 5.10. the Apoſtle ſpeaking generally of mankinde, ſayes, *When you were enemies.* It is the condition of every man, he is an Enemie to God, and ſins out of Enmity, and what obedience he performes is out of a falſe ſervile feare, that is the firſt.

Rom. 5.10.

Secondly, that is not all, but he denies God, dethrones him, and ſets up another god; naturall men little thinke they doe ſo; when they follow their Covetouſneſſe, Luſts, Honours, Ambitions, they little thinke they doe it; But they doe, *Tit.* 1. *ult.* *They profeſſe that they know God, but in their workes they deny him.* When they are charged with this, that they thinke there is no God, and told of the greatneſſe of the fault, as it is the greateſt Treaſon to deny the King to be the King, this Atheiſme every man is ready to

2. Deniall of God.

Tit. 1. ult.

to disclaime, hee thinkes it is not so with him: But I beseech you consider there be two kindes of Thoughts in a mans heart, some wee call reflex thoughts, when a man thinkes a thing, and knowes that he thinkes it; other wee call direct thoughts, which are in the heart, but a man knowes it not; and these must be found out by the Actions, for they are discovered by the fruits. But God that knowes the meaning of the spirit, knowes likewise the meaning of the flesh: Now, saith the Text, they professe they know him, but in deeds they deny him, that is, in truth they deny GOD, there bee certaine direct thoughts which have not such reflection in the heart of every naturall man, by which hee denies God, for he honours not God as he ought, hee denies the Power, the Omni-presence, the Iustice, and Omni-science of God, and if you can see this in his workes you may say, there be such thoughts in him, because he lives as if there were no God.

Thoughts reflect.

Thoughts direct.

But you will object; every man thinks there is a God?

Object.

It is true, there is naturally some light in them; but where there bee two different Principles, there be two different Conclusions, there is some light planted in them that teaches that there is a God, but take the darknesse that is in their heart, set aside from this light, there is nothing but Atheisme, he sets God aside, and puts up something else instead of him: some make pleasures their god, some make their riches their

Answ.

god,

god, some make their belly their god, &c. But we cannot stand on this.

3. Despising of God.

Thirdly, they despise God in the Commission of sin; see it in the sin of lying, wherein a man respects man more than God, and so despises God; hee cares not though God knowes it, and is a witnesse to it, and so it is an injury to God, a contending with God. We little thinke it is so, but see that place, 1 *Cor.* 10. 22. the Apostle speaking there of one particular sinne, that is, of eating meat offered to Idols, saith, Will you continue to doe it? Will you *provoke God to jealousie?* Are you *stronger than he?* It is as if you set your selves against him of purpose, to doe him an Injury. And these affections are in the sinne of every naturall man. And that is the first Circumstance.

1 Cor. 10. 22.

2. That it is against Knowledge.

A second Circumstance to aggravate sin, is, when it is committed against Knowledge, and indeed no circumstance does it more than this, that a man sinnes against the light he hath, when he knowes it to be a sin, and (it may be) bethinkes himselfe of it, and yet commits it. You know how it is with men; An offence committed, an Injury offered to a King, after Proclamation, comes to bee a rebellion, because his will was made knowne. And so it is with God, when he hath revealed a Truth to me, that I know this to be a sin, and am convinced of it, and yet goe on in it, this alters the nature of a sin, it is not now a bare Transgression of the Law, but a Rebellion, and so God is provoked in an high degree;

gree; for in a sinne against Knowledge, there is more harme, more disobedience, more presumption: If a Prince bee in a place where he is not knowne, aud findes not respect surable to his worth, hee matters it not, hee will not take it amisse, for he is not knowne, but if he be knowne, and taken notice of, and yet neglected, it is great dis-respect, and taken for a great offence. So when men sin against light given, it aggravates sinne exceedingly. As in the one and twentieth verse of this Chapter, this that the Apostle laid to the charge of the Romans, aggravated their sin; they knew GOD, but they glorified him not as God, as if hee had laid, If you had not knowne him it were another case; but to know God, and not to practise according to knowledge, to know God, aud not to glorifie him as God: this God will not take in good part, it shewes you are sinners, and in a condition of death. Therefore in *Act.* 17. 30. saith the Apostle, The times of Ignorance God regarded not, but now he admonishes every one to repent; that is, when the Gentiles walked in their owne wayes, before the Gospell came, before God published and made knowne his will, he wincked at it, but now regards it, not a yeare nor a day shall now passe without an account for it; the Axe is now laid to the root of the Tree, he will deferre no longer, hee will take it no more as he did heretofore. Therefore the Apostle *Paul*, 1 *Tim.* 1. 13. saith, *I was a persecutor, and blasphemer, but am received to mercy, because I did it ignorantly*

Rom. 1. 21.

Acts 17. 30.

1 Tim. 1. 13.

Why

Why doth hee adde that? Because if he had had knowledge, and so had done it wittingly, and willingly, his sin had beene out of measure sinfull, and exceedingly aggravated it. Therefore *Daniel* tels *Balthazar* (as an addition to his sinnes) Thou knowest all this, and yet hast not humbled thy selfe; if thou hadst not knowne it, if thou hadst not had an example, if it had not bin revealed to thee, thy sin had beene so much the lesse, and perhaps God would have suffered thee to live, but thou knowest all this, and yet didst not humble thy selfe. But of all places, take that in *Rom.* 7.13. *Was that then which was good, made death unto mee? God forbid: But sin, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commandement might become exceeding sinfull.* The meaning is this, When a man knowes that the Law of God discovers this and that to be a sin, if he commits it, his knowledge makes it out of measure sinfull. The same Irregularity may be in others, the same sinne may in it selfe be as great in another that knowes not the Commandement, but the knowledge of it, makes it to exceed in greatnesse; for when a man knowes the will of God, and yet sinnes against it, it is a resisting of the Holy Ghost, and such sinnes offend God more, than the sinnes against the Father and the Sonne, for the HOLY GHOST enlightens, and when one is once enlightned, there is a great contempt against the whole Trinity; and therefore when a sin is fully against the Holy Ghost, it is never

Rom. 7.13.

never forgiven. Take heed of this resisting of the Spirit, of this tempting of the Holy Ghost, for so it is called, *Acts* 5.9. As any man hath more knowledge, hath beene more instructed, so it addes the more to his sinne, *Rom.* 2. 9. *Tribulation an anguish to the Iew first, and then to the Greeke*; for the knowledge of the Iew was greater than the knowledge of the Greeke: So that as any man hath more light, hee hath so much more condemnation, his sinne is so much the more out of measure sinfull: they that sinne onely against light of nature, their sin is so much the lesse, because they had but that one Law, and so not so much light. The Iewes that had another light above the light of Nature, are sunke deeper into sinne than the meere Naturalist, and so are in a more miserable condition; but wee that live under the Gospell, sin against both the former Lawes, and against the Gospell too, which makes our sins the greater. And this is a Circumstance that should much humble us, as for generall sins, so for particular sins, when they are commited against knowledge.

Acts 5.9.

Rom. 2.9.

A third Circumstance, is, when sinnes are committed without Temptation, or with lesse Temptation, but when they proceed meerely out of the perversenesse of the will, for when the Temptation is lesse, the sinne is greater; *Quantò major facilitas non peccandi, tantò majus peccatum*; When the fault is onely in the wils being amisse, it is a sinne that exceeds: and that is the case of many naturall men. As for example, suppose the

3. When it is done without Temptation, or with small Temptation.

the will be right, and the affections be well ordered, and the understanding onely be ignorant, this we call a sinne of Ignorance; and that is a Circumstance which rather lessens a sinne simply considered. Secondly, suppose the understanding bee right, and the will well disposed, but passion transports a man, this is a sin of Infirmity: But when the understanding shall informe, such a sin is a sin, and no violent passion be stirred up to transport the soule, but the will nevertheleſſe chuses it, this I call a sin without Temptation, and this Circumstance aggravates sin, because there is more will in it, and it is much to have the will stirring in a sin: Therefore, *Hebr.* 10.26. you shall finde this expression, *If we sinne wilfully after wee have received the knowledge of the Truth, there remaines no more Sacrifice for sinne.* It is true, he speakes there of the sinne of Apostacie, but marke that word, *If wee sinne wilfully*, that is, if the will have much to doe in it, when the other faculties are rightly informed, and well set when there is no Temptation, no resistance, it is an ill signe that the sinne is out of choice. It is true, a man may have his minde set the right way, and yet a gust of wind may come, and carry him out of the way; but when the wind is still, and the Sea calme, and there is nothing to trouble him, and yet he turnes the Rudder the wrong way, and aims at a wrong haven, he now sins out of will and perverseneſſe. There are many sins of this nature, as swearing, when there is no Temptation, when the Vnderstanding knowes

Difference in sinnes.

Heb. 10.29.

knowes it to bee a sin, and no great affection is stirred up, but men will doe it because they will doe it. So, ordinary neglect of the Sabbath, which can have no violent Temptation to carry a man to it. So neglect of hearing the Word, and Prayer, (I speake not of fals through infirmity.) So the favouring of sin in others, as also scornefull and corrupt speeches, tending to the disgrace of holinesse and purity of Conversation. These be sins out of choice, which a man is not transported to, not carried to through any violence of passion: It is one thing for a man to sell himselfe to sin, as *Ahab* did, and another thing to be sold under sin, as *Paul*; it is one thing to goe into Captivity, another thing to be led thither with a kinde of over-ruling violence: for in such a case the most upright-hearted man may bee miscarried, when sin shall get on the hill of passion, when it shall have the wind of him, and stand on the higher ground, he may bee foiled; but when a man shall bee on even termes with sin, when it shall have no such advantage, but a man is every way himselfe, and yet then sin against God, this aggravates it exceedingly, for hee doth it not out of passion, but in cold bloud and out of choice; and when hee chooses to sin, it is a fearefull thing. When it is with him, as *Augustine* speakes of himselfe, who when hee had Apples enough, yet out of delight in the action, hee would goe to another Orchard and rob that, without Temptation, because he would doe it. So that there is difference

Augustine

 betweene

betweene a man that is over-ruled, and overcome out of violence and passion, and a man that seekes Company and occasions, and incentives to whet and quicken his lusts, that so hee may have more pleasure and delight in it. Let those that are guilty consider this Circumstance.

5. When it is done against Vowes and Covenants.

Fourthly, sinning against Vowes and Covenants made with God, aggravates sin; for God hath said he will require our Vowes, if a man have covenanted, God will either have the thing done, or else he will surely punish the party for breaking it, it is a thing he will not omit. Now besides particular Vowes and Covenants, consider the generall Vowes we entred into at Baptisme, besides those which we have renewed at the Sacrament of the Lords Supper: *Gal.* 5. 3. *When a man is once Circumcised, he is bound to keep the whole Law:* So he that receives this Sacrament, binds himselfe in a solemne bond to keepe the whole Law: now it is usuall, that after men have received the Sacrament, we see no alteration in their carriage; if they were given to swearing before, they sweare still; if they were given to ill company, to vaine and idle courses, they continue the same still, and thinke the sinne the same; but they are deceived in that, for sin after Covenant is greater than it was before. *Ezek.* 16. 32. Sin is there aggravated from this reason, saith the Prophet, *Thou hast beene an harlot, as a wife that commits adultery, that taketh strangers in stead of her husband.* As if hee had said,

Gall. 5. 3.

Ezek. 16. 32.

said, Thou art married to mee in holinesse and righteousnesse, and so thou plaist the harlot as a wife, and that makes the sin out of measure sinfull. And it is true of particular vowes, that you may judge aright of sinne, and know the greatnesse of it.

Lastly, sin is aggravated from the meanes you have to resist sin, consider how many meanes we enjoy, and yet profit not by them. The mercies of GOD should draw us to him, God expects a returne of that fruit at our hands; and yet (as the Prophet complaines, *Ier.* 5.22.) *You have not said in your hearts, Let us feare that God who gives us the first and latter raine, and keepes for us the appointed times of harvest.* As if he had said, God expects this at your hands, hee gives the first and latter raine for this end, that you may remember him, and thinke of him, and when we say not in our hearts, Let us feare that God that doth this and that for us, God takes it amisse, for his bountifulnesse should lead us to repentance; and therefore the despising of it must aggravate sin. So after Corrections (as no man can say he hath had no correction) a sin is much aggravated. Therefore, *Ierem.* 5.3. it is complained of, *I have strucken you, and you have not sorrowed; I have wounded you, but you have refused to receive correction.* As if he had said, This is it God takes exceeding ill at your hands, and it showes that your rebellion is come to a great height; hee hath smitten you, and you have not sorrowed, that is, you have not taken the sin to

6. When it is done against much meanes.

Ier. 5.22.

Ier. 5.3.

SERM. IV.

Hos. 4. 14.

heart that hath cauſed this ſmiting. Therefore he is angry, as *Hoſ.* 4. 14. *I will viſit your daughters no more, &c. becauſe they have not profited by what I have done already*: that is the meaning of the place. But chiefly, and of all the reſt of his mercies, hee will not beare the contempt of his Word. I will name but one place, 2 *Chron.* 36. 15. ſaith the Prophet there, *I roſe early and ſent my meſſengers, but how did you carry your ſelfe towards them? You mocked my meſſengers, and deſpiſed my Word, till my wrath roſe againſt you, and there was no remedy.* As if he had ſaid, When a man once comes to this, that when God ſhall once ſpeake in his Word, ſhall declare his truth, ſhall make knowne ſin, and call him home by the Goſpell, but he ſhall neglect it, take no good by it, not ſuffer it to worke on him: Now there is no remedy. What then? The wrath of God riſes againſt him, and then comes deſtruction, ſo that it riſes not the ſecond time; ſo that as God hath ſhewed you more mercy, ſo are your ſins more. Doe but thinke what an unreaſonable unequall thing it is, that you ſhould take ſo many mercies, health and wealth, from his immediate hand, and yet never ſo much as thinke of him, never worſhip him, nor feare him, nor take his mercies to heart: How many taſte of his goodneſſe, and yet continue to deſpiſe him, and not to bring forth fruit by his Word? which is no ſmall thing.

2 Chro. 36. 15.

And ſo much ſhall ſerve for the aggravations of ſin.

Now

Now wee will come to take away the Excuses. And first, every man is ready to say, Though I faile in many things, yet I hope my meaning is good, I have as good an heart as another man, though I make not such a show.

2. To quicken our desires after Christ, take away the Excuses of sinne.

1 *Excuse.* Good meanings.

But I will aske thee this briefe question. Whence come thy evill words? &c. are they not fruits and buds that proceed from a sappe within? When sparks flye out of the Chimney top, shall we not say, there is a fire in the house? If we see evill words and actions, shall not wee say the corruption is greater in the root, than in the branches.

Quest.

Thou wilt excuse it, It is my nature, and I hope I shall be excused, and that God will not deale so hardly with me, he knowes I am flesh and bloud, and the strength of my nature.

2. *Excuse.* Badnesse of nature.

Well, I will adde something to that I have formerly said, it being a point hard for us to beleeve, and to make use of.

I say, the badnesse of thy nature is so farre from excusing thy sin, that it exceedingly aggravates it. I have shewed many reasons, and will now adde these foure, and then it will be evident to you.

Answ. Aggravates sin

First, whereas you thinke your sin is excusable, because of your natures, you must know it is most strong, and violent, and stirring there; for I will aske you, whence come your sins? It is answered, *Matth.*15.19. *Out of the heart comes Adulteries, Fornications*, &c. And if out of the heart, is it not thence as from the cause, the

Mat.15.19.

SERM. IV.

Principle? Are they not minted there? And is not every thing ſtrongeſt in the Cauſe? If the Dough be ſowre, how ſowre was the Leaven? If ſo much ill be in the fruit, there is much more in the Parents of that fruit.

2 Secondly, as it is ſtrong in the heart, ſo it is much more aboundant there, that praſe expreſſes it ſufficiently, *Out of the abundance of the heart the mouth ſpeaketh:* As if our Saviour had ſaid, There is ſome evill in the tongue, but it is aboundant in the heart: ſo that, take any ſinfull action, it is a diſh of water taken out of the Sea, or like a drop taken out of the fountaine, for there is an aboundance, a ſea of corruption within.

3 Thirdly, conſider that ſin in the heart is a ſpring, and therefore an actuall ſin, that is exceeding hainous, is not ſo much in Gods ſight, as a ſinfull luſt that is in the heart, becauſe it is a Spring, and therefore is vertually more than a great Pond: I ſay, vertually more, for it doth more. Take a great vaſt ſin, it is a broad Pond that vaniſhes away as every action doth, but a luſt within, is fruitfull, it is a ſpring of ſin, and therefore is in efficacie more.

4 Fourthly, the laſt conſideration is neare this, and that is, ſin in the heart is permanent, the poiſon of Corruption remaines, the action paſſes, but the ſinfull diſpoſition continues in a man, that when God lookes on him, he ſees him as an hatefull perſon, he lookes on him, as we doe on Toads and Serpents, for his very nature is bad, and that continues, and in this regard exceeds

ſinne

sin in action. This I say that you may make this use of it. When you meete with any particular sin which appeares hainous, let it be as a River to lead you to the Sea. When you see a sin of covetousnesse, of vanity, of wrath, of uncleannesse, let that lead you to the heart, and conclude, that you have an uncleane heart, a contentious heart, a covetous heart, a rebellious heart. This use *David* made of his murder, and upon that occasion he was brought to conceive aright of Originall sin, which perhaps, he never so considered before *Psal.51.4. In sinne hath my mother conceived mee*; the greatnesse of his sin made him breake forth in that manner, *Against the have I sinned*, that amazed him, it made him to know what Originall sinne was, whereof this was but a fruit, and being the spring it must needs have more efficacie. If a man finde any pride in his actions, let him looke to his heart, it may be God hath left him to such fals that he may see what is within; as it was with *Hezekiah, 2 Chron.32.31.* For this cause God left him to try him, that he might know all that was in his heart, that it might be discovered to him what an heart he had. The Apostle speaketh, *Rom.9.22,23.* (a place very considerable, for it may helpe to humble us) of *vessels prepared for honour*, and of *vessels prepared for wrath, and destruction*: the vessels be of two sorts; those for honour, they have a fashion peculiar to them, which when you see, you may say, this is made for such a purpose, and in other vessels

Actuall sins should lead us to see originall.

Psal. 51.4.

2 Chro. 32.31

Rom. 9. 22.

you ſhall ſee another faſhion, and may ſay, This is not a veſſell of honour, but of diſhonour. So looke on thy heart, ſee how it is framed, and when thou ſeeſt the faſhion of it thou mayſt ſay, for ought I ſee my heart is framed, and faſhioned to deſtruction. This uſe we ſhould make of our nature, it ſhould bee ſo farre from excuſing ſin, that it ſhould aggravate it.

5. The times are times of the Goſpell, not of the Law

The third excuſe is; But we live in times of the Goſpell, and God is full of mercy, and will not deale with us now, as he did with them in the time of the Law.

Object. Will you make God all Iuſtice?

Anſw. I anſwer, and ſhew that there is a great deceit in this, out of that place, *Matth.* 5.20. *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you cannot enter into the Kingdome of God.* This is ſpoken to them that were under the Goſpell, for he ſaith, *I ſay unto you*, &c. The meaning is this, The Phariſees did many things, they kept the Law in a great meaſure, and thought to be ſaved by it; but except you doe more than that, you ſhall never bee ſaved. As for example, in the ſequele of this chapter hee names foure particulars: The Phariſees ſay, *Thou ſhalt not kill*; but that is not enough: I ſay, *Thou ſhalt not be angry unadviſedly*. Againe, they ſay, *Thou ſhalt not commit adultery*: But I ſay, *If thou cheriſheſt any luſt, though thou never commeſt to act it, thou committeſt adultery*. Againe, the Phariſees ſay, *Forſweare not*: But I ſay, *Sweare not at all, but let your yea, be yea, and your nay,*

Mat. 5.20.

nay, nay, for whatsoever is more than that, is evill. Let them that sweare, *By Faith and Troth*, consider this. Againe, the Pharisees say, *An eye for an eye, and a tooth for a tooth.* But I say, *You shall doe good to them that hurt you, and blesse them that curse you, and except you doe this,* (which is more than the Pharisees doe) *you cannot enter into the Kingdome of God.* You that thinke your condition so good, because you have a new Priesthood, a new *Iubile*, a time of liberty, I tell you, except you yeeld an Evangelicall obedience to all I have now named (which are but some of many more) at all times, and in every particular, although you live under the Gospell, you cannot bee saved, for otherwise the Publicans and Pharisees can doe as much as you, and you must doe more than men can doe by nature, you must doe something that is singular, and above the reach of Nature, you must strive to perfection, labouring to be like your heavenly Father. So much for that.

Object. 4 *Excuse.* The good things we doe, will ballance the evill.

The fourth Excuse is. But wee doe many things that will ballance our sins, although wee doe some things amisse, yet we doe many things well, we give Almes, receive the Sacrament, it may bee, we come to Church diligently; and these things, in their conceits, ballance their sins; and though they sin, yet they aske God forgivenesse morning and evening, and their sins are not so hainous, as if they had done no good at all, and for this they thinke God may deale better with them.

But

SERM. IV.

Answ.

But it is true in this, as in your Law, Stoppage is no payment. When a man does somethings that God commands, and leaves othersome undone; let him know God requires a perfect obedience to every Commandement, *Iam.* 2.10. *He that keepes the whole Law, and failes but in one*, that is, omits one duety, *hee is guilty of all.* If that bee so, then every bush can stop but one gap, you have no more than was your duty. If you could doe something superfluous, and more than God requires at your hands, it were some satisfaction. But if there be other sins wherein you spare your selfe, and would have a little more liberty, you would not bee so strait laced in this; seeing, I say, God requires an exact obedience to all, all that you doe is nothing. It matters not how much you doe, if yoe faile in one, though you bee carefull to doe all the duties of new obedience, so that there is no Commandement but thou endeavoureſt to performe it to the full, yet if there bee one thing wherein thou takeſt liberty, it is enough to condemne thee.

Iam. 2.10.

Object. 5. *Excuse* Others are worse.

Answ.

Againe: But I hope I am not so bad as others; I am free from many sins, wherewith others are tainted; and I have many good things in mee, that they want. To this I answer briefly, and so will passe from it: First, thou maist deceive thy selfe much, in thinking thou art not so bad as others. Art not thou cut out of the same peece, and made of the same masse, the same clay? Hast not thou the same nature that other men

men have? And what is the reason thou runnest not into the same Outrages that others doe? Not because thy nature is better, but because thou art more restrained. A Wolfe that is tyed up, is the same with the Wolfe that doth all the mischiefe. This therefore know, that every naturall man is restrained by by-respects. That rule is generall, *Rom.3.18. They have not the feare of God before their eyes*, when hee would have a reason why the nature of man is so bad, having spent the former part of the Chapter in reckoning up the sins to which it is inclined, he gives this reason, They have not the feare of God before their eyes; all are alike in this, one is not more restrained than the other. The difference of restraint is in regard of outward actions; there is no new spring of Grace in them, as is in the Saints. Againe, for thy Vertues, take heed thou deceive not thy selfe, for thou must know there be naturall vertues that imitate those which be true, and are very like them; as the *Bristow* stone is very like the *Diamond*; yet there is great difference, one is a Pearle, the other is onely a shining stone: So I say, naturall vertues may be very like true, but in Gods sight there is a great deale of difference. For example, two men may come to die; One man is not afraid out of a stupidity of spirit, and on false grounds may be as secure as another, that hath peace on the best grounds, and this imitates true faith: So a man that is naturally meeke, may carry it better than one that hath true meekenesse, therefore

Rom.3.18.

fore it is hard to finde the difference; But if you looke to the principles whence they come, the masters whom they serve, you shall finde, they may be good all the way, but not at the journeyes end, they have an ill scope, they aime at a wrong marke: Let them have what they will, Circumcision, nor Vncircumcision, availes nothing, unlesse they be New Creatures, else God regards them not. And so much shall serve for Excuses.

Means to arme us against these Excuses.

Now adde this to the rest, labour to aggravate your sin by removing the Excuses which the nature of man is witty to invent; use the ordinance of GOD which hee hath appointed to humble you, and to worke these things on your hearts, and that is his Word, *Ier.23.29. Is not my Word as fire, and as the hammer that breaketh the stones.* The scope of the place is to shew the power of preaching the Word purely; what is the chaffe to the Wheat? You shall know my Word, and distinguish it from the word of men, my Word when it is right, is as a fire which melts and thawes the hearts of men, and as an hammer to breake their strong and stony hearts: Come to the Word powerfully preached, as it is in its owne nature, delivered in the Evidence of the Spirit as it should bee, and it will bee a meanes to soften the heart, and breake thy stubborne spirit, as an hammer and fire, not suffering theeto be at rest, untill thou commest under the power of it.

1. The Word. Ier.23.29.

2. The spirit of bondage.

And if with this thou art not satisfied, goe one

one ſtep further to the Spirit of God, thou muſt have a ſpirit of Bondage, elſe thou canſt expect no power. All that wee have ſaid in drawing this mappe of ſin, in adding theſe aggravations, and removing theſe excuſes, is nothing, if God give not a ſpirit of Bondage to cauſe you to feare, for it is that that makes the Law effectuall, as the Spirit of Adoption makes the Goſpell, no man without it can ſee ſin with a ſaving, and feeling ſight.

How it worketh this in man?

But how doth it worke this effect in a mans heart? Not by making him feare God as a ſlave, for that the Holy Ghoſt will not doe; therefore that is not an Act we can attribute to him, but my meaning is, The Holy Ghoſt by the ſpirit of bondage enlightens a man to ſee his ſin, and the ſentence of the Law againſt it, and to judge of his eſtate with a grievous Iudgement, and when hee ſees things as they are, hee knowes and feeles the bondage he was in before, though before he felt it not.

I ſay, the Holy Ghoſt enlightens us, which enlightning diſcovers to us, and convinceth us of ſin; and then we looke on the Law, and there finde, *Curſed is hee that continues not in all theſe Commandements to doe them.* Then obſerving our hearts, and ſeeing how farre wee are from that rectitude the Law requires, our ſpirits begin to feare, like a man in bondage, that is ſhut up in priſon, and in danger of his life: therefore, as for the Word, ſo labour for this Spirit; the Word is a ſharpe ſword, but how can it wound us without

SERM. IV.

out an Arme to handle it? And when you have done that, you will easily doe the thing I have exhorted you to doe, that is, you will then come to Christ, you will not stand to cheapen the Kingdome of God, but you will buy it, though you give all you have for it, and yet will thinke you have a good bargaine; you will not seeke the Kingdome of God in such a lazie, and laxe, and remisse manner as you were wont to doe, but will take it violently. And if you come to God after this manner, if you be driven out of your selves, and see what your owne righteousnesse is, that it will not serve your turne, and therefore seeke for a righteousnesse at his hands you may bee sure hee will not deny you. You may see what *Paul* saith, *Galat.* 3.8. That you may be assured, *that seeking you shall obtaine*, saith he, *If an Angell from heaven preach another Gospell, or if I my selfe should doe it, beleeve not the Angell, and let mee be accurst*: As if he had said, I have made this truth known, that you shall be justified by meere grace, without workes, that you are to come to Christ with an empty hand, bringing nothing with you. If any man now should question this Gospell, and thinke to bring something of his owne, and will not sticke to this cleare promise; nay, if an Angell come from heaven and contradict it, let him be accursed.

Gall. 3.8.

This is the true Gospell, and you may beleeve it. If you can therefore doe as *Paul* did, *Philip.* 3.9. *That reckoned all as drosse and dung, that he might be found in Christ, not having his own righteous-*

Phil. 3.9.

righteousnesse of the Law, but that which is through faith in Christ. That when you came to see your condition, you desire the righteousnesse of Christ with that earnestnesse that he did, when he reckoned all as drosse and dung, even his own righteousnesse, which hee knew would not serve the turne. If, I say, thou canst thus go to CHRIST, knowing that no antecedent condition is required, but onely thirsting for him, being fully perswaded that thine owne righteousnesse is unsufficient, and having a saving and firme knowledge *That mans nature is full of all unrighteousnesse and ungodlinesse.* Christ cannot deny thee, hee will receive thee to mercy.

We will now briefly come to the next point, and that is this:

There is a revelation of wrath against all unrighteousnesse of men.

Doct. 3. There is a Revelation of wrath against all unrighteousnesse of men.

And that is another thing that will humble us, for there must be two things to doe it; one is to see our sinnes, to know that there is no worth, no excellency, no worthinesse at all in us: And the second is, to have an apprehension of wrath due for a sinne, and so his misery under the same. Though a man be never so miserable, yet if hee have a bottome to stand on, he will not goe to Christ; but when hee sees his owne nothingnesse, and withall, that the wrath of God hangs over him, so that he must sinke utterly, and that there is no way to helpe him, when both these concurre, a man is humbled. Men may have one without the other: As the Scribes and Pharisees

risees (*O yee Generation of Vipers, who hath warned you to flie from the wrath to come,*) they were sensible of wrath, and had so much to humble them, but they did not see that viperous serpentine evill disposition that was in themselves.

Againe, many men may see their sinnes, and acknowledge the insufficiency of all they have, but they are not sensible of wrath, God hath not charged sin upon their consciences, nor revealed his wrath; and therefore they goe on in a senseleſſe manner, and are no more moved with the other than stockes and stones.

2. Things to be observed.

Now the scope of all this being to bring us to Christ. I will run over a few things, which may from hence be observed. I say, *There is a revelation of wrath from heaven against all unrighteousneſſe.* Wherein marke two things.

1. The certainty of this wrath.

First, the certainty of this wrath, It shall come on all that are unrighteous: And secondly, what this wrath is; I will but briefly name the heads, and dispatch the point.

Proofes of it.

I

Rom. 2.15.

First, I say, there is a certainty in it, for God hath revealed it from heaven, *Rom.* 2.15. They had Thoughts accusing and excusing them; the light of Nature told them that they deserved wrath, Iudgement strucke them with feare.

Secondly, it appeares by experience, there bee many steppes, many prints and *Vestigia* of the wrath of GOD in the world continually.

Lastly,

Lastly, by the Scriptures, *Cursed bee every one that continues not in the whole Law to doe it.* And as the Law, so the Gospell reveales it, CHRIST *shall come to judge the secrets of mens hearts according to my Gospell.* Nay, it is an old Truth delivered before the Scriptures, As in *Iudes* Epistle, *Enoch* preached, *Behold the Lord shall come with ten thousands of Angels,* &c. And if this will not perswade, wee will reason with you a little, for it is not needlesse to strengthen these common truths with reason, because wee are not convinced of them enough, which is the cause men live without God in the world. 3

Therefore consider, if there be a God, hee is not a negligent, an idle, or unactive God, for should hee bee such a God, hee must either be dead or asleepe. But God is a living God, and if so then the administration of the things of this worlde is in his hands, now in that the maine businesse is to punish and restraine them that bee evill, and to reward them that bee good. 4

Againe, if there be a God, hee will be feared and worshipped by men; but if he would not punish men for sinne, if his wrath could not bee kindled against them, for their provocations of him, hee should doe neither good nor hurt: and it is naturall to men to contemne that that can neither hurt nor profit them; and so he should not be feared. 5

Againe, if there be any God, hee must needs 6

be delighted in goodneſſe, hee muſt needs have a certaine inclination to that which is holy and right: and if ſo, then hee muſt needs hate that, that is evill. If hee love light, hee muſt needs hate darkneſſe, if he loves life, he muſt needs hate death, and indeed love of goodneſſe proceeds from hatred of evill, and hatred of evill ariſes from love of goodneſſe; and if it bee ſo, why ſhould not hatred bee active, as well as love? Therefore, it is certaine there ſhall wrath come *againſt all unrighteouſneſſe and ungodlineſſe of men.*

2. What this Wrath is. Three things obſervable. 1. It is a Treaſure. Rom. 2. 5.

Secondly, what kinde of wrath is this? In this wrath you ſhall obſerve three things.

Firſt, there is a treaſure of this Wrath, *Rom. 2. 5. Thou according to the hardneſſe of thy heart, that cannot repent, treaſureſt up wrath.*

Now in a Treaſure you ſhall finde three things.

Firſt, it is an heape, and there is ſtill an addition thereto, a man growes richer, and richer, ſaving ſhillings and pence, and they ſtill adde to the heape. So GOD addes to the heape of his wrath, as men adde ſins, he addes drops to his Violl, and when the meaſure of our ſins is full, then the Violl of his wrath is full, it is ſtill encreaſing. Let not a man thinke, that when he is over the ſhooes, hee can goe no further, for wrath receives addition.

Secondly, Treaſures are cloſe, and covered, there being no uſe of them for the preſent. It is therefore ſaid, Wrath is ſowne for the wicked,

as

as joy is sowen for the righteous, it lyes under the ground for a time: Therefore, doe not say God is slacke, because you finde not his wrath presently powred forth. It is not slacknesse, but patience: And if you doe of negligence sin, and God markes it not, but is patient towards you and suffers you, know that hee will not suffer that patience of his to be abused, but for every houre that you spend after the commission of a sin, without returning to God, you shall fare the worse. *Revel.2.20. I gave her space to repent, and shee did not*; What then? *Therefore I will cast her into great Tribulation.* So that as God is angry, and as his wrath encreases, so it lyes hid for a time.

Rev.2.20.

Thirdly, there is an expence of Treasures, in time of need they bring them forth, and use them; so doth God partly in this life, when hee shall smite a man with destruction, that shall quite sweepe him away, as he did *Saul* and *Iudas*, partly and specially in the life to come, which is called the declaration of the just judgement of God, that shall then be declared, which is now for a time hid.

Secondly, as there is a Treasure of his wrath, so there is a power of his wrath, *Psal.90.11. Who knowes the power of thine anger?* That is, it is not a wrath like the wrath of men, but a wrath that hath much power in it; so that looke how much God is stronger than man, so much doth his wrath exceed the wrath of men. God shewes all his power in executing his justice on

2. The power of it.

Rom. 9. 21.

the wicked: Therefore, it is said, *Rom. 9. 22. What if God, willing to shew his wrath, and to make his power knowne, endure with much long-suffering the vessels of wrath fitted to destruction?* That is, hee will shew his mighty power in punishing them, as he shewes the great riches of the glory of his mercy on the Saints. God is knowne by executing Iudgement, and the greatnesse of God is knowne by the greatnesse of the punishment inflicted, and you shall know him to bee an Almighty God aswell in punishment as in mercy; there is a transcendent power exercised in one aswell as in the other: Therefore it is said, *Who knowes the power of his wrath?* You know the wrath of a King is great, because hee is powerfull; and how much the power of God exceeds the power of a King, so much his wrath exceeds the wrath of a King. It is therefore compared to a consuming fire that devoures all, to the wind that breakes the Rock in sunder, and to an over-flowing River that carries all away with it. Consider God therefore in the greatnesse of his power, for such is hee in his wrath.

3. The suddennesse of it.

Thirdly, consider the suddennesse of it, it comes suddenly on men, and that makes it the more fearefull: If God gave warning, it were another case, but hee surprises men before they be aware. It is true that Damnation sleepes not, but travels as fast as thy selfe, and will meet with thee at thy journeyes end, but men know it not. Therefore, when you see this to

bee

be your case: What makes you secure? You feele it not, you have no sense of evill, you live by sense, and not by faith. But consider, wrath comes suddenly, which is enough to awake a man out of his sleepe of security; for let him thus reason, If God meant to save mee, hee would give mee no rest in sinne, for whom hee intends to save, hee afflicts before-hand, that they may not perish with the world, but those that will goe with the world hee suffers to goe. That is a terrible saying in the first Booke of *Samuel*, the third Chapter and eleventh verse, speaking of *Hophni* and *Phineas*, saith God, *When I begin, I will make an end*, and this is the sentence of all the wicked. It is small comfort that you are free, it being with you, as with them that bee seldome sicke, that when they bee sicke, for the most part dye for it. When all things goe well with the wicked, then the wrath of God comes like an Earth-quake, which by reason of the winds being inclosed in the bowels of the earth, hath a calme preceding it; and so there is a calme in mens spirits, before the Earth-quake of Gods wrath comes, and then it is as a theefe in the night, who comes when they bee in a dead sleepe, and least looke for him: After this manner, comes the wrath of God on the wicked, as it is threatned, *Prov.* 1.27. *There shall come on them sudden desolation, and destruction shall over-take them as a whirlewind*, it shall surprize them on a sudden; and this may make them to tremble, when they consider

1 Sam. 3. 11.

Simile.

Simile.

Prov. 1. 27.

ſider that ſin is attended with deſtruction; when they ſinne, either GOD puniſhes them preſently, and then there is ſmall cauſe of joy, for the bitterneſſe is more than the pleaſure, or elſe hee lets them alone, and there is nothing in the world worſe than to thrive in ſin, for then deſtruction will come ſuddenly.

Vſe 1. See what ſinne is.

The uſe then you are to make of it, is, Firſt, to teach you to ſee what ſinne is, in that it hath the wrath of God for its Concomitant. Wee are apt to make a mocke of ſinne, we are ready to ſlight ſin, and to lay it in the light ballance of Common opinion, and not in the ballance of the Sanctuary, and ſo wee come to bee deceived: Therefore this word, *Revealed*, muſt bee marked, it intimates that wee are backward to take notice of it; except the Lord reveales his wrath from heaven, and take us in hand to convince us of ſinne, to ſhew us our corruption in its owne colours, for wee looke on theſe things by a falſe light.

Thinke with your ſelves therefore, what that muſt be which God puniſhes with eternall puniſhment. See what it is in the puniſhment of CHRIST our Surety, thinke what that is that brought CHRIST from heaven, what that is that caſt thoſe Angels into hell, to bee bound in chaines of everlaſting darkeneſſe.

Againe, ſee it, as you uſe to ſee it in the day of Death, for then men are commonly awake, ſee how it is then preſented, if it be not then terrible.

Againe,

Againe, judge of sin as men enlightned doe looke to holy men how they judge of sin; And, which is without exception, see how the Scripture presents sinne with this Concomitant, the wrath of God, as an evill, and bitter thing. See the Prophet *Ieremie*, the second Chapter, and it is certaine that the judgement of the Scripture is right. And let all this humble you.

Vse 2. Labour for a Sense of the wrath of God.

Secondly, make this use of it, learne to adde this to your humiliation. As you must labour to see your state, to have that corruption of nature which is in you, discovered: So you must labour for a sense of the wrath of God, which if you get not, you will never bee humbled: Labour to see God himselfe in his wrath, looke not nakedly on an affliction, but see God in it. If a man hath a sight of him, the Creator, it will wholly amaze and humble the Creature. *Eliah* was not moved with the wind that tare the Rockes, nor with the Earthquake, though terrible, but when God came (though in a soft voice, yet) the presence of GOD humbled him, that made him cover his face with his Mantle.

There bee two kindes of Affliction, one is that which the Creature is able to beare, the other sort is, when GODS hand is in it, when they are mingled with his wrath. These bee like Arrowes dipped in venome, that make a deeper wound, and such an one as is incurable: when you feele the wrath of God in any affliction, let it bee but a light apprehension in it selfe,

yet when the LORD shall set it on, and mingle it with his wrath, it will grow insupportable.

Iudas before his Treason thought thirty peeces of silver to be a great matter, and that hee had got much by it, but when God did manifest him selfe, and revealed his wrath a little, so that he saw God, and had a feeling of him, (as every man shall have sooner or later) you see what a condition he was in.

So it was with *Belshazzer*, It was his feare of GOD when hee saw the *Hand*, it was not the hand, but the apprehension of GODS wrath that raised his thoughts, and loosed his loynes, and made his knees knocke one against the other.

So *Saul*, when hee heard the Word of God by false *Samuel*, it cast him on his face, he cared not for any thing that men did to him, (you know how *David* described his valour) but when God comes to him, that humbles him.

Consider what it is to have the mighty God of Heaven and Earth to bee thine Enemie, who hath all things at his Command, and if hee bee thine Enemie, all things shall worke together for thine hurt, as every thing shall bee for thy good, if thou be in favour, and covenant with him.

If thou say, But I feele nothing for the present; Remember, though thou feelest it not for the present, yet there is wrath laid up for thee,

God

God hath it in store: Remember Gods dealing with them that sinned against him; *Shimei* had committed a sinne that in Gods sight deserved Death; so did *Adonijah*; so did *Saul* and his seven sonnes, that were hanged for breaking their oath with the Gibeonites: You see how long these lay, as if God had forgotten them, but at length hee brings them all to death.

Hee doth not power out his wrath on the sudden, perhaps thou shalt feele nothing of a long time, but thou art condemned, and when the Gaole-delivery comes thou shalt bee executed, for God remembers thy sinnes. *Cains* sin lay at his doore, though he saw it not, it was not taken away, but continued, and it not onely continued, and kept awake, but it cried day and night, unto him, untill the cry entred into the eares of the Lord.

The cry of sinne is like the cry of an Hireling, to whom the just Master, when the day is finished, payes such wages as hee deserves: So a sinner, when his time comes, is remembred before God; though wrath hath beene restrained for a time, yet now it shall seaze on him.

Wee should learne by this to humble our selves.

And lastly, if wee finde the wrath of God, and no way to escape it, then goe to Christ for these two things we must doe: *Vse 3.* Goe to Christ.

First, wee must have our mouthes stopped,

ped, that ſo all men may bee culpable before him.

Secondly, wee muſt bee ſhut up in priſon, hee ſhuts up all under ſinne, that the promiſe might bee to them that beleeve; when a man is ſhut up under the wrath of GOD, ſo that there is no evaſion, this will bring him in.

Indeed, if the minde of a man can finde any way to get out, hee will never come in to Chriſt.

But when hee ſhall not tell how to ſcape the wrath of GOD, if hee ſinne againſt man, man ſhall judge him; but who ſhall, when hee ſinnes againſt GOD? If hee conſider the Terrour of GODS wrath, if hee bee ſhut up, and his mouth ſtopped, and hee left inexcuſable, and ſhall ſee himſelfe a miſerable man; I ſay, this will make him goe home to Chriſt.

And that is the uſe you ſhould make of it, and bee ſure hee will receive you, if you goe to him.

Sinne is like the firy Serpent, and the Wrath of GOD like the Sting, when you are wounded therewith, then know there is no way to bee healed, but to looke up unto IESUS CHRIST, the Brazen Serpent, (and if a man bee not wounded, hee will not looke up) GODS promiſes are generall, hee hath bound himſelfe in his Word, *Goe and preach the Goſpell to every Creature*, none excepted, and let him

him that is a thirst come, and take the waters of life freely. Let these drive thee to the LORD CHRIST, and thou shalt certainly bee accepted. And so much shall serve for that point.

The end of the fourth Sermon.

THE

THE FIFTH SERMON *VPON* HVMILIATION.

ROMANS 1. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.

AND now wee have almost gone thorow these words; the last part of them remains, that is, *which with-hold the Truth in unrighteousnesse.*

Of with-holding the Truth in unrighteousnesse.

Wherein, after the Apostle had declared the corruption of mans Nature in generall, he now pitches on

SERM. V.

on one particular, especially, that is, such as *with-hold the Truth in unrighteousnesse*; against whom the wrath of God is revealed.

Three things considerable.

In these words, marke these three things: First, that there is a truth which God hath written in the hearts of naturall men. Secondly, that this truth is withholden by them. The word in the Originall, κατεχόντων, signifies keeping it in Prison, it is kept downe, not suffered to rise up, and shew it selfe in practise and action. Thirdly, the cause of it is, out of love to unrighteousnesse, or delight therein, that is, of unrighteous lusts. But wee will put all these into this one Proposition.

Doctr. Men before regeneration with-hold the Truth in unrighteousnesse.

It is the condition of the best men before regeneration, to *with-hold the Truth in unrighteousnesse*. That is the point. *Paul* speakes not of the condition of some few, but of the condition of men in generall. And these bee the men against whom the wrath of GOD is chiefly revealed, these bee the men that of all other thinke themselves the free civill men, that carry themselves soberly, deale justly with men, that doe well in many things, that indeed know much, but practise not according to knowledge: these, I say, be the men against whom the wrath, &c.

Object.

It may bee you will object here, That is strange, that the more truth is revealed to men, the more knowledge they have, the more morall vertues they practise, the worser it shall bee with them?

Answ.

For answer to this, you must know, that the having

having of this Truth, the bestowing of any of theese common graces, puts no man into a better condition. It is Gods worke, and put upon his reckoning onely. Indeed the using or abusing of them is his owne worke, and put upon his owne reckoning. And therefore in regard hee may abuse them, they may doe him hurt. And those that have much of these Truthes, but use them not, or that if they doe use some of them; yet doe it for their owne ends, and not simply for Gods glory, are as abominable to God, as those that run into the greatest outrages. Men that are more civill, are like Wolves tied up, others are like Wolves at liberty. It is true, other men do more mischiefe, that is, they commit more sinfull actions, and consequently run into more guilt, and their condemnation shall be greater; but those that are tyed up, that by civility have their Lusts restrained, are no lesse abominable in Gods sight than others: a Wolfe tied up is as hatefull to a sheepe, as one that is at large; and so it is with these men, for it is the condition of the best men, before Regeneration, to *with-hold the Truth in unrighteousnesse.*

Difference betweene civill and prophane men.

Now in this point wee will handle three things: First, what this truth is. Secondly, how it is with-holden. Thirdly, the greatnesse of the sinne of *with-holding the truth*, &c.

1. What this Truth is. A three-fold Truth.

For the first, what this Truth is, you must know there is a two-fold kinde of Truth:

First, a naturall Truth written in the hearts of men, to whom the Scripture was never revealed.

Secondly,

2 Secondly, a common Truth, or common knowledge, such as they have that live in the Church, but are not sanctified.

3 Thirdly, a spirituall knowledge, which sanctifies the heart of them in whom it is; the two first whereof, naturall knowledge and common knowledge, naturall men may have. Now the thing we have to doe, is to shew you what this knowledge here meant is, because the difference is not very apparent. Now as to understand what an accident is, you consider the subject, the author, and efficient, and the extent thereof; so consider you these three things, and then you shall know what this Truth is.

1. The subject of this Truth.

First, where this Truth is: now there is a Truth placed in the speculative part of the minde, or understanding which is that, by which we know and judge aright concerning God and morall vertues, what is good, and what is bad, what is just, and what is unjust; whereby many men can discourse learnedly and clearely, as *Seneca*, and *Tully*, and others of the Heathen, in whom we finde many glimmeringe and sparkles of true light. As we may finde Flowers in the waste, though the proper place bee the Garden. The Church is the Garden of God, as in *Canticles, My Sister, my Spouse is as a Garden inclosed:* and it is true, these flowers properly grow there, and if you will have them, you must seeke them in the Scriptures, in the Church of God: but we may likewise finde them abroad.

Secondly, this Truth is placed in the practi-

call

call part of the understanding, and that is when we judge of good things to be done, and of ill things not to be done; and that as having reference to God that Iudges or rewards: And this is it Divines call Conscience, and it differs from the other in this, that that judgeth simply, whether it be good or bad, but this gives lawes, and rules, and edicts of life, it tells us, this must bee done, and this must not bee done: so there is a Treasure first of speculative, then of practicall Truth. But besides them, there is in the third place, another thing issuing from both these, which shoots it selfe into the will and affections. And that is it which the Schoole-men call *Synteresis*, that is, a certaine Inclination to that which is good, and a reluctance to the contrary. There is in naturall men not onely a light to know that this is good, or not good, and a Conscience to dictate; this you must doe, or not doe, but there is even an Inclination in the will and affections, whereby men are provoked to doe good, and to oppose the Evill. And therefore the proposition is true, that naturall men have some truths, because they have this Inclination remaining, even in the worst of them. As the aire though it be darke in the night, yet there is a little light (though it be very little) by which we can discerne something. So that thus farre men may goe, to know the Truths of God, to have a practicall knowledge of them, to have an inclination to that which is good, and a dislike to that which is evill.

2. The Author of it. Ioh. 1. 9.

Secondly, whence comes this knowledge: It comes from IESUS CHRIST, the Second Person in the Trinitie, *Ioh.* 1. 9. *Iohn* was not the Light, but he was the true Light, *which enlightneth every man that comes into the world:* It is hee that infuses light into the heart of every man, as he is the true good, that makes good; and as it is true fire that begets fire, so it is true light that enlightens. *Iohn* was not that Light, neither is any Minister of the Gospell, for they enlighten only by way of propounding the object, but Christ opens the understanding, and puts light within, therefore he is the true Light.

3. The extent of it.

Now thirdly, for the Extent of this, to know how farre it reaches; It enlightens every man that comes into the world, none is excepted, every man hath a part in this Light. And if that bee questioned, hath every man such light, such Truths revealed to him, by which hee knowes what he ought to doe, in a great measure, and what hee ought not to doe, the Apostle proves it by foure Arguments in this Epistle (to goe no further for proofe:) First, they must needs know much, for they have meanes to know it. The invisible things of God are made knowne by the things they see. The heavens are the worke of his hands, and they declare it, and every man understands their language. If we should preach in Greeke or Latine, every man, haply, could not understand us, but their Language every man understands.

Secondly, Every man hath thoughts excu-

sing

ſing or accuſing him, ſaith the Apoſtle, *Rom.* 2.14 which ſhewes that he hath this Light, for that proceeds from Conſcience and light, ſhewing what is evill, and what is good; there is a ſecret remorſe of Conſcience in the worſt.

Rom. 2. 14.

Thirdly, They doe the things contained in the Law, therefore they ſhew the effect of the Law written in their hearts; they doe many morall things, which ſhewes that they have the Morall Law.

And laſt of all, they judge other men, they are able to finde fault with the beſt, to ſpie out what is amiſſe in the moſt holy man, and be ready to blame him for it, *Rom.* 2. 1. *Thou which judgeſt another, doeſt not thou condemne thy ſelfe?* All this makes the point evident, that every man is enlightned. And ſo you ſee what this Truth is, where it is placed, whence it comes, and how farre it extends.

Rom. 2. 1.

And now we come to the ſecond particular, to ſhew how it is with-holden. It is *with-holden*, ſaith the Apoſtle, out of *unrighteouſneſſe*, that is, after this manner: When men know that ſuch things are true, and that they ought to doe them, yet out of their love to, and delight in their unrighteous luſts, they practiſe not according to knowledge, they have ſome light in them, but their darkeneſſe will not ſuffer that light to ſhoot forth it ſelfe into their actions, into their whole Converſation: As it is excellently expreſſed in *Iohn* 1.5. a place worth your conſidering; *The light ſhone in darkeneſſe, but the dark-*

2. How this Truth is with-holden.

Ioh. 1. 5.

nesse comprehend it not; or, the darkenesse received it not. The meaning is this, When Christ shines in the hearts and Consciences of men, there the light stayes, it goes no further, it is shut up within the Wals of their Consciences, within the compasse of that one facultie, it doth not shed it selfe into all the rest of the soule; therefore it doth not enlighten the soule, though there bee some light, yet it doth not turne the darkenesse to light, and thence it is, that it is imprisoned, for it is shut up, and cannot put it selfe forth.

Thus the light in a naturall man is shut up: As for example, Take the light of a Starre in a darke night, and compare it with the light of the Sunne, the Starre will shew it selfe, and no more, it cannot turne the darkenesse to light, but the light of the Sunne, though never so little, looke in what measure it appeares, it scatters the darkenesse from East to West: So there is light in the mindes of men, which is but as a Starre in a darke night, which doth not take away the darkenesse; but if it be a sanctifying light, it is like the light of the Sunne, not shut within a narrow compasse, but spreading it selfe into all the parts of the soule: Or as if a candle be brought into a roome, it lightens all the house, but if it be a sparke of fire, it shewes it selfe, and glowes, and does no more, it doth not enlighten the house.

It is so in carnall men before Regeneration, all the light they have doth but glow in their

brest,

breſt, ſhewing it ſelfe there, and making it evi. dent that they have ſuch knowledge, but it is not a Candle that enlightens all the roome, that enlightens all the corners of the ſoule. Therefore in *Matth.6.22.* Chriſt ſpeakes of *a ſingle eye*, when the eye is right, it makes the whole body full of light, that is, when the knowledge is right indeed, when the knowledge a man hath is ſanctifying, and powerfull, then it enlightens a man round about, that he may ſee which way to goe, but if it be a common light, which hee termes a double eye, it will not ſufficiently direct. Like thoſe holy men that the Apoſtle ſpeakes of, *Phi.2.15.* That *ſhine as lights in the world*, that is, men ſee them, they look on them, but they doe not change their darkeneſſe into light; or like that light ſpoken of by St. *Peter*, 2 *Pet.1.19.* that ſhineth in a dark place.

Matth.6.22.

Phil.2.15.

2 Pet.1.19.

If you will know what is the reaſon that there ſhould bee a light in the Conſcience, and the minde of a man, which nevertheleſſe worketh not on the will and affections, but is ſhut up there.

Queſt. Why men imprison the Truth.

I anſwer, there is a double reaſon: The firſt is that ſpoken of in 2 *Theſſ.* 2.10. They received the Truth, but not the love of the Truth, and therefore they hate it: Now what a man hates he keepes off as much as hee can, it muſt not come neare him, for he counts it his enemy, and therefore will not ſuffer it to diffuſe it ſelfe into the reſt of the faculties of the ſoule.

Anſw. 2 Theſ.2.10. They hate it.

Another reaſon, which goes hand in hand

with this, is, they love darknesse rather than light, and therefore they are not every way enlightned, for what a man loves, he desires to preserve, to hedge about, and to keepe safe: Thus men cannot abide to have darknesse taken away by any Information or Admonition, for they desire to preserve it; *Rom. 1. 21. Their foolish heart was full of darknesse, they knew God, but they glorified him not as God:* Though there was light, yet their heart was full of darknesse, and because they loved this darknesse, therefore they would not have it expelled. As a man commits a filthy act, or unseemly thing, he desires to have the light put out, because it is contrary to that which should cover and cloake his action: Thus men imprison and shut up the light, not suffering it to disperse it selfe into their soule.

Rom. 1. 21.

Foure wayes of imprisoning the Light.

But in this imprisoning of this light, you must know all goe not the same way to worke, for there be these foure different wayes of doing it.

1 First, some there are which imprison this light meerely by laying it aside, meerly by forgetting it, by suffering it to lye still, and not awaking it; when men remember not what they have to do, they are so busied about other things, so transported with pleasures and lusts, so occupied in cares, and things of the world, that this comes not into their mindes, they consider it not.

2 Secondly, Others with-hold it out of perversenesse of opinion, their judgements are not right,

right, they doe not thinke that such things ought to be done, they are not perswaded that such an exact strictnesse of holinesse is required, they thinke men may live after another manner; and thus they doe imprison the light; so doe all Heretikes that beleeve lyes, and so with-hold the Truth.

Thirdly, There be some that faile in neither of these, they remember the Truth wel enough, and they have no false opinions concerning it, but they resist the Truth, as *Stephen, Acts* 7. *ver.* 51. speakes of some that *resisted the* HOLY GHOST, that is, when their opinion's right, and they remembred it too, but they suppresse it, they keepe it downe, they suffer it not to come forth, out of their love to unrighteousnesse, to some lust wherein they are resolved to please themselves.

3

Act. 7. 51.

Lastly, there bee some that imprison the Truth, not out of any of these three respects, but because they mis-apply it, men that know it, that have no perverse hereticall opinions, that likewise doe not resist it, that make not warre against it, that doe not rise in rebellion against it; but yet when they come to the point, out of false distinctions and evasions which they have invented, they wrest the rule of Truth, they bend it too much to their owne particular affections, and practice, though they know the Truth in general, yet in particulars they seeke to evade it, and faile in applying it. As for example, Men doe not thinke Sabbath-breaking good, but now the

question is, whether the action I doe at such a time bee Sabbath-breaking or no? Here they finde a distinction to put it off; so vaine Company I know is to bee avoided, but whether this bee ill Company is all the question. All these wayes men are said to imprison the Truth. And so much for the second particular.

3 How great a sinne it is so with-hold the Truth in unrighteousnesse.

The third thing we propounded, was to shew how great a sinne it is to with-hold the Truth in unrighteousnesse, and that will appeare from hence.

1 It brings greatest condemnation. Ioh. 3.

It is that which brings the greatest Condemnation of any thing else; *This is the condemnation, Iohn 3. that light is come into the world, and men loved darkenesse better than light:* As if he had said, there bee other things for which God will punish men, but this above all the rest deserves condemnation, it brings great, and swift Condemnation, that light is come into the world, but men, &c. That is, when men shall bee informed, when God shall reveale his Truth, so that his light glares in their eyes, and they cannot but see it, and yet they love darkenesse more than light, this puts men into farre worse condition, than if they were altogether ignorant of the Truth. Else why should *Peter* say, *It had beene better they had never knowne the way of righteousnesse?* They shall perish that be ignorant of these Truths, and of the degree of them, but at the day of Iudgement it shall bee a great deale harder with them that know and doe not practise them

them: As *Ier.* 5.4. *Surely*, sayes the Prophet, *they are a poore and foolish people, they know not the wayes of the Lord, nor the Iudgement of their God:* They shall therefore perish; but then there is another Generation that know God: *I will get me to the great men that have knowne the wayes of GOD, but these have altogether broken the yoke, and burst the bonds:* That is, these bee the men with whom God is most angry, upon whom this condemnation shall fall heavie, that know the Iudgement of their God, and yet breake his bonds, that know, and doe not practise.

Ier. 5.4.

Secondly, (to goe no further than this place) *The wrath of God is revealed from Heaven*, but against whom? against *them that with-hold the Truth in unrighteousnesse:* That for which God is angry, for which his wrath is revealed against men, in a speciall manner must bee a sinne. It is true he will punish other sinnes, but these words are not here used in vaine, for they that doe thus, sinne out of contempt, and amongst men, a sin out of contempt kindles wrath; so they that know Gods will, but practise not according to knowledg, provoke *Gods* wrath against them. An excellent place for this, is *Heb.* 3.9, 10. you shall finde this the case of the people, when they knew not God at all, or but a little number of them, God blessed them all that time, but when hee had revealed himselfe fully to them, and had endured them forty yeares, when *they tempted him, proved him, and saw his workes*, then *he sware in his wrath that they should not enter into his rest.* His wrath was

2 It provokes Gods wrath.

Heb. 3.9, 10.

SERM. V.

was then kindled, and that in such a measure, that hee entred into such an oath. Now when God takes an oath, the decree is peremptory, and never to be reversed; and that is the condition of them that with-hold the Truth in unrighteousnesse, *The wrath of God abides on them, Ioh. 3. ult.* God may be angry with his owne children, as a Father is with his sonne, but his wrath abides not on them, hee takes them to favour againe; but they are in a miserable condition, on whom the wrath of God remaines. And consider what his wrath is; The violence of a Lion is terrible, the wrath of a King is great, but who knowes the power of Gods wrath? And therefore since the wrath of God shall in such a manner be *revealed against such as withhold the Truth in unrighteousnesse*: You need no other Argument to shew that the sinne is great.

Iohn 3. ult.

3 From the kind of punishment.

Again, One Evidence more is in this very Chapter, that is from the kinde of punishment, for punishments, you know, where the Iudge is just, are according to the measure of the sinne. Now marke, God punishes this with giving them up to a reprobate sense; *For this cause* (saith the Apostle, *Rom. 1. 26.*) *God gave them up unto vile affections:*) And afterwards in the eight and twentieth verse, *As they regarded not to know God*, even so, or therefore, *God delivered them up to a reprobate minde*: that is, a minde without knowledge, an injudicious minde, that cannot judge of things. And looke in all the Booke of God, among all the Armies of sorrow, there is not any

Rom. 1. 26.

any like this, to be given up to vile affections, to lusts, to an injudicious mind in matters of God, and things belonging to their Salvation. This punishment shewes the greatnesse of the sin, but men slight this, as it is the greatest judgement, so it is the least felt; men lye at rest, they are cast into a dead sleepe, but it is like the sleepe of them that have crazie braines, they wake in a frenzie, so these shall wake in an horrible astonishment, their sleepe is such a calme, as will end in a tempest, and such a tempest as shall never bee blowne over. Therefore, let no man blesse himselfe in this, I feele none of these things, for thou hast the greatest judgment on thee when thou feelest it least. And so much for the three things I propounded to you, what this Truth is, how it is with-holden, and the greatnesse of the sinne: now wee will come to make use of it.

Vse 1. To humble us

And the first use we are to make of it is that which is the maine scope of the Apostle heere, and that for which wee pitched on these words, and that is to humble us, to learne to know our selves, to know in what condition we are, for the Truth is revealed to us, but we with-hold it in unrighteousnesse. This Truth that should rule in the hearts of men, that should bee as the supreme governour in the soule, of which it may be said, as it is sayd of the Peace of God, Let it rule in your soules, that whereby men should be acted, is by men imprisoned. Therefore, *Rom.* 2. 9. the Apostle denounceth, *Tribulation and anguish*

Rom. 2. 9.

anguish upon every one that disobeyes the truth: Intimating that Truth is our King, that should governe and rule in our hearts; now when men disobey it, nay, goe further, imprison this Truth, it is as when men imprison their lawfull King, or servants their Master, and they run riot, and at liberty in the meane time. And this is our case; we doe with it, as Children doe with their Masters, we desire to be rid of it, because it watches over us, and so we grow enemies to it. And this is no small sinne, for if we consider whence this comes, who puts it into our hearts, it will appeare hainous; by the Law of man it is death to kill children that are begot by man, but this Truth is begot by the Holy Ghost, it is put in by the Spirit of God, and to extinguish this Truth, not to suffer it to live, not to nourish it, not to bring it forth, is the great sin of all. Even the Heathen shall rise in Iudgement against Christians for this, who maintained the Vestall fire, because they conceived it to come from heaven, they for that cause never suffered it to goe out. But this Truth is a fire which came from heaven, a sparke put into the brests of men to guide their feet into the way of Peace; when men shall extinguish this Truth, let it goe out, and not maintaine it, the Heathen shall rise against them in judgement; as the men of *Niniveh* should rise up against the men of that Generation among whom Christ lived. Wee are wont to take care of precious things, consider the preciousnesse of this truth; what is precious we will not

not be willing to destroy, as the Prophet said of the bunch of Grapes, *Destroy it not, for there is a blessing in it.* And what doe you thinke of this Truth? is it not a precious thing? Yea, it is the chiefe thing in a man. In a ship a wise man will have an eye to the rudder, for that turnes all the rest of the body of the ship. Of all things in our selves wee looke to our eye, the guide of the body; so wee should learne to watch, and be tender over this Truth as over our eye, for the one is the light but of this life, the other is the light of the soule to eternall life. In *Micah.3.6.* It is threatned as a great Iudgement, when God shall turne their Visions into night, and their Divinations into darkenesse, when the Sunne shall goe downe on their Prophets, and the day shall bee darke on them, and will you bring this Iudgement on your selves? They that are guilty of this, that have not used this Truth, but imprisoned it, and laboured as much as they can to cause the Sunne to goe downe, and rise no more, to turne the day into night, let them consider what the sin is; when you reade the story of the Kings, and heare them saying to the Prophets, *Prophecie not*, imprisoning them, as *Ahab* did *Micaiah*, and slaying them, as *Ioash* did *Zechariah*, you will little thinke you are guilty of the same sinne, but when this Truth comes as a Prophet from God, and tells you, such and such things ought to be done, and such and such evills ought to bee abstained from, and you shall desire it to be silent, and shall say, Prophesie not, when you shall

Micah.3.6.

shall not suffer it to speake freely, I say, your sinnes shall be as great as theirs; therefore learne to consider of it, and be humbled for it: men are wont to thinke their Condition better, because they know more than others, but it is quite contrary, for nothing aggravates sin more than that. It is an extreme folly in men when they cannot deny the fact, they slight the fault, and will not acknowledge it. It was *Adams* fault, when God came towards him, hee fled, and hides his sinne; and it is the fault of all *Adams* posterity. But let men know, that the quite contrary way is the way to Salvation. It is not with God, as it is with men, among whom confession makes way for condemnation; for, with God, confession is the way to Salvation. Therefore be not unwilling to examine your selves, consider how much you have knowne, what truths have beene revealed to you. Do this with one eye; with another eye looke on your lives, and see how short your practice hath beene of your knowledge, come willingly, and if you confesse, you shall be forgiven. This will drive you out of your selves, it will be your Schoole-master to bring you to Christ. They that carrie this light in a darke Lanthorne, that rake these sparkes in the ashes, that as they would not have others see what they doe, so neither would they have their owne Consciences take notice of it that will sinne, let men say what they will, that live loosely, that either heare not, or regard not what they heare, let them consider it, for they doe in a speciall

manner

manner imprison the Truth, they with-hold it in unrighteousnesse, labour to know the sin, your miserable condition, and learne to bee humbled under it.

Vse 2. Sheweth the misery of those men that are neare the kingdome of God, but not in it.

A second use we may make of this, is from hence to discerne the condition of those men which are miserable, but see not their miserie; that are neare the kingdome of God, but not in it: Men that are meerly civill, that heare much, and doe much, and goe farre, keeping their lights burning till the very point of the Bridegroomes comming, and for want of a little more oyle are excluded; as *Ananias* for a little reservation lost all; and the young man in the Gospell, that kept all the Commandements of the Lord from his youth up, that came within a step, but never into the mountaine of the LORD. This is a race many misse of, as the Apostle, 1 *Cor.* 9. speaking of many running in a race, saies, *Many run, but all obtaine not*, that is, there is a company of men run in the wayes of God, as well as the Saints; both run, both doe very much, if you looke on the wayes they goe, you shall scarce finde difference in any outward action that they doe, yet, many obtaine not; and why? they either runne not as they ought, or else they hold not out to the end: *Amaziah* and *Ioash* ran long, almost to the end of the race, but because they continued not faithfull to the death, they received not the Crowne of life, these bee the men that come neare the kingdome of heaven, but never enter into it. And the scope of the Text serves to discover

cover these men; when we heare therefore that there is such a Generation, it concernes every man to desire to know his Condition, lest hee should be of that number; for that cause we will spend this use in discovering these three things: First, that the good things that these men have in them doe them no good. Secondly, that they doe them much hurt. Thirdly, I will set downe how far they goe, and yet how far short they be of that which is proper to the godly.

Their misery is in three things.

First, I say, the good things in them doe them no good, for they are the gifts of the Holy Ghost, and shall bee found to the praise of the Holy Ghost, and not to their owne advantage at all, they are not their owne, but the workes of the Spirit within them. *Hebr. 6.* the Apostle speakes of men *enlightned*, and that have *tasted of the gift of the Holy Ghost*, that is, there bee gifts that the Holy Ghost puts into their heart, as we lay flowers in the window, which doe not grow there, or as some Out-landish fruit which is brought over, but it will not grow in our Countrey, except the soile be altered, and changed, it will not thrive there, nor bring forth fruit to any purpose: So though these things be in them, yet they are not theirs, neither shall they be to their owne praise, and advantage.

1. The good things, that they have, doe them no good.

1 They are the worke of the Spirit. Hebr. 6.

Againe, they cannot doe them good, because they doe not make them good; they doe not as Divines say, *redundare in personam*, they make not any mans person better, though a man, not yet truly regenerate, have never so many excellent

2 They make them not good.

lent things in him, yet his person is never the better for them. As we say of godly and regenerate men, though they commit evill, yet their persons are good in Gods sight. God sees their evill, but he scowres them by affliction, and he hates the evill, but loves the person, which shewes that the person is not accounted evill, for if the person were evill, he must needs hate it: On the other side, they that have received common Graces, though they have gone farre, yet their persons are not the better, but the same: And there is good reason for it, for it is not the person that doth the good thing: But as S. *Paul* sayes of sin, *It is no more I that doe it but sin that dwels in me*; so they may say, It is not I that doe it, but the good that is in me: therefore it is reason it should not doe them good, when it makes not their persons good, but leaves them the same notwithstanding. So that it may be said of the good things in them, as is said of beauty in an evill woman, or as of a Pearle in a Swines snout, the things bee good and precious, the Pearle is a Pearle indeed, yet notwithstanding they may be evill women, in whom beauty, and Swine in whom the Pearle is found. So you see the first, that though a man have excellent things in him before regeneration, yet they shall doe him no good.

2. They doe them much hurt.

Secondly, which may make every man looke about him, and to consider with feare and trembling, if it be not his owne case: If a man shall have these Truths revealed, but he shall either

let them lye still, and rust, or if he bring them to action, shall checke and curbe them, and not use them as he should, they shall encrease his condemnation.

1 Their sinnes are the worke aggravated.

And that may be made evident from hence, the sinnes such men commit are augmented and aggravated, from hence they are committed against more light, and the more their light is than others, the greater their sin is than others. Therefore that is to be marked, *Rom.2.9. Tribulation and anguish on every soule that doth evill*, to whom? *To the Iew first, and then to the Grecian*; Marke it, They that doe evill are of two sorts, Iewes or Grecians. Iewes were they that knew and were acquainted with the Law, and the Grecians were ignorant of it; therefore Tribulation shall be first, and in greatest measure on the Iew; so that their knowledge aggravates their sin, it had beene better for them that they had not had the Truth, that they had never heard of the Gospell of Christ, nor beene acquainted with the wayes of God, because when they have light, and sin against it, the more light they have, the more resistance there is, and so the more inexcusable they are, and the more inexcusable they be, the greater is their sin.

2 They crosse Gods end.

Againe, these men of all other are most apt to resist God, to resist Christ and his righteousnesse, and that doth exceedingly encrease their sin, because they crosse God in his chiefest end, and that must needs make their sin great; and that they do more than others, for Gods chiefe end

end is to have Christs righteousnesse revealed, but these men having a conceit of their owne righteousnesse, regard it not, and so resist God. What else is the reason of that in *Luke* 15.1. There resorted *to him* (saith the Evangelist) *Publicans and sinners*, but the *Pharisees murmure* at him. What is the meaning of that? It is as if he had said; they that were righteous more than others, that were in all their Conversation unblameable, that did more good, and abstained from more evill than others, these men did not come to Christ, for they thought themselves in a reasonable good condition already. But the Publicans and sinners resorted to him. So these men that have many good things in them, wee have most adoe to drive them out of themselves, and to bring them to Christ; so that they that resist Christs righteousnesse, which is Gods chiefe end, must needs do themselves most hurt.

3 Gods justice appeares most on them.

Againe, they in whom *Gods* justice doth most appeare, their condition must needs be most miserable; but so it is with these men, they that are acquainted with his will, and doe it not, in them at the day of Iudgement his Iustice shall most appeare: Otherwise to what end did God send the Prophets? Why sent he *Isaiah*, and *Ezekiel*, &c. It was not onely to convert men, to win their soules, to bring them to Salvation. What then? To cleare his Iustice, and to increase their condemnation. How was that done? By making knowne these Truths, that knowing them, and not practising them, their Condem-

nation might be greater. So we Ministers come not onely to convert the soules of men, not only to build, but also to pluck downe, not only to open the hearts of men to beleeve the Truth, but to harden mens hearts to hate the Truth; not but that we long for the salvation of men, and that the proper end of the Word is to save men, but the use they make of it serves to encrease their condemnation: So that the more Truth is revealed, if it be not practised accordingly, the greater is the sinne.

4 Againe, these men are of all others farthest both from Iustification and Sanctification, this Truth puts them farther off both: I say, the more knowledge is revealed, the more they are acquainted with the mysteries of Salvation, if they precisely answer it not in their life, they are further than other men from Iustification, because, as I said before, they thinke not themselves to be as other men; as the Pharisee said, *I am not as other men, or as this Publican:* Therefore saies Christ, *The Publican went to his house justified rather than the other.*

Againe, they be further from Sanctification than others, for they be wise in their own eyes, and will carve out their owne wayes, they are not willing to resigne themselves to God, they chuse wayes of their owne, thinking the Word to bee foolish, and common, for the more the knowledge, the stronger is the resistance, and therefore they are said to contend with the Truth, *Rom.2.8. To them that are contentious, and obey*

obey not the Truth. The meaning is, Men that know much, that are much enlightned, but not truly sanctified, they quarrrell with the Truth, they except against it, they have many things to alleage against the wayes of God, the resistance is stronger in them than in others, they are contentious men, that is, not men that contend with men, nor simply with God, but they contend with the Truth, not onely in will and affections, but in their understandings also, men reason against it, and therefore are apt to disobey the Truth, and so of all others furthest off from Sanctification, they will goe their owne course, and will not be taught. So you see the second thing, That the good things that are in these men doe them much hurt.

The end of the fifth Sermon.

THE SIXTH SERMON *VPON* HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, which with-hold the Truth in unrighteousnesse.

NOw to come to that which remaines, which is the third thing, that is, to set downe how far these men may goe, and yet how farre they fall short of that which is proper to the Saints that shall be saved. And thus farre they may goe.

3. How farre they goe, and yet how farre they fall short of that which is proper to the godly.

SERM. VI.

1 In inlightning.

First, they may be enlightned to understand all the truths of God; there is no Truth we deliver to you, but an unregenerate man may understand it wholly, and distinctly, and may come to some measure of approbation, he may be well acquainted with the mysteries of Faith and Repentance, so as he may discourse thereof better than many that have the things indeed.

2 In their Conscience.

Secondly, not onely so, but hee may have a Conscience that shall doe its duty in many things, hee may make a Conscience of many duties, as you shall finde of divers in Scripture, who notwithstanding were not sanctified. When God sent *Rehoboam* that message, not to goe to warre against *Ieroboam*, knowing it was Gods command, he made conscience of obeying it, and likewise for some yeares he served the Lord. So when the Lord would have *Amaziah* send backe the Israelites, hee durst not disobey the voice of the Lord, although if hee had looked on all probabilities it might have ruined him. So *Abimelech* durst not meddle with *Abrahams* wife, when God had given a charge to the contrary. So *Balaam* in many things restrained himselfe, and would not doe but as the Lord commanded him: So that an unregenerate man may keepe a good conscience in secret, when no man sees it or knowes it.

3 In common gifts.

Thirdly, he may not onely have his judgement enlightned, and his Conscience enabled to doe its duty in many things, but likewise he may have many common gifts planted in his will

and

and affections, many excellent morall vertues of Iustice, and Temperance, and Patience, and in these he may many times exceed the godly, as many times Blazing-starres goe beyond true Starres for light; so may these exceed the godly in outwart appearance.

4 In their actions.

Fourthly, there is not onely all this wrought within them, but they doe many times expresse it in their actions. Come to their lives, they are able to doe many things; as it is said of *Herod, he heard Iohn gladly*, and did many things: So the second and third ground, as they knew something, so they practised according to their knowledge. In their performances they may not come short of any of the godly, and may for a long time have as faire, specious, and probable showes of goodnesse as any.

5 In their Conflicts.

Fifthly and lastly, they may goe thus farre, they may have two men in them, as well as regenerate men, one that contends for the Truth, the other that resists it. And what stronger signe is there in regenerate men, to evidence their regeneration, than this Contention betweene the flesh and the spirit? Yet this may be found in them, there may be strong Inclinations to that which is good, and a resistance of it. This Truth may lye in their brest, as a fire that would rise, and breake out, but much quench-cole, and wet stuffe within may keepe it downe; so that there may be, and are two men in the Civill man, as well as in the Regenerate.

2. How farre they fall short.

Now to shew how farre they fall short of them

I
In light and understanding. In two things.

I
They understand not Gods secrets.

them that be truly sanctified. First, in matter of light and understanding that they have, you shall finde a double difference.

First, though in the Truths they know they goe exceeding farre, as I have shewed you, yet in this they fall short, that they understand not the secrets of God. There bee certaine secrets which God reveales to none but to them that feare him: There is something in these Truthes that civill men doe not understand. Consider that speech spoken by our Saviour to *Ierusalem, O Ierusalem that thou hadst knowne the things belonging to thy peace, but now they are hid from thine eyes!* What was hid from them? Not the things themselves simply considered, for they were fully revealed, Christ himselfe Preached there, there wanted no light to shine to them; yet it was hid from their eyes, that is, there was a certaine secret, which, if God had revealed, it would have perswaded them to have turned to him effectually, but that was hid from their eyes, and so *they were strangers from the life of God.* So the life of holinesse and religion these men understand not, there is something spirituall which they cannot comprehend. Their light goes as farre as it may; when a man hath a naturall, a common light, it will apprehend common objects, such as are sutable to it, it apprehends; but that which is spirituall, it cannot reach unto. 1 *Cor.* 2. 14. *A naturall man understandeth not the things of the Spirit of God, for they are spiritually discerned,* that is, the very thing wherein

wherein the Image of God consists, wherein true holinesse expresseth it selfe, they do not understand. Therefore it seemes a strange thing to them (as in 1 *Pet*.4.4.) that others runne not into the same excesse of ryot. It seemes strange, (now marke that word) nothing seemes strange but when a man is ignorant of its cause, is not acquainted with it, and therefore he is still finding fault with it. Therefore, unholy men have a light that reaches to common Iustice, and to a common care of serving God, to common morall vertues, and to an upright behaviour to men, but further they cannot goe, they know not what it is to be exact, and strict in all things and that is the first difference, they know not the secret of God, they may goe thorow the whole course of Divinity, and bee acquainted with all the mysteries of Salvation, but that secret of his they understand not.

1 Pet. 4. 4.

2 They relish not what they know.

Secondly, there is this difference in the things they doe know, they know them indeed, (I speake of them they doe know, that are within their owne Sphere, their owne compasse) but they have not the savour of what they know, that is it which the Scripture cals τὸ φρόνιμον, the savour of these Truthes they want, and therefore they receive the Truth, but not the love of the Truth; they doe not relish it, they apprehend it not aright, and for that cause they practise it not. You have them excellently set downe in *Iude* 14. *they speake evill* (sayes the Apostle) *of the things they know not*. You see there be some things

Iude 14.

things they know not, and therefore they speake evill of them: And *what things they doe know, as beasts without reason in them, they corrupt themselves* that is, they doe not practise according to their knowledge, though they are acquainted with the wayes of God in that measure, that they know they ought to abstaine from these and these sins, yet in these things that they know naturally they are corrupt: So you see the difference betweene them and the truly regenerate, in matter of understanding.

2 In their Conscience.

Secondly (to keepe the same method I did in the other) for matter of Conscience, you shall finde this difference, and in this they fall short. Though they doe make conscience of many things, notwithstanding they have not a good Conscience; for, Conscience is good in two respects; either because it witnesses good to us, and so wee commonly use it, or as it is subjectively good, and so the love of God, is good, and the feare of God is good, and in this they have not a good Conscience, for it is required that the Conscience bee inherently and subjectively good, that a man make Conscience not out of slavish feare, but out of willingnesse, as a chaste wife desires to please her husband, because shee loves him, shee is loth to displease him, will not lose his favour for any thing, and therefore shee observes him exactly, and will not offend him, when the Conscience stands in this reference to God, it is a good Conscience. On the other side, let a man make Conscience

Conscience good in two respects.

of

of never so many things, yet if it be out of feare, as a servant feares his Master, or as the Theefe feares the Iudge, his conscience is not good. So that the civil men cannot be said to have a good Conscience in the things they abstaine from out of Conscience, because they doe it not willingly, but as of necessity. Now all God lookes to, is to have what is done, done willingly, and therefore it is no wonder that Divines give this as a sure rule that desire is a signe sure enough of Grace: If a man hath a true desire to please God, it cannot deceive him, for the desire is more than the deed, as Saint *Paul* saith in 2 *Cor*.8.10. In matter of giving, *You have not onely beene ready to doe, but to will, and to be forward*; as if the will were more than the deed; and so it is indeed. A man may performe many actions of Religion, abstaine from many sins, reforme his life in many things, but it is another matter to desire to please God, according to that of *Nehemiah* 1.11. *Let thine eare bee attentive to the prayer of thy servants that desire to feare thy Name*: there is none but the servants of God that desire to feare him. If others be asked whether they could not bee content there were no law to restraine them, that no necessity of holinesse lay on them; they will answer, they could desire that there were none, that they were at liberty; and therefore when they make conscience of any thing, it is not out of willingnesse, but out of a slavish feare, though it bee out of Conscience, yet the Conscience is not

Note.

SERM. VI.

not good, and in this respect they fall short.

3 Morall vertues

Thirdly, for matter of morall vertues, they may have many excellent vertues planted in their hearts, which are the gifts of the Holy Ghost, for the Holy Ghost doth not onely enlighten the understandings of some that shall never be saved, but also places many gifts in their will and affections. But this defect they have, they neither come from a right Principle, nor tend to a right end, they come from no higher a Well-head than Nature, they be common to them that be onely naturall; and therefor it cannot be proper to them that shall be saved. I say, Nature is able to bring forth these vertues, even as the earth (for that similitude will expresse it) is able to bring forth two things, Weeds, and Grasse: You know weeds are unprofitable, and many of them hurtfull, but grasse is good and usefull: But Corne and Flowers of the chiefest sort the earth cannot bring forth without plowing and sowing; so it is with mans nature. Take it as secluded from Grace, it is able to doe two things, to bring forth Sinne and Lust, which comes from the corruption of it, and likewise many excellent vertues which proceed from common nature, which is in a man unregenerate, as well as sinfull nature. These things be good and very commendable, but this is their fault, they goe no further, there is no more than nature in them, they are very like true Grace, as false Iewels are like true ones, and as your wilde corne is like true corne, there is a great similitude

Simile.

tude betweene them, but yet there is a great deale of difference, if you looke on them with a curious eye, and judge of them with a righteous judgement.

Fourthly, for matter of Actions, it is true they doe many things, but they fall short in these two respects.

4 In Actions. In two respects

First, they doe not all, they are alway wanting in something. It is not said *Herod* did all, but many things, *He heard Iohn gladly*, and did much; this rule will not faile, they are not generall in their obedience, there is not a generall change: Now the effect cannot goe beyond the cause, but it is true of the regenerate. They are New Creatures every way, and therefore there is a generall observation of the Law of God, I speake of an Evangelicall observation competent to the Saints, I say, they have a respect to all the Commandements; the other have not, because their hearts are not fully, not generally changed, they have light, but it is shut up within the compasse of one faculty, it turnes not the soule into light, and therefore they know many things, and doe many things, yet because the worke is not generall, they have still some exception, something there is wherein they favour themselves, some duty there is that they omit, and that constantly from time to time.

1 They doe not all.

Againe, as they doe not doe all, so what they doe, they doe not in sincerity, they doe it not to the Lord, but for other respects, for themselves, for credit or applause, to winne love and good will

2 That they doe is not sincere.

SERM. VI.

will among men, or to avoid shame, or they doe it to escape judgement, and to attaine that safety which Nature it selfe may desire, or else to satisfie natural Conscience: many other respects there bee; but they doe it not in sincerity to the Lord.

Object. But it may be objected: When they do things in secret, doe they not doe them to the Lord?

Answ. It is true, they doe it to him as to a naturall good, as a Iudge that punishes and rewards, as a Dispencer of good and evill; so they doe it to the Lord, but not to him as a Father, as holy and pure, as abstracted from all punishment, and reward, they doe not fix their eye on the Person of God to love him, to desire favour and Communion with him; after this manner they desire him not, and so they faile in the good actions they doe.

5 In their conflict, in foure things.

Fifthly and lastly, there are two men in Civill men before Regeneration, that is, an instigation to that which is good, and a reluctancy to it, a renitency against it, something contrary thereto, as well as in the Regenerate; but you shall finde them to fall short of the Saints in these foure regards.

1 In respect of the Subject.

First, this combate in them differs from that in the Saints, in respect of the subject, it being betweene the Conscience, and all the rest of the Soule. The Conscience sayes, such things must be done, but the rest of the faculties rise in rebellion against it, because (as I told you) the light is shut up there, and all the soule is not enlight-

enlightned, but in the Saints the Controversie is betweene every faculty and it selfe, betweene the understanding and it selfe, betweene the whole Soule, as it is compared with it selfe, there is something good in every part of it, and something ill, and these two contend.

Secondly, as it differs in the subject, so likewise in the object, the contention is about different things. A civill man (that is one that hath many excellent and good things in him, but yet is unregenerate, for that I meane by a civill man) may have a controversie with himselfe about many things belonging to honesty, vertue, sins of the greatest extent, such as he is able to see (as in a darke night we see the Starres of a greater magnitude, but the other are hid from us) but there is something spirituall, things that belong to the Image of GOD to the life of Grace, which he makes not Conscience of, cannot contend about, for he understands them not. He may be troubled about many evills, and if he fall into grosse sins, there may bee a Contention in him after hee hath committed them as well as before, but the spirituall performance of duties which belong to godlinesse and true holinesse, is not controverted, and so they differ in the objest. 2 In the object.

Thirdly, it differs in regard of the effect and issue of the Combate. In a naturall man, where there is a strife, you shall finde this the issue, the better is the loser, and the worse is the gainer, as it was the speech of *Medea, Deteriora sequor*; but 3 In the Event.

SERM. VI.

it is not so with the Saints, for in their Combate ordinarily they have the better; as *Paul*, when this combate and strife was within him, hee was still so sustained by the Grace of GOD that he had the victorie, and that I take to be the meaning of that in 2 *Cor.*12.9. when there was that strife in him about the *thorne* in the flesh, that is, some strong lust that Satan had sharpned against him, *The Grace of God was sufficient for him*, and in the issue thereof hee did *Meliora sequi*, but the other goes away with the worst.

2 Cor. 12.9.

4 In the continuance of it.

Fourthly and lastly, there is a difference in regard of the Continuance, and durance of this Combate in carnall men, it continues not to the end, but they give over; and this you shall also finde, they stand not at a stay, but grow worse and worse, for that is a generall Truth, Evill men shall wax worse and worse, there may be a contention for a time, the two men may for a Time bee in an *Æquilibrio*, the ballance may hang equall for a while, but at last they give the raine to their lust, they are weary of contending, but the Spirit in the Saints growes stronger and stronger, as it was said of the house of *Saul*, it waxed weaker and weaker, but the house of *David* grew stronger and stronger. And as it was said of *Peter*, *When he should be old, he should be carried whither he would not*; shewing by what death he should glorifie God, that is, this strife should continue till he was old, till the latter end of his dayes, yea, and about that which is hardest

dest of all, that is, to resist the desire of life, to bee content to die for CHRIST. So you see how farre they may goe, and yet how farre they fall short.

And now have I done with those three things, that the good things that carnall men have, doe them no good. Secondly, that they doe them hurt. Thirdly, that they may goe farre, and yet, (that you may not be deceived, in apprehending what men they are, and what Condition wee speake of) that they fall short of that which is proper to the Saints, and so much for the second use.

Vse 3. Men sin not out of want of information, but out of love of unrighteousnesse.

Thirdly, if this be the Condition of men to *with-hold the Truth in unrighteousnesse*; then this will likewise follow, that commonly men sinne not out of mistake, not out of want of Information and conviction, but out of the very love of unrighteousnesse: And this serves to take away the Common excuse whereby men doe usually mitigate, and extenuate their sins, as if they were committed by accident, out of incogitation, or want of due consideration; you see it is not so, but that is the case of every man out of the state of Regeneration to commit sin out of love to unrighteousnesse. And this is a point that needs much to bee urged, because men are not humbled; you know the scope of this Text is to humble men, to convince them of their sins, to shew them the Circumstances by which their sins are justly to bee aggravated; now because men will pretend they sinne out of

Infirmity, and their meaning is good, and they intend not to doe such and such evills, or if they doe them it is not with an ill minde; I advise you take heed you deceive not your selves, you know it was *Ionas* his case, when hee had no minde to goe to *Niniveh*, he pretends faire reasons. God that searches the heart, knowes your hearts, howsoever you defend and dispute for your sins, and there is a Truth within that tells you such and such things ought not to bee done. Therefore, learne from hence to know your sins, and the quality of them. And, if you object, we doe not resist this Truth, we obey it in many things? Let me aske you, Doe you obey it in those things that crosse that particular unrighteousnesse wherein you are delighted? (for there is the proofe) there be some personall sins to which a mans nature is most enclined, examine if out of love to them you doe not withhold the Truth, for it fares commonly with Truth in this case, as it did with *Iohn Baptist*, all the while he preached *Herod* heard him willingly, yea, gladly, but when he came to touch upon *Herodias*, then he tooke away his head; and as he dealt with *Iohn*, so doe we with Truth, so long as it suggests nothing to us that crosses our desires, wee are willing to obey it in all things that it shall dictate to us, but when it tells us of sins that wee are unwilling to heare of, wee first imprison it, and then extinguish it, as there bee degrees in restraining of it, first in one degree, then in a greater degree, and at last wee put it

quite

How the Truth is withheld in unrighteousnesse.

quite out: Therefore take heed to it, labour to know your sins, to see those which are most naturall to you, whether in these you doe not *with-hold the Truth in unrighteousnesse*; which is done after this manner: When a man shall have his heart sett upon any particular thing which he is not willing to part with, and the Truth shall tell him something that is contrary thereto, now let him try himselfe. *Pilate* (the Text saith) knew that the Pharisees had delivered CHRIST for Envie, this hee knew, but yet to content the people, sayes one *Evangelist*, and out of feare of *Cæsar*, sayes the other, he delivered him to them. Out of those two respects, because hee would not part with his love of the people, nor with the good-will of *Cæsar*, hee would part with Christ. Now here is the Triall, Suppose thou esteemest credit, and applause with men, the Truth comes and tels thee thou art to doe a thing that crosses this, marke what thou art ready to doe in this case; you shall see an instance in *Iohn* 12.42. There were many *among the chiefe Rulers* which *beleeved on Christ*, but for feare *lest the Pharisees* should cast them *out of the Synagogue*, they durst not confesse him, *for they loved the praise of men more than the praise of God.* They beleeved on him, the Truth did its part, they were thereby informed well enough what they were to doe, but because they loved the praise of men, they resisted this Truth out of love to unrighteousnesse. So put case thy minde be set upon

wealth, and in that thou wilt not be croſt, This truth tels thee, thou muſt doe one thing, but it will croſſe thee in matter of thy eſtate, as the Young-man had that Triall put on him, *Goe and ſell all thou haſt, and thou ſhalt have treaſure in heaven*: Compare thine owne with the Youngmans behaviour, hee went away ſorrowfull. Whence we may gather that he was enlightned to ſee the Truth, he knew it was beſt to follow Chriſt, the Truth was thus farre revealed to him, for otherwiſe why ſhould hee goe away ſorrowfull? If he had not beleeved him to be the *Meßiah*, he needed not to have ſorrowed, but in that ſorrow was left in his heart, it manifeſted what his minde was ſett upon. Is it thus with thee? Learne hence to humble your ſelves to judge aright of your ſins, and of your Condition by them.

And if all this will not perſwade you, take this one inſtance which I will give you. Take a view of thy ſelfe as thou art affected at ſome apprehenſion of Death, in ſome dangerous ſicknesse, in ſome good mood, after ſome quickning of the Spirit in thee, after ſome great trouble into which thou art caſt, and ſee what thou wilt doe in ſuch a caſe: See what liberty this Truth hath at ſuch a time, how ready thou art to obey it in all things, how ready will the Truth be to informe thee, theſe and theſe things thou oughteſt not to doe, and thou haſt neglected theſe and theſe duties; how imminent this Truth is, to dictate to thee what thou oughteſt

to

to doe. Consider againe what thy behaviour is in time of health and strength, in time of Peace, when thou liveſt in aboundance of all things. See how farre ſhort thou art of performing what in thoſe times thou wouldeſt doe, and in the ſame meaſure thou *with-holdeſt the Truth in unrighteouſneſſe*; in ſuch meaſure thou impriſoneſt it, for that declares what light is in thee.

Take a ſurvey of one or two dayes; goe through the actions that paſſe by thee in the ſame, ſee what evill thou haſt done, and what good thou haſt omitted, and ſay thus, Might not I have forborne this evill, if I would have ſet my ſelfe to doe it? Might not I have performed this duty, if I would have gone about it? And let this humble thee. For this cauſe I have choſen this Text, that you might be driven out of your ſelves; and why ſhould you bee backward in it, ſeeing it is the firſt ſtep to Salvation? And ſo much ſhall ſerve for this third uſe.

Vſe 4. Consider the danger of disobeying the Truth.

Fourthly, if this be the caſe and miſerable Condition wherein every man is before Regeneration, to *with-hold the Truth in unrighteouſneſſe*: Then take heed of putting thy ſelfe into that Condition, consider the danger of diſobeying this Truth, of offending it, of doing any thing contrary to it, of reſtraining and curbing it, for it is of that nature, that if thou offendeſt it, it will offend thee. It is a Truth that God hath ſet in thy heart, and appointed it to rule there, if thou oppoſe it, and ſet up uſurpers, he

will doe as *Iehojada* did, that set up the right King, he will even set up this Truth at the day of death to accuse thee, and to raigne over thee as a Tyrant. It sits in thy Conscience, it markes what is done amisse, and will bee assuredly revenged, for every rebellion, and offence committed against it, as it is said of Truth in generall, *Magna est veritas & prævalet*, if thou be for the Truth, it will bee for thee, and if thou bee against it, it will bee against thee, and it hath God on its side, it is attended with the wrath of the Almighty, who will bee ready to execute upon thee whatsoever this Truth shall alleage against thee, though hee doth it not presently, yet all the while thou art in the way to Damnation, as it was with *Iudas* and *Achitophel*. Therefore be sure to keepe this Truth well, that thou offend it not; as thou art tender over thy weake stomacke, to give what contents it, to avoid what may offend it, and then it shall bee as a continuall feast to thee, otherwise it shall bee as a sicke stomacke to thee, that doe what thou wilt, yet whether walking or sitting still, it will trouble thee: So this Truth thou wilt not be able to deceive, it will see what is amisse, whether thou wilt or no: 2 *Cor.* 4. 2. saith the Apostle, *Wee commend our selves to every mans Conscience in the sight of God, by manifestation of the Truth*; That is, the Conscience within will see thee thorow, doe what thou canst, there will be an agreement betweene it, and the Truth that is presented to it, it cannot but observe all the obliquities

obliquities of thy life, all thy errours, thou canst not deceive it, nor long shake it off.

Object. May not a man be too scrupulous.

But it may be objected, may not a man observe this Truth too much, may he not be too scrupulous, too carefull in regarding it?

Answ.

I answere, the Conscience may mistake, and give that charge that it ought not; but as wee say of Thistles, they are a bad weed, but it is a signe of a good ground where they grow; so though scrupulousnesse be not good, yet it is a signe of agood heart where it is. If a man bee to goe thorow a narrow passage, or over a narrow bridge, it is good to goe in the midst; so it is good not to be scrupulous, and yet not to give it offence, for if thou dost with-hold it, imprison it, or restraine it, thou shalt finde it will be revenged on thee, for it is attended with the wrath of God.

Vse 5. Give the Truth leave to rule.

Fifthly, if this bee the miserable Condition of all unregenerate men, thus to *with-hold the Truth in unrighteousnesse.* As there have beene words of Humiliation and reproofe, so let me shut up with a word of exhortation. Be exhorted therefore from hence to give this Truth leave to rule and governe in thy heart, and life; doe not make a bancke against it, or an hedge about it, restraine it not, fetter it not, but suffer it to walke freely in every part of thy conversation, to rectifie and reforme every faculty, speech, and action, for so it ought to doe; and, as I said before, thou shalt finde it a dangerous thing to restrane it.

Among

SERM. VI.

1 The danger of restraining it

Among men, he that imprisons one whom he should not, runs into a *Præmunire*, and forfeits all he hath. Commonly wee faile both these wayes, we give Lusts liberty, which should be restrained; and imprison Truth, which should be at liberty, therefore our judgement shall be accordingly. For letting thy lusts goe at liberty, take heed lest God say to thee, as he did to *Ahab* for letting King *Benhadad* go, *Thy life shall be for his life*: lest on the other side by imprisoning the Truth you forfeit all things, and God take advantage of your forfeiture. Since the fall of *Adam*, man doth turne all things up-side downe, according to that which is complained of those Prophets, *They did slay the soules of them that should live, & gave life to the soules that should die*. So doe men, the Truth that should live they slay, and the lust that should dye, they give life unto: But you know what Gods judgement was on them, *Ezek.* 13.14. He would *destroy both the dawber and the wall of untempered morter*. God requires at thy hands that thou give account of the Authority committed to thee, and take heed of abusing it. If the King send a Privie Councellour, or a great man about him to reveale his will, to expresse his commandement in this or that particular, that so men may know it, and be free from the danger of the Law; if a man, in stead of obeying it, imprison him, how will the King take it at his hands? What then will God doe in this case? Hee hath put his Truth into the hearts of men, he hath sent his messengers to

shew

shew his will, that this hee will have done: If thou imprison this Truth, be assured God will not hold thee guiltlesse, therfore let it have liberty, let it rule and raigne in thy heart, let it doe what it will.

2. The benefit of setting it at liberty.

This benefit thou shalt have, Thou sets it at liberty, and it shall set thee at liberty, *Ioh.8.32. If you continue in my words, &c. the Truth shall make you free.* From what? Or what great benefit hath a man by this freedome? A benefit unspeakeable, thou shalt bee free from the feare of Death, from the hands of all thine Enemies, to serve God in holinesse and righteousnesse, from the feare of Iudgement, from the feare of hell, from the guilt and punishment of sin, from the rule and tyranny of sin, and is not this to be desired?

1 Freedome.

2 Sweetnesse.

Againe, if thou set this at liberty, if thou wilt practise and use it, thou shalt finde more benefit and sweetnesse from it, than from the meere contemplation of it; wee are deceived in thinking that the knowledge of it is pleasant, but the practice hard. Indeed that that keepes the world from practice, is, because it is accompanied with persecution, whereas bare knowledge crosses not at all; and therefore most men are willing to heare, and know, but in practice they fall short. But in this they are deceived, for this Truth brings more pleasure in the practice and use of it, than in the knowledge and contemplation of it. Instance in Faith, suppose thou know all the doctrine of Faith, the knowledge is pleasant,

SERM. VI.

ſant, much more the practice, if thou wilt let it goe at liberty, if it may pacifie, and purifie thy heart, if thou bee much in contemplating thy priviledges in Chriſt, thou ſhalt finde the ſweet of it. And ſo I may ſay of love, and patience, and every grace: knowledge of things is like Wine or Cordials ſtanding on the Table, thou canſt view them, and looke on them then, and have them preſented to thee, but if thou feed on them by practice, how doe they warme thy ſpirits and quicken thee, and put life into thee, if they bee digeſted, and diſtributed into all the parts, into all the faculties, (for that is digeſture) till they turne to fleſh and bloud, and ſpirits, as it were, then thou ſhalt finde their ſweetneſſe, even more than any man can expreſſe, who himſelfe hath not left it.

Object. But now all the queſtion is, how ſhall a man be able to doe this? It may bee many will be ready to ſay, I could be content to doe it, but I am not able; I have many good purpoſes and deſires, and am willing to practiſe what I know, but I am weake in performance.

Anſw. Meanes how to ſet the Truth at liberty.

I Prayer.

I will onely point to the heads: by theſe meanes thou ſhalt doe it.

Firſt, thou muſt ſeeke to God, beſeech him to ſet this Truth at liberty, bee convinced of thine owne diſability, in thy ſelfe, that if thou goe about it by thine owne ſtrength, thou ſhalt loſe thy labour: In his owne ſtrength no man ſhall bee ſtrong, it is Gods power muſt doe it, *Pſal.* 119.22. *I will run the way of thy Commandements,*

ments when thou shalt enlarge my heart. David had this Truth, but it was not in his power to set it at liberty; therefore he goes to God, acknowledges his owne insufficiencie, desires GOD to enlarge his heart, and when hee hath set it at liberty, the harshnesse will be taken off, and thou wilt run freely the way of GODS Commandements. The like is in 2 *Cor.* 10. 4. *The weapons of our warfare are mighty*, but how? *Through God to bring downe the strong holds*, in our hearts, there be strong holds in men, certaine reasons in the understanding, certaine lusts in the will and affections, and these cannot be beaten downe by all the wit in the world, and all understanding that thou canst learne out of any Morall Writer, or the Scriptures themselves; but there is a power through GOD to doe it, to bring downe these strong holds, to bring all into subjection, therefore goe to God, beg it earnestly, and let him give thee no deniall.

2 Cor. 10.4.

Secondly, as thou must goe to him, so thou must doe something thy selfe, thou must practise thy selfe, and the more thou dost so, the more thou shalt bee set at liberty; the more thou settest thy selfe to worke, the more ground thou shalt get, the more Truth will be enlarged; as it is in marble, the more you rub it, the more it will shine; so the more this Truth is used, the brighter it will be in our actions; the more thou putteſt it in practise, the more power shalt thou have in thy life, as Christ sayes, *If ye beleeve my sayings, yee shall understand my words.* Therefore, if

2. Practice the Truth.

if you will have this power, bee doing, have a good Conſcience, for that is the ſeale of this Truth. How did *Paul* doe to give this Truth liberty to rule in his life? Why, ſaith he, *I exerciſe my ſelfe to keepe a good Conſcience,* that is, If I knew any thing that was to bee done, I ſet my ſelfe about it; and as the Muſitian by often practiſing his leſſon, or as one that writes, by practiſing his hand doth increaſe his skill: So in theſe Truths, the more thou doſt, the more thou mayeſt doe, letting them lye ſtill extinguiſhes them, and for that God often gives men up to a reprobate ſenſe, On the other ſide, if thou doſt uſe them, doubt not but God will delight to enlarge them. As in other Talents, labouring to improve them, is the way to encreaſe them.

3. Communion of Saints.

Againe, adde this to it: The Communion of Saints you ſhall finde a great meanes to enlarge this Truth, and to ſet it at liberty; by walking with the wiſe, you will be more wiſe, and what is ſaid of Wiſdome, may be ſaid of Truth, for they are the ſame: *Saul,* when hee was among the Prophets, had a ſparke of the Spirit of Prophecie, which though it was but a common action in a wicked man, yet this ſparke of a naturall and common gift of the Spirit, *Saul* had when hee came among the Prophets. It is the Apoſtles direction, *Provoke one another to love and good workes:* As one Souldier encourageth another, and a faſt goer ſtirres up one that is ſlow; ſo good Company whets Graces. On the other ſide, ill Company impriſons the Truth:

Truth: If thou wilt keepe company with them that are not good, thou must correspond with them, and this will cause thee to choake this Truth, for many times thou canst not doe duties without shame, because thou canst not hold in with them, and with duties too. It is not for nothing that *David* uses that phrase, *Psal.*119.115. *Away from me yee evill doers, for I will keepe the Commandements of my God:* As if hee had said, When I goe about to keepe the Commandements of God, if I have Company about mee that is not good, they will bee a barre unto mee, and as fetters to my soule; so that it is true both wayes: the Company of Saints enlarges Truth, the other straitens it. Saint *Paul* and others were good men, yet when they were mistaken in that, you shall see what a fetter it was: When Saint *Paul* was to goe to *Ierusalem* to preach the Gospell of CHRIST, they at *Cesarea* wept, and wailed, desiring to stay him; But, sayes hee, *What doe you breaking mine heart?* You may see by that speech they were a great Impediment to him: And as CHRIST said to Saint *Peter*, *Get thee behind me Satan:* And as *David* said to the Sonnes of *Zerviah*, 2 *Sam.*16.10. *What have I to doe with you yee Sons of Zerviah*, when they advised him to take of *Shemei* his head: So if you would have the Truth to have liberty, take heed of ill company. As *Iames* saith of refraining the Tongue, *Iam.*1.26. *He that refraineth not his tongue, his Religion is in vaine:* So we may say of Company, Hee that lookes not to his Company,

Psal.119.115.

Act.21.13.

2 Sam.16.10.

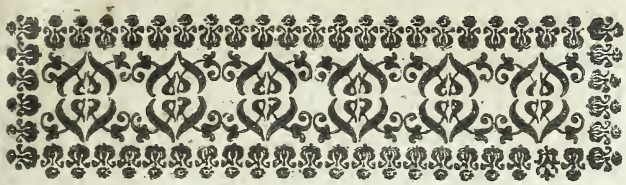
Iam.1.26.

Company, his Religion is in vaine, hee shall finde it so, for this Truth will never be at libertie, except it be among them, among whom it will have its libertie.

* * *

The end of the Sixth Sermon.

THE



THE SEVENTH SERMON *VPON* HVMILIATION.

ROMANS 1.19,20.

Forasmuch as that which may be knowne of God, is manifest in them, for God hath shewed it unto them.

For the invisible things of him, that is, his eternall power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

WE have purposed still to goe on in this point of Humiliation, and then, God willing, wee will proceed to that of Iustification, which we promised to handle.

These words doe second the former, which

SER. VII.

we have gone thorow, *The wrath of God is revealed from heaven*, &c. The Apostle having set this downe, hath two things to prove: First, that there is such a Truth revealed. Secondly, That they *with-hold it in unrighteousnesse*: Both which he proves in the sequele of this Chapter.

1. That there is such a Truth, proved foure ways.

1 First, there is such a Truth revealed to men, for (saith hee) *That that may be knowne of God is manifest in them*; that is, there is a certaine portion of Truth, a certaine measure of knowledge which God hath made knowne to every man; indeed there be different measures, but to every one some measure is given; set forth by the Author thereof, *God* (saith he) *hath shewed it to them*. Secondly, it is set forth more particularly by the thing that is revealed: And thirdly, by the meanes whereby it is revealed: Fourthly, by the end.

2 Secondly, the thing that is revealed, as if hee had said; if you will know more particularly what this knowledge is, it is the knowledge of God's eternall Power and God-head.

3 Thirdly, will you know the meanes how it is revealed? It is revealed by his workes, and chiefly by the Creation of the World.

Object. But, you will object, his eternall Power and God-head are invisible, shut up from the view of men, how shall men doe to see and understand these things, seeing they are so remote?

Answ. (Saith hee) *They are knowne by the things that are seene*: You may see the world, you may see the workes of his providence; these things run into

into the senses, and by these they are knowne: As the soule of man is a thing in it selfe invisible, but yet you may see it by the motions of the body, the effects of the soule in the body, this the senses are capable of; so the invisible things of God are knowne by the things that are seene.

Last of all, this is set out by the end, wherefore GOD hath done this, the end is, *that they may be without excuse:* And so far he proves the first part, that there is a Truth revealed to men. 4

In the next words he comes to prove, *That they with-hold the Truth in unrighteousnesse*; For *they knew God, but they glorified him not as God,* and not negatively only, but affirmatively also, *Their foolish hearts are full of darkenesse, they became vaine in their imaginations.* 2. That they with-hold the Truth in unrighteousnesse.

But, they were wise men, Grecians, Athenians, men excelling in wisdome all other, how did they detaine it, one would thinke they did enlarge it? It is true, they were wise in their owne conceit; but thinking themselves wise, they became fooles; how doth that appeare? *They turned the glory of the incorruptible God, into the image of corruptible man,* &c. So much for the scope of the words. *Object.* *Answ.*

Wee will not runne to every particular, because this is a place of Scripture on which wee meane not to dwell, but these three points wee intend to handle out of these two verses. In the handling of which, you shall see all these particulars will be brought in:

SER. VII.

The first is, *That that Law, or Truth, or Knowledge; by which every man shall be judged, is made manifest by God himselfe.*

Secondly, *The workes of God, or the Creation, are the meanes by which he hath made it knowne.*

Thirdly, *They are so much made knowne to every man, as will make him inexcusable.*

Doct. 1. That Truth, or Law, or Knowledge, by which every man shall be judged, is made manifest by God himselfe.

To begin with the first, I say, *That Truth, or that Law, or that Knowledge, by which every man shall be judged at the last day, is made evident to him by God himselfe.* In this proposition you must marke three things.

1. What this Truth is. τὸ γνωστὸν.

First, what it is that is made knowne; It is that Law or Truth, by which every man shall be judged; the word in the originall, is τὸ γνωστὸν *That which may be knowne of God*, that is, there is a certaine measure and portion of Truth, which God disposes and reveales to men, to some one measure, to some another measure, and according to the measure of Truth he must conforme himselfe, and for breaking that rule onely, hee shall be condemned at the last day: The Gentiles have one measure of Truth, the Iewes have a greater measure, but Christians, to whom the Gospell is revealed, have the greatest measure of Truth given them: Againe, some Christians that live under better Ministeries, they whose education is better, they have more Truth than others: Now seeing hee saith it is made manifest, the meaning is, every man hath a measure, and that is to bee made manifest; as light when it comes into a roome, it showes all the glory,

glory, all the beauty and deformity round about, it shewes the right way and the wrong way, if you come to the light, all things are made manifest now, which were covered, when you were in darknesse: thus God enlightens men, hee kindles a certaine light in their minde (for so the word signifies) hee puts a light into their hearts, by which they are able to judge of that which is good and evill, of that which is agreeable to his will, and contrary to his will; of that which is the way to happinesse, and that which is not; and this is made knowne.

The second thing to be marked in this proposition, is, to shew, how it is made knowne; you see that the thing is made knowne to us: Now it is made knowne to us these foure wayes:

2. How it is made knowne.

Foure wayes.

First, it is made knowne to us by the light of Nature, *God hath written the Law in their hearts, Rom.2.15. They shew the effects of the Law*, which Law is *written in their hearts*, that is, God hath implanted it there, God hath written it there, he hath fastened it there, hee hath revealed to men some Truths: but the question will bee how it shall bee knowne that God hath done so; why (saith he) you shall know it by the effects, every man, even Heathens, though they have not come to the knowledge of the Scripture, yet they have the Law written in their hearts, for they doe the things contained in the Law, their actions show it, they could not doe these things, if they had not the Law written in their hearts.

I By the light of Nature.

SER. VII.

Againe, their consciences accuse and excuse. Againe it is seene by their judging of others, for in judging of others, they judge themselves, and make it evident, that they doe know, though they doe not practise, and so it is revealed by the Law of Nature.

2. By Gods workes.

Secondly, GOD makes it knowne by his workes, specially, by the creation of the world, by his workes of Providence, which be ordinary, and extraordinary, as miracles, that is, when a man lookes on the great volume of the world, there those things which God will have known, are written in capitall letters, and such letters as every one may understand and reade; so as that which the Papists say of Images, they are Laymens bookes, and ignorant mens bookes; so (and in a much better sense) this Booke of the world is the Heathen mans booke, wherein he may see there is a God, and his eternall power, and wherein all men may see what they ought to doe to this God.

3. By the Scriptures.

Thirdly, it is manifest by the Scriptures, *Iohn* 5.39. saith Christ, *Search the Scriptures, for therein you thinke to have eternall life, and they testifie of mee:* This is out of question, that the Scriptures testifie of GOD, they make GOD knowne to men.

4. By the Saints.

Lastly, it is made knowne by the Saints, as in the same Chapter, *Iohn* 5. *Iohn bare witnesse of me*, and what is said of *Iohn*, may be said of others, the Saints beare witnesse of God. Therefore in the second to the *Philippians*, they are said to

to *shine as lights in the world*, that is, they make God knowne to men: So by these foure wayes God makes it knowne, namely by the Law of Nature: Secondly, by his workes. Thirdly, by the Scriptures. Fourthly, by the faithfull that live in the world. The two first make it knowne to the Heathen; the two last to them within the Church, that is, the faithfull, and these be the meanes by which it is evident.

3 It is God that maketh this Truth evident.

Now the third thing to be observed, is, That it is God that maketh this Truth evident; This is enough to prove that it is God, because it is universally done, goe to all Nations, to savage men, that seeme to bee most remote from the light, that come not neare any meanes of the knowledge of the Truth, yet these men beleeve there is a God, every man, without exception, doth so; now where there is an universall effect, it must needs come from an universall cause; therefore from God himselfe.

Hence these Consectaries may be deduced.

Now this is not added in vaine, but this you may observe in that it comes from God.

1

First, if it come from *God*, it is not a deceiveable rule, it is not a fancie, but a firme Truth which you may build on.

2

Againe, if God make it knowne, it is not done sleightly; whatsoever God doeth, if he make it knowne, it is done to purpose, and effectually, if he have blessed any, he shall be blest, so farre as it is his will to reveale, so farre it is to purpose, and this makes men more without excuse.

SER. VII.

3 Againe, if God have made it knowne, then it is a thing you must take heed to, you must not neglect it, because it is God that is the Author of it; if it had beene made knowne to us by accident, or any creature, you might have given the lesse heed to it, but God having made it knowne, it is of speciall moment, you must in a speciall manner attend to it.

4 Lastly, in that God hath made it knowne, then you may know it is the rule of perfection that is given to every man, in observing of which hee shall finde happinesse, in breaking of which consists his destruction and ruine; when God gives a rule, in the keeping of it man shall be made happy, as in the breaking of it he shall be made miserable; so you see these three things: First, what is made knowne, A certaine measure of Truth divided according to Gods will. Secondly, how it is made knowne by nature, by his works, by Scripture, by the faithfull. Thirdly, it is God that makes it knowne, therefore not a deceiveable truth, not a fancie, or dreame, but to purpose, therefore you must not neglect it, in observing of it is happinesse, and in breaking of it, you shall finde there will come ruine, and destruction, and misery upon you.

Vse I. To shew the hainousnesse of mens sinnes against this Truth.

Now we will come to make use of it: First, if there bee such a Truth made knowne to men by God himselfe; then learne hence to aggravate your sinnes, to know the greatnesse of the guilt of your sinnes: Hence wee may learne to know, that the loosenesse and licentiousnesse men

men take to themselves against this Truth is more desperate, and hainous, and inexcusable: ford *God* himselfe hath made it knowne to them: For every precept of men is of more or lesse moment, according to the quality of the Author, the Law is to be valued according to the person that gives the Law, therefore mens Lawes are of some moment, but Gods Lawes are of more moment: This Truth is most pressed in Scripture, when CHRIST preacheth the Word, he saith, every sin is encreased that is committed against this Word: When *Ionas* came to *Niniveh*, it had beene a great sin if they had not repented, God would have visited them for neglecting the word of *Ionas*, *but a greater than Ionas is here*, saith Christ: so the Queene of the *South* came to heare the wisdome of *Salomon*, but a greater than *Salomon* is here: That is, every sin committed against this Truth, is out of measure sinfull. Therefore, if they that breake *Moses*'s Law shall die under two or three witnesses, how shall they escape that neglect so great salvation, which began to be preached by the Lord himselfe? He hath made it knowne; therefore it is a fearefull thing to neglect it. Therefore you may see what an *Emphasis* God puts on that, *Hast thou eaten of the Tree, of which I bade thou shouldst not eat?* As if he had said, the thing is a small matter in it selfe, yet it being the Commandement of the great GOD, I have commanded it and thou didst neglect it, therefore thou shalt die the death.

And

SER. VII.

I

They take Gods name in vaine.

And there is good reason for it, if we consider it, if GOD giveth the Law it is his; now Gods name is taken in vaine, when his Law is not observed; for though the disobedience bee immediately against the Law, yet it is terminately against God himselfe; for whatsoever is done against the Scripture, is done against God himselfe: Therefore saith *God* to *Saul*, *In that thou hast cast me away, I will cast thee away.* And so saith Christ to his Disciples, *Whatsoever is done against you, is done against me*; it is terminated in me: Therefore, thinke when you shall come to die, or to any case of extremity, and God shall speake to your consciences, and tell you, Thou hast broken the Law I gave thee, thou hast rebelled against me, thou hast given thy members as weapons of unrighteousnesse against me, now I will bee avenged of thee, thou shalt know I am Iust, thou shalt know who it is that thou hast offended, this is no small matter. If wee Ministers come and tell you, you must not sweare, but your yea, must be yea, and your nay, nay, and whatsoever more is evill; you must sweare no kinde of oathes, if we tell you you must not dissemble, not lye, not keep vaine company, not mispend your Talents, not restrain prayer from the Almighty, if we tell you this, it is no small matter to neglect it, it being the Commandement of God; doe not say of sinne as you were wont, Indeed it is a fault, and I would I could doe otherwise, but seeing they be sinnes against God, know what it is to sinne

against

against the Iudge of all the world; this will make thee thinke of sinne in another manner. Therefore in your sinnes labour to fix your eyes on God, and it will aggravate sinne. As *David* in the one and fiftieth Psalme saith, *Against thee, against thee onely have I sinned,* repeating it twice in that place; hee composed that Psalme to set forth his sin, but that which wounded his conscience, that made him see the hainousnesse of his sinne was this, *Against thee I have sinned:* So the Prodigall sonne, this is the circumstance by which he aggravates his sin, *Against heaven and against thee I have offended:* So learne to know that your sinnes are against God, and therefore to presse this Truth a little more.

2 Why God punisheth sinne with death eternall.

Consider well with your selves, what is the reason that God hath required such a vast punishment against sinne, that is, eternall death; thinke what eternity is, it is that which swallowes up your thoughts; it is a punishment, the length, and depth, and breadth whereof you cannot comprehend. Thinke why God hath appointed such a vast punishment, and you shall finde, it is because you sinne against an Immense, a great and Almighty God, the length, and breadth, and depth of whose greatnesse you cannot comprehend.

3 Why God appointeth such a Mediatour.

Againe, what is the reason God should appoint such a Mediatour to take away the sins of the world, that the Son of *God* must needs take flesh, which the Angels themselves wonder at; it is such a wonderfull action, that they cannot but

but admire, and in heaven we ſhall ſtand amazed at it; which evidences the greatneſſe of ſinne: Learne to know this, put al theſe foure together, and ſee how theſe doe hold correſpondencie one with another, and you ſhall finde out the nature of your ſinne.

Firſt, conſider the greatneſſe of God his infiniteneſſe, the greatneſſe of his Authority, the wonderfull vaſt Soveraignety he hath over all creatures; from this greatneſſe of God, comes the ſecond the greatneſſe of ſin, I have made knowne this Truth, but thou haſt with-holden it, thence it comes that ſinne is ſo great, that the leaſt ſinne which thou makeſt nothing of, is a thing of ſo great moment. That is the ſecond, which followes on the greatneſſe of God.

Thirdly, upon the greatneſſe of ſinne, you ſee the greatneſſe of the puniſhment; if ſuch an one as *Ariſtotle*, or a ſtranger from the Truth ſhould heare of this puniſhment (the greatneſſe whereof appeares herein, that the worme dieth not, and the fire is not quenched,) how would he wonder at it? But knitting theſe together it will not ſeeme ſtrange.

Laſt of all, the greatneſſe of the puniſhment cauſeth the greatneſſe of ſuch a Mediatour, to take away this puniſhment and ſin: So there is a correſpondency in them, come from GOD to ſin, from ſinne to the puniſhment, from puniſhment to the mediation or redemption, by which this ſinne is taken away. Learne therefore to know what ſin is, I know not a Truth of greater moment.

moment. And to all adde that, 1 *Cor.* 15.56. *The sting of death is sinne:* If you looke on death, it is the most terrible thing in the world: You know what the Philosopher said of it, of all terrible things, it is the most terrible, the most fearfull, but sin is the sting of death: As if hee had said, Death is a small thing in comparison of sin; let a man want sinne, and Death is nothing, it is but sleepe, it is nothing to have the body and soule separated. Againe, suppose there were no death, but let body and soule remaine together, yet sin is a terrible thing, it is above all the Terrours in the world, as in *Iudas* see his Terrours, though there was no death on him; see *Adam* when he was not in Hell, but in Paradise, yet how was he tormented with his sin? Therefore weigh not sin in a wrong ballance, looke not on it with a wrong light, take heed of being deceived, for in this of all other things men are most apt to bee deceived: That is the corruption of Nature, that strange darkenesse is brought on men by *Adam*, that in the thing that most concerneth him, which is sin, in that hee is most ignorant, most apt to bee deceived: Therefore when the Apostle speakes of sin, he comes in still with this caution, *Be not deceived*, 1 *Cor.6.9. Be not deceived, neither Fornicatours, nor Idolaters, nor adulterers*, &c. *shall inherit the kingdome of God*; as if men in that were most apt to bee deceived: So *Ephes.5.6. Be not deceived, for, for such things the wrath of God comes on the children of disobedience:* And observe when Christ goeth about to shew

SER. VII.

ſhow to any man, or to any Church what their ſins are, or what their danger is, hee addes this, *Let him that hath an eare heare,* what the Spirit ſaith to the Churches, his end being to tell them of their ſin, ſtill that comes in, *He that hath an eare to heare, let him heare?* As if he had ſaid, when I come to ſpeake of matter of ſin, there be many here that can tell what I ſay, that can underſtand me well, but few have eares to underſtand indeed. As when the Prophet came to *Ieroboam,* hee heard the Prophet ſo as it angered him, he knew what his ſinne was, but he heard it not to purpoſe: So when Chriſt pronounceh a woe to the *Scribes* and *Phariſees,* they heard it well enough, but they had not an eare to heare it to purpoſe: Men may heare what fleſh and common reaſon, and common men ſay of ſin, but not what the Spirit ſaith of it, there is another kinde of ſinfulneſſe in ſin, which is the ſpirituall evill of ſin, and what the Spirit ſaith of this they doe not heare: Therfore you muſt even be brought to Chriſt, as the deafe man was, who being both deafe and dumbe, was brought to Chriſt, that he might lay his hands on him, now Chriſt put his finger into his eares and ſaith, *Ephata,* be thou opened, and then the man heard and ſpake; ſo of all men that heare this Word, there is not a man but hee is deafe, according to this inward kinde of hearing: therefore you muſt be brought to Chriſt, and beſeech him to give you eares to heare; for few have eares to heare what the Spirit ſaith unto

the

the Churches, when it discovers their sin and misery: Therfore, let not this Doctrine be in vaine to you, but learne from hence to humble your selves, to come to God, and say to him, Lord, I am now amazed and confounded, I thought before losses and crosses were great matters, but now I see they are but flea-bitings to sin, I was heretofore troubled at a small crosse, but little or nothing at sin; Lord, I confesse, this was my case, but I see now sin is another thing: Thus wee should learne to humble our selves before GOD.

Object. But, if any object; This is the way to discourage men, to make them desperate, to make them flye from Religion by telling them sinne is so terrible?

Answ. I answer, it is not the way to discourage men from comming to Christ, but to encourage them and drive them to him; This is the way to Salvation: indeed, if there were no remedy for sin, it were a desperate case, but there is a remedy, if you will but see this sinne of yours, and mourne for it, for all that mourne in Sion, and are broken-hearted, shall be comforted: therefore you must know, there is a passive sorrow for sin, when God shall affright a man with the Terrour of his wrath, and that is a flash of hell-fire: if our end were only to kindle these sparks, it were indeed to breed Torture in the soule; but there is an active humiliation, when a man labours to be convinced of his sin, to know all hee can against himselfe, and this is it which leads

SER. VII.

leads to life; for this is the end of our preaching, the end of our discovering of sin. And this use you may make of the hainousnesse of sinne; and so much shall serve for the first use.

Vse 2. Be thankefull for the Truth.

Secondly, if there bee such a truth, such a knowledge made evident by God himselfe, then men should learne hence to be thankefull to God for it: for whereas all men might have perished as the Devils did, as the Angels that fell did, yet God hath shewed this mercy to mankinde, hee hath given them, *Secundam Tabulam post naufragium*, and that is this light, which is the thing which you have cause to be thankefull for; for this light is worth all the world beside, nothing is so precious, because it shewes the way to escape Hell and damnation; therefore you ought to be thankefull to God for it: You especially that live under the Sunne-shine of the Gospell; you must thinke you might have beene borne in other ages, when darknesse covered the world, or in another Nation, and not in *Goshen*, where the light shines; and if in the Church, you might have beene ignorant, as many of our Countrey people are, even almost as ignorant as Turkes and Iewes, but when God hath discovered light in great measure, and hath given a great portion thereof to you; you must know all this is not come to passe by accident, but by Gods providence; you are to take notice of it, and learne to be thankful, not in show only, but in deed and in truth, that is, by practising according to the knowledge you have, for it is a thing most precious,

cious, *Mat.7.6.* An Admonition is compared to a Pearle, whereas the admonition is but one part of this light, and what is said of a part, may be said of the whole. *Salomon* could not finde a fit thing to compare this wisdome to: It is more precious than Pearles, nay all that can be named or desired cannot be compared with it: Therefore seeing it is a precious thing, trample not these Pearles under your feet: know that God hath put a price into thine hand, and that is thy light, and it is a price that will buy heaven, it will bring thee to salvation; but if thou wantest an heart (as the foole hath a price, but he wants an heart) it will do thee no good: take heed thou doe not neglect it, doe not abuse it, take not the grace of God in vaine, but see thou use this light; When the great promise of Christ his comming was made, what was it but this, that they should have a new light, that the people that sate in darknesse and in the shaddow of death, should see a light they never saw before: you that live in this light, that enjoy that which was so many yeares ago promised to the Gentiles, and is now fulfilled; take heed of abusing it, use it to the purpose for which it is given, that is, to guide your feet into the way of peace.

Vse 3. Doe nothing contrary to the Truth.

Againe, thirdly, to joyne that with it: As you must be thankfull, so in the third place, you must take heed of doing any thing contrary to this Truth, it is a very dangerous thing to neglect it. There is not a sparke of it, not a beame of this light, which is conveyed to you by the mini-

SER. VII.

ſtery of the Goſpell, which ſhall bee in vaine, Though you doe not prize it, it ſhall ſet you a ſteppe nearer heaven or hell, even every ſparke and beame of this; and this is it which may make men afraid, and looke about them, ſeeing that when this light is made knowne, it is ſo dangerous to neglect it: Therefore thinke this when God hath ſent a right Miniſtery, Conſider who hath ſent this light; God hath done it, and will GOD ſend a vaine meſſage? A wiſe man will not doe ſo; if then God ſend it not in vaine, it is to ſome purpoſe, to doe either good or hurt; Now ſuppoſe that this light have done you no good, that you have lived long under this light, but have attained no good, you have knowne much, but practiſed little, then know this ſhall exceedingly encreaſe your condemnation. *Paul* ſaith, *We thanke God that he hath cauſed us to triumph in Ieſus Chriſt, in making manifeſt the ſavour of his knowledge in every place.* What is the reaſon hee ſhould rejoyce that this was made manifeſt, ſeeing to ſome it did no good? Yes (ſaith hee) it ſhall encreaſe their condemnation, it ſhall be *the ſweet ſavour of God in them that are ſaved, and in them that periſh.* So when wee preach, if the light doe you no good, it doth you hurt: As *Iſaiah* his Commiſſion was, *Goe, preach to this people, and ſhut their eyes, leſt they ſhould ſee with their eyes, and heare with their eares,* If we are not ſent to enlighten men, wee are ſent to make their hearts fat, and their eares heavie,

Thou

Thou shalt doe no good by thy ministery, yet I have sent thee, that they may know there was a Prophet among them. Therefore take heed, you to whom this is sent, that it be not sent onely to this end, that it may be knowne there hath beene a Prophet among you: Those to whom God hath revealed much, let them know it shall not be in vaine; If the King send a Message, and men will obey it so it is, if not, if they make his authority worth nothing, hee will elevate his Authority, and will inflict a Penalty: so God sends not in vaine, if you will not obey him, God will not suffer any to slight his Authority, but he will bee surely revenged. Therefore take heed how you detaine this Truth in unrighteousnesse, that when *God* hath discovered this knowledge, you doe not practise it.

Object.

But, every man will bee apt to say, (and indeed they that are most guilty) but I hope wee doe practise it, and not detaine it?

Answ. Seven Cases, wherein men detaine this Truth in unrighteousnesse.

Therefore I will set downe (though not all, yet) many of the Cases wherein they detaine this Truth and with-hold it in unrighteousnesse, wherein they doe not practise according to this knowledge, and these are seven in number.

1 In the Commission of knowne sins.

First, in the Commission of all knowne sins, there you detaine this Truth, there you imprison it. whensoever you finde this to bee your Case that you commit any knowne sinne, therein you are a detainer of the Truth, an imprisoner of it. As for example, when a man shall

know that these duties ought to be done, I ought to pray fervently, and frequently, I ought to sanctifie the Lods Sabbath, but out of an unlistinesse to it, out of love to ease and pleasure, that carries him another way, he neglects it, and so the duty lies undone: This is the Commission of a knowne sinne: So againe, I know I ought not to remember an injury, I ought to forgive mine enemy, yet thou inviteſt him to doe thee a new injury, when this is knowne and not practised, in this case men commit a knowne sinne; so againe, dost thou not know that thou oughtest not to use any dalliance, any touch of uncleannesse, any chambering or wantonnesse? If a man know this, and yet will commit it, because his lusts intend his minde to such a sinne, and it is a thing to which he is strongly inclined, this is a knowne sinne; so in many other things, in cases of election, or in doing of businesses this man ought to bee chosen, and businesses ought to be carried thus, but yet out of some by-respects, a man will have it carried otherwise, this is committing of a knowne sinne; so in case of Envie, this mans preferment may be profitable, but because his eminencie may be hurtfull to mee, I cannot affect him, this is a knowne sinne; so in Case of the *Sacrament*, doe you not know you ought to receive often, and not to neglect it in the Congregation where you are? Are you not bound to that? You thinke it a sinne not to heare the Word, and is it not so, not to receive the

Sacrament?

Sacrament? If he shal be cut off that came not to the Passeover; shall not he be cut off that comes not to the *Sacrament?* So you know you must renew your repentance; are not these Truthes knowne? And yet will you commit these sins? Goe thorow any knowne sin, and in this Case you doe with-hold the Truth in unrighteousnesse. But what is it to commit a knowne sin, because it may be I am not convinced sufficiently of that? By this thou maist know it; if thou finde thy Conscience to give a secret intimation that it is naught, it is a signe it is a knowne sin, though thou hast got many Arguments for it, and canst dispute for it; for thy Conscience shall witnesse against thee: as in case of Vsury and inordinate gaine, and matters of the Sabbath, many of which things be in question; see what thy Conscience saith, and take heed of disobeying the secret intimations of thy Conscience, whatsoever thou hast to say for thy sin before men: Men think a sin not to be a knowne sin, because they are not willing to search it out: Now if thou finde this to bee thy Case, that thou art not willing to search it out, to see all that can be said for it, or against it, thou shalt finde it a knowne sin: And this is a notable difference betweene the faithfull and others. A godly man whose heart is set to serve God with a perfect heart in all things; there is nothing that comes under the name of a sin, nothing that hath the shaddow of a sin, but he is willing to search it out, to examine it to the full, he is wil-

A knowne sin, What.

willing to let all say, what they can against it, and when all is done, he desires God to try him: Another is not willing to search, because he is willing to lye in some sin, or because he will not have his conscience troubled with it, This is a signe of a false heart, though they doe not know that this is a sinne, yet it having the shaddow of a sin, and they being unwilling to examine it to the full, it shewes it is no lesse.

Case 2. In unwillingnesse to encrease a mans Knowledge

Secondly, the second Case wherein a man with-holds this knowledge, and detaines this Truth which God hath made manifest, is when he is not willing to enlarge it; a man that hath already some knowledge (as every man hath some) and is not willing to adde to this knowledge, to encrease it, that man properly *with-holds the Truth in unrighteousnesse*: For he that with-holds fewell, puts out the fire, as well as he that casts water on it, and hee that takes away food from a living Creature, kils it, as well as hee that takes away its life with violence; so if thou dost not feed this with fewell, with that which may make it grow and encrease, if thou dost not labour to enlarge it, thou dost extinguish it.

Two sorts of those.

And of these men there be two sorts:

First, such as doe not care for any knowledge at all, or if they doe come to heare, yet they recall it not, meditate not upon it, and so as good never a whit as never the better, some things they must doe for fashion sake; but if they doe heare, they doe it in a negligent manner,

they bee ever learning, and never come to the knowledge of rhe truth: These be the first sort of men.

But there is a second sort, and that is those which have knowne much, have heard much, have gone very farre in the knowledge of this Truth, yet will not goe to the uttermost. I may resemble them by *Felix* (he went not farre, but I use it as a resemblance) when *Paul* preached, and began to know some measure of this Truth, when some of these sparks began to be revived and stirred up in him, hee bade him goe away, and said, he would call for him, another time, but he was not so good as his word; so when a man is loth to be brought to that strictnesse and exactnesse that is required as our duty, when he is not willing to bee strait-laced, that lives at liberty, and thinkes he will doe it before he dies, but puts it off, this man imprisons the Truth; when the Truth is brought to their doores, to such an high degree that it is almost loose, yet they let it lye there still; when they shall come to *Agrippa*'s Case, to be *almost a Christian*, this is to with-hold it, the uttermost end and finishing of the worke is all, and that is the reason men are so shie of it: So when wee care not for admonition to live exactly and perfectly in all things, when there shall bee little reservation, when we will have a little liberty in this or that, I say, the not admitting of this, the not going through with the work, is an imprisoning of the Truth: When men shall come to be unwilling

2

SER. VII.

to be called on, it is as if a man ſhut the doore, and draw the curtens about him, it ſhowes that hee delights to ſleepe, that he meanes to ſleepe, and to continue ſo; when a man puts off the Truth, and will not bee brought to the uttermoſt, this is the ſecond way of impriſoning the Truth, when he is not willing to adde fewell, to give that which may ſtrengthen and encreaſe it.

Caſe.3. In not acting and practiſing the Truth, by the uſe of meanes.

Thirdly, I will name but the third, and that is when a man is paſt this degree, and is come to be willing to know all Truths, doth not deſire to have any concealed from him, doth not ſay to the Prophets, prophecie not, but is willing to be informed to the full, yet when hee hath it he acts it not, hee doth not exerciſe, nor practice this Truth: That is another degree of with-holding it. And this is a frequent caſe; for a man may know and bee informed in all Truths, yet they may lye there unuſed, and unacted, they may lye there idle: Now when a man is not willing to practiſe the meanes by which theſe Truths are uſed, he doth properly *with-hold the Truth in unrighteouſneſſe*: As for example, the way to act the Truths we have, to ſtir them up, to blow up theſe coles, to bring them to preſent memory, ſo as they may be brought to preſent practice, is the Communion of Saints, the company of holy men, that when a man hath forgot, godly company may bring to minde againe; ſo frequent reading and hearing theſe doe act the Truth; for the end of our Miniſtery is not onely to make you to know theſe things, but

but to bring those things to minde which you have forgot; if we will not use, but neglect the meanes of acting the Truth, then we with-hold it. So for private prayer, whereas a man should bring his heart to God every day, should doe it throughly, should call himselfe to a reckoning for every sin, for all sorts, of Omissions, or of Commissions, this is a meanes to act this Truth, this good purpose and inclination, this sparke which God hath kindled, were it not for this, they would be raked up in the ashes againe; now performing prayer in a devout and fervent manner, doth liven them, whereas to doe things for fashion, or to satisfie naturall conscience, and not throughly, is to neglect them; so that when a man doth not practise, not exercise the Truths hee hath (as the very exercise quickens them againe) when he doth neglect any of the meanes by which these coales are blowne up, by which these Truths are to be stirred up, hee properly imprisons the Truth.

Object. Let no man say, But when a man imprisons a thing, he barres the doore, but to let the Truth lye is a matter of negligence, how is it then an imprisoning?

Answ. Yes, it is an imprisoning, a surprising of it, as it is with fire, if it have not a vent though you cast no water upon it, yet you put it out; as on the contrary side, if you give it vent, you encrease it; so you are guilty in this Case of murdering the Truth, of putting it out: As in any Art that a man learnes, if he let his Art or Trade lye

lye ſtill and unuſed, he forgets it ſo theſe Truths are extinguiſhed, when a man is not diligent in uſing all meanes of grace. The receiving of the Sacrament is a meanes to quicken and Act theſe Truths; faſting, and prayer, when God cals for it, is a meanes to quicken them; goe through all meanes which GOD hath ordained to put us in minde of theſe Truths, and ſo farre as you neglect the meanes, ſo farre you detaine theſe Truths in unrighteouſneſſe.

(***)

The end of the Seventh Sermon.

THE

THE EIGHTH SERMON *VPON* HVMILIATION.

ROMANS 1. 19, 20.

Forasmuch as that which may be knowne of God, is manifest in them, for God hath shewed it unto them.

For the invisible things of him, that is, his eternall power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

THe fourth Case wherein wee withhold this Truth in unrighteousnesse, and imprison it, is when wee directly suppresse it, when we doe indeed suffocate it, when wee doe this of purpose, this is an evident Case, when a man

Case 4. In suffocating and suppressing it.

SER. VIII.

Two wayes.

I

By laboring to forget it.

man not only withdrawes fewell, when he doth not only not act it, neglecting the meanes, but doth purposely suppresse it: As for example, when GOD shall kindle a good sparke in any mans heart, and put in a good motion, not only reveales, but stirres up some Truths which concerne his salvation, and he doth endeavour to put it out, to quench it, and labours to lay that truth a-sleepe, and is glad when by any meanes he can forget it, lest it should trouble him, this is a great suppressing of the Truth, and by this we not onely suppresse this Truth, but we doe harden our owne hearts exceedingly; as in Iron, when we quench it, we doe not only put out the fire, but harden the Iron: so when God stirs up many Truths (as it is in hearing the Word, in apprehension of death, in suffering some calamity in a good mood) the putting out of these doth harden the heart. Therefore, when a man shall have good purposes, and thinke with himselfe, I will now begin to be another man, and to change my courses, and yet shall goe into ill company, such as it may bee hee hath kept before; this is an evident suffocating of the Truth, a thing often spoken of, and blame me not that I speake of it againe; for it is the great quench-coale of Religion, a man cannot prosper therein, if he looke not to his company, because it is as a continuall dropping on a fire-brand, which will be sure to put out the light, and life and grace which one hath. *Chrysostome* compares ill company to putting in of Swine, when a man

hath

hath planted an Orchard with tender Plants, when he hath sowed it, and the corne, or whatsoever it is, appeares, leave the hedge open, and let the Swine come in, and they will overturne all by the roots: So when we Ministers have sowed the Seed, and it begins to grow, a little to put forth, when ill company come in, they spoile all, they marre all, they pull up all by the roots, so that wee have lost our labour, it is indeed so effectuall to keepe downe the Seed, and to make us imprison the Truth.

2. By custome in in sinne.

Againe, custome in sin, giving your selves liberty in any sin, that keepes downe the Truth; and nothing more. Therefore, of all other things, you must know, nothing suppresses that Truth, that knowledge, those beginnings of Grace, those good motions in us so much as actuall sin, because it is quite contrary to it: Fire is not quenched so much with any thing as with water, being quite contrary thereto; and light is not hid so much in any thing as in darkenesse. Take heed then that you be not led away with the deceitfulnesse of sin; you may thinke you shall be able to leave this sin afterwards, but it is not in your power to do so, for sin takes way the sense, and a great sinne weakens the faculty that should resist, it puts out the Truth, because it is so directly contrary unto it.

And herein you must observe a notable difference betweene men that live godly, and others; the godly when they fall into sin, it is so farre from putting out this Truth, that it helps

it

it forward, for their fals doe but discover such sins, and so it causes them to search themselves, by which meanes they finde out that to bee in them, which they never knew of before, it may be it is Covetousnesse, or it may be Envie, one thing or other is discovered, and when it is discovered, there is a winnowing of themselves, they see there is drosse, and when they see it, they labour to purge it by repentance: it is quite contrary with the other, the more they fall into sin, the more they suffocate the Truth, their falling into sin, gives sin more ground, it makes them more in love with sin, it is the more prevalent against them, the more they delight in it: so that every sin is like the Sea, getting ground of the Land, which they know not how to recover: So this is the fourth way by frequent quenching of good motions, by ill company and falling into sinne, they doe harden their hearts, and so suffocate and quench this Truth.

Case 5. In not removing impediments.

The fifth way is, when we doe not remove the impediments, which if they were taken away, the Truth would rise and shew it selfe, for that is it, that keepes downe the Truth; God hath written it plaine enough on mens hearts, but when we let dust and soile lye on it, we cannot reade it: this Idlenesse and Lazinesse suffering these impediments to lye on you, to cover the Truth in you, is to with-hold the Truth. Therefore, *Seneca* hath a notion in this Case, though he was an Heathen; the soule of man, were it free from passions and distractions, and

were

were it quiet, Truth should be seene clearely, as you see a penny, or a stone in a cleare river, so Truth would appeare: Doe but remove the impediments that commonly rise from us, and which Satan injects, and this Truth will shew it selfe: for these words (they with-hold the Truth) shew that the Truth is ready enough of it selfe to come forth.

Two impediments.

Now there bee certaine impediments which we remove not, and they are these two; either businesse, and from thence proceeds feare, and care, and griefe, or else recreations, and the pleasures and joyes that come from them, one of these two are alway the impediments.

1 Businesse.

First, for businesse, when a man takes too much on him, even more than hee is able to weald, or doth give himselfe to too much feare, and care, and griefe, which are contrary to this Truth, as *Luke* 1. it is the promise that wee should *serve him in holinesse and righteousnesse all our dayes without feare*: But let a man be filled with carnall feare, it suppresseth the Truth, and keepes it downe. So for Care, *Phil.*4.6. *Cast your care on God, for he careth for you; and the peace of God which passeth all understanding, shall keepe your hearts and mindes in Christ Iesus*: The meaning is, if you will care for your owne matters, pester your selves with cares and perplexities, it will interrupt your Communion with Christ Iesus, it will interrupt your peace, and if your peace, then your Communion with Christ; therefore hee exhorts them to cast their care on Christ.

SER. VIII.

Christ. So for Griefe, it is a great hinderance, the Israelites could not hearken to *Moses* for the anguish of their hearts, and he that minds things too much, pierceth himselfe thorow with sorrowes, this was the thing that suffocated the third ground, they were kept downe, partly with care and partly with divers lusts: *Martha was troubled with many things*: Therefore take heed of too much businesse, or intending it too much, or inordinately.

2 Recreations.

Secondly, Sports, Pleasures, and Recreations, things wherein men delight too much, these are impediments to the Truth, if any of these get predominancie in your mindes, they hinder this Truth, if you will set it at liberty, remove this impediment; divers lusts keepe it downe, as cares, as wee may see in the third ground: and *Isaiah* 1. *Woe be to you that laugh*; If there were not something in this inordinate mirth and jollity that keepes downe the Truth, why should that be added? And the removall of these Impediments is of great consequence. For there may be many hundreds of men which, perhaps, have not so ill meanings with them, yet are carried away with the tract of vanity, that are not so opposite to the Truth, as forgetfull of it, that doe not so much resist it, as neglect it, that yet keepe downe the Truth. These men partly busied with cares, partly intent on pleasures, death shall come upon them as a theefe in the night, and shall lead them captive to hell, because they held this Truth captive, which had they set at liberty,

liberty, it would have set them at liberty, free from death and condemnation: That is the fifth Case.

Case 6. In not communicating it to others.

The sixth Case wherein they *with-hold this Truth in unrighteousnesse*, is, when they have it, and doe not use it, and communicate it to the good of others, and herein many faile: As first, Ministers that have their charge, yet doe either *Non residere*, or *segniter residere*; but that concernes not this Auditory: Therefore I will not meddle with it; but it concernes not onely them but common Christians likewise: When men are converted, a charge lyes on them to endevour to convert their brethren, they should labour to use this Truth, to kindle it in others, the neglect thereof is a suppressing of it; for there is a charge laid upon them, that according to their measure, in their Sphere, according to their callings, they should endeavour as much as they can to enlarge this Truth: So likewise masters of Families are bound to doe it, shall hee bee worse than an Infidell, that provides not food for his family, and shall it not be a greater sin in him that provides not spirituall food? Doth it not concerne him in private, as well as the Minister in publike? Was it not that which God tooke speciall notice of in *Abraham, I will not hide it from Abraham, for hee will instruct his family, and his sonnes, and they shall know the wayes of the* LORD: Therefore, when they neglect this Charge, they *with-hold the Truth in unrighteousnesse*: So Patrons of livings, if they

SER. VIII.

doe not their part to bring faithfull labourers into the Vineyard, and uphold them when they are there, they *with-hold the Truth in unrighteousnesse*; for they hinder it, though it bee not their calling properly to bring forth fruit (for that is the Ministers) yet it is their part to uphold them: It is the Vine that brings forth the Grapes, but the Proppe is to hold it up: So it is the office of Patrons to sustaine Ministers in the Lords Vineyard: Likewise Lawyers and Advocates have a charge to minister the Truth, not to cloake it: It is the Office of Iustice, to rectifie the Truth, and not to adulterate it, but to informe rightly, and properly, when they doe not discover the Truth, they doe with-hold the Truth, if they should not labour to doe that, it were a hurtfull calling; but there is no calling that is not for the benefit of men, but if it bee thus used to conceale the Truth, it were hurtfull, and not usefull: So likewise they that be Governours, Iustices of Peace in the Countrey, they with-hold this Truth, if they performe not their duties diligently for this Truth, As it is committed to us Ministers to preach it, so it is committed to you, that are Governours, to bring men into the obedience of it, you are to goe your way by the Sword, and by your Authority, for it is committed to your keeping, as it is said of the great Magistrate, he is *Custos utriusque tabulæ*; you must looke that Truth have his progresse, as well as that the Common-wealth suffers no detriment: Therefore

fore let not your Authority lye as a Sword in a scabbard, but let it bee kept sharpe, to cut downe Popery, and whatsoever is an Impediment to this Truth, and thinke it no small thing to neglect it; for whatsoever sinnes are committed, which you have Authority to restraine, these sinnes are put on your reckoning: Looke on the first Epistle of *Timothy*, the fifth Chapter, and the two and twentieth verse, *Lay hands on no man suddenly* (saith the Apostle) *and be not partakers of another mans sinnes:* If any be under thee whom thou hast to doe with, if thou doest not bring him in, and restraine him, thou art partaker of his sinnes; you know what was said to *Ahab, Thy life shall goe for his life*; and you know that not to strike the Nocent, is as abominable in Gods sight, as to strike the Innocent: Therefore take heed of neglecting it, whether it bee out of feare, (as that is one Impediment) or out of negligence, *Rom.*12.8. *Let them that rule doe it diligenly; let them that give Almes doe it cheerefully:* As if that were a thing wherein givers are to blame, that they doe it not cheerefully and diligently: Therefore be you diligent in your places, to set the Truth at liberty, to bring men into subjection to it, so farre as may be: And so much shall serve for this, being the sixth Case.

Case 7. When truth is not professed.

Now the seventh and last case is, when wee know these Truths of God, and doe not professe them, when God kindleth a light, and you put it under a bushell: When God worketh

SER. VIII.

Grace in any mans heart, his Intent is, it ſhould ſhine forth to the eyes of others, you muſt not ſhut up the windowes, that no body may ſee; if you doe, whatſoever your reſpects be; you *with-hold the Truth in unrighteouſneſſe:* He that ſhall know the Truth, and out of feare ſhall not profeſſe it openly, this feare is a ſinne, and hee that with-holds it out of that reſpect, *with-holds it in unrighteouſneſſe*; It is that which GOD requires of neceſſity, With the heart wee beleeve, and with the mouth wee confeſſe to Salvation, GOD requires the one as well as the other; this is that, that ſhut out the Phariſees, the chiefe men among the Rulers that beleeved, they durſt not confeſſe him for feare of the Phariſees, you ſhall ſee a brand ſet on them, they loſt their ſoules for it. Therefore doe not ſay a man may keepe Religion to himſelfe, may have a good minde, and bee devout in ſecret, and that to bring it to view is hypocriſie, it is not ſo, it is a falſe opinion; In doing ſo, you robbe GOD of his glory, and your ſelves of ſalvation: It is the bearing witneſſe to the Truth, which you are bound unto, and you cannot have this Truth in you, but it will appeare, Grace cannot bee concealed, it cannot be hidde; and if it could, yet you muſt know that the very concealing of this Truth, puts an imputation on it; for wee conceale nothing but what wee are aſhamed of, and ſhame implies (you know) that there is ſomething amiſſe; ſo that though you little thinke of it,

this

this concealing of the Truth, this hiding of it, is a degree to blasphemie, it layes an imputation on the Holy Ghost, for it doth on the Light and Truth which is an effect of the Holy Ghost: Therefore know God desires both, hee will have the inside cleane, and the out-side too; Indeed, if the inside bee cleane, the outside will bee so also, but it is not true on the contrary; A man may have a cleane outside, as in *Matthew* the three and twentieth Chapter, *Make the inside cleane, that the outside may bee cleane also:* The meaning is, If a man have a cleane inside, it is not possible but a cleane outside will follow: It is true, there may bee leaves, and no fruit, but there can bee no fruit, but there will be leaves; many counterfeit peeces may looke yellow, but there is no Gold but it lookes yellow: Doe not say then it is hypocrisie, in them that professe Religion, for they would not take the profession of these things to themselves, but that they see a beauty and excellency in them.

Therefore consider it, and know there lyes a necessity on you; doe you think it unequall that God should be ashamed of you, and will you be ashamed of him? Is hee such a Father that his children should bee ashamed of him? Or such a Master as we should be ashamed to weare his Livery? Doe this to earthly Masters, and see how they will take it: Indeed if there were not some losse to men in undertaking this pro-

SER. VIII.

fession, wee need not spend so much time to presse men to it, but there is a losse in professing the Truth; you may lose many friends, and procure many enemies, undergoe many crosses, lose many benefits and preferments, which you might have had, this Christ tels you beforehand, but if you love him, you must deny your selves in these. They breed enmity in men, instance that place of *Ahab, Hast thou found mee, Oh mine enemie? And am I your enemie, because I tell you the Truth? All men shall hate you for my Names sake:* and the more the Truth appeares, the greater is the hatred, because the object of hatred is greater.

Object. But, if you object what is the reason *Peter* saith, 1 *Pet.*3.13. *Will any man deny to follow that which is good?*

Answ. I answer, There is a double good, and that is profitable to man, as to bee Iust, Meeke, Gentle, Patient, ready to doe good; in a word, all goodnesse of this kinde men will love you for; but there is another thing in Religion, and that is practice of true Righteousnesse, and Holinesse, and that crosses men: Therefore Saint *Peter* addes, *Blessed are yee, if you suffer for righteousnesse sake:* As if he had said, though for your goodnesse men love you, yet for your righteousnesse you must suffer persecution; therefore that must be made account of before-hand and you must be ready to beare it: So much shall serve to set downe the Cases, *Where-with men with-hold this Truth in unrighteousnesse.*

Fourthly,

Vse 4. To expect happinesse or misery as wee observe or neglect this truth.

Fourthly, if there bee such a Truth made knowne to us by God himselfe, then in the observing of this Truth, looke for happinesse, in the transgressing of it expect misery, ruine and destruction: If God that is the Governour, the *Summum bonum,* shall appoint the Truth, and set man a Law, whatsoever that Law is, in observing of that Law, there is happinesse: It is so with every creature, he hath given every creature a Law, and so long as he keeps to that, hee is in a good condition and state: Now the Law given to us is this Truth, in observing it thou shalt keepe thy life, thy happinesse; take heed therefore, of departing from it, whensoever a man departs from it he is deceived, and no man will willingly be deceived.

Object. But, you will say, a man is not deceived in sin, for I know it is a sinne.

Answ. Yes, in this thou art deceived, no man commits a sinne, but at that time he thinkes it better that hee commit it, and worse that hee abstaine from it, and in this thou art deceived: Goe thorow all the Scripture, and finde any one sinne there recorded, and see if the party bee not a loser: Goe to *Ieroboam,* did hee not lose his Kingdome by that, by which hee thought to save it: Goe to *Iudas,* to *Gehezi,* was it not his ruine? I say, every man is deceived; as it was said of *Eve, Eve was deceived*; so it may be said of all the sonnes of *Adam,* when they commit a sin they are deceived.

But if you object, *Adam* was not deceived,

SER. VIII.

Answ.

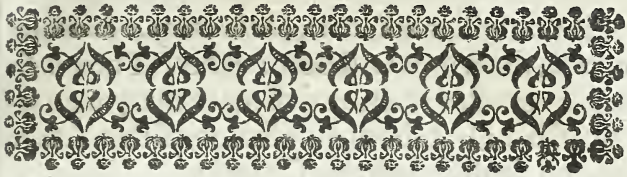
1 *Tim.*2. *The woman was deceived, but the man was not.*

I answer, the meaning is, there is an immediate deceiving, when a man is meerely coozened, because there is a fault in his reason, and for that mistakes a thing, and so was *Eve* onely deceived, she being the weaker: But there is a second kinde, when a man is not immediately deceived, but transported by a lust, and that was *Adam*'s Case; and that lust arises from deceit: Suppose it bee a lust of Envie that transports a man to a sinne, although that doth not immediately deceive, yet this (as all sinnes) arises from Errour. Therefore when any temptation comes, see if it be a sinne, if it be a sinne, be sure thou art deceived, and though thou canst not find out the deceit, yet remember it is there, *Ephes.*4. you shall finde these put together, *The old man is corrupt through lusts proceeding from deceit, and bee renewed in the spirit of your mindes, after the Image of God in holinesse and righteousnesse,* which comes from the Spirit of Truth, you shall finde there is not a lust but it comes from deceit, and not any holinesse, but it comes from a rectifying of the Apprehension and from Truth; for in these two things (marke it) the Image of GOD and Satan consist: The Image of God consists not onely in holinesse but in truth; therefore the Image of God is renewed in holinesse proceeding from Truth: As on the contrary side the old man doth not onely stand in lusts, but in deceit, from whence the lust comes.

comes. Therefore take heed of that deceit, and know this, when any ſinne is committed, it is contrary to Truth, to the Law, to this knowledge, and let that be an argument againſt it. I cannot ſtand to preſſe it more: So much ſhall ſerve for this point.

The end of the Eighth Sermon.

THE



THE NINTH SERMON *VPON* HVMILIATION.

ROMANS 1.19,20.

Forasmuch as that which may be knowne of God, is manifest in them, for God hath shewed it unto them.

For the invisible things of him, that is, his eternall power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

THe third point then which now remains to be handled, is this, There is so much revealed to every man, as will make him inexcusable, we see the words are cleare, GOD *hath made it knowne to them by the Creation, by his workes,*

Point 3. There is so much revealed to every man as will make him inexcusable.

workes, to the intent they ſhould be without excuſe; or if you will tranſlate it, *ſo that they are without excuſe*, the words will beare either. There is ſo much revealed then, as will make every man inexcuſable: For the manifeſtation of this Truth, goe no further than this Chapter.

Firſt, conſider, God hath made himſelfe knowne to every man by his workes of Creation, this is the Booke every man may reade, this is expoſed to every mans eye, it is a language which every man underſtands.

Secondly, you ſhall ſee what they doe, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh hearts were full of darkneſſe, that is their carriage towards God.

Thirdly, when God doth behold this carriage in them, hee gives them up to a reprobate ſenſe, to vile affections, to their hearts luſts, till they be full of all unrighteouſneſſe, as it is expreſſed in the latter end of the Chapter, becauſe they regarded not to know God, hee delivered them up to a reprobate minde, to doe things uncomely, being full of all unrighteouſneſſe. And if you marke this prophecie, you ſhall ſee how God is excuſed, and how all the world is inexcuſable:

Firſt, God did that which was ſufficient on his part, he made himſelfe knowne.

Secondly, they did wilfully and ſtubbornely deſpiſe this knowledge, they regarded not to know God, nor practiſed according to know-

ledge,

ledge, but provoked them with their sinnes, and became vaine, making no conscience of offending him: Then comes in this in the third place, they are delivered up to a reprobate sense, so as they cannot heale themselves, they are brought to an irrecoverable state, as a man in quicke-sands that goes deeper and deeper, and knowes not how to get out, they are given up to vile affections, so as they cannot loose themselves out of the bands of the Divell, but marke the progresse: First, God reveales himselfe, then they provoke him by precedent sinnes, then hee gave them up to these affections. But to open the point at large, and to shew the excuses men have, and their weakenesse, and how they are taken away, and then it will bee evident that all men are inexcusable.

The Excuses; whereby men endevour to purge themselves.

Excuse 1. That they know not God

Answ.

The first pretence men have, is that they know not God, they are not acquainted with him, they are ignorant of his wayes: That is easily answered, that they that know him least, yet have so much knowledge as will make them inexcusable: They that have onely beene acquainted with the Creation of the World, salvage men that never heard the Word, that were never acquainted with the Scripture, yet these know God, for God hath manifested himselfe to them. This I proved at large in the former point, so that no man can deny but he knowes God, that is, that there is a God, and this very thing, if no more, is enough to make them inexcusable, for they knew God, but glorified him not

not as God: when ſuch a man knowes there is an almighty power, by his naturall wit, he is able to deduce, if there bee a God, I muſt behave my ſelfe well towards him, I muſt feare him as God, I muſt bee affected to him as God, I muſt worſhip him with all reverence as God; but the moſt ignorant man confeſſes there is a God, no Nation denies it, but how far are they from glorifying him as God? From carrying themſelves towards him, as it becomes men to carry themſelves towards an *Almighty God maker of heaven and earth.*

Excuſe 2. God requires more knowledge than men have of him.

But ſecondly, the ſecond pretence is, but God requires more of mee than that, if that were enough to know God, that there is an inviſible God, to acknowledge the Deity and eternall Power, it were well, but God requires more.

Anſw.

To this I anſwer, God requires no more of any man than either hee doth know, or might have knowne; goe thorow the whole Vniverſe, all men of the world that are or have beene, and I ſay, God requires of no man more than either hee doth know, or might have knowne: I put that in, becauſe there be many men that might know more than they doe, ſpoken of 2 *Pet.3.5.* *Some there are that are willingly ignorant:* He meaneth men that are willingly ignorant of ſome things, but it is all one as if they knew them. And this makes men of this Nation inexcuſable, as your ignorant Countrey-people, who though they know nothing, yet becauſe they might have knowne, they are as inexcuſable as

The inexcuſableneſſe of ignorant Countrey people.

if

if they had knowne as much as any; for though every Parish have not a Preaching Minister, (which is a thing much to be wished) yet there is no Countrey but some light is sett up in it, whither they may resort if they will, and this will make them inexcusable: So they that live under much meanes, that are ever learning, and never come to the knowledge of the Truth, and so have brought a sottishnesse on themselves, they are inexcusable, because themselves are the cause of their not profiting, as a man that is drunke, though hee is not able to understand the commands of his Master, yet because hee was the first Author of the drunkennesse, (which caused such sottishnesse) he is inexcusable; so they that neglect the Word, or when the Word enters not into the heart, because men delight not in it, (as you shall finde these put together, *Prov.* 2.10. *When wisdome enters into thy soule, and knowledge delights thee)* when the cause that men profit not, is because they delight in other things, the streame runnes another way; and so as the Sunne puts out fire, and the outward heat extinguisheth the inward heat, so they doe drive out the Word by divers lusts, when they might have abstained from those other delights, and have attended to the Word with more diligence, they are inexcusable: So that God requires no more of any man, than either he doth know, or might have knowne.

Pretence 3. We have no ability to performe the things wee know.

The third pretence is, and that is greater than the other two, I but wee have no ability to per-

SERM. IX.

Quest.

Answ.

performe the things wee doe know.

That every man is ready to say, Who is able to practise according to his knowledge?

To this I answer, It is false, there is ability in every man to do according to that he knowes; for so farre as light goes, so farre there is ability in the will and affections to follow that light; there is a common light in men that are in state of unregeneration (indeed sanctifying light they have not) and they are able to goe as farre as their light goes, and I will appeale to any mans experience, let him looke backe to the course of his life, and examine himselfe, was there ever any particular action in all thy life, from which thou wast so hindred, that thou canst say thou couldst not doe it? Was there ever any particular sinne, of which thou couldst say, this sinne I could not abstaine from? And howsoever we may make it a matter of dispute in the Schooles; yet the worst man, one in whom we may thinke corruption of nature to bee most strong, when he comes to dye, hee doth not excuse himselfe, but acknowledge he is guilty. If you consider the nature of liberty, there a spontaneity in beasts, by which they are carried to that which their appetite desires, but that is not *Liberum*, though *Spontaneum*: But when a reasonable creature lookes on a thing as *Eligibile* or *non Eligibile*, and not only so, but is able to reason on both sides, is able to see arguments for both, that makes it differ from Spontaneity, when there is no other impediment, when you may take or refuse

refuse it, when you have arguments to reason, and see the commodity and discommodity of it, your will is now free, so that I may truly affirme every man hath a free-will to doe that, for the not doing of which hee is condemned; marke it.

But you will object, I but a man is condemned for not beleeving, for not turning to God, for not having his heart changed, for not being a New Creature, but these no man hath power to doe; therefore a man is condemned for something which he is not able to doe. *Object.*

To this I answer, It is true, a man hath not power to performe these, but yet withall I say, hee hath power to doe those things, upon the neglect of which, God denies him ability to beleeve and repent: So that it is true, though a man cannot beleeve and repent, and nevertheless for this is condemned; yet withall take this with you, there be many precedent acts, which a man hath in his liberty to doe, or not to doe, by which he ties God, and deserves this Iustly, that GOD should leave him to himselfe, and deny him ability of beleeving and repenting, which as a necessary duty lyes on him: So that though a man hath no ability to doe this, yet he hath ability to abstaine from the things, by the which he provokes God to anger, and by which hee deserves this at his hands, not to be able to beleeve, *&c.* For proofe goe to this Chapter, *They knew God, but they glorified him not as God, therefore* (they having not done the precedent *Answ.*

SERM. IX.

Acts which they ſhould have done) ſaith the Text, *God gave them up to their luſts*: He tooke away all ability to repent, he deprived them of all the ſparkles of common grace and knowledge which before they had, but this is a thing which they themſelves deſerved firſt. So much for the Third, when we come to the uſe we will be more large.

Pretence 4. From the corruption of nature, which they cannot reſiſt.

Fourthly, men excuſe themſelves from this, their natures are corrupt, and they have ſtrong inclinations, ſtrong luſts inclining them to this or that ſinne which they cannot reſiſt, therefore are excuſable.

Anſw. 1.

To this I anſwer, It is not ſo, none hath ſo ſtrong an inclination to any ſin, but he is able to reſiſt it. This is the Argument; Let a man have hell and death ſet before him, nay, let ſome temporall ſhame or puniſhment bee ſet before him, which hee ſhall immediately undergoe, when ſuch a ſin is committed, and ſee if this will not reſtraine him, when the luſt is moſt impetuous. Therfore it is not, becauſe he cannot reſtraine it, but becauſe he will not.

Anſw. 2.

Secondly, haſt not thou brought on thy ſelfe that ſtrong inclination, that ſtrange power of ſinne? Art not thou the cauſe of it? For though there be originall ſinne in us, yet we may intend that originall ſinne by frequency in any actuall ſinne: As Varniſh intends colours, it puts on no new colours; but intends it, makes it more bright; if there was a glimmering light before, addition of light makes the former light

greater

greater, so frequency of sin, makes sin more active, more efficacious, more vigorous, as humours being accustomed to a place, are ready to breake forth there; so a sin wherein you have had an issue, wherein you have given your selves liberty, there sin gets greater victory over you; therefore consider if you bee not guilty of the power of sin, of the impetuity of your lusts.

Answ. 3. Lastly, consider if you have not deserved that God should give you up to these lusts; many are taken in sin, as the fish on the hooke, which cannot get off, it seazes as an *Apoplexie* on a man that cannot bee cured: When the sinne gets ground, it is like the Sea, getting ground on the Land, which cannot be recovered. I confesse this is the Case of many hundred men, but consider if you have not made way for this; for as the lower stayres lead up to the higher; so there bee lesser sins which make way for greater, not by way of efficacie, as Acts beget an habit, but by way of merit, God may justly give them over to this strength of sin: Therefore though their lusts be strong and impetuous, yet this doth not make them inexcusable.

Pretence 5. From Temptations of company, businesse, &c. Fifthly, when none of these will serve the turne, then they are ready to lay it on their temptations: How can a man doe otherwise when it stands in such circumstances, that is, subject to such company, to such occasions, such businesses, and so many things to draw him away: When that within will not excuse him, he comes to that without.

SERM. IX.

Answ. 1.

To this I answer, when a man is drawne to any thing without, it is the concupiscence within that doth it; put fire to that which is not combustible, it will not burne, it is the corruption within that doth all. Therefore, observe that in *Act.* 5. It is *Peters* speech to *Ananias and Saphira, Why hath Satan filled thy heart?* As if he had said, It is true, Satan hath put this into thy heart, hee hath tempted thee to the sin, to lye to the Holy Ghost, but know, thou wast the cause of it, thou hadst the keyes of thy heart, if thou hadst not suffered Satan to have entred, he could not have done it.

Answ. 2.

And besides, consider if thou hast not put thy selfe into this Temptation; It is one thing for God to lead into temptation, and another thing to lead our selves into it. You know what is said of *Ahaziah* 2 *Kings* 8. 27. *He walked in the wayes of the Kings of Israel, and did as the house of Ahab had done, because he had the daughter of Ahab to wife*: As if he had said, It is true, it was *Ahabs* daughter that led him into those sins, but he led himselfe into the temptation, he should not have maried *Ahabs* daughters: Consider whether thou hast not put thy selfe into this circumstance and led thy selfe into this temptation.

Pretence 6. From the want of meanes.

Last of all, another Pretence and Excuse is, as I have the temptation that others want, so I want the meanes others have; if I had the meanes others have, I should doe well enough.

Answ.

I answer, first consider if thou hadst not meanes, and didst not profit by them, consider how

how many meanes God affoorded thee, from whence thou receivedst not that fruit and profit, which thou mightest have done: And if thou didst not, and God deprive thee of the meanes, know thou art the cause of it thy selfe: for when men neglect the meanes, when God shall set up a light, and men will not worke by that light, hee doth, as Masters doe with their servants, when they set them a candle, and they play by it, and will not use it as they should, they take it away in anger; so God removes away the light, hee takes away the Gospell, he sends a famine of the Word, when we neglect it, or as parents doe, when their children play with their meat, they take it from them: When men will not use their Talents, God takes them away, and this Talent of the Word above all other, when it shall be abused, and not used to Gods glory.

Other particular Excuses.

If all this will not serve to excuse them in generall, then are they ready to excuse themselves, in particular: First, by denying the fact, or, Secondly, by slighting the fault.

First, by denying the Fact.

First, by denying the Fact, they deny that they are guilty of a thousand sins of which they are guilty; this disposition you shall finde in them in *Malach.* 1. *You have despised me, and you say, wherein have we despised thee? And you have robbed me, and spoiled me, and you say, wherein have we robbed thee? And you reckon it a wearinesse to serve the Lord; and you say, wherein are we weary?* So it is the nature of man to deny the fact, if it be

be possible: See Gods answer, when they have asked these questions, *You have offered the lame and blinde in sacrifice.* Consider what you doe: Doe you not despise God in the prayers that you make, doe not you performe them in a slight and perfunctory manner? Doe you not offer to God of the worst? There be men that *Salomon* speakes of, that despise their way, that is, somethings they neglect, which they thinke are not worth looking after, some things they reckon as trifles, which they will not care for, this is to despise God.

Secondly, By slighting the Fault.

Secondly, if they cannot deny the Fact, they slight the Fault, and one of these they say, either the sinne is small which they commit, and hope that will excuse them; or if they be greater sinnes, they fall into them by humane frailty, and infirmity, and are sorry for what they have done, so extenuating what they doe, and making it a matter of nothing.

Ob. It is a small sinne.
Answ.

But to answer first for small sins, sins are not to be measured by the bulke, but by the circumstances with which they are committed, though thou thinkest it a small sin in it selfe, yet considering it with the circumstanees it may bee great: A sin committed against light of conscience, and with deliberation, is a great sin, as the Prophet that turned another way, it was a small thing for him to doe it, yet having the sure Word of God for a rule not to doe it, you see God punished him, not, as for a small sinne, and he being just, we may argue from the greatnesse

nesse of the punishment, that the sin was great; so *Adams* eating of the forbidden fruit, to eat an Apple was a small matter, but there being the Almighty God's Command to the contrary, the punishment shewes what the sin was: So men thinke that to sweare a small Oath, is no great matter, but Christ saith, *Let your yea, be yea, and your nay, nay*; and when God hath commanded a thing, though it be never so smal, yet that makes it great: so it was a small thing for *Saul* to sacrifice before *Samuel* came, but you see what it cost him, God for that cast him away for ever? So in the things you reckon small, take heed you be not deceived, be the thing never so small, yet for that you may be condemned, as well as for the greatest sin, for he that is unfaithfull in the least, will not bee faithfull in much: And take the least sin, there is the same reason of sinfulnesse in that, that is in the greatest, as a drop is water, aswell as the Ocean: If thou abstaine from sin, because there is an Antipathy between sin and thee, as it is with every man after regeneration, thou wilt abstaine from all sins. You know a Pigeon wil not meddle with any feather of an Hauke, because there is an Antipathy betweene them, and the Sheep hates every Wolfe, and men hate every Toad, his stomacke rises at a little Toad; so a right gracious heart abhors every thing that is evill, and cleaves to every thing that is good, indeed he failes much in performance, but his heart is sound.

Againe, there is no small sinne, but it makes

SERM. IX.

way for a greater, as playing at ſmall games, makes us afterward to play at greater: Therefore the littleneſſe of the ſinne excuſes not; for one ſinne admitted is of great conſequence, becauſe it drawes on many that are great.

Ob. I fell into by infirmity.

Now for the ſecond, ſome they ſay are ſmall, ſome are great, and for them that be great, they commit them by Accident, out of infirmity, and are ſorry for what they have done.

Anſw. 1.

You muſt know this, if they were committed by infirmity, the Excuſe were good, for even the faithfull themſelves fall into divers ſins out of infirmity; but take heed of deceiving thy ſelfe.

If thou findeſt this thy Caſe, that thy heart is renewed, that thou wageſt a continuall warre againſt thy ſins, reſolveſt never to make peace or truce with them, uſeſt all meanes thou canſt againſt them, admitteſt of no occaſion to lead thee to ſin, and yet falleſt into it againſt purpoſe, and ſincere deſire of heart, it is a ſin of infirmity, and God will ſo Iudge of it, but put caſe thou holdſt not a continuall war with thy ſelfe, but ſayeſt, I ſee it is a ſinne which I am ſtrongly inclined to, I ſhall be weary with reſiſting, therefore I muſt give out, I cannot chooſe; now if thou leave ſtriving, and lay downe thy waſters, this is not a ſin of infirmity.

2

Againe, if thou keepeſt company that leads to that ſin, or doſt venture on that occaſion, beholding ſuch objects walking on the brinke and comming neare the ſin. It is a falſe pretence that thou

thou fallest into it by infirmity, or by accident, for thou allowest thy selfe in it, thou lyest and continuest in it.

3

So againe, hast thou used thy uttermost power, hast thou prayed hard against it, nay, hast thou prayed and fasted against it, for some devils cannot be cast out without both: Indeed if a man use all his strength to resist it, hee shall fall into it seldome, and it is to be excused thus, but if otherwise, it is no sin of infirmity.

Ob. But I am sorry that I so sinned.

But they say, I am sorry for what I have done; Take heed thou be not deceived in that. Is it not a false sorrow? Art not thou more sorry for the effect of sin, than for the evill of sin, for the burning of the coale, than for the blackness of the coale? There is much present evill in sin, that may make thee repent it afterward.

Answ. 1.

Answ. 2.

Againe, if it bee not so, is it not a slight sorrow? Not proportionable to thy sin: Is it a sorrow that continues on thy heart? Is it a sorrow effectuall to worke any change in thee, to prevent sin for the time to come? Otherwise, if thou say thou art sorry for it, and yet fallest into it againe and againe, it is no true sorrow: goe to thy neighbour and say, I have done thee an injury, and am sorry for it, and yet fall into the same againe and againe, it will seeme that it was but a false sorrow: so if thou dost pretend sorrow for thy sinnes, and yet relapsest into them againe, it is a slight sorrow that God regards not. So much shall serve to take away the Excuses, learne to lay this to heart and consider it,

and

SERM. IX.

and ſee how you be inexcuſable: Now to make uſe of it.

Vſe 1.

The firſt Vſe is to juſtifie God, learne to lay the blame where it is, that is, on our ſelves; thinke not that God condemnes any without cauſe, for every man is inexcuſable. And here this point is ſpecially to be marked: I doe not ſay, men are inexcuſable only, in regard of *Adams* ſin (that being a Truth we all aſſent unto, that in regard of *Adams* ſin, the ability we had, we loſt in him) but I will goe further, men are inexcuſable in regard of their preſent condition, and their actuall ſins, marke it well. The reaſon whereupon he inferres that they are inexcuſable, is; GOD hath made himſelfe knowne to them, namely, by his workes and creation, hee goes not to *Adams* ſin, but they had knowledge enough; this knowledge they practiſed not, and in regard of the preſent actuall evils which they committed, they are inexcuſable. Therefore, that God may bee glorified and juſtified, that hee may be true, and every man a lyer, know that God condemneth not for any more than he hath revealed, as ſome have onely the Law of Nature, ſo they are condemned onely for breaking that Law, they are not condemned for not worſhipping God according to the Law of *Moſes* or the Goſpell, but ſimply and onely for beaking the Law of Nature; *They that have ſinned without the Law, ſhall be condemned without the Law, Rom.*2.12. That is, at the laſt day there ſhall no more be laid to their charge, this you knew,

knew, and this you broke: So againe, they that onely knew the Law of *Moses*, yea, at this day, if there bee any Iew in the world, which never *heard of Christ, which never had* meanes to know him, *he shall not be condemned* for *not beleeving in Christ*, but for the breach of the Law of Nature, and the Law of *Moses*, and the reason is good, for by the same reason that the Gentiles shall not be condemned for breaking the Law of *Moses*, by the same equity and ground, they that have not the knowledge of the Gospell, shall not bee condemned for breaking the Law of the Gospell: So that if wee consider this, There is no man (goe thorow all) but God shall lay this to his charge at the day of Iudgement, Doe not say, I bound thee to impossible things, that I laid on thee a Law, thou couldst not keep, thou shalt not have this excuse left thee, I gave thee ability to doe much, but thou didst not doe that thou wert able to doe, for that is the condition of every man, he is able *to doe more than he doth, and if any man* perish, *it is for not doing the things he* was able to doe.

But you will say, God might have revealed more. *Object.*

I answer, God doth lead along, but men doe *ponere obices*, lay blocks in his way; God deales not only in justice, but in much mercy with any vessell of wrath: Indeed he loves the godly in a speciall manner, but mercy he shewes to every man, and the reason why he is not brought to more light, is, because hee layes blockes, and when *Answ.*

SERM. IX.

when GOD reveales ſtill, he layes more, till at length there bee an end of his patience and long-ſuffering.

To give an inſtance in *Saul* and *David*; *God* led *Saul* along, but he ſins ſtill, God leads him on, till at length hee went his way, and GOD leaves him quite; but in *David* you ſhall finde as many frailties as in *Saul*, if you looke on *Davids* nature, the ſtrong temptations to which he was ſubject, hee was ready to lay blockes too; but becauſe *God* had a peculiar love to *David*, he removed them all; yet *God* dealt with *Saul* in much mercy, he ſhewed much patience and long-ſuffering; but *David* he loved with a peculiar love, therefore hee carried him thorow all: So it is with all the faithfull, *I will put my feare in thine heart, that thou ſhalt never depart from me*, ſaith *God*.

Object. But, you will ſay, this is to preach Free-will, and if men have free-will and be condemned for not doing what they might doe, what is the difference betweene the Doctrine of the Papiſts and this?

Anſw. I anſwer, though there bee a free-will to doe that, for the not doing of which they ſhall bee condemned; ſo as you cannot come to any particular that theſe men cannot doe, yet God hath kept it in his power to draw whom hee will, to ſanctifie whom hee will, for God keepes theſe two together, he keepes men within compaſſe of common grace, ſo that they may doe much of themſelves, and the changing of mens hearts, the

the enabling of them to beleeve effectually, or repent the drawing of them to GOD, that is proper to *God*: So that these may well stand together, this freedome they have, yet it is not in any mans power to beleeve, to repent effectually.

Vse 2.

The second use we should make of it, is for practice; learne hence then to justifie *God* and to condemne our selves, to thinke well of him, and ill of our selves, to give him the glory of his mercy, and patience, and long-suffering, and to take shame to our selves, lay the blame where the blame ought to be laid: for let a man have committed never so great, never so many sinnes, if he hath something to say for himselfe, he will never be humble; labour to come to this, to see that thou hast nothing to say for thy selfe, to see that thy sin is out of measure sinfull, as indeed it is; and this will put a necessity on thee, and teach thee to love much, because much is forgiven thee, and till this thou canst not be a man fit to come to Christ: Therefore you shall finde these two expressions, *Rom. 3. All are under sin:* And the like is in *Galath. 3. 22. He hath shut up all under sin, that the promise by the faith of* IESUS CHRIST *might be given to them that beleeve, that every mouth may be stopped.* That is, before *God* will shew mercy, he will bring them to see that they are inexcusable, that their mouthes may bee every way stopped, that they may have nothing to say for themselves, that they may have no excuse, no *Postica*, no back-doore when a man

man is ſhut up in ſinne, when there is no evaſion, nothing to extenuate ſin withall, then his ſoule is humble, and begins to ſinke before God; then he ſees the neceſſity of comming to Chriſt, and is brought into the caſe they were in, in the ſecond Chapter of the *Acts*, *Men and brethren what ſhall wee doe to bee ſaved?* As if they ſhould ſay, before we thought we were in a good condition, at leaſt wee had ſomething to hold by in our apprehenſion, but when *Peter* ſhewes them their guiltineſſe, then, *men and brethren what ſhall we doe to be ſaved:* This is it the Scripture cals, *Afflict your ſelves, Iam.3.* Now the Greek word for Affliction, is, θλῖψις, that is, when ſorrow ſtands round about a man, when there is no way to get out, when one is hedged in on every ſide, for when there is any ſcape, it is not properly an Affliction, becauſe there is an evaſion, a way to helpe out, but that makes it an Affliction, when it compaſſes us round, when we have nothing to ſay, when all objections are removed, ſo that we are throughly convinced of ſin, this ſtirres up preſent apprehenſion of danger, preſent ſorrow for ſin, and when any Affliction is preſent, it will have preſent eaſe. There bee many excuſes, but when the Holy Ghoſt removes all theſe, then men are driven to Chriſt, indeed; before they cleave to ſinne, as to their Center, ſtill departing, and loath to depart, for men come out of the ſtate of unregeneration, as *Lot* did come out of *Sodome*, who was ſo loath to come out, that the Angell was faine to draw

him

him out; so till we be all nothing, till there bee no twigge to hang by, till there be no *Fibræ* to nourish us on our owne bottome, we will never come to Christ: as *Ioab*, if he could have escaped *Salomon*, hee would not have flowne to the hornes of the Altar, but when he saw no hopes, then he layd hold on them, and said, *If hee will kill me, he shall kill me here*: So if wee can subsist in our naturall condition wherein wee are, wee will love it, we will cleave to it; but when God hath ferited us out of all our turnings, that there is no hope left, then we goe to Christ, then wee take hold on the hornes of the Altar; as when a man hath a cord let downe to him into the Sea, you need not bid him hold fast: So when God takes away all excuses, takes a man quite from his owne bottome, cuts him from the root of Nature on which hee grew, this makes him come to Christ. When we tell men of their sins, that they are accursed, that doe not keepe every part of the Law, they deale with us as the Ægyptians did, when it was told them, that in every house the first borne should dye, except the destroying Angell saw their doore-posts, sprinkled with blood, they regarded it not, they minded it not, till the very day and then where the bloud was not found, they died for it: So wee may tell you of sin, of the danger you are in, wee may tell you, that you shall die, yet you beleeve it not, only a few, whose hearts are sprinkled with the bloud of the Lambe, they indeed defer it not, for they doe not know how

soone

ſoone the deſtroying Angell may come. Therefore labour to bee convinced, this is to know what a Mediatour is, and not to have it in ſpeculation only. And here it were good to conſider, what that is that holds men on their roots; there is an Anchor under water, though men ſee ir not, that keepes them in their old condition, if we could hit on it.

Meanes whereby men are kept in their old condition. First, Inconſideration.

And it is either Inconſideration, men conſider not what they have to doe, they look not about them, according to that in *Deut.29. You have ſeene all what the Lord did to Pharaoh, but the Lord hath not given you hearts to conſider it to this day:* Now if you aske what Conſideration is; I anſwer, Conſideration is nothing elſe but an Act ſuperadded to Knowledge, when a man not only knowes, but returnes and reflects on what he knowes, when he ſtayes and abides on it, when he lookes round about a buſineſſe, not on a corner of it, but fully, and weighes every circumſtance: Therefore wee are ſaid to ponder our wayes, when wee doe not onely looke to that which is preſent, but to the time paſt and to come, when all things are taken in: Now when a man ſhall lay all together, when he ſhall conſider, that is, thinke ſeriouſly, and remember that hee hath but a little time to live here, and that there is another place where hee ſhall live for all eternity, that he hath an immortall ſoule, and that his ſtate is dangerous, that his ſins are great, and the wrath of God is as a conſuming fire; when theſe are laid together, when he con-

ſiders

siders them, and stayes on them, by these means hee comes to see with his eyes, and understand with his heart, and to be converted and healed; but because men doe consider, thence it is that they grow on their root still, and are not brought to this inexcusablenesse, nor have all Arguments taken away.

Or another reason is, some Lust there is, world, credit, riches, pleasures, or something which they are loath to part with, the rich man will not part with his possessions, they in the twelfth of *Iohn* will not part with their credit with the Pharisees, *Ieroboam* will not part with his Kingdome, till these Arguments shall bee answered, and God shall cut off those snares, for so they are termed, 2 *Tim.* 2. 25. *Waiting if God will give them repentance, to know the truth, and to come out of the snare of the Devill, who taketh them at his will:* The meaning is, every man, before he be regenerate, is holden by some snare, the snare is some lust, the root of it is some false reasoning; now when men come to know the truth, and to be delivered out of the snare of the Devill, when God convinceth a man, and opens that truth, undoes that false reasoning on which that lust is founded, he cuts the snare asunder, and then they are sett at liberty: Every man saith, I cannot live without credit, without my state, without my kingdome, (as every man hath a kingdome of his own) when God teacheth that this is vanity, and if we will be happy, the best way is to serve God with a perfect heart,

2. Some Lusts.

heart, when God teacheth the contrary Truth, then he is out of the ſnare of the Devill, when he hath awaked his conſcience, that hee is ſicke of ſin, that hee feeles his rebellions, then the thing he magnified before, is nothing now; As when a man is ſicke, the houſes and orchards he magnified before, are now not regarded, his dainty fare, and gorgeous apparell, he hath no pleaſure in them, for he is ſicke: So it is with the Soule when God chargeth ſin on the Conſcience.

Againe, when GOD ſhewes better things than theſe, as *Heb.*10.34. *They had in heaven a better, and an enduring ſubſtance, and therefore cared for nothing:* They cared not for parting with their goods, when they had another righteouſneſſe to truſt to: So when God opened the heavens and ſhewed himſelfe to *Paul,* Hee *reckons all as dung and droſſe,* he doth not magnifie what he did before. And thus are men freed from the ſnare of the Devill: Therefore when a man ſhall deferre and thinke I am ready to come, but I will not yet: I ſay theſe muſt bee taken away, for they are falſe reaſonings, by which we are built on our root: Now when a man ſhall be perſwaded of the danger of putting the evill day farre from him, when the Holy Ghoſt ſhall give him wiſdome to number his dayes, then he will take to himſelfe new thoughts. Every man naturally feares death, but becauſe it is farre off, no man regards it; and ſo becauſe we put the evill day farre from

us,

us, we turne not to God; now when God shall convince a man of the Truth, and teach him to number his dayes: Well, thou art now in health and strength, but when thou commest to number the dayes that remaine, they are very small. Put case a man had a hundred dishes of meat before him, if one come and say, Take heed what you doe, for one of these dishes is poyson, he will not taste of any of them, except he have taken an Antidote before: So when the Holy Ghost teacheth, it is true, in one of these dayes is death, thou shalt finde poyson that shall take away thy life; whether first or last it is uncertaine, if thou wert wise to consider thy latter end, that is, if thou hadst the wisdome, which God must teach, thou wouldst see little reason, why to venture thy soule on one of these dayes, if thou hast not made thy Election sure; for this is as to eat of one of those dishes when there is poyson in it.

Therefore consider (beloved) what uncertainty of life there is, what it is to venture the soule, and what eternity is: When God shall teach this, and stirre up present affections of feare, and apprehension of wrath, it will teach a man not to deferre, but to come home speedily.

Againe, when this place of Scripture, and the like, shall be seriously considered, That *if the Good-man of the house knew at what time the Theefe would come, hee would have an eye to him*; That Christ hath threatned all before hand

that doe not watch, *And I will come at a time thou thinkeſt not of mee:* If thou didſt conſider this when thou art moſt ſecure and furtheſt off from God, in the midſt of thy jollity, and faſt a-ſleepe, *I will come at a time when thou lookeſt not for me:* And didſt thou not think this threatning in vaine? Didſt thou beleeve this Scripture and lay it to heart? Thou wouldeſt not deferre thy turning to God.

Againe, conſider, put caſe thou haſt liberty, if ſicknesſe come and give thee warning, alas how farre art thou from being able to repent? Are the times in thine hand? Muſt not the Holy Ghoſt change thine heart? If thou doſt now take reſolution to amend, haſt not thou cauſe to ſuſpect that it proceeds from ſelfe-love? For if it had beene out of love to God, wouldeſt thou not have turned ſooner? And if it be out of ſelfe-love, God accepts it not. All this while we have ſpent in ſhewing the Diſeaſe, and now we muſt ſhew the Remedy.

FINIS.

A SERMON PREACHED AT A GENERALL FAST BEFORE THE COMmons-Houſe of Parliament: the ſecond of *Iuly*, 1625.

In the time of the Plague.

By the late faithfull and worthy *Miniſter of* IESUS CHRIST,

IOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to his Majeſtie, Maſter of *Emmanuel* Colledge in *Cambridge*, and ſometimes Preacher of Lincolns INNE.

LONDON,
Printed by *R. B.* for NICHOLAS BOURNE, and are to be ſold at his ſhop at the Royall Exchange. 1633.

A SERMON PREACHED AT A Generall Faſt, before the Commons-houſe of Parliament, *Iuly* 2. 1625.

NUMBERS 25. 10, 11.

And the Lord ſpake unto Moſes, ſaying, Phinehas the ſonne of Eleazar the ſon of Aaron, the Prieſt hath turned my wrath away from the children of Iſrael, (while hee was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

WE are met together, you know, to ſanctifie a Faſt to the Lord. I will therefore ſpeake a word, or two, of that Dutie, before I come to the Text, which I have read to you: But I will doe it briefly, the Common

place thereof, being too large a ſubject at this time to enter into.

Faſting is no Arbitrary dutie.

And firſt, wee will ſay thus much to you; That this duty is neceſſary, not an arbitrary thing, which wee may doe, or leave undone at our pleaſures: You know there be many examples of it, many commands for it in Scripture; but of them wee will onely repeate two: The firſt is that in *Ioel* 2.15. (a place you well know) *Sanctifie to mee a Faſt, call a ſolemne Aſſembly.* When the Lord began to ſend Iudgement on the Land, he ſtraitly enjoyned the performance of this duty, which ſhowes that it may not bee left undone at pleaſure.

Which is proved by Texts of Scripture.

To which I will adde that in *Eſay* 22.12,13. 14. *The Lord called in that day to weeping, and mourning*; but becauſe at that time they fell to rejoycing: *It was revealed by the Lord of hoaſts, that that ſinne ſhould not be purged away till their death.* When there is a time for *Faſting*, and when there are Iuſt occaſions for mourning and humiliation, the Lord doth then ſo require it, that if you doe it not, but will doe the contrary, the Lord will never forgive it; it is a ſinne that ſhall not be purged away till you dye.

The definition of a Faſt.

You will ſay then, What is a Faſt? In a word, a *Faſt* is nothing elſe but *the ſanctifying or ſetting apart of a day for humiliation, reconciliation, and reformation.* I ſay, it is to ſanctifie a *Day*; becauſe the day of a Faſt muſt be equall to the Sabbath; the very word uſed in that place of *Ioel, Sanctifie to mee a Faſt*, ſhewes as much.

much. *In that day you may doe no servile worke, but must keepe it holy to the Lord.*

That you have to doe in that day is first to *humble* your selves, as in that place of *Ioel, Turne to me with* fasting, mourning, and weeping. Secondly, it is for *Reconciliation, Lev.* 23.27. it is called a day of *Atonement*. Lastly, it is for *Reformation*, and therefore in the day of fasting, the whole people entred into covenant with God; as in *Nehem.* the ninth chapter, and the beginning of the tenth verse, you shal see the Princes and people come altogether, and seale a Covenant to the Lord, to reforme their sinne of taking strange wives, and entred into a curse, and an oath to walke in Gods law.

The defects which we are subject to in performing that duty.

I will say no more of that, but will onely tell you, what are the failings which wee are most subject to in this businesse; for we may know the disease by the medicine: if God takes great care to prevent our falling into a sinne, it argues that we are apt to fall into it. And first, we are very ready to rest in the worke done, *in opere operato*, to think that the very action will please GOD. Therefore it is carefully added in *Ioel* 2. *Rend not your clothes, but your hearts*: that is, when you come to sanctifie a Fast, doe not thinke that the *very outward performance* of the duty moves me: It is the heart that I looke to, therefore you must take care that at this time, your greatest busines be with your hearts. *Lev.* 23.29. *He who in that day* (meaning the day of the annuall Fast, which was then instituted) *doth not afflict his soule* (for so the

1. To rest in the work done

the word is to be tranſlated) *ſhall be cut off from his people*, The outward performance is not the thing that God reſpects, or accepts; he doth not regard that, (for he is a Spirit, and beholds the behaviour of the ſpirit;) he conſiders how we are affected in ſecret before him.

2. To doe it for a fit.

A ſecond thing wherein we are apt to faile is, to thinke that one day is enough, and when that is done, there is an end of the buſineſſe: but it is not ſo, that is but the beginning of it, *Eſay* 58.5. *Is this a Faſt, to hang downe your head for a day? Is it to bow it downe as a bulruſh?* Bulruſhes you know, in a ſtorme hang downe their heads, but when faire weather comes they lift them up againe. So when affliction is upon us, we are apt to humble our ſoules for a time, for a fit; but when a little peace or proſperity comes, we forget to be longer humbled: whereas the end of a Faſt, is ſo to begin the work of Humiliation, that we may the better continue it afterwards.

3. Not to reforme upon the doing of it.

A third defect is this, we are perhaps content to do the duty, and with ſome affection too, but there followes no *reformation of life*. Therefore in the ſame Chapter ſee how carefully that is put in; *Is this an acceptable day to the Lord? Will I accept ſuch a Faſt as this? When you find pleaſure and continue in ſtrife and debate?* That is, the Lord regards not the bare performance of the duty, unleſſe the end of it be attaind; now the end of it is nothing elſe, but that every man in particular reforme the evils he is ſubject to; yea, his particular weakneſſes, and perſonal infirmities, the mending

ding of which, is carefully to bee endeavoured when we sanctifie a Fast to the Lord; else we assemble together for *Wine* and for *Oile*, *Hos.7.14* As if hee should say, you have not sought Mee when you howled upon your beds; but your *Wine* and your *Oile*: That is, men are affected with the judgements of the Lord, they desire to have them removed, they wish for ease and prosperity, and for that they assemble themselves; but to Me, saith he, ye returne not. A beast will doe as much when it feeles any evill oppressing it; and therfore God cals it, *howling on their beds*, an action proper to beasts: but the Lord lookes, that you seeke him in sincerity, and that you labour to make your hearts perfect in him.

There is a double performance of duties

In a word; to conclude this, remember, That there is a double performance of every holy duty; one is, when we doe the work as a taske, and are glad when it is over; when we doe it as servants that doe eye-service to their masters: another is, when not onely the thing is done, but your hearts also are wrought upon; for that is the end of the outward performance, and the work is so farre accepted as it hath an operation on our hearts and affections. It is so in every duty; as in Prayer, when you call on God in private, doth God regard the words of a prayer? No, but 'its working on your hearts, 'its humbling of them, 'its bringing of them into frame, and making them perfect with God every day, by a thorow renewing of your repentance, and this is the doing of the thing. Amongst your selves

1. When they be performed as Fasts.

2. When its affections are wrought upon in the duty.

ſelves, if a ſervant doth only make a ſhow of doing a thing, it is not regarded; but he that brings the thing to paſſe is accepted of you: and that is it, which the Lord requires and accepts in our performances. Now we ſhall ſee that this Text will helpe us to all that is required in a Faſt, as will appeare in the particulars.

Ver. 1. 2. The Analyſis. of the Text. The Iſraelites diſeaſe Sin. The conſequent of ſin is wrath. Ver. 3.

Phineas the ſonne of Eleazar, &c.] In the former part of the Chapter the diſeaſe is ſet down, and that is Sinne, (which is indeed the onely diſeaſe of the ſoule) illuſtrated from two conſequents. Firſt, from the wrath of God, who (as the Text ſaith) was very angry with Iſrael, for *they had committed whoredome and joyned with Baal-Peor*. That was the diſeaſe, the ſin, for which they had brought on them Gods wrath. And ſecondly from an effect of that wrath, the Plague; (God ſtruck them with peſtilence) that is the puniſhment.

The effect of Gods wrath, the Plague.

The remedy was the turning away of Gods wrath.

In this verſe is ſet downe the remedy, and that is the turning away of Gods wrath. For as the Phyſitian ſayes, *Morbi curantur contrariis*, ſo it is true in Divinity: as the wrath of God was the cauſe of the Plague, ſo the turning away thereof is the remedy.

Which was done by zeale. And that for two reaſons.

This turning away of his wrath, is ſet forth by the cauſe of its turning away; & that was the zeale of *Phineas*, while hee was zealous for my ſake; and that is made good by two reaſons. One is in the latter end of my Text; therefore have I not *conſumed* them *in my jealouſie*. As if he had ſaid, If *Phineas* had not bin zealous, my jealouſie

ſhould

ſhould have burned more and more, and the jealouſie of that ſhould have beene utter deſtruction. The ſecond is Gods owne Teſtimony, ſet downe before my Text. *The Lord himſelfe ſaid unto Moſes*, that his wrath was turned away.

I will ſay no more for opening the words; but in them you ſhall ſee theſe five points lye evidently before you.

Five generall points raiſed out of the text

Firſt in that the removall of the plague is attributed to God, and to the turning away of his anger, this is clearely deduced: *That it is God only that doth good and evill*; for you ſee his anger brought the Plague on them, and the turning away of his anger healed them againe.

Secondly, it is ſin that cauſes Gods anger: anger in God hath alway relation to ſinne, for ſin is the cauſe of it.

Thirdly, the way to turne away the Lords anger, is zeale for his ſake.

Fourthly, if there be want of this zeale among us, his jealouſie ſhall grow hotter and hotter, it ſhall encreaſe upon us more and more.

Fifthly, and laſtly, the iſſue of this jealouſie of his, will be utter deſtruction.

1. Generall point. God only doth good and evill.

We will begin with the firſt, which is, That it is God only, that doth good and evill to every Nation, to every Church and Kingdome, yea to every particular perſon. As you ſee here; it was not the corruption of the Aire that brought the Plague, nor the clearing of it with froſt and winde, that turned it away; but the cloud of the Lords wrath ſhed this ſtorme on them; and when

when he was appeaſed with them there followed health and peace: *The Lord wounds, and the Lord heales.* For what is the Plague but a ſword in the hand of an *Angell,* who drawes it out, and puts it into its ſheath againe, at his Maſters appointment? And is not there the ſame reaſon of all other evils? War (you know) is a terrible thing, when Enemies come as Bees on a Land; but doth not the Lord hiſſe for them? And againe, they are driven away as with a breath at his appointment. Famine is a leane devouring evill, which cauſes the Land to eat up the inhabitants thereof; but is not the Lord the only cauſe of it? Doth not he make the Heaven as Braſſe, and the Earth as Iron? Doth not he when he will, open the windowes of Heaven, and unſtop the bottels of the clouds, and powre out raine unſeaſonably; And is not hee the cauſe of death, which is the journeys end of both the former? To which every one of us is ſubject, yet wee conſider it not. Though we ſee men fall from the Tree of Life every moment yet we regard it not. This the Lord takes onely to himſelfe, *Pſal.68.20. To the Lord belong the iſſues from death:* and therefore let us give to the Lord, this great Prerogative of his; That he onely doth good and evill, and let no man queſtion it.

You will ſay who doth queſtion it? It is very true; we doe not queſtion it in words, but if we queſtion it in our deeds, it is an argument that our harts make a doubt of it, though our tongues doe not queſtion it. Therefore let us examine the matter.

If

If we thinke the Lord onely doth good and evill, why then will not we obey him and serve him, and please him in all things? But provoke him to anger, by our words and by our workes, as the Prophet speakes. Perhaps you will say to me, as *Saul* answered *Samuel*, when he came from the warre of the *Amalekites*; *Oh thou blessed of the Lord, I have fully kept the Commandement of the Lord*; but saith *Samuel*, *If thou hast done so, What meanes the bleating of the Sheepe, and the lowing of the Oxen:* So I say to you, if you obey the Lord, what meanes so many sinnes amongst us? What meanes Fornication and Whoredome which is so frequent? What meane those Oathes amongst us for which the Land mournes? Not onely greater oathes, but smaller oathes, which exceed the greater for frequency, though the greater exceed them, in that they take the Name of God in vaine. Again, what meanes the breaches of the Sabbath? Of which I will speake a word by the way: and that you may know that I doe not blame you for that as a sinne, which is no sinne, I will make this digression. Doe you not think that Sabbaths are to be kept, and to be kept holy? I will name but two reasons to make it good; you shall find them in *Esay* 57.30. It is *My holy Day*. First, it is a Holy Day, and if it be holy, you may doe nothing thereon that is common. A Vessell that is sanctified and made holy, may not bee imployed to take up common water, or used in common services, for it is holy. So the time of the Sabbath is holy, therefore you

Certaine convictions for demonstrations of the point.

1. Conviction; The frequency of our sinning.

A digression touching the Sabbath, proving that it ought to bee sanctified.

1. Because it is a Holy Day.

you must not spend it about common actions, for if you doe, you prophane that which is holy.

2. It is Gods day.

Secondly, it is *My Day*, and if it be *My Day*, rob me not of it: every houre of that day that you spend in common speeches and actions, you rob the Lord of that houre, for all the day is his.

It is further convinced. 1. From the hazzard of religion, by leaving man at liberty.

And doe not thinke that men are tyed to this observance onely, under the Old Testament; but know that it continues still: for doe but consider with your selves, if the Lord should have left it meerly in the power of the Church to appoint a Sabbath day, it might have bin brought from a week to a moneth, and from a moneth to a yeare and so if of meeting together had bin no necessity put upon us by God himselfe, where would religion have bin? And do you think *God* would not have provided for his Church better than so.

2. From the Antiquity of its celebration

Besides, why should it be questioned, when it is transmitted to us from the most ancient times. *Iustin Mart.* sayes, that on the day which we call Sunday, the Christians met together to worship God; and the people came out of the Countrey for that end, and it was a solemne day.

Tertullian in his Apologie saith as much: and therfore because they spent that day in worshipping God, all the Heathen called it *Sunday*. And in all ancient times it was never controverted, never called into question.

3. From the usefulnesse of a Sabbath.

Againe, do we not need such a day? Therfore the Lord saith, *Sabbath was made for man*; As if he had said: I could have spared the Sabbath. It is not for mine owne sake, and for my worship sake

ſake, but for mans ſake, that is, leſt he ſhould forget God, and bee a ſtranger to him, which would redound to our owne hurt. And therefore ſhall not we bee willing to keepe it, when it was for our owne ſakes that the Lord appointed it? What gainers might wee bee in grace and holineſſe, if wee would ſanctifie every Sabbath as we ſhould? Should we be loſers by it? but this is a degreſſion, and I ſpeake it by the way. But marke it, I ſay, if you keepe the Commandements of God, *What meanes this bleating of the ſheepe?* Theſe acts of diſobedience on his owne Day?

2 Conviction is our neglecting of dutie.

Wee will goe on in the examination. If indeed wee thinke that it is the Lord that doth good and evill; why are we ſo inobſervant and negligent of him? Why do we reckon it a wearineſſe to ſerve him? Why turne wee Religion into formality, poſting over holy duties in a careleſſe and negligent manner, when we ſhould bee carefull and fervent in the ſame? Why is there ſo little growth in Religion, ſo much barrenneſſe in good workes, the price whereof is more than gold and ſilver? In a word, Why doe we turne the maine into the by, and the by into the maine? That is, why goe we about all other buſineſſe as our maine and chiefe ſcope, and take in holy duties by the way, more to ſtop the mouth of natutall Conſcience (as carnall men may doe) than for any delight wee have in them? If we thinke God to be the Author of good and evill, why are theſe things ſo?

Every man is ready to professe his faith in the Truth hereof, but if wee did beleeve it, wee should bee more carefull to please the LORD in all things.

3 Conviction is our not fearing and trusting him alone.

Againe, if wee thinke that God only doth good and evill, why have not wee our eyes on him altogether? Why doe we not feare him, and nothing else, trust in him and in nothing besides, depend on him, and upon no other? In all our calamities and dangers, why doe not wee seeke to him, as to one that onely can helpe us, and heale us?

Quest.

You will say, we doe depend on God, wee trust in God, and none but him?

Answ. Discovering the Nature of trusting in *God* which is to bee content with God alone.

It is very well if you doe; but consider, that to trust in God, is to part with all for his sake, and to have an eye only unto the recompence of reward, to bee willing to deny our selves in our profits, and credits, and pleasures, to be content to have him alone. Thus Saint *Paul* expresses it, 2 *Tim.* 1. 13. *Therefore,* saith he, have we suffered these things, *for we know whom wee have trusted.* As if he had said, we have parted with all, wee are content to be led from prison to prison, wee are content with God alone, for wee know the power and faithfulnesse of him whom we have trusted.

2 To rely upon him in Exigents.

Againe, to trust in GOD, is then to rest on him, when the case is such (marke it) that if we faile we are undone, then to build on him as a sure rocke; that is the nature of true holinesse, and exact walking, when God puts us into an exigent,

exigent, removes from us friends, takes away worldly helpes, yet in this case to trust him. Thus *Hester* trusted God, when she undertooke that dangerous enterprise, *If I perish, I perish*, when if the Lord had failed her, shee had lost her life. So *Daniel* trusted God, when he would put himselfe upon him, being in such danger for the open profession of his Religion, which by death they would have forced him to deny. Thus *Asa* trusted God, when hee went with a small number against a great multitude, the Text saith of him, *That he trusted in God.* Now doe we thus trust him? Surely we doe not: but when faith and sense come into competition, when they meet together on a narrow bridge; we are ready to Byas our conscience the wrong way, to goe aside, and decline the blow, that is, we are ready in such a case, though with breach of a good conicience, so to trust in God, that withall wee will keepe a sure foot on some outward, probable, sensible meanes, that if God failes us, yet, wee may know what to trust to. The truth is, we doe not leane to the Lord. For what is it to leane to him? You know a man is then said to leane, when hee stands not on his owne feet, but so rests the bulke of his body on a raile, or staffe, or the like, that if it faile him, he fals downe: To rest on God in this manner, is to leane to him; and did wee thinke that hee had all power to doe good and hurt to the Creature, we should thus trust in him; but in that we doe it so little, and so seldome, it is an argu-

Which is instanced in *Hester*. And *Daniel*.

4 Conviction, or not walking perfectly with the Lord.

ment that whatſoever wee profeſſe wee doe not indeed beleeve it. Laſt of all (to make an end of this examination) if we think indeed, that the Lord onely is able to doe good and evill, why doe we not that which is a neceſſary conſequent thereof, which you ſhall finde in *Gen.* 37. 1. it is Gods ſpeech to *Abrabam, I am God all-ſufficient, therefore walke before mee and bee perfect.* Marke that, when any man thinkes God to bee *All-ſufficient*, that he hath *all power* in his hands, that hee is *Almighty* (for ſo the word ſignifies) that which will neceſſarily follow on this beliefe, is this; *he will bee perfect* with the Lord. You will ſay, I hope we are perfect with God: But if we be, why are our actions ſo diſſonant? Why doe wee ſerve God ſo by halfes, and by fits? Why are we ſo unequall and uneven in our wayes? We are zealous for a fit, and in ſome particulars, but grow cold againe, as if wee never had beene the men. We goe on in a good courſe, till wee meete with ſome croſſe, and then wee baulke it; till wee meet with ſome advantage and preferment, and then wee ſtep out of the way to take it: Is this to bee perfect with God? But if wee thought the Lord to be *All-ſufficient* and *Almighty*, we would walke *perfectly* before him. For what is the reaſon that any man ſteps out from God? It is becauſe he findes ſomething in the Creature, which he ſees not in God; therefore ſaith God, *I am All-ſufficient*, that is, let a man looke round about him, and conſider whatſoever it is that hee can

deſire

desie or need, hee shall have it in the Lord, for he is *All-sufficient*. Why then should not you be perfect with him? Why will you start from him at any time, or upon any occasion? And this shall suffice, to make it evident, that it is a very hard thing to beleeve this indeed, that God only is able to doe good and evill.

Indeed wee care for the favour of Princes, and think that they can hurt us, or doe us good; and therefore wee are so intent about them, so busily occupied about them, but this would not worke on us so much if wee did beleeve that which I have now delivered unto you that God onely is the Author of good and evill.

Reason. To prove the point.

Therefore will wee reason with you, and see if wee can plant this principle in you, and strengthen your beleefe thereof. For it is certaine that all the errours and obliquities wee finde in the lives of men, come from this, that these common Principles are not throughly beleeved, but by halfes, and of them wee faile in none more than of this, for if we did beleeve that God is the cause of all, wee should serve him with willing hearts and ready mindes in all things. It is true, we thinke God hath a chiefe hand in good and evill; yet we thinke the Creature can doe somewhat too, but consider this one reason.

Reason If the creatures could do good or evill, God were not God.

If the Creature were able to doe you good or hurt, I will be bold to say to you, that God were not God, and you might bee absolved from worshipping him: For this is a principle

planted in every mans nature, by the Author of Nature, that we regard or neglect every Creature more or lesse, as they are more or lesse able to doe us hurt: now if the Creature could but in part doe us *good or hurt*, wee need not then care to worship the *Lord onely*, for hee onely could not benefit or hurt us, but God onely is to bee worshipped; therefore hee onely hath power to doe good or hurt. For on this ground we worship him alone; that hee onely is able to doe good or hurt, otherwise hee were not a compleat adequate GOD to the worship that is required.

Reason 2. The Creature should be God

Againe, if the Creature could doe any thing, it might challenge part in the *Deity*, but it is impossible there should bee any more Gods than one: Therefore it is the Lord onely that doth good and evill. Thus *Amos* concludes it in his third Chapter, *Is there any evill in the Citie that hee hath not done?* And so wee may say, Is there any good that hee hath not done; where marke the generality, *Is there any evill that he hath not done?* Therefore glorifie him in thy life, and in all thy wayes: For, as *Daniel* told *Belshazzar*, *In his hands are all our wayes*; That is, wee take not the least step to prosperity or adversity through the whole course of our life, but it is the Lord that guides our steps. Therefore in 2 *Cor.* 1. 3. *Paul* cals him the *God of all comfort*; exclusively, so that no Creature is able to joyne with him in giving the least comfort.

Dan. 5. 23.

Object. 1.

But you will say to me, Is this so? Doe not we

we finde by experience, that riches, and friends, and credit, and wisdome and the like doe comfort us? And that the want and absence of these doth us hurt.

From the operation of second causes.

Yes, but I may give you this double answer: First, these things are at Gods disposing and command, therefore it is not they that doe any thing, but the Lord by them. It is the hand that brings to passe a thing, yet it is not vertually in the hand, but in the will of the man that commands it.

Answ. 1. 1. The Lord workes by them.

But secondly, I answer, It is not these things that do you good or hurt, but the *Lord* by them. You know when water heates the hand, you doe not say, the water doth it, but the heat that is by the fire in the water. When you take a medicine in Beere or Wine, it is not the Beere or Wine that cures, but the medicine that is taken in that beere or Wine: So it is the Lord that refreshes and comforts, he wounds and hee heales by the creature, but the creature doth neither.

Reason 1. Which is illustrate by some comparisons.

But you will say, this ability is borne and bred with the creature, and is never separated from it.

I answer, it is very true, the creature hath a fitnesse in it to do us good or hurt; but it is not able to put forth that fitnesse, or that strength, till it be acted by God; that is, till it be set a worke to doe it, by his blessing or cursing: For example, The bread hath a fitnesse to nourish, but if God sayes not to the bread, nourish such an one, it shal not be able to do it; for we live not by bread, but by the word of *God*, by his blessing of it, and

commanding the creature to do it. On the other side; take a diſeaſe, or any Creature that is fit to do us hurt, it ſhall not hurt unleſſe the Lord ſay, go and ſtrike ſuch a wretch, bee an inſtrument of mine to puniſh him. Let an Axe bee never ſo ſharpe and keene, till the Work-man take it in his hand and apply it to the worke, it ſhall do nothing: So Gods bleſſing and curſing doth all; for *God*'s bleſſing is nothing elſe, but his bidding of the Creature to doe ſuch an one good; and his curſing is nothing elſe, but his bidding of a creature afflict ſuch an one: and therfore ſometimes men are cheered by the Creature, ſometimes again they want that cheering; ſometimes they have contentment therein, and ſometimes againe they have not. And hence it is, that there may be abundance of all things, and yet bee no more than as the husk without the graine, as the ſhell without the kernell, affording nothing but emptineſſe. Againe, you may have a hundredfold with perſecution, that is, God can give you more comfort in perſecution, and the want of every thing, than you had in proſperity, when you had every thing ſupplied: therefore in *Ier.* 9.23. ſee how the Lord reaſons, *Let not the ſtrong man rejoyce in his ſtrength, nor the wiſeman in his wiſdome*, and why? *For it is I the Lord which exerciſe loving kindneſſe, and judgement, and righteouſneſſe in the earth.* As if hee had ſaid, if theſe things were able to doe you good or hurt, you might rejoyce in them, but it is *I the Lord* that ſhow juſtice and judgment, and am only able to doe

By their different effects.

By places of Scripture.

doe all. So in *Psal.62.10. If riches encrease, set not your heart on them*, and why? *For power belongeth unto God.* But they might object, The Lord useth the meanes; that is answered in the last *ver.* It is true, but GOD rewards according to our workes, and not according to our meanes. And so much for the clearing of this: and now wee will apply it.

Vse 1. To labour to see God in his greatnesse.

First, if the Lord be able to doe all good, and evill, then learn we hence to see *God* in his greatnesse: the Lord is forgotten in the world, we do not see him in his greatnesse and Majestie, and Almighty power; if we did, it would draw all our thoughts and affections to him, which are now occupied about so many severall fancies: I say, they would be all pitched upon him, whereas seeing they are conversant about poverty and riches and friends and disgrace, as able to doe good or evill: it is an argument, we attribute that to the creature which belongs to God, which is no better than Idolatry: as in *Col.3.5. Mortifie your earthly members, fornication, uncleannesse, and covetousnesse which is idolatry*; marke that. Now Idolatry is of two sorts, either when you worship the true God in a wrong manner, or else when you make the creature *God*: and that you do either when you conceive the creature under the notion of God as the Heathen did the Sunne and Moone: and as the Papists doe the bread, for if there be Idolatry in the world, that is Idolatry, or else when you attribute to the Creature that which is proper to God, that is, when you place

Which would draw our affections to God.

The want of it carries us to the Creature, and brings us upon the danger of Idolatry

place your comfort and ſafety in the creature, and ſo place your joy and delight in him. And thus we do when we think riches or poverty by their preſence or abſence can do us good or hurt. *Eſay* 41.23. you ſhal ſee there, the Prophet uſeth two arguments to prove that Idols were not gods: Firſt, *They tell us, noe things to come:* Secondly, *They doe neither good nor evill.* As if he had ſaid, if they could doe good or hurt, they were gods: yet there is a ſecret opinion that lodgeth in our breaſts though we obſerve it not, that theſe things can doe us good or hurt; and therefore, becauſe our affections follow our opinion, we luſt after them inordinately; and thence it is that they ſteale away our hearts, as *Abſolom* was ſaid *to ſteale away the hearts of the people:* that is, hee who was not the owner tooke them. And ſecondly, he did it ſecretly, and ſo deale the creatures with us when we have a ſecret opinion of them. The rich man in *Luke* having much wealth about him concludes, *Now ſoule take thy eaſe.* And when *Davids Mountaine* was made ſtrong, he ſayes, *therefore I ſhall not be moved*; and have not we the ſame thoughts in us? Are not we ready to thinke, if I had ſuch an advantage, ſuch a friend, I ſhould do well? But I ſay to you, that if you had all theſe, you ſhould not be a jot the better, nor in the want of all theſe are you a jot the worſe; for it is God onely that creates peace & commands comforts; that you may ſet downe for a concluſion. That is his Prerogative Royall, and thence it is that wee muſt love him

By advancing the creatures in our opinions.

with

with all our hearts, and with al our soules; thence it is, that we are not to regard the creature at all, because He onely can make our lives comfortable or not comfortable.

If this were beleeved, how would it change our joyes into teares? What an alteration would it make in our lives? If we did beleeve it indeed, should wee bee so taken up in seeking of wealth, and outward excellencies, and not rather in growing rich in faith and good workes? If it were well planted in our hearts, we should mind nothing but grace and sin: for you know grace onely findes acceptance with God, and sin onely provokes him to anger. And indeed what in the world else is worthy our intentions: you may joy in these things, but still remember the Apostles rule, *Buy as if you bought not, and grieve as if you grieved not, &c.* why so? Because these things can do you neither hurt nor good, if they could, they might have your intentions, but they cannot. Therefore doe as *Moses* did, *Heb.* 11. *He endured, for he saw him that was invisible.* What then? Therefore he *forsooke Egypt not fearing the wrath of Pharaoh.* When he saw *God* in his greatnesse, when he *saw him that was invisible*, that is, when he saw him as if he had beene *visible*, it removed all feare of the Creature. When a man sees the Sun, what is a Candle or Torch to him? And so will all these things seeme to thee, if thou couldst see God in his might. If God only doth good and evill, why then doe you hasten after outward things, and weary your selves in vaine

vaine for that which will not profit? Therefore the Schoole-men call sin *Aversio a Deo* and *Conversio ad Creaturam*, a turning from God, and a turning to the Creature.

Question concerning the use of the Creatures.

Answ. They are to be used with a subordinate affection.

But you will say, to what end then are the creatures? And what will you have us to doe?

I answer, you may make use of these things (I deny you not that liberty) onely use them with a dependant affection, so as still you have an eye on God; you may take water out of the streame so as you have an eye to the *Fountaine*; you may take light from the Aire, so as your eye be on the Sunne. So that if the glory of the Sunne set, you account all your light to bee gone though you have the Aire still: that is, you may enjoy all these outward comforts, you may use your wealth and friends, and have wife and children, &c. but your comfort shal not be more nor lesse, nor your prosperity longer nor shorter, than as God is pleased more or lesse to shine on you, by the enjoyment and want of whose favour, you may be happy in the want of all, and aboundantly miserable in the having of them all. Therfore saith the *Prophet*, *You have forsaken God the fountaine of living waters, and digged to your selves Cisternes that will hold no water.* What is that? It is as if the Lord said, what doe you meane? It is the Lord that doth all; he is the Fountaine, and the creatures are but Cisternes, and al their comfort is but borrowed. Againe, you have in God living waters, that is, comforts of a better nature; but the water that you finde in these pits is

but

but muddy water. Againe, he is a fountaine that is never drawne dry, but these are broken pits that hold no water.

Vse 2. To looke to God in all our businesse.

Againe, if God onely doe all good, and evill, then let us consider that what businesse so ever wee have in the world, what outward imployment soever wee exercise our selves in, yet our maine businesse is in heaven; we be ready on all occasions to look to the face of the Ruler, of the Physition of men and creatures; but we forget that the swaying of the ballance this way; or that way, is from the Lord. When *Iacob* had prayed earnestly to be deliver'd from *Esau*, *God* answers him, thou hast *prevailed with God, and thou shalt prevaile with men*; so whatsoever businesse you have on earth, if you will bring your enterprize to passe, prevaile with God, and you shal be sure to prevaile with men; turne him, and all is turned with him, for all depends upon him. Whatsoever is done on earth, is first done in heaven, and concluded there, and then we feele and taste the fruit of it here. From this Generall we may descend to particulars; and from hence you may learne, That it is not our Armie by Land, nor our Navie at Sea that shall secure us at home, or prevaile abroad, though it bee well that these things bee done, and therefore you doe well in contributing cheerefully to his Majesty, for the maintenance thereof, for the common good: yet still remember that all your businesse is in heaven; and that you must trust more to your faithfull prayers, than to your preparations for successe in all enterprises. It

He doth instance in particulars.

It is not our woodden wals that will guard us, it is not the Sea wherewith you are invironed, nor our policy, counſell, and ſtrength that will ſecure us, and defend us, but it is turning to the Lord, and cleanſing the Land from the ſinnes wherewith he is provoked that will do the deed. Turne to him and then he will turne to you, that ſhall be a bleſſing, on us and all our enterpriſes. This is to ſee God in all things, this is to ſanctifie and exalt him for God, in our hearts; and without this all is nothing.

Vſe 3. Set Faith and the Spirit on work to judge of theſe things.

I will end this point with this briefe direction: you know there is in every man (I ſpeake now of every man that is holy, and not of others who are ſtrangers from God) *the fleſh*, and *the ſpirit*; there is faith and ſenſe: and one of theſe two every man ſets on work to take a view of the things that are before them. If you ſet faith and the ſpirit on worke to looke on things, they will tell you, it matters not what outward things are, what the Creature is, for it is God that doth all: ſet the fleſh on work, ſet ſenſe and carnall reaſon on worke, and they will bring quite contrary newes; like the wicked Spies that were ſent into the Land of *Canaan*, who when they did but caſt their eye on the ſtate of things there, they were firſt diſcouraged themſelves, and then diſcouraged the hearts of the people; *Oh there be Gyants and wals reaching up to heaven!* whereas the good Spies that looked on things with another eye, brought another kinde of meſſage. Iuſt thus it is with us, in ſending out our Spies to looke upon the

the ſtate of things before us, if wee ſend forth the Fleſh, Senſe and Reaſon, they bring report of terrible Wals, and cruell Giants, their power is ſo great, their forces ſo ſtrong, that there is no medling with them; but ſend Faith, and the Spirit, and they will, like the good Spies, look on things with a right Iudgement, and indeed that is all the difference betweene an holy man, and another; the one lookes on things with another eye, hee ſees a vanity in the Creature, which the other doth not, hee ſees an All-ſufficiency in God, which the other cannot. And therefore hee hath onely an eye to the Lord, all his care is to ſerve him, and pleaſe him in all things. So he hath no ill newes from heaven, he cares for nothing on earth. The other cares not how matters ſtand betwixt God and him, ſo all things bee well below, ſo his Mountaine ſtands ſtrong; and therefore that we may judge of things with a righteous judgement, we muſt bee carefull to ſee them in their true nature, which onely Faith, and the Spirit will preſent. And ſo much ſhall ſerve for that point.

Doct. 2. Sinne cauſes Wrath.

You ſee then, that it is the wrath of God that doth all hurt, and the favour of the Lord that doth all the good. Wee come now to the ſecond point, which will come in well upon the former: That it is ſinne that cauſes wrath; ſin and wrath are knit together, they are inſeparable. So that as *Eliſha* ſaid, when *Iehoram* ſent a meſſenger unto him to take away his life, when he

Which he illuſtrates by a Compariſon.

hee was ſitting in the houſe with the reſt of the Elders, *Shut the doore upon him, and hold him faſt, for is not the ſound of his maſters feet behind him?* So I ſay to every man, If ſinne and wrath come together, then firſt ſhut the doore of ſinne which is the Meſſenger, ſuffer it not to come in, give it no entertainment, for is not the ſound of his Maſters feet behind him? Doth not the wrath of God follow? And ſhall not that wrath take away our head, as Eliſha ſaid? Therefore, if you will keeepe out GODS anger, keepe out ſinne.

Object. From the inſenſibleneſſe of wrath.

But you will ſay, I feele no ſuch thing, I have committed ſinne, and yet have no experience of his wrath following ſo cloſe upon it?

Anſw. Containing in it the proofes of the Doctrine.

I anſwer, you muſt know this, that as diſeaſes muſt have a time of ripening, ſo muſt ſinne. You know the poiſon of a diſeaſe enters not into the heart at firſt: Sin hath certaine *Veſtigia*, which are ſet downe, *Iames* 1.14. *When Luſt is conceived it brings forth ſinne, and when ſinne is ripened and perfected, it brings forth death.* The reaſon why it brings not death preſently, is, becauſe it is not perfect, becauſe it is not ripe. *The ſinnes of the Amorites*, ſaith God, *are not yet full.* *Ahab* had committed a ſinne, hee had got the Vineyard, and ſlaine *Naboth*, and yet heard nothing of it; but when hee had killed, and taken poſſeſſion too, then came the Meſſenger of wrath, and execution followed. God let *Iudas* goe on, till hee had made the match, taken recompence, and betrayed his Maſter, but then

wrath

wrath came in upon him. God stayed a great while, till the sin of *Pharaoh* was perfected, till his hardnesse of heart was come to a ripenesse, and then he was drown'd in the Red-sea.

Therefore, in the second of the *Romans* it is said, *There is a treasure of wrath.*

Gods wrath is a treasure.

Now in a treasure there are three things: First, when a man is once able to treasure up any thing, hee is still adding to it, and by degrees it growes: and in that sense the Lord hath a treasure of wrath, as we adde sinnes, he addes drops to the viall of his wrath, till it be full.

1. Because our sins adde to his wrath.

Secondly, it is a treasure for a time, it lyes still a while, for else it were no treasure.

2. Because it lyes still for a time.

And Thirdly, when the time of expence comes, then it is opened: And so it is with the wrath of the Lord, it is gathered by little and little, as you heape up sinne by little and little, then it lyes covered for a time, but in due season there shall bee an expence of it; if you sow to the flesh, the seed must lye covered a time, and then it must have a time of ripening, but at length comes reaping. Therefore bee not deceived in this, though you feele not the wrath presently, yet thinke not that it will not follow. No, be assured this linke betweene sinne and wrath cannot be dissolved. You shall finde a phrase in 2 *Pet.* 2. 3, *Whose damnation sleepeth not*; what is the meaning of that? That is, they bring on themselves swift Destruction, though they thinke damnation sleepes, yet it doth not so, it goes as fast as we, and will be sure to meet

3. Because in time it is expended.

us in the journeyes end. So *Moses* useth this phrase, *Your sinne shall finde you out*: And *David* in the Psalmes saith, *Evill shall hunt the violent man to overthrow him*; that is, Sinne when it is committed is like a *bloud-hound*, which, though a man bee got far from the place where a thing is acted, yet followes the Tract, he pursues, and gives not over till he hath found: So God sets sinne upon the Sent, as it were, and it will bee sure to finde us out. And for the most part when we thinke our selves safest, it destroyes us suddenliest. Doe not thinke therefore, that these two linkes of sinne and wrath can bee severed. That which deceives us is this, wee see all is quiet, and heare no more of sinne, but you must know that all that while sinne is sending its cries to heaven for vengeance, which are like unto the Vapours in the middle Region, that are sent up insensibly, we see them not, we heare them not, but they come downe in a Storme. As God said to *David*, *Thou offendedst in secret, but thy punishment shall bee before this Sunne*. We thinke sinne a small thing: A great body, when we are past a mile or two from it, we thinke very little, which proceeds from the weakenesse of the eye. The same imbecillity is in our mindes, when sinne is past a great while since, wee looke not on it as the same thing, whereas the sinne is the same in it selfe, the same in Gods Account, and shall have the same punishment.

Sinne is like a stormie cloud.

Simile.

Object.2. But you will say, Is this the case of every

every man? Who then shall be saved?

From the generality of sin.

I answer, there is a difference in sins. Sinne doth not alway bring the same thing to passe in all, though in some cases it may; both godly men and evill men doe sin; Pearles and Pibbles may both fall into the mire, but one is a Pearle the other a Pibble. And there is this difference in the punishment, if a sonne offend, his father will chastise and admonish him, but not cast him off, the father will spare his sonne in whom he delighteth, but if a servant offends him, hee turnes him out of doores, and will no more have to doe with him; if you bee servants of sinne, eternall wrath shall come on you, hee will turne you out of doores, and utterly cast you off.

Answ. Yet all sin not alike.

And therefore are differently punished.

We will apply this. And first, it showes you, that if sinne still drawes on wrath, then if you cannot see sinne in it selfe, yet see it in its Effects, in its Concomitants, as it is attended on by the wrath of God; though you care not for the blacknesse of the cole, yet care for the burning of the cole; though you care not for the foulenesse of sinne, which holinesse should teach you to regard, yet let the fire that is in it move you, specially considering it is the wrath of GOD, which feare and selfe-love should perswade you to decline: *Psal.* 90.11. saith the Psalmist there, *Who knowes the power of his wrath?* As if he had said, no man knowes it but those that have felt it. I say, it is a thing we doe not know: *Rom.* 9.22. saith the Apostle there, *What if God*

Vse 1. Of the Point. To see sin in its effects.

Which is urged from the Terrour of Gods wrath.

to ſhow his wrath, and to make his power knowne, ſuffer with much patience the veſſels of wrath fitted to Deſtruction? Marke it; the meaning is, when the Lord comes to execute his wrath, he will ſhow his *Almighty power* therein: As hee ſhowes the *Riches* of his glory in his mercy to others, ſo his very *Power*, yea, the *tranſcendent greatneſſe of his Power* ſhall bee declared in his *Wrath*. But, alas, wherefore doe I goe about to enlarge my expreſſions of this Wrath? The truth is, you will never underſtand it by the ſpeaking of others, it muſt bee the LORDS worke.

If hee will manifeſt himſelfe to you, that is, if hee will open a creviſe to let in to your ſoule the leaſt glimpſe of him in his wrath and anger, it will amaze and confound the ſtouteſt hearted of you all. *Saul* was a ſtout man, *Achitophel* was a wiſe man; but when God manifeſted himſelfe to them, as he did to *Saul* the day before hee dyed, when GOD would not anſwer him, when hee apprehended God in his wrath, he fell downe to the ground. If GOD bee ſet againſt us, let but an imagination, an apprehenſion, yea, the leaſt thing, come as a Meſſenger of his diſpleaſure, as an Arrow dipped in the venome of his wrath, it ſhall bee inſupportable.

Object. From the not preſent feeling of Wrath.

But you will ſay, I never felt it to bee ſo terrible.

Anſw.

I, but if once the Lord ſhall mingle the *leaſt troubleſome thought* with his *wrath*, ſo that you ſhall

shall see him in it; I say, that will amaze and confound you, as the hand-writing did *Belshazzar:* It was not the hand-writing that did so distemper him, but the apprehension of an angry God, that was able to take away his life from him. When God came to *Elijah* 1 *Kings* 19.11. he first of all sent a winde that broke the Mountaines, and rent the Rockes; then hee sent an Earthquake, and then a Fire, to let him know what a God hee is: And thus shall every man finde him, that meets him not by repentance. Therefore doe not trust to this, that the sins you committed are long agoe past.

It is not felt, because it is not apprehended.

I will for that purpose commend unto your remembrance *Ioab*'s case; and *Shimei*'s case: *Ioab* had committed a sinne long agoe, but he was never a whit the better for that, his pardon being not sued out, God so ordered it in his providence, thas his Gray-haires should bee brought to the grave in bloud. So *Shimei* seemed to bee quiet a great while, but at last the Lord met with him. I may also tell you of *Saul*'s sinne in wronging the *Gibeonites*, though it rested a while, yet it was brought home to him at the end.

2 Sinne remains on Record.

But, you will say, I feele nothing? But let not that deceive you; remember that terrible saying in 1 *Sam.*3. *Samuel* threatned from God a great judgement on the house of *Ely*; but the house of *Ely* flourished still: It is no matter for that, sayes *Samuel*, I would have you know this, that when the Lord begins, he will also make

3 And at length God will strike once for all.

an end, that is the greateſt terrour of all others. When a man obſerves this to be his caſe, to lye in ſinne, and goe on in ſinne, and thinke there is no Iudgement, nor greater terrour, it is an argument that when God begins, hee will alſo make and end. As when one that is ſeldome ſicke, is ſeazed upon by ſickneſſe, hee is as one that is left by the Phyſitians, there remaines nothing but death.

Object. The remedy preſcribed, is to meet the Lord.

But you will ſay to me, If this wrath of God bee ſo terrible, and it be ſinne that brings this wrath, what ſhall we doe?

Anſw.

I anſwer, It is your wiſdome then to meet the Lord: *Amos* 4.12. *Therefore,* ſaith God, *will I doe thus unto thee, and becauſe I will doe thus, prepare to meet thy God, O Iſrael.* When the Iſraelites had ſinned, ſayes *Moſes* to *Aaron, Behold his wrath is gone forth, runne quickly with Incenſe, and ſtand betwixt the living and the dead.* It is our caſe, Wrath is gone out, the Plague is begunne amongſt us; therefore let every one looke to his owne privates, and know that the way to prevent further Iudgement, is to meet the Lord.

But what is it to meet the Lord? It ſtands in two things: Firſt, in Humiliation of our hearts; Secondly, in reformation of our lives.

Which conſiſts, firſt, in Humiliation.

Firſt, there muſt bee Humiliation, and indeed till then, no man will goe in to God. We preach Reconciliation in the Goſpell, but men regard it not becauſe they be not humbled; men will only cheapen the Kingdome of GOD, but they will

will not buy it; they will goe through for it, till they know the bitterneſſe of ſinne. Men doe in this caſe, as the Iſraelites of whom when *Cyrus* made a Proclamation, that every one that would might goe out of Captivity, onely they went, whoſe hearts the Lord ſtirred up: And what ſhould ſtirre up our hearts to go out of the bondage of ſin? Surely nothing but this ſenſe of ſin, Humiliation for & Apprehenſion of the wrath of God. In the *Iubile* every man would not goe out of ſervitude, ſome would continue ſervants ſtill; and why? They felt not the yoke, for if they had, they would have gone out. So I ſay, this very Goſpel that we preach is a general *Iubilee*, every one may go out from under the yoke of Satan if he will; but till men feele the bitternes of ſinne, the heavines of his yoke, til men be humbled they will not goe out, but continue ſervants ſtill. And therfore Humiliation is firſt required; for as long as a man hath any thing to truſt to, he wil not come in. It was the caſe of the Prodigall Sonne, as long as his goods laſted, he thought not of returning home; when they were ſpent, he hired himſelfe forth, and if that could have afforded him a living, he would not have come home, nay, if he could have got huskes to maintaine life, he would ſtil have ſtayed abroad; but when all meanes of comfort failed him, when he had nothing to ſupport him, then, ſaith hee, *I will goe home to my fathers houſe.* And ſo, till we be humbled thorowout, ſo that wee can ſee ho meanes of longer ſubſiſtance, that

our hearts be throughly touched with the ſenſe of ſin, we will never come in to God; and that is the firſt thing we muſt doe.

In Reformation.

Secondly, this is not enough, but that you may meet the Lord there is required reformation likewiſe. And herein I will ſay this briefly, you muſt remember that this reformation bee generall, of greater ſinnes, and of ſmaller too.

Object. The ſmallneſſe of ſinne.

Anſw. The leaſt ſinne is diſobedience againſt God Inſtance of the example of *Saul*.

You will ſay, I hope there is ſome difference, and every ſmall ſinne is not ſuch a matter. I will ſhow the danger even of ſmall ſinnes, and ſo will end this point. You ſhall ſee what a ſmall ſin is by that ſpeech of *Samuel*, 1 *Sam.* 15.23. when the Lord had bidden *Saul* to *goe and ſlay the Amalekites, and deſtroy them and theirs utterly*, but *Saul* did not ſo, for hee ſpared the beſt of the flocks and *Agag* their King: *Samuel* gives him this anſwer in effect; *Saul*, ſaith he, be the thing never ſo ſmall, yet thy not doing of it is diſobedience, yea, it is ſtubbornneſſe and rebellion. And ſo I ſay to every one, be the ſinne never ſo ſmall, inſtance in what you will, is it not diſobedience? Suppoſe it bee the leaſt Oath, yea, but a vaine ſpeech; ſuppoſe it be careleſſe performance of holy duties, be they what they will, yet is it not diſobedience? Is it not repugnant to what the Lord hath commanded? As the Lord ſaid to *Adam*, the matter was not the action of eating of the *tree*, but haſt thou *eaten of the Tree of which* I ſaid, *Thou ſhalt not eat.* And if it bee diſobedience, whether it be in greater or ſmaller matters; ſee what *Samuel* judgeth of that, *diſobedience and rebellion*

The example of *Adam*.

rbellion is as *the sinne of witchcraft, thou hast cast the Lord away* by doing *it*. The meaning is this, When a man comes under the Lords government, hee applies himselfe to him as the Souldier doth to his Generall, alwayes to follow him, and in all things to obey him; now he that disobeyes his Generall, hee casts his Generall away and leaves him. And thus *Saul* was said to cast the Lord away, because in that particular he would not follow him.

Every sinne is the setting up of another God.

Againe, why doe you cease to follow the LORD, but that you set up some other god to follow? And therefore *Srmuel* addes, stubornnesse and disobedience is as Idolatry; that is, you never disobey God, but you take another god to you, therefore it is no small sin, because every sinne is disobedience. And since *God* commands exactnesse, since hee hath commanded mee to keep the Sabbath, to pray, and to be fervent, and frequent in it: consider it, shall I neglect what the Lord hath commanded me? If there be a command to this or that duty, am not I bound to endeavour to keepe it? And if I go a-side, ought I not to returne againe, for else it is disobedience.

A difference betwixt a godly and a wicked man in regard of sinnes.

It is true, the best of the Saints are not able to doe all this; that we doe not deny, yet this they doe, they endeavour to doe it, they carry a constant purpose of heart to doe it, they desire to doe it, they never come to give over striving to doe it; they never say, I must give liberty to my selfe in this, I cannot choose but faile in this, and so lay aside their wasters: they have continuall

warre

warre with *Amalek*, they never make peace with Sinne; and that is the difference betwixt ſpirituall men and others, they are as a Spring: for if an uncleane thing fall into a Spring, the Spring is not uncleane, becauſe the Spring workes it out againe: Indeed if it fall into a Pond or Pit of water; that ſhall be uncleane becauſe it lies there, it cannot worke it out. So it is with every godly man; in every regenerate heart there is a Spring of grace, though hee may ſometimes fall into foule ſinnes, yet hee will worke them out, and cleare himſelfe againe: whereas another man when he is fallen into ſinne, continues in it, the guilt and power of it remaines upon his ſoule, and he excuſes himſelfe with the ſmalneſſe of it.

No ſinne is ſmall, for it is committed againſt an exact Law. *Mat.* 5. 18.

This is a common fault, and therefore I will preſſe it the more. Conſider that which Chriſt ſaith, *Heaven and earth ſhall paſſe, but the leaſt jot of this Law ſhall not paſſe*: What is the meaning of that? It is as if he had ſaid, ſome things in the Law of God you may thinke ſmall, which are but iotas, though other things be greater; but take you heed that you keepe every particular, for there if not a jot of it, but the Lord will have all his ſervants regard it exactly; they ſhall have reſpect to every Commandement, and to every part of that Commandement, the leaſt particular in his Law ſhall not paſſe away. For conſider, if it were not ſo, it would be a prejudice to the Lords wiſdome, for there would be ſomething that hee commands which wee might ſlight. But the Lord that hath commanded all,

both

both great and ſmall, knowes that it is beſt that all ſhall be kept, and therefore though heaven and earth ſhall paſſe, yet the leaſt jot of that Law ſhall not paſſe; that this is the meaning of the place you may ſee by CHRISTS expoſition of the Law.

The *Phariſees* ſaid, *Adultery muſt not bee committed*, but I ſay (ſaith Chriſt,) *He that luſts hath committed adultery in his heart:* They ſaid, *You muſt not ſweare by the Temple*, but I ſay, *Sweare not at all:* they ſaid, *An eye for an eye, and a tooth for a tooth*, but I ſay, *You muſt forgive your brethren.* Thus we muſt labour to reſiſt ſin in every, even the leaſt particular, and reforme our ſelves in the omiſſion of the leaſt particle of the Law. And ſo much likewiſe for the ſecond point.

Doct. 3. The third generall point, Zeale turnes away wrath.

Thirdly, we come now to conſider what it is that turnes away his wrath, and that is Zeale. *Phineas hath turned away my wrath, while hee was zealous for my ſake*; ſo that Zeale turnes away the Lords wrath.

I Proved by Scripture and inſtances. 1 *Elijah.*

You ſhal ſee it exemplified in *Elijah's* anſwere to the Lords demand, 1 *Kings* 19. *What doſt thou here Elijah?* As if he had ſaid. What haſt thou done abroad in the World? Sayes hee: *I have beene zealous for the Lord of Hoſts, becauſe the children of Iſrael have broke thy covenants, thrown downe thine Altars, and killed thy Prophets, and I onely am eſcaped.* As if hee had ſaid, I have done the moſt I could for the ſafety of the Church, I have beene zealous for the Lord, and therefore hee prevailed with God for his owne deliverance,

deliverance. You may ſee it likewiſe in *Iehu*, who being zealous not in word onely, but in deed alſo, turned away the wrath of the Lord.

The truth of it appeares from the danger of luke-warmeneſſe.

And you may know it by the contrary, that it is zeale that turnes away the Lords wrath, becauſe it is coldneſſe and luke-warmeneſſe that brings on his wrath. *Rev.3.16.* conſider there, what is the reaſon why the Lord will ſpue out the Church of *Laodicea*, and caſt it away? *Becauſe it was luke-warme*, end therefore the meanes to continue or procure his favour, is it not heate and zeale? Againe, *Rev.2.4.* The Church of *Epheſus* fell from her *firſt love*, what then? *Therefore I will come againſt thee ſhortly and remove thy Candleſtick.* Then to abound in love, ſo that our workes may be more at laſt, than at firſt; to bee zealous for the LORD, is the way to ſtay the Lord among us, and to continue the Goſpell of peace.

Coldneſſe provokes as much ſinne.

Therefore (by the way) it is not only the great ſins of the Land that are cauſes of Gods wrath, but the coldneſſe of them that are otherwiſe good, that cauſeth the Lord to remove the Candleſticke. The very coldneſſe of the Church of *Epheſus*, in falling from her *firſt love*; the *luke-warmeneſſe* of the *Laodiceans*, the LORD would not endure in them.

Let every man conſider this; is his zeale now as much as it hath beene, if not, let us know that it is reckoned coldneſſe, and luke-warmeneſſe: the falling from our firſt love, is the cauſe of bringing Gods judgements on a Nation.

But

But what is this zeale? Zeale is nothing else but the intention of all holy affections and actions. I will goe no further than this Text to shew the nature of it.

Phineas was zealous, that is, he not only did the thing, but his heart burned within him with zeale for GOD. So as, First, there must bee a stirring up of affection; Secondly, it must be holy, it must be for the Lord; and this is that discovers true zeale, to look onely to the Lord, to have no by-respects, as there may bee zeale that makes a great deale of heate, and yet it comes from the earth, although it makes as great a show as the best.

Which is a stirring up of affection.

2 For the Lord.

Againe, there must bee intention, not only of affections, but also of action. Therefore it is said, *while hee was zealous for my sake among them*: as if he had said, this zeale of *Phineas* was not kept smothered in his owne brest, but it brake forth into action; he did something for the Lord.

3 There must be with it intention of action.

And indeed, it is action that glorifies God, and that benefits men, only actions stand on our reckoning: for you know God judgeth every man according to his workes. It is action that doth our selves good, that makes us usefull, and serviceable to men, and the Church; that makes us instruments of Gods glory. Therefore adde action to affection, and know that zeale stands in both, for it is the intention of holy actions and affections. I will adde no more in the explication, but will briefly apply it.

And

Vse 1. Not to discourage those that be zealous.

And first, if it be zeale that turnes away the Lords wrath, then why should we discourage zeale; by it I dare bee bold to say the Citie stands.

The frequency of such discouragements.

Why doe wicked men cry downe all religion and zeale under the name of precisenesse, and overmuch strictnesse of life, walking boldly in the streets, and reckoning it their glory to wound God through the sides of men? So that they make those that beare the name of Christ, ready to reckon that their shame which is their glory; to hang downe the wing, and to seeke corners to hide their heads in: whence it is, that the servants of Christ follow their Master a far off, as if they were halfe ashamed of his service, when as they should weare his Livery in open view, as accounting that their greatest honour. It were well, if some meanes were used to prevent this. If it be zeale that turnes away the wrath of God, we should doe well then to nourish and cherish them that are zealous.

The ill effects.

Zeale and Religion, the pillars of Church and Common-wealth.

Are not Religion and Zeale the two which hold all up? Are they not the pillars that beare up the Church and Common-wealth? Are not they the rescues that deliver the Citie? Yet doe not wicked men with them, as those that to lop the Trée are still hacking at the boughes? But the Lord still holds them up, and the world for their sakes. For why is this heape of chaffe preserv'd from burning? Is it not because there is some Corne some Wheate mixed therewith? If the Corne, be once out, will not the Lord (as

men

men uſe to doe after winnowing) ſet the chaffe on fire? As women with childe are grieved to be delivered, ſo the Lord ſtayes till the world be delivered, as it were of all his Elect ones, of all the Saints, of all his holy and zealous ones, and then ſhall be brought forth the judgement of the great day.

The World may caſt out theſe men, as the Sea doth Pearles, among mire and dirt, but they are Pearles notwithſtanding; God knowes them to be ſo, and wiſe-men know them to bee ſo, yea, Pearles excelling other men, as much as Iewels doe common ſtones, as much as Lilies and Roſes doe Thornes and Bryers, among which they grow. What is the reaſon that *Elijah* is called the *Chariot of Iſrael, and the Horſemen thereof*? But becauſe he was an holy man, that did much for Gods glory, that did more advantage the State at home, and did more prevaile abroad, than all the Chariots and Horſemen. And may not we apply this to the zealous among us? Therefore when we injure any of them, doe not wee cut off the haire from *Sampſons* head, wherein the ſtrength of every Countrey and Nation, and every Citie and Towne conſiſts? Yea, the cutting off of them, is like the cutting off of his lockes, which the more they grow, the more ſtrength a Kingdome hath. I ſay no more, but commend it to every man in his place, wiſhing that you would let it be your generall care to encourage true Religion and Zeale, the omitting whereof, I am perſwaded,

They are Gods Pearles, though caſt out in the world.

ſwaded, is one of thoſe things which cauſeth the Lords hand to be ſtretched forth againſt us.

Vſe 2. Containing many convictions of our want of Zeale. 1. From the formality of the Times.

Secondly, if it be zeale that turnes away the Lords wrath, then where is the zeale that ſhould be among us?

Are wee not rather fallen into thoſe later times the Apoſtle ſpeakes of, which ſhould have a forme of Religion without the Zeale, and Power, and Life of it? And if Zeale turne away Gods wrath, certainely then this formalitie, this overlineſſe of Religion, this coldneſſe without Zeale and Power, is it that brings on his wrath. It is true, and we cannot deny but knowledge abounds amongſt us, as the waters in the Sea: But where is the Salt? That is, where is that zeale, and holineſſe that ſhould ſeaſon all our knowledge? Where is the Fire that ſhould adde practice to our knowledge, and make it an acceptable ſacrifice to GOD? Wee have the light of former Times, but not their heat: As he complaines, *Ignis qui in Parentibus fuit calidus, in nobis lucidus*; The Fire which in ancient Times was hot, is now onely light. We thinke it enough to goe to Church, to receive the Sacrament, and ſo to keepe a round, as it were, to doe as moſt doe, being carried about with the generall courſe of the World, as the Planets are with the reſt of the Spheres, contrary to that which ſhould bee their proper motion. But, I beſeech you, conſider it. Is this Religion? Is this the Power of godlineſſe; is this to be baptized with the Holy

Holy Ghost, which is a Fire? Surely, Religion stands not in these outward formalities, but in changing the heart, in making us New Creatures, in Mortifying our Lusts; and thorowly purging out the love of every corruption. Therefore, if you will turne away Gods wrath, turne your formality into Zeale, that is, content not your selves with the performance of the duties of Religion externally, but get that wherein the power of godlinesse consists, else the outside of Duties will not divert Wrath.

Againe, did zeale turne away the wrath of the Lord, then where are our zealous affections? Why are we not zealous for the Lord, and zealous against sinne? You know Christ died for this end, that hee might purifie unto himselfe a peculiar people zealous of good workes. *Titus* 2.14. Men doe good actions as a Taske, they are glad when they be over; but doe you them with much intention, much fervencie, much desire, be you a people zealous of good workes. Therefore in *Rom.*12.11. They are put together, be fervent in spirit, and serving the Lord; implying that the Lord respects no service, but as it is joyned with fervencie: Therefore know, that it is not enough to serve the Lord in an ordinary Tract, you must mend your pace to heaven; it is not enough to goe, but you must runne the way of Gods Commandements.

2. Conviction. From our want of affection for the Lord.

And as you must be zealous for him, so you

2. Against sin.

must bee zealous against evill: For you must know this (and marke it well) it is not enough to abstaine from sinne, it is not that alone that God will accept, but he lookes that you should hate sinne. As it is said of *Lot*, his righteous soule was vexed with the uncleane conversation of the *Sodomites* that is, his heart rose against them, there was an inward distaste against them; the like you shall see in *David* and *Moses*.

Differences betwixt Hatred and Anger. 1. Hatred is constant.

You will say, I hope, I detest sinne, and am angry with it.

It may be so; perhaps you are angry with sinne, but Zeale you know is an intention of the affection of hatred, and it is required that you hate sinne: *Revel. 2.6. This thou hast, that thou hatest the worke of the Nicolaitans, which I also hate.*

You will say, How doe they differ? You shall know hatred by this.

First, it is a constant affection, it abides with us; Anger goes away, as all passions doe, it is but for a fit, for a flash, on some occasion.

2. It sets against the whole *Species*.

Againe, hatred is alwayes of generals; the Sheep hates all Wolves, we hate all Toads, all Serpents. I say, wheresoever there is hatred, it turnes to the whole *Species*. Now doe you hate all sinne, all kinds of sinne, one as well as another? Doe you not onely abstaine from them, but also hate them, of what sort soever they bee.

Lastly, Hatred seekes the utter destruction of

of the thing hated. Anger would have but a proportion of Iustice, as *Aristotle* sayes. Now is it so with you? Doe you seeke the utter destruction of sinne, abstaining not onely from grosse sinnes, but from all dalliances, from the least touch of sinne, cleansing your selves from all pollutions of the flesh and spirit? If you will bee zealous for the Lord, then know that this is required, that you not onely doe things, but that you doe them zealously, that you not onely abstaine from sinne, but that you hate it.

3. It rests not but in utter destruction. Iudge of our Anger by these markes.

Againe, if it be zeale that turnes away the wrath of the Lord, then where is our boldnesse, our courage, our forwardnesse for the Truth? Why are we so fearefull and shie of doing the thing that otherwise we thinke meet to bee done? For zeale hath that property among the rest, it makes men bold; the zeale of the Apostles was knowne by their boldnesse.

3. Conviction for our want of courage for the truth.

But you will say, A man may be too bold.

Object. From the danger of too much boldnesse.

It is very true; when the Horse runnes up and downe, and is at liberty, the more mettle the worse, but under the bridle, and in the way there cannot be too much; keepe the streame within the bankes, and let it runne in a right Channell, and then the stronger the better. It is good therefore in this case to come to a disjunction, which is the thing that *Elijah* advised, *If Baal bee God, follow him; but if God bee God, follow him*; and follow him to purpose. And

Answ. Danger of Excesse must bee prevented by a well regulating our boldnesse.

as *Luther* wrote to *Melancthon*, when he began to faint; Why, *Melancthon*, if this be the cause of God, why should we be discouraged? Why should we goe coldly about it? If it be not the Cause of God, why doe not wee desist altogether? This Disjunction put life into him.

The Objection is prosecuted. And more fully answered.

I, but discretion and moderation must bee used. It is true, but doth this crosse your zeale? Doth one grace crosse another? Prudence doth not abate diligence, but guides it in its worke. It teaches not to doe lesse, but to doe better. Therefore, as for Moderation, you must know it stands in avoiding the Rock, in declining the extreme, but Moderation in a right course, is not Moderation, but luke-warmenesse, and coldnesse.

4 Conviction. From our want of Zeale for the Church.

Last of all, to conclude this point, and only to name the rest. If zeale turne away the wrath of God, then where is our zeale for the Church of God? Why doe not we take its case to heart? Why have not we the bowels of compassion to lament over its condition, as if it were our own? It was a most commendable thing in old *Ely*, when hee heard the newes that the battell was lost, that his sons were slaine, that moved him not so much; but when hee heard that the Arke of God was taken, that amazed him, so that he fell from his seat and brake his neck. Consider this, and know, that it is required that you bee zealous for the Church. Let our Gallants consider this, that care not how things goe. And those that will have the Church negligently regarded, let them consider that a curse abides him

who

Who doth the worke of the Lord negligently. And know that though the Lord be angry with his Church, as many times he is, yet your zeale on its behalfe, your prayers for it, your cost upon it, your labour about it, yea, whatsoever you doe for it is acceptable to God even then when he is angry with it, when he afflicts it. *David* was angry with *Absolom*, *Ioab* makes a suit to him to call home his banished, though *David* was angry with *Absolom*, yet *Ioab*'s suit to *David* was very acceptable, hee could not have come on a better message. So you cannot doe a more acceptable worke, than to seeke for the Churches good, and to pray for its prosperity. It is true indeed, the Lord will take care of his Church, and they that bee enemies to it shall not be gainers; as *Zach.*12.6. They that seeke to hurt the Church of God, shall be *as a company of sheaves, that goe about to suppresse a cole of fire, which shall consume them all.* And they that goe about to devoure the Church, shall be like a man that thinks to devoure a cup of poison, but by it is killed himselfe, or like a man that goes about to throw up a stone that is too heavie for him, which fals backe, and crushes him to powder. All these expressions there be in that Chapter. It is true, he will not cast away the care of his Church, he will defend it against them that oppose it; but in the meane time, if you doe not your part, you shall lose your glory, nay, you shall be guilty of Negligence, which will bring a Curse with it upon you.

Zeale for the Church is acceptable to God, even when he is angry with her.

It is dangerous to wrong the Church.

Direction what we must doe for the Church.

But you will ſay, What would you have us to doe for it?

I anſwer, Wee muſt conſider the Church a-broad, and at home.

Abroad.

For the Churches a-broad wee will not preſcribe unto you any particular direction, onely wee will commend to you this generall, That you ſeeke their ſafety and preſervation, and the propagation of Religion among them, with all care and intention, as you ſhall ſee occaſions and circumſtances to require.

At home.

But for the Church at home, you ſee the Lord hath begun to make a breach upon us. And as it is in *Ezek.22.30. Hee ſeekes for a man among us that may ſtand in the Gap.*

It is well done that you have gone ſo farre, as you have, but remember that it is a thing that the Lord deſires. And know withall, that the Lord markes what every man doth for his Church, he obſerves who is zealous, and who ſits ſtill, hee takes notice who doth nothing, who doth ſomething, and how much every man doth: As in *Mal.3.16. The Lord harkened, and heard, and a Booke of Remembrance was written.* The Lord hearkens and heares what every man ſpeakes, what every man doth, yea, to what end, with what heart, how his Church is thought upon. Conſider this therefore, that you may be ſtirred up to doe more.

Concerning the Church at home three things are commended to conſideration.

You will ſay, What would you have us to doe more? I will commend theſe three things unto you, and ſo conclude this point:

First,

Firſt, doe as *Phineas* is in the Text ſaid to do, the thing he did to turne away the wrath of the Lord was, executing of judgement in the puniment of *Zimri* and *Cosby* that had committed that great ſinne. And marke this, when *Phineas* began to ſtirre, the Lord ceaſed to ſtrive. And know, that the Lord regards not ſo much what the particular ſins of a Nation or Church are, as what the action, the behaviour, the carriage of the State towards them is. Doubtleſſe the action of both the Houſes of Parliament declaring their zeale both now and heretofore, hath beene a great meanes of turning away the *Lords* wrath and will be more and more, if you doe ſo more and more. This is a thing I cannot baulke ſeeing the Text caſts me on it; that this zeale of *Phineas*, this act of his in Puniſhing ſinne turned away the Lords wrath.

Execution of Iudgement.

You will ſay, what things ſhould we puniſh?

Three things, Firſt, Whoredome: you ſee here the people committed Whoredome as it is plainely mentioned by the Apoſtle. *Be not yee fornicators as ſome of them were, and fell in one day ſo many thouſands.*

Specially againſt three things: 1. Whoredome

Another ſin was Idolatry, they joyned themſelves with *Baal-peor.*

2. Idolatry.

And there is a third ſin, not mentioned here, but is as frequently mentioned by the Prophets, to have a hand in common judgements as any other, and that is Injuſtice; when righteouſneſſe is turned into Hemlocke, and judgement into worme-wood; that is a thing that muſt be re-

3. Injuſtice.

membred among the reſt. Indeed there may be miſtakes in the adminiſtration of Iuſtice, which through ignorance and the not perfect knowledge of a cauſe may be fallen into; but the injuſtice, that turnes righteouſneſſe into wormewood, as I ſaid before, muſt be remembred, and that is, either Briberie, or that reſpecting of perſons in judgement, which is equivalent thereunto, and will come in among the reſt. Theſe bee ſinnes, the puniſhment whereof turnes away the wrath of the Lord. Therefore remember theſe in particular, and conſider what it is to ſpare in this caſe; *Saul* was loſt by ſparing *Agag*: and remember what *Elijah* gained, and *Iehu* gained by being zealous. The manner we will wholly leave to you, onely, be zealous for the Lord.

2 Contention for the Faith.

The ſecond thing you muſt doe for the Church, to turne away the Lords wrath, is, to contend for that which maintaines the Church, I meane faith; maintàine that which maintaines you, preſerve that wch preſerves you, the whole Church and Kingdome. Wee will therefore commend to you, that of *Iude, I exhort you*, ſaith he, *that you contend for the faith which was once given to the Saints:* Marke it, you are to contend earneſtly, for ſo much the word implies, herein we are to be contentious men. The very example of our adverſaries may teach us to contend for the truth, if we conſider, how they contend for the contrary; if we obſerve what unity there is among them, what joynt conſent in oppoſing the truth. Againe, remember what you

To which we ſhould be provoked by the practiſe of her enemies.

are

are to contend for, it is for Faith, for the whole doctrine of Faith, every jot whereof is precious, and it is the Faith that was once given to the Saints. As if he had said, Looke to it, if you lose it, it shall be recovered no more. Christ will not come againe from heaven to deliver this point of doctrine. And againe, it was once delivered to the Saints, for what? Certainely to bee kept as we keepe Pearles and Iewels, that it may not suffer the least detriment.

And let no man say he hath nothing to doe with this, for it is the common faith which every man hath to doe with: you know in common things wherein every man hath interest, every man is ready to maintaine his right. Consider this, and stand for the whole Faith, for all the doctrine of Faith, and know, that these are matters of exceeding great moment; all that wee have said before of the punishment of Injustice, Whoredome, Idolatry, and Superstition, &c. is not so much as this; for a man may turne aside to these sins, and yet have a right judgement, but so long as the judgement is perverted, the soule is irrecoverable.

Againe, these are of exceeding great consequence, for what *Elisha* did with the *Syrians*, who when they thought thy were led to the man whom they sought to take, were brought in to *Samaria* to be taken; the same fals out where there is an errour of faith: that which men think builds them up unto the Kingdome of GOD, leads them to that wich will bee their destruction.

action. Therefore contend for the Faith, for the whole Doctrine of Faith, for every point of Faith, and remember to contend for it earnestly.

Advancement of the Ministery.

The third and last action that we will commend unto you, is this, Labour to doe that most which will most glorifie God, that is, endeavour to set up a learned Ministery in the Land and Church: you know it is a great complaint, *My people perish for want of knowledge*; and who are they that perish? *Acts* 20.28. *Even the Flocke that God hath purchased with his owne bloud.*

And at whose hands must it be required? It is true, we are the Vines that beare the Grapes, but you are the Elmes that must hold up the Vines. It is true, wee are the Shepheards to defend the flocke, but it must bee your care to see that every flock have a Shepheard. Is it not a lamentable case to see how many perish for want of knowledge in Wales, in the Northerne Countries, and in many places besides. Is it not your part to take care and labour as farre as you may, that every Candlesticke may have a Candle set in it to give light? That every Parish have an able preaching Minister. It is true, every Parish cannot be provided for alike; Starres are of different magnitudes, some Stars are greater, some are lesser, some Starres shine not at all, some againe shine in another Hemisphere, and not in our owne, some shine like Meteors for a little time, and then disappeare againe: let it be your care, that all Stars that are in

By setting a Candle in every Candlestick.

in the Firmament of the Church, I meane those that are to dispence the mysteries of salvation, may (though weakely yet) like true Stars shine. These things we must commend to your care, onely remember this, you know the wrong that is done to the flock, if dogges be suffered among them, therefore let them be removed; I meane those that endeavour to put out the light, that so they may the better prevaile, and teach their doctrines of darkenesse. As when the day is done, the beast wanders abroad; and doe not we finde it so amongst us? For where doth Popery abound so much, as in the darke places of the Kingdome? I beseech you consider this and be zealous. I should have added more, but so much shall serve for the third point.

By keeping out dogs that will devoure.

The other I will but name; and indeed I will the rather name them, though I do no more, because they follow so one upon another. You have heard that Gods anger brings all evill, that sin is the cause of that anger, that it is zeale that turnes away that anger.

4 Generall point If we be not zealous, Gods jealousie grows hotter.

Now Fourthly it followes, that if you bee not zealous, his jealousie shall grow hotter, it shall encrease more and more. The very word Iealousie hath something in it; when the Lord lookes on a Church or Nation, the losse of their affection breeds a jealousie, which is intended more and more if there bee not care to prevent it.

Therefore when the Lord is jealous, he sends some tokeas of his jealousie; as when a man strikes

ſtrikes, we know he is angry; ſo when the Lord ſends a plague among us, we may conclude hee is angry. When a Meſſenger comes, the ſooner he hath his anſwer the ſooner hee is gone, but he will ſtay till he hath his anſwer: and will the Lord ſend this Meſſenger in vaine? Doth hee not ſend it for an anſwer? And what is the anſwer the LORD lookes for? That you faſt and pray, and humble your ſelves, and turne from your evill wayes, and be zealous for his ſake. What elſe is the end of all his judgements? Are they not as medicines, or plaiſters to heale a Church, or a Nation, or a particular Perſon? They will ſtick on till the ſore be healed, but when it is healed they will fall off: So you ſhall find theſe judgements of the Lord, as long as we remaine unreformed they will ſticke by us, till we be healed the playſter will continue. Therefore are thoſe phraſes in Scripture, *His hand is ſtretched out ſtill* and *ſtill*; as in *Deut.* 28. *Till wee be healed, he will not make an end of correcting:* he is now as it were engaged; and you know when a man is engaged to proceed in a thing, he muſt goe on till he hath brought it to an iſſue, elſe it will be counted raſhneſſe; and do you thinke the Lord will turne from his wrath now it is begun, unleſſe we give him an expected iſſue? It cannot be.

And his Meſſenger muſt have an anſwer

What ſhall we then doe? The way to ſtop his wrath is to ſtand in the gap: when a breach is made in the Sea, or in a River, as long as the breach continues, the waters come in upon the Land;

Meanes to ſtop his wrath is to ſtand in the gap.

Land; the way to prevent further inundation, is to make up the breach. This plague is but a gap, a few may yet stand in the gap and stop it: you see what *Phineas* did here alone, and it is much what one man may doe; therefore let every man for his owne part humble himselfe for his owne sinnes, let him turne from them and bee zealous with God by prayer, by striving and contending with him; for there bee but two wayes to stand in the gap, one is faithfull and fervent Prayer, the other is Zeale against sinne, and in defence of that which is good. I will say no more of this (for I doe but name the point) onely remember, that except you doe thus, this jealousie of God shall goe on, grow upon us, and wax hotter and hotter.

Which consists in faithfull prayer.

5

Now the last point of all is this, That the effect of this jealousie (if it goes on) shall bee utter destruction; therefore sayes the Text, *That I consumed them not in my jealousie:* as if hee had said, else my jealousie should have gone on, and that jealousie should have beene confusion. It is yet but a plague; the Land is yet safe (wherein you may see the Lords great patience, and long-suffering;) but if something be not done, if this jealousie of his be suffered to goe on, if nothing bee done to prevent its further progresse, his wrath will end in utter destruction; you know I need not tell you, how neare we were to that destruction in *Eighty eight*, the *Gunpowder-treason* we were brought much nearer; the Axe was then

5 Generall point Iealousie for the most part shall proceed to utter destruction.

Two great deliverances wee have had: Beware the third time.

then laid to the root: this was twice. I will ſay thus much unto you, take heed of the third time, The Lord ſayes, well, let the Tree ſtand yet a while longer, let no more blowes bee yet given it, that I may ſee if it will bring forth any more fruit: but as I ſaid (and remember it) take heed of the third time; the Lord hath appointed ſinne to deſtruction, and he expects your execution of it. I will put you in remembrance of the ſtory of *Ahab* and *Benhadad*, It were good that you would reade the whole Story, 1 *Kings* 20.26. You know what was *Benhadad*'s behaviour to him; the LORD delivered him into his hand, he offered him what he would have, hee entred into Covenant with him, ſpared him, and ſent him away; but you ſhall ſee what meſſage was ſent afterwards, *Becauſe thou haſt ſpared him* that was appointed for deſtruction, *therefore ſhall thy life goe for his life.* Sinne is now in our hands, let it not eſcape execution; I doe not ſpeake particularly of puniſhment, that I leave to you, to doe according to your wiſdome, and according to juſtice, according to diſcretion and obſervance of all circumſtances. Onely I ſay this to you, bee zealous, and remember, yea, let it remaine with you as an inreverſable truth, that this jealouſie of GODS, if it goes on, will bee deſtruction.

The Story of *Ahab* is conſiderable to this purpoſe.

To feare.

Therefore, learne hence to feare; Security is like a Calme before an Earthquake: you know

know it is said of *Laish*, it was a secure people, and you know how they fared: They were so secure, that when an enemie came against them, it was like the shaking of a Fig-tre that hath ripe Figges on it, which being shaken, the Figges fall into their mouth: Bee not secure, but feare, which is both a signe and a meanes of safety.

It is true, there is a double feare: One kinde of feare indeed brings evill on us, and that wee shall finde was the feare of *Ieroboam*, who being afraid, that by occasion of the peoples going to Ierusalem, the Kingdome would returne to the House of *David*; therefore hee fals to indirect policie, and out of that feare, caused Golden-calves to bee set up in *Dan* and *Bethel*. Indeed, a feare that sets us on wrong meanes is unlawfull, as that very thing was the destruction of him, and of his House, for it lost them the Kingdome. So *Saul* had a feare, but that feare was his undoing, because it set him a worke to use ill meanes, for when hee was a-fraid, hee went to the Witch of *Endor*, which was his ruine, whereas it may bee, if hee had sought to the LORD, hee might have obtained helpe.

There is a double feare: 1. A feare that puts us upon indirect means

But then there is the good feare that I commend unto you, which is opposite to security, that is, such a feare as sets you on worke to use good meanes: You see *David*, when *Ziglag* was burnt with fire, and his men were readie to stone him, what his feare set him on worke to

2. A feare that sets us to work on good means

to doe, to pray, to encourage himſelfe in the Lord, and this feare turned away the evill. Such a feare was *Iehoſaphats*, when hee feared, he humbled himſelfe before the LORD by faſting and prayer. Let this bee your feare, and let it have ſuch an effect among you, to uſe ſuch meanes as ſhall turne away the Lords wrath.

And, in a word, to conclude, and it ſhall be the laſt word I will ſpeake to you, marke it well, and hearken to it as newes from Heaven, as a meſſage from GOD. When *Aſa came* home with that great Victory, the Spirit of God came upon *Azariah*; *And hee met Aſa, and ſaid unto him: Oh Aſa, and all Iudah and Benjamin heare mee: If you bee with the Lord, the Lord will bee with you, but if you forſake the Lord, the Lord ſhall alſo forſake you.* And this I ſay to you all; If you will bee with the Lord, the Lord ſhall be with you, and if you forſake the Lord he will reject you.

2 Chron. 15. 2.

But you will ſay, What great newes is there in this? Marke it; Wee are apt to thinke, that to bee with the LORD is not enough, but we muſt have other meanes, and proppes, and helpes. No, ſaith hee, it is enough for you to ſticke cloſe to the Lord, and to take no other care, for the LORD will bee with you, who is Almighty, and able to defend you.

Againe, wee are apt to thinke, that though wee forſake the Lord, yet hee will not forſake

us:

us : else why are wee so bold in sinne? Why are not we more zealous against sinne? Why mourne we not for the abominations that are amongst us? But the Prophet answers us for that; *If you doe forsake the Lord, the Lord will also forsake, and depart from you.*

Consider it, and the Lord give you understanding.

FINIS.

X

THE NEW CREATVRE: *Or,* A TREATISE OF SANCTIFICATION.

Delivered in Nine Sermons, upon 2 *Cor.* 5. 17.

By the late faithfull and worthy Minister of IESUS CHRIST,

IOHN PRESTON,

Doctor in Divinity, Chaplaine in Ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometime Preacher of *Lincolns* INNE.

The second Edition.

ROMANS 12.2.

Be not conformed to this world, but bee yee transformed by the renewing of your minde.

GALATH. 6.15.

For in Christ Iesus neither Circumcision availeth any thing, nor Vncircumcision, but a New Creature.

LONDON,

Printed by *R. B.* for NICOLAS BOURNE, and are to be sold at his shop at the Royall Exchange. 1634.

THE FIRST SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

WE have propounded to our ſelves this method.

Firſt to ſhew that wee are out of Chriſt, and there our worke was to humble men.

Secondly, to ſhew what wee have by Chriſt, and how we are made partakers of him, and that is done by faith.

The third is to ſhew what wee ſhould doe for Chriſt, and here begins the worke of Sanctification: for (as I told you) theſe were the three parts of the Apoſtles Ambaſſage: To preach the Law firſt, that it might bee a Schoole-maſter to bring us to Chriſt: And then to preach Iuſtification by Chriſt: Thirdly, to preach Sanctiſication.

Now we have choſen this Text as a ground for the laſt, having finiſhed the two former.

The dependance of the words.

We will ſhew you in a word how it depends upon what goes before, that you may ſee the ſcope of the Apoſtle in theſe words.

In the thirteenth and foureteenth verſes of this Chapter, the Apoſtle tels them that hee was ill uſed by them; *Some of you* (ſaith hee) *think we are no better than out of our wits.* It is no matter, whether wee are in our wits, or out of our wits, yet we muſt goe through the worke of the Miniſtery, of the Goſpell committed to us for Chriſts ſake, that is, wee looke not to you, *It is the love of Chriſt that conſtraineth us*, we can doe no otherwiſe. When hee had ſaid this, he gives the reaſon why the love of Chriſt carried him along to doe this dutie, whether he had wages or not, whether he had good report or not, yet for the love of Chriſt he did it: For (ſaith he) *we thus judge, that if one died for all, then were all dead, that they that live ſhould not henceforth live to themſelves, but to him that died for them*: As if hee had ſaid, Is there not reaſon that wee ſhould thus neglect our ſelves for Chriſt,

Christ, seeing hee died for this end, that we should no longer live to our selves, but to him, that is, he hath bought us at a deere rate; therefore wee should no longer make our selves our end, but wee must live to him, wee must thinke what Christ would have us doe, what worke he will set us about.

Now when he had said this, hee insisteth in one particular, wherein he sheweth that he did not live to himselfe, but to Christ: *Wherefore, henceforth we know no man after the flesh*; no not Christ himselfe, that is, we doe not regard any man for any outward respects, we doe not magnifie any man for any outward honour and excellencie that he hath.

Againe, wee doe not vilifie any man for the want of any outward excellencies, but wee magnifie every man as hee excels in grace: yea, Christ himselfe, though hee had outward excellencies, as other men, yet we love him now onely in spirituall respects, as he is our Mediatour; we behold now every thing according to the Spirit. Now, when he had gone thus farre, he drawes this conclusion:

Therefore if any man be in Christ, let him bee a new Creature.] As if he should say, this is a consequence that must needs follow. If this bee true that Christ died, that every man that lives should live to him; then if any man will have part in Christ, if any man thinke hee have any interest in him to bee justified by him, hee must be another man than he was before, *he must be a*

New Creature, hee must know no man nor thing after the flesh, he must live to the Lord, and not to himselfe, in all things. So that now hee drawes it from himselfe, and raiseth it to a more high and generall conclusion: it is required saith he, of every man living, that, if *hee bee in Christ, hee must bee a New Creature*, that is, he must put off himselfe altogether, he must be no more the same man he was, hee must lay a-side himselfe, and put on Christ Iesus, he must be made like him.

We will not stand longer to open the words, because wee shall doe that in the handling of the severall points that shall be delivered to you out of them. And first we will take this plaine point that the words afford us.

Doct. Iustification, and Sanctification are inseparable.

That Sanctification must needs follow Iustification. Or, if you will, take it in the words that are laid downe in the Text, *Whatsoever is in Christ*, that is, whosoever will bee justified by Christ, must have a new Nature created in him by God; for that is the meaning of it, whosoever is in Christ must be made a new man, hee must have another Nature, which is created in him by GOD, that is intimated by this word *Creature*.

Now in the handling of this point, we will doe these two things:

First, wee will shew how Sanctification ariseth from Iustification, because that is the main scope for which we chose this Text.

Secondly, wee will shew you the reasons why

why they are inseparable, why the one must needs follow the other, and then further open this Doctrine to you, that whosoever is in Christ, must have a new Nature created in him by God.

The first thing that we have to doe is to shew you how Sanctification ariseth from Iustification, and it hath a double rise.

I How Sanctification riseth from Iustification.

The one is from the Spirit that is infused into us presently after wee are justified, or at the same time, only there is a difference in the order of Nature.

Secondly, it ariseth from some actions wrought in the minde, whereby a man comes to this conclusion; If Christ have accepted mee for his, if hee be mine, and will justifie me, and free me from my sinnes, then I will serve him in all things.

For the first, as soone as any man hath taken Christ, and received that Righteousnesse of his by faith, there is an union betweene Christ and him, and upon this union the Spirit of Christ is shed into him, *Gal.4.6. Because you are sonnes, God hath sent the Spirit of his Son into you*; that is, as soone as you receive him, you have the same Spirit sent into your hearts that dwells in Christ: and so *Gal.5.2. Received you the Spirit by the works of the Law, or by the hearing of faith preached?* That is, by hearing the doctrine of Faith: I say, as soone as a man is justified, he receives the Spirit. So likewise, *Rom.8.9. You are not in the flesh, but in the spirit*, &c. and he that hath not

I By the worke of the Spirit.

SERM. I.

the Spirit of Christ is none of his, that is, as soone as weeare justified, God sends the Spirit of his Sonne into us, and if any man have not the Spirit of Christ, he is not yet justified. And the like you have *Rom. 6.2.* when some had made this objection, *If grace abound*, why doe wee not sinne the more, that grace may more abound? The Apostle saith, It is impossible that those *that are dead to sinne, should live any longer therein*; as if he should say, Set a-side all your carnall reasonings, it is impossible for him that is dead to sinne, to live yet therein; how can hee? As if he should say, Whosoever is in Christ, the Spirit of Christ is sent into his heart, that mortifies sin so, that he cannot live any more in it, there is such a change wrought in him, hee is a new *Creature*, if he be once in Christ; that is the first rise, as soone as we are justified, the Spirit of Christ is sent into our hearts.

Object. But is not the Spirit sent into our hearts before, when he workes faith?

Answ. It is true, but the meaning is, when wee are once in Christ, the Spirit of Sanctification is shed more plentifully, and in a greater degree than before, for there is a certaine work of the Spirit that begetteth faith, and the same worke of the Spirit, in its time, begetteth the degrees of Sanctification.

But now, that this may not be in notion only, wee will shew you, how the Spirit workes this, that you may not thinke these to be things carried

carried in clouds, and to have place only in our underſtandings, but that you may know it in the experience, that every man findes in himſelfe, that after he hath taken Chriſt, there is indeed ſuch a Spirit ſhed into his heart that changeth him. For the underſtanding of this know, that when wee come to invite men to come into Chriſt (as it is all our buſineſſe to invite men to the mariage) all the world ſtands out, and every man gives that anſwer that they did in the Goſpell, they have bought Farmes, and maried Wives; every man is ſo ſet on theſe outward things that his carnall heart carrieth him to, that they will not hearken to us, ſo that wee may preach in vaine: you ſee to how many Chriſt himſelfe preached in vaine, and the Apoſtles had preached in vaine, if there had been no more than their owne preaching.

The Spirit compels men to come in.

So likewiſe, now the Spirit is ſent into the hearts of men, that when wee come and invite men to come into Chriſt, the Spirit alſo ſecretly compels them to come in. Wee are indeed bidden to compell men to come in, but unleſſe there bee another compeller, that is, except there be the Spirit within to doe it, the worke is not done, unleſſe there be two compellers at the ſame time, the Holy Ghoſt within preaching to your hearts, when we preach to your eares; except there bee two callers, that when wee call men, the Lord ſends his Spirit to call you too, it is in vaine: And that you may underſtand this, you muſt know that it is as hard a

thing to move a man to leave his pleasures, and divers lusts, and his vaine conversation, as to turne the whole course of nature, (which I call the instinct that God hath put into every creature; to move that way that it goeth, as the water to move downeward, and the fire to goe upward:) Thinke with your selves now, whether there must not be an Almighty Power to turne the course of Nature; because the heart of man naturally goes downeward to sinne, it descends downeward with the same propensity, it hath the same ῥοπὴ, as we call it, the same forwardnesse and proneneſſe to evill that any naturall thing hath to goe the course, that is naturall to it.

Conversion of men as the turning the course of nature.

Now unlesse there be an Almighty Power to turne this course of Nature, no man will ever come to Christ. As for example, That rectitude of Gods Image, that is expressed in the Word, come to experience, and looke upon every mans heart living, and see whether it bee not quite contrary to it in all things, even as contrary as the motion of the stone is from ascending towards the heavens, but when the Spirit commeth he turneth this course of Nature. Now when wee come to doe this, doe you thinke that any man in the world is able to worke it in the hearts of men? It is true, a man may goe thus farre; It is possible for a King, or for a man in authority, to set preferments on the one side, and punishments on the other, to make a man to doe much, or to suffer much,

much, but all this while here is but a turning of the actions of men, but to turne the inclinations of mans heart, it is proper only to God, man is not able to doe it in any particular: if a mans heart bee ſet upon covetouſneſſe, Chriſt ſaith it is impoſſible all the men in the world can change his heart: But put the caſe a man could doe it (as no man can) if he could turne a mans heart, it would be but in a particular or two, but to turne the whole frame of the heart, to make a generall change, to make him another man, another Creature: It is impoſſible for any man in the world to doe it.

To turne the heart proper to God.

Or, put the caſe he could doe ſo, it muſt bee after long reaſoning, but to doe it upon the ſudden, and at one Sermon, as the Spirit ſometimes doth, to take one word and by it to change the heart of man, it muſt needs be the worke of an Almighty Power.

Therefore in the 2 *Cor.* 3. Chap. and the laſt verſe, when the Apoſtle ſpeakes of this great change, hee ſaith, when we reade or heare the Word, we ſee there the Image of God, as one ſeeth his face in a glaſſe, *and are changed into it from glory to glory*, that is, from one glorious degree to another: but how is this done? It is done, ſaith he, *by the Spirit of the Lord.* As if he ſhould ſay, It is impoſſible for a man to be turned into the glorious Image of God, and not by the Spirit of God. A man may as well ſay, I will make a clod of earth a ſhining Starre, as to ſay he can make the carnall and dead heart of

SERM. I.

of man to be like the Image of God: It must be the Spirit of God himselfe that must doe it, it is a worke above Nature: it is therefore done by the Spirit, which doth so enlighten the understanding, and so bow the will, that whereas before there was in man such a strong appetite, such a strong propensity to ill, such a strong inclination that would over-weigh all the reasons that would bee brought to the contrary, when the Spirit hath wrought this work, there is such a contrary inclination, such a propensnesse to God, and to that which is good, that it over-ballanceth all the temptations that the world, the flesh, and the Devill can lay against it.

Is not this a mighty Power that must doe this? That whereas there was in a man before such a strong inclination to sin, there is a disposition so contrary now, such a desire wrought in him, such a strong impression that carries him to God, to Christ, and to holinesse, that let all the reasons in the world be brought to the contrary, they cannot keepe him off.

Quest. But, you will say, these things that you speak are wonderfull things, how shall wee have this wrought in us?

Answ. By being in Christ this wonder is wrought in us, when a man is once ingrafted into Christ, when hee hath once received him, this great work is wrought in him in his heart, he is made a new *Creature*.

But if you adde to this the second way of raising

raiſing this Sanctification from our Iuſtification, then you will underſtand it yet more fully and diſtinctly.

There are certaine actions wrought in our ſoules, by which this Sanctification followes Iuſtification, and thoſe are theſe.

2. By certaine actions in the minde and heart, which are the effects of the Spirit in him.

I Vpon the r derſtandi

Firſt, when a man ſeeth great reaſon for it, for when a man is once convinced of a thing, that it is beſt for him to doe it, hee takes a reſolution to him to performe it. Now when a man hath beene humbled, and knoweth what ſinne is, when he hath had his heart prepared, when he comes in once to take Chriſt, that is, when hee ſeeth his owne baſeneſſe, and Chriſts excellency; what hee was without Chriſt, and what he hath by Chriſt, that when hee expected nothing but death, then the Goſpell came and ſaid. Thou ſhalt live: when he ſeeth that Chriſt deales with him after this manner, then hee thinkes ſurely, It is good reaſon that I ſhould ſerve him, before indeed we thinke his ſervice to be an hard ſervice, and we doe with him, as people that are under a tyrannous King, they refuſe to obey ſuch an one; ſo doth all the world with Ieſus Chriſt; they thinke his Law to be an hard Law written with bloud, and they thinke him to bee an hard Governour, ſuch a King as they know not how to be ſubject unto: But when a man is once convinced by the Spirit, when hee ſees reaſon for it, when he is perſwaded that Chriſt will governe him for his wealth, that Chriſt hath ſuffered for him, and freed

freed him from the wrath of God, then hee thinkes thus; There is reason that I should suffer him to rule over me, and when a man seeth reason for it, hee comes then willingly to submit himselfe to Christ. This is the worke of the Spirit, whereby hee perswades a man that there is reason for it, and it is attributed to the Spirit. *Iohn 16. The Spirit convinceth of sinne, of Righteousnesse, and of Iudgement*, that is, it shewes us that we are sinfull, and that there is a Righteousnesse in *Christ* to heale that.

And thirdly, it convinceth us that there is reason for it, why we should serve God in Sanctification and Iudgement. The meaning of the word, *He shall convince*, is that the Spirit shewes us reason why wee should embrace Sanctification, and serve the Lord in all things: Now when the heart of man is brought to this, to see reason and equity in this, then a man takes resolution to cleave to Christ, to serve him.

2. Vpon the affections.

Secondly, as he deales with the reason, so he doth likewise with the affections, for he begets love in us, which love sanctifieth us, it sets us on worke, and turnes the whole heart, as the Rudder turnes the Ship, for it sits in the Sterne of a mans Soule, and the reason (that when we are justified we love Christ) is, because when as before a man magnifieth himselfe, setting himselfe at an high rate, like a Virgin that is coy and curious, thinking no man good enough for her: now the Law comming and convincing him of the need hee stands in of Christ, and shewing

ſhewing him what he is in himſelfe, he is hereupon content to marry with the Lord Chriſt: Nay further, the Spirit of God not only ſhewes him the need that hee ſtands in of an husband, he being not under covert, and deepely in debt, the whole weight of his debt lying on himſelfe, but it goes further, and ſhewes him the beauty of Chriſt, as *Ioh.* 14.21. *To him that loves me I will manifeſt my ſelfe*; that is, I will declare my beauty, and when the Spirit ſhewes Chriſt to the Soule, it makes it in love with him.

We may ſhew him to you an hundred times over, and yet beget not this affection in you, but the Spirits ſhewing is effectuall to that end, and when you love him, you muſt needs pleaſe him in all things, it being the care of the married wife to pleaſe the husband.

So that when the heart is prepared by humiliation, and takes Chriſt, love is wrought in the Soule, and love ſanctifies; for Sanctification is nothing elſe but a ſetting our ſelves apart from common uſes, and keeping of the heart cloſe to God, making it peculiar to him, and this love makes us to doe: when the wife loves the husband, ſhee will bee his altogether, ſhee will bee only to him, ſhee will be divorced from all Adulterers, and have nothing to doe with them; and thus the Lord deales with the affections.

Sanctification, what.

Thirdly, there is wrought not onely a love to the Lord, but a perſwaſion that it is good for our ſelves to ſerve him in holineſſe: Indeed many

3 Selfe-love is ſanctified.

many times, to ſatisfie our affections, we love a thing too much, though wee doe not thinke our ſelves gainers thereby, but in this matter the Lord perſwades us, that it is beſt for our ſelves to ſanctifie him in all things, to draw neere unto him, to ſanctifie his Name in our hearts; ſo that now not onely love to Chriſt, but even ſelfe-love alſo is ſet on worke to the making us New Creatures; for the wayes of God are propounded as good and profitable, and pleaſing things, and when the heart lookes on them, it ſees them as good for it ſelfe, ſo that the heart turnes towards them (as it cannot but doe to every thing that it apprehends to be good and profitable to it.)

So that when the Holy Ghoſt ſhall perſwade a man that it is beſt for himſelfe, that he ſhall beſt provide for himſelfe every way, by taking Chriſt, hee cannot chooſe but come in, when he ſhall ſee it is beſt for him to goe to the Citie of refuge, that hee cannot live elſe, and that if he comes there he ſhall have life, and not onely life, but a kingdome too, and that the way that leads thereto is grace and holineſſe; he will goe, and goe faſt enough. When a man is perſwaded, Chriſt is the Citie of refuge, to whom I muſt goe, elſe I cannot be ſafe, and that the way to him is to be a new *Creature*; this makes him to goe on, and willingly too, for it is out of ſelfe-love.

4 Ingenuitie is wrought.

Againe, when a man is juſtified and hath taken Chriſt, there is bred in him an holy Ingenuitie

nuitie which makes him ſo thankfull to Chriſt, that hee is aſhamed to joyne Chriſt with any ſinne: As *Rom.6.21. What profit had yee in thoſe things whereof yee are now aſhamed*; you are now aſhamed to commit them any more.

A man will thinke it now an unreaſonable thing, that Chriſt ſhould doe ſo much for him, be crucified for him, and ſo give him life, being before dead men, that hee ſhould take fleſh for the remiſſion of his ſins, and that hee, in recompence of this kindeneſſe, ſhould ſerve his luſts. Therefore he reaſons, as *Ioſeph* did with his Miſtreſſe; *Shall I doe this, and ſo ſin againſt God, and my Maſter, he hath committed all to me*; he hath done thus much for me, and ſhall I thus requite him? And as *Nathan* taught *David* to reaſon, *Hath the Lord made thee King over Iſrael*, and done thus and thus for thee, and wilt thou ſerve him thus? So that I ſay there is a holy Ingenuity bred in us, whereby out of thankefulneſſe we will ſhun wharſoever may offend him.

5 Nobleneſſe of Spirit.

Beſides this, we are taught that wee ſuſtaine another perſon, and every man deſires to maintaine the dignity of the perſon hee ſuſtaines. When a man is once in Chriſt, hee thinkes not the courſes he lived in before, to be ſutable to the condition he is now in. Therefore the Apoſtle reaſons, 1 *Pet.*1.14. *Faſhion your ſelves no longer after the luſts of your former Ignorance, but bee holy, as he is holy*; that is, if you take your ſelves to bee in *Chriſt*, and that you be come unto God, admit not any more thoſe luſts, which

which though they ſuted with your former (yet not with this condition) he reaſons as *Nehemiah* did, *Shall ſuch a man as I doe this?*

6 A Strong inclination.

Laſtly, which is the chiefeſt reaſon of all, As ſoone as a man hath taken Chriſt, and is juſtified, there is a ſtrong impreſſion made upon his Soule, by which he is cauſed to cleave unto him, and to long after him, as the Iron doth after the Load-ſtone, that cannot bee at reſt untill it hath attained it. A man ſhall ſet himſelfe in the wayes of God, though it were but to give ſatisfaction to the deſires of his Soule. And indeed, were it not for this, wee ſhould not ſerve the Lord; this makes us New Creatures: I ſay, there is a ſtrong inclination in every man that is juſtified, that he can doe no leſſe than ſerve the LORD even to ſatisfie that.

For example, when *Eliah* had called *Eliſhah* he could not chooſe but follow him; all the reaſons in the world could not keepe him back: At the time when hee caſt his mantle on him, there was an impreſſion made on him; as when Chriſt ſaid to *Levi*, and *Peter*, and *Andrew*, and the reſt follow me, their profits, and nets, and fathers were nothing, they needed no more perſwaſion, for there was a ſecret impreſſion made upon their hearts together with Chriſts Word, and to ſatisfie that they muſt needs follow him. Such an impreſſion as this, was made on the heart of *Ruth to follow Naomi*, you know how ſhee put her to it, but *Ruth* would not goe backe

backe for ſhe loved her, and therefore nothing but death ſhould ſeparate them. And the ſame was in *Iacob* to *Rachel*, ſeven yeares, and ſeven yeares ſervice, the length of time, and hardneſſe of labour could not keepe him from his Vncles houſe, or drive him off, ſuch a ſtrong deſire was planted in his heart towards her: and ſuch a deſire is planted in the heart of every Chriſtian that is juſtified, a ſtrong inſtinct (as I may call it) a ſtrong affection after Ieſus Chriſt, and hee muſt needs goe on in the wayes of Sanctification, ſeeing there is no other way to ſatisfie himſelfe.

So that putting all this together, when a man ſhall ſee ſuch reaſon for holineſſe, when hee ſhall have affections of delight therein, of love thereto, when hee ſhall ſee it beſt for him, and that it is impoſſible he ſhould have the Lord *Ieſus Chriſt* (whom he ſo much deſires) if he ſerve him not in the duties of Sanctification, he muſt needs come to a fixed reſolution, I will be another man, and run another courſe, I will change my life altogether, I will ſerve him in holineſſe and in the duties of new obedience. And after this manner doth Sanctification ariſe from Iuſtification? Firſt, from a worke of the Spirit, and then by all theſe paſſages that goe thorow the minde of a man, which though they be not marked diſtinctly, yet are truely in the heart. And ſo much for the firſt point.

Doct. 2. Sanctification and Iuſtification are inſeparable.

Now wee will come to the ſecond, which is, *That Iuſtification and Sanctification are inſe-*

inſeparable they cannot bee diſ-joyned.

But you will ſay, this is a point that needs no proving, I would (my brethren) it did not, I would that men were perſwaded of the truth of it, but we may ſee by the lives of men that they are not perſwaded of it, for their lives bee looſe, and they thinke that if they can call on Chriſt in the day of death, and cry for pardon it will be enough, and that without ſuch ſtrictneſſe a man may be ſaved.

Reaſon 1. None ſaved by the ſecond *Adam* that are not borne of him.

Therefore, to make it cleare to you, you muſt remember this as a ground: no man can be ſaved by the ſecond *Adam*, except he be borne of the ſecond *Adam*: As no man could be condemned by the firſt *Adam*, that was not borne of the firſt *Adam*; for the reaſon why all mens natures are corrupted is, becauſe all are borne of him. If a man were created, and did not deſcend by generation from him, he ſhould be free from Sinne, and ſo could not be condemned, but comming out of his loynes, puts us into a condition of condemnation: And ſo on the other ſide, except you be borne of the ſecond *Adam*, you ſhall not bee ſaved; What is that? You muſt be made New Creatures, *Iohn* 1.12. *As many as received him he made the ſonnes of God*: What, is that a meere title? No, verſe the thirteenth, *They are borne not of bloud, nor of the will of the fleſh, nor of the will of man, but of the will of God*, that is, they are borne of the ſecond *Adam*: and *Iohn* 3.5. *Whoſoever is not borne of the Spirit, ſhall not enter into the Kingdome of God.*

Now

Now as our nature was corrupted in the first *Adam*, there being a compact and covenant betweene God and him, that if *Adam* stood, all his seed should stand with him; but if hee fell, then that all that were borne of him should by vertue of that covenant, compact, or agreement have his sinne imputed to them, and so should bee corrupted, as hee was, and dye the death. So there was a second Covenant betweene us and the second *Adam*, which is the new Testament spoken of in *Ier.*31. and in *Heb.* 8. *I will make a new Covenant, saith God:* And what is that? *I will put my Law in your minde, and write it in your inward parts:* that is, by vertue of the compact and agreement, which is the New Testament following upon the former, all that shall be saved by Christ, shall be borne of him, they must be new men; whosoever shall be justified by him must be a new Creature.

Reason 2. It is the will of God.

Secondly, because it is the will of God; It is true, God might have saved us without it, if it had beene his pleasure, it had beene no more but calling men at the houre of death; but it is otherwise, 1 *Thes.*4.3. *This is the will of God even your Sanctification.* And if there were no other reason but Gods will, that those that be justified shall bee sanctified, it is enough: *God hath called you to holinesse*; he hath appointed it, he wils it, and his will is sufficient to enforce it.

Reason 3. It is the end of our ingrafting into Christ.

Againe, consider when we are ingrafted into Christ, it is not simply an ingrafting, but *wee are ingrafted into the similitude of his death and re-*

surrection, *Rrm.* 8. that is, no man is ingrafted into Christ, but sinne is crucified in him, he is dead thereto, that is, he is a dead man in regard of the life of sin, and is alive to God, as Christ rose from the dead, so hee is raised to newnesse of life. If it had beene simple ingrafting into Christ, there had needed no further Relation, but we are engrafted into the similitude of his Death and Resurrection.

It is the end of Christs comming.

Again, it was the end of the Lords comming; If hee had come onely to save men, there had beene no need of being New Creatures, but he came also *to purifie unto himselfe a peculiar people, zealous of good workes, and to destroy out of man the workes of the Divell, and to purchase to himselfe an holy Generation, and Royall Priest-hood.* Now whatsoever the Lords end is, he never failes of.

Reason 5. To whom Christ is a Priest, he is a Prophet and King.

Againe, you must consider, that to whomsoever Christ is a *Priest*, hee is also to them a Prophet and a King, he is annointed to all these Offices: and therefore if you will bee saved by him, by the vertue of his Priest-hood, you must take him as a Prophet, that is, you must take his counsell in all things, and not onely so, but he must also be your King; you must not onely learne his way, but you must also be perfectly subject and obedient to him, to walke therein. Indeed as a Priest, hee reconciles God unto us, but not us to God, except hee come with his other two offices, for man stands out and will not know the way; and therefore as a Prophet, *Hee is to guide our feet into the way of peace:*

peace: and that is not all, therefore because our hearts are stubborne, and will not come in, he exercises his Kingly Office, *And brings into subjection every thought to the obedience of his will.*

All the meanes tend this way. Faith.

Againe looke to all the meanes, as first to Faith, the same Faith that justifieth, doth also purifie the heart; *Having their hearts purified by faith, Acts* 15. *And as many as are sanctified by faith that is in me, Acts* 26.28.

The bloud of Christ.

And likewise the bloud of Christ not onely covers, but also heales, *Hebr.*9.14. *How much more shall the bloud of Christ, who through his eternall Spirit offered himselfe, purge your Consciences from dead workes,* &c, It hath not onely vertue to take away the guilt of sinne, but it is effectuall also to purge the conscience from the power of sinne.

The Gospell.

Againe, the Gospell wee preach doth not onely offer Christ, but likewise cleanseth, *You are cleane through my Word, Iohn* 5. And in the hundred and nineteenth Psalme, and the ninth verse, *Wherwith shall a young man cleanse his way? By taking heed thereto according to thy word.*

The Spirit.

The Spirit as it is a Spirit of Adoption, so is it of Sanctification, making cleane the roome where it dwelleth, and making it a fit Temple for the Lord. Consider the Sacraments, Baptisme doth not onely wash from the guilt of sin, but from the filth of sin also, from the blot and deformity of sinne. And so I have done with these two points, how Sanctification rises from Iustification, and that they cannot be separated.

Baptisme.

SERM. I.

Vse 1. Pray that seeing God hath justified us, he would also sanctifie us.

Encouragements to pray for Sanctification.

1. Gods promise in the Covenant.

Before we proceed to other *Observations*, wee will, by way of Vse, from the inseparability of Iustification and Sanctification, draw this consequent, that, if they be inseparable, we should goe to God and beseech him, that having given us the first, that hee would grant us the second also. If you have any assurance that your sins are forgiven you, let him not deny you this to make you New Creatures, they be inseparable, and therefore you have just cause to pray him not to separate them, therefore you may claime them both as your due, seeing you have his promise for both, and you must urge him on his promise; we desire Iustification for our owne sake, but Sanctification that we may glorifie God: and therefore, when you come to God with this request, Lord make me a New *Creature*, that I may bring glory to thy Name, that I may serve thee, and doe good in the place wherein I live, he will not deny thee.

2. The Covenant sealed in the Sacrament.

1 *Cor.* 11. 25. opened.

Consider but this very Sacrament which we are now going to receive; you must know that the Sacrament seales the whole Covenant of God, as 1 *Cor.* 11. *This is the new Testament in my bloud*, that is, this Cup is a signe and seale of the New Covenant which I have made with man, and which is confirmed with my bloud. Now what is that Covenant? You shall see it, in *Ezek.* 36. 26. and it containes three parts, all which are sealed by this Sacrament.

3. Parts of the Covenant.

First, he promiseth to wash them from their filthinesse, that is, from the guilt of their sins, which is the first

first part. Secondly, *A new heart will I give you, and a new Spirit I will put into you*, that is, I will make you new Creatures, which is the second part of the Covenant. Thirdly, I will call for the Corne and will encrease it, and will lay no famine upon you, *&c.* that is, he will give all outward comforts, you shal inherit the Earth, and bee heires of the world, and of all in the world, for the world is yours; 1 *Cor.* 3. All and all in it is yours.

This is the whole Covenant of GOD, and this hee seales to every one of you, when you come to receive the Sacrament, *If you receive it worthily*, for it is the New Testament in his bloud.

And therefore seeing he seales it to you, that he will give you a new heart, and a new Spirit, and make you New Creatures, you should goe to him and claime it of him, for you may sue him of his owne bond written and sealed, and he cannot deny it; therefore begge it, and you cannot misse of it.

What keepes off from *Christ*

This is a very comfortable doctrine, if it be well considered. For what is that that keepes a man from comming to Christ, but his discouragements? He thinkes it so hard a thing to bee a New Creature, that he cannot attaine it, that he cannot leave such a course of life, and therefore he stands off, and though he will come in, yet he will not as yet, because it is a bondage intolerable.

But you doe not consider what it is to have a

new Nature: If it were to have a new life and an old heart, it were otherwiſe; but the Lord will give a new heart, and if he will not deny you, but make you new Creatures, you may be encouraged to goe to him: If there be any Rebellion in your heart, any untowardneſſe in your nature; if you goe to him for the removall of it, it is impoſſible he ſhould deny you, having made you a ſure promiſe, and confirmed it with an oath.

3. The Covenant confirmed with an oath. *pag.* 35.

What the Lord ſweares to, he is ſure to performe. In all the booke of God, you ſhall not finde that he ſware unto the firſt Covenant, but there is an oath put to both parts of the ſecond, *Heb.* 6.13. *Becauſe he could not ſweare by a greater hee ſware by himſelfe, that we might have ſtrong conſolation and aſſurance of forgiveneſſe of ſinnes.* And ſo the firſt part is confirmed.

And for the ſecond, *Luke* 1.73. *The oath which he ſware unto our fathers that he would give us, that we being delivered from our Enemies, ſhould walke before him in holines all the dayes of our life.* Why then will you not beleeve it? Why will not you urge the Lord with this, and by prayer deſire the accompliſhment of it? As indeed though he gives holineſſe of life, yet you muſt pray for it, as well as you muſt pray for the forgiveneſſe of ſinnes.

It was *Ananias* his ſpeech to *Paul*, *Act.* 22.13. *Riſe Paul and waſh away thy ſinnes, calling on the name of the* LORD; though his ſinnes were forgiven, yet hee could not have aſſurance of it,

it, without calling upon the Name of the LORD.

Christ promised to baptize us with the Holy Ghost and with fire, that is, to sanctifie us in greater measure, yet wee must call and call againe: So *Luke* 11.5,6,7,8. You must knock as at a mans doore that is a-sleepe with his children and loath to rise, but if you knocke long, and weary the Lord out, and not suffer him to rest, then he will give the Holy Ghost. Therefore, have you prayed, and yet finde not your selves New Creatures? You have your old hearts, and old lusts prevailing; yet you must at length wash away your sinnes by calling on the Name of the Lord.

4. The end whereunto the Sacrament is appointed.

And hereto you may bee stirred by the Sacrament, which is not onely to give assurance that your sinnes are forgiven, but likewise to draw more vertue from Christ, to make up the breaches of our hearts, and to get more grace, and to bee made New Creatures in a greater measure.

So that when a man comes hither, he must consider wherein hee is faulty, what breaches there are in his heart and life, what imperfection there is in grace, and then hee must goe to Christ to repaire them.

And as you bring more faith with you, so you shall carry more strength and comfort from the Sacrament.

So that thus much I can assure you of, let any man come with a strong desire to receive Christ,

SERM. I.

Christ, and to be a New Creature, and let him bring faith in the promises of Sanctification, and it cannot bee but hee shall be filled: The LORD will send his Spirit into his heart, and make him a New Creature: Wheresoever God hath a mouth to speake, Faith hath an eare to heare, and an hand to take: Men forget this, they thinke that Faith is onely occupied about promises of pardon and forgiveneſſe; but it is not so, you must set your faith on worke, on the promises of Sanctification, and when you come to receive the Sacrament, you must know that you come to a table where you have fatlings, where you have new Wines.

Faith worketh on the promises of Sanctification.

And thus you must feed on Christ, not only taking to your selves the promises of pardon, but likewise of Sanctification, that you may be filled with the Spirit, which is as wine to quicken you, and to strengthen you in the Inner-man, as well as the outward Elements of Bread and Wine strengthen thine outward man.

So that thou maist not thinke thou receivest the Sacrament as thou oughtest, when thou goest away as weake as when thou commest, when there is no strength, no vigour in the Inner man.

And so in all thy daily services, when thou commest to Christ, thou must eat the flesh of the Sonne of man, and drinke his bloud, as the Israelites did every day feed on the *Mannah*.

You

You muſt remember his Covenrnt, not only to pardon, but to ſanctifie you, and then you ſhall live thereby, and every day grow ſtronger and ſtronger.

The end of the Firſt Sermon.

THE

THE SECOND SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

THE Woman of Canaan, though shee had no countenance from Christ, though hee seemed not to heare her a long time, though hee gave her crosse answers, yet hee commends her faith in an extraordinary manner at last. Shee had never had that commendations, if shee had not beene

The successe that others have had by Prayer.

beene put to that difficulty a little: therefore, when you preſſe God, when you ſtand it out, and are not diſcouraged, in the end you ſhall have it in a greater meaſure, and it will be a greater commendations of your faith.

And ſo it was with *Iacob*, if he had not wreſtled as he did, he had never had that great reward which hee had; he never had a greater reward for any thing that ever he did in his life, than for his contending with God, when God refuſed (as it were) when hee ſtrove with him, when hee would not doe it, when he ſeemed to be of a contrary minde; yet when he held out, and did not give over till he had gotten it, he never got ſo much at Gods hands.

And ſo I ſay to every one of you; if you finde it an hard taske to get this change, to bee made New Creatures, you pray and have ſought, and yet you have not gotten it, yet be encouraged, doe it ſtill, never give over, you ſhall have a greater meaſure as your prayers are ſtronger: for this you muſt know, that when you *make requeſts to God, according to Gods will*, that then it is the voice of his Spirit; therefore when you deſire to be made New Creatures, doe you thinke it is poſſible for God to deny you? No, becauſe this deſire comes from his Spirit. Now it is true, a man may deſire to be made a *New Creature*, he may deſire grace, and yet doe it in a carnall manner, that is, he may deſire it, becauſe he ſees that he cannot be ſaved without it, he may deſire it as a thing of

Grace may bee deſired carnally

neceſſity

neceſſity, that will make him ſafe and whole, as a thing, without which he ſhall periſh: Nature may goe thus far, but to deſire to be made a New *Creature*, out of the beauty and taſte of it, out of a deſire to pleaſe God, and to glorifie him. whoſe Name is called upon you, out of a deſire to pleaſe the Spirit that dwels in you, this is proper to the Saints, it is the voyce of the Spirit, and therefore goe on boldly, God hath promiſed to heare you, hee cannot denie you.

Chriſt able and willing to give Sanctification.

See how Chriſt did when hee was upon the earth, thoſe that were lame and blinde, when they came and cried after him, and would not give him over, he did not refuſe to heale every one; there was not a man that was importunate with him, but, howſoever his *Diſciples* ſlighted them, *Chriſt* reſpected them. Now do but think with your ſelves; doe you thinke he leſſe pities the diſeaſes of the Soule, than hee did the diſeaſes of the Body? Doe you thinke that he hath leſſe compaſſion now he is in heaven, than hee had when he was on Earth? Or doe you thinke that *His arme is ſhortned*, that he cannot doe as much now to heale the running ſores that are on thy ſoule, as he did on earth to heale bodily diſeaſes? My brethren, if you doe but ſeeke to him, if you can get but a word from him, if he ſay but to you, *Bee whole*, if hee doe but rebuke thy ſinfull luſts, as he rebuked the Feaver, they ſhall preſently obey him: He that was able to calme the Sea, and that hath the ſtrong winds

in

in his power, is he not able to diſſolve a ſtrong inordinate apprehenſion, a ſtrong luſt, a ſtrong unruly affection, and ſo ſet them at liberty? Certainely he is able.

You know, the woman that had ſpent ſo many yeares, and all that ſhe had upon Phyſitians, and could doe her ſelfe no good by all, yet when ſhee comes to Chriſt once, you ſee it was done in an inſtant. So, I ſay, a ſtrong luſt, an old luſt, which is contrary to this New Creature, which it may be thou haſt beene contending with many yeares, and cannot get the victory over it; yet if thou canſt come in this manner to him, and contend with him, and knocke at the doore, and never give over till thou haſt awaked him, certainly hee will give thee the holy Ghoſt, he will change and renue thy heart, he will ſet thee at full liberty.

This hee hath confirmed with an oath, and whatſoever God hath ſworn, he will performe it without all reſervation (where hee is ſaid to doe a thing without an oath, there may be a reſervation left, therefore we never finde an oath to the old *Covenant*) but he hath ſworne to performe the new *Covenant*, and you know this is a great part of the new *Covenant*, to give a new heart, to make a man a New *Creature*; therefore, where the new Covenant is made, there this is repeated in *Ier.* 31. and *Heb.* 8. *I will make a covenant with my people*, and what is that? *I wil put my Law into their minds, and in their hearts will I write them* (that is) I will make them New Creatures.

There

6. The great importance of it to us.

Therefore, I ſay, this is a matter of much uſe to you, If you goe to Chriſt, and labour to have this done. My brethren, there is nothing left for us to be aſſured, nor any other experiment that wee need have that there is another life, that Ieſus Chriſt hath done theſe great things for us, and that the Goſpell is true, I ſay, there is nothing elſe left for us, no other experiment in compariſon of this, that wee ſee wee are made New Creatures: This is all the miracles that wee have; nay, I dare be bold to ſay more, It was the greateſt miracle that they had in that time, when all the miracles were wrought.

And therefore you ſhall finde that *Paul* gives this as the maine argument, among the reſt, *That they ſhall be raiſed againe at the laſt day*, that they were in Chriſt, that the Goſpell is reall and true. For, ſaith he, *Wee have received the Spirit:* Wee have had the Spirit which is the earneſt, the pledge, the annointing; you ſhall finde it every where ſcattered in his Epiſtles, the receiving of the Spirit is the maine ground that hee builds on, as in the 2 *Cor.* 1.23. *Hee hath eſtabliſhed us together with you, and hath anointed us, and ſealed us, by giving the Spirit as an earneſt into our hearts:* As if hee ſhould ſay, this is the Argument we have, that hee ſhould be ſaved; not, for all the miracles ſo much as this, that we have received the Spirit; for that is the true annointing wee feele it in our ſelves, that ſealeth and confirmeth us, wee cannot doubt,

having had experience of ſuch a mighty worke in us, that is, the earneſt and the pledge we have; and therefore, *Epheſ.*1.19. He prayes that they might ſee *the exceeding greatnes of his power working in thoſe that beleeve*; as if that would bee a great confirmation to them, if once they ſhould finde an experiment of the greatneſſe of his power: And ſo, *Phil.*3.10. *I care not for all the world, on this condition, that I might know him, and the vertue of his reſurrection* (that is) that I might know him by the power of his Spirit, changing my heart, killing my ſinnes, raiſing me againe, and, in a word, making me a *New Creature*, that I might know this experiment; I looke upon all the world as droſſe and dung, as things not to be named. So, I ſay, ſeeing there is nothing elſe left in compariſon of this, and when miracles were wrought, there was nothing like this, that wee might have this experiment in our ſelves, we ſhould goe to God, and not give him over, till the worke be wrought in us, that we might be made *New Creatures*.

Diſcouragements hinder from Religion

That which keepes men off from religious courſes, for the moſt part is diſcouragement, they thinke they ſhall not beable to goe thorow it, when they heare they muſt bee made new men in all things, that there muſt bee nothing that is old left, but all the old leaven muſt bee purged out, it diſcourageth men, becauſe they thinke they ſhall never bee able to reach it, whereas this is an aſſurance to thee, that if you go about it, you ſhall not faile of your purpoſe, but

but you ſhall certainly bring it to paſſe, becauſe if you ſeeke it at Gods hands, hee cannot deny you, onely I told you, you muſt pray.

It may bee for this purpoſe God will not heale thee altogether, but ſuffer many luſts to grapple and to contend with thee, that thou mayeſt be taught to doe this duty: and therefore we ſhould learne to goe to Chriſt, we ſhould feed on him every day, and by that meanes we ſhall be renewed, we ſhall get new ſtrength; otherwiſe what is the meaning of that, *In this mount hee will make a feaſt of fined wines, and of fatlings, of fat things full of marrow, of wines fined and purified? Eſay* 25.6. The meaning is this; when you come to Chriſt to renew your Communion and your *Covenant with him,* which is done through faith and prayer, you draw nearer to him, and that ſtrengthneth the ſoule, as *Manna* ſtrengthned them in the wilderneſſe, that you live by it; for every day there growes new diſtances betweene Chriſt and us, we let goe our hold, as it were, in ſome meaſure, and begin to fall off from him a little; therefore, every day we ſhould renue this Covenant, eſpecially when we come to the Sacrament: As *Ionathan* and *David, they renued the Covenant of God* againe that was betweene them, as if there were a new Solemnity of mariage, if it were often to be renued, to make the parties joyned more united: make no queſtion of it, we ſhould renue our match with Chriſt, we ſhould come neerer to him, that we may ſtreng-

Why God ſuffers luſts to remaine in his children.

Eſay 25. 6. oponed.

then our ſoules, becauſe we recover our Communion with him. For what is Sanctification, but a drawing neare to the Lord? And then we draw neare when we renue our Communion, and our *Covenant with him*, when the match is renewed betweene us; and if we doe ſo, we ſhall goe from him every day, as men refreſhed at a banquet, like men that have fed on fat things full of marrow, as men full of wine. *Be you filled, not with wine, wherein is exceſſe, but with the Spirit*: What is the meaning of that *Antitheſis*, but to ſhew that the *Spirit* is like wine, it ſtrengthens, and how receive we the *Spirit*? Is there not the ſame meanes of renuing of it from day to day, Is not the ſame meanes of renuing it, as there is of receiving of it at the firſt? Didſt not thou get it firſt by going to Chriſt, and ſhall not thou ſtill regaine and repaire thy ſtrength by that meanes? I cannot ſtand to preſſe this farther.

Ephes. 5. 18. opened.

Vſe 2. Set Sanctification as high in our eſteeme as Iuſtification.

Secondly, in that they are put together thus, Iuſtification and Sanctification; hence wee ſhould bee ſtirred up to prize it, to ſet it at the ſame rate as wee doe Remiſſion of ſinnes, becauſe wee ſee the Holy Ghoſt doth ſo. For ſeeing this thing is promiſed, ſeeing it is choſen out among the great benefits wee have by Chriſt, that wee ſhall bee renued, wee ſhould learne ſo to judge of it, to ſet it at an high rate, in our conceits, to conforme our judgement to the judgement of the Scriptures.

Every man would bee content to bee ſaved, but

but to be made a *New Creature*, men are ſo farre from reckoning it a priviledge, that they reckon it a bondage: you would faine be free from Hell, you would faine goe to Heaven without ſuch a neceſſity put upon you; this is the common faſhion of men; but marke, the Holy Ghoſt puts this among the great benefits wee have by Chriſt. You know the comming of the *Meßias*, how it was magnified by the Iewes, what great things they ſhould have when Chriſt ſhould come. What were thoſe great things? One of the chiefe was, to make them New creatures, to ſet them at liberty from their ſpirituall enemies, *That they ſhould be taught of God, that they ſhould have his law written in their hearts, and have their hearts circumciſed to love him*, that they ſhould have new hearts and new Spirits given them; this is that great benefit that hath beene ſo much magnified ſo many yeares before the comming of Chriſt. It is that, which the *Apoſtles*, when they came to preach the Goſpell, ſet out as ſo great a Priviledge; learne we to priſe it, for certainly there is nothing in the world ſo precious as grace, whereby we are made New Creatures. It is a true ſaying, becauſe indeed there is no excellency that is like it, if you would rectifie your judgments, and teach them to apprehend things as they are; therefore let us reaſon with you a little for that old man, thoſe luſts that you priſe ſo much, that you will not part with, that you cheriſh and nouriſh in your ſelves, and you are

The excellency of the New Creature.
1. Above old Luſts.

Enemies to those that are Enemies to them, I say, consider what you doe, this old man, is it not the sicknesse of the soule? Is it not the filth, and the foulenesse of the soule? Is it not the slavery and bondage of the soule? And the new man, is it not the contrary? Doth it not excell it? Therefore as much as health exceeds sicknesse, as much as cleannesse exceeds impurity, foulenesse, and filthinesse, as much as liberty exceeds slavery and bondage; so much and more doth the New man excell the Old man.

2. Above all worldly excellencies.

Besides, if you looke to other things, take all other things which the world hath, all the profits, all the pleasures, all the learning and knowledge whatsoever it is, that in the world is precious, yet to be made a *New Creature* goes beyond all, because, indeed, it puts you into the same condition that *Adam* had in Innocency: you will say, to be made like *Adam* againe, to be restored to that happinesse, it is beyond all that the world can afford: Now to be made a *New Creature*, it puts you into that estate.

Object.

But, you will say, that is not so, *Adam* was in Paradise, hee had outward contentments in aboundance, but to bee made a *New Creature* is not so?

Answ. Two conditions of *Adam*.

It is true, there were two Conditions that *Adam* had; one was his outward Condition, being placed in Paradise, the other was his happinesse, to be a *New Creature*: this was incomparably beyond the other, as we shall easily

Grace the health of the soule.

easily make that plaine to you. Put case there were a man that had faire Pallaces, and Gardens, and Orchards, and all things that his heart could desire to have, but all this while he hath not health; would he regard all this? On the other side; suppose he had health, put him into a Cottage, if he have strength, would hee not beare it well enough? That is our case. When *Adam* had all that, yet when he had lost Gods Image, when hee had lost being a *New Creature*, he was like a man that was fallen into a great sicknesse, he was fallen into terrour and horrour of conscience, what good could all that doe? A man that is out of Paradise, that lives as we doe among men, that hath Gods Image renued on him (which hee lost) that is, made a *New Creature*, he is happy, when *Adam* was miserable. Let us consider a little; What was it, thinke you, that made *Adam* happy in Paradise? Was it the being in a Garden full of pleasant things? No, it was not that, but his Communion with God that made him happy. Therefore you see wherein his misery consisted, it consisted not in the losse of Paradise, for there he was still, he had all that he had before for outward things, but he felt shame and horrour of conscience, he felt inward trouble and anguish of spirit, when he heard the voice of God walking in the Garden: therefore it stands not in that, but to bee made a *New Creature*, is to bee put into the inward condition that *Adam* was in, and therefore you have reason to

SERM. II.

seeke it. If any thing in the world be worth the seeking, it is this, to bee made a *New Creature.* All other things are not the proper excellencie of a man, you know the Angels and the Saints want them, and the beasts enjoy them, but the excellency of man is to be made according to the first Rule, to be squared according to the Image of God, after which he was first created, and hee is never well till hee come to that. As no Creature is well till it have that excellency belonging to the kinde of it: this is an excellency peculiar to man, therefore seeke happinesse as long as you will in other things, you shall never finde it, but in being made New Creatures, in having Gods Image repaired, in being sanctified in Body, and Soule, and Spirit, this puts you into an happy condition.

Grace, Mans proper excellency.

Object. But, you will say, these are but Notions, imaginary Assertions, we feele not such things, give mee that man that hath the sense of this, that feeles more sweetnesse in this, than *Adam* did in all his outward Paradise which he had?

Answ. To this we answer:

I The new life hath new senses.

First, that there is a sense of it, though spirituall grace bee a thing that is not exposed to the senses, yet there is as true and as quicke a sense, as there is of outward and corporall delights; because, when you are made New Creatures, you have a new life, and that hath new senses in it; It hath a taste, hunger and thirst, it hath as quicke a sight, it hath every thing that the other hath; you know, the appre-

apprehenſion of all the comforts we have, is not that which ſtands in the outward ſenſes, that is not worthy the name, but the apprehenſion that the will and underſtanding hath of things; it is every mans minde, that makes a man to live happy or miſerable, that is, his apprehenſion of things, when thou liveſt a new life, and thy apprehenſion is altered and changed, thou haſt as quicke a ſenſe of thoſe ſpirituall priviledges in *Chriſt*, *of peace of Conſcience*, *of joy in the Holy Ghoſt*; of all the benefits that riſe from his Paſſion, thou wilt have as quicke a ſenſe, as ever thou hadſt of outward delights.

The apprehenſion makes happy or miſerable.

Againe, if thou wouldeſt have ſuch a ſenſe, let me ſay this to thee, the time is not yet come thou ſhalt have it, and have it in aboundance, but as yet (as it is ſaid) *Wee are the ſonnes of God, but it appeares not what wee ſhall bee:* It is true on both ſides, thoſe worldly men that bragge ſo much of their preſent ſenſe that they have, and that others want, it appeares not yet what either ſhall be, but you are mingled together, and there is one common condition to all, becauſe this is the time of triall. Mark the wiſe Generall, he doth not like of a Souldier at the firſt, but when he hath tried him, and hath ſuffered both to runne out their courſe, the valiant man, and thoſe that are cowards; when their courſe is finiſhed, and when the battell is done, that is the time of conferring of honours. The wiſe Maſter doth not reward his ſervants at the firſt, but he lets them alone, the good ſervant and the

2 The ſtate of Gods children hid. 1. *Iohn* 3.2.

the bad, till their time bee out, till the time of their wages come, that is, the time when he makes the difference. So doth the Lord, for this time *the battell is not to the strong*, that is, men have not their reward here for the present time. Even as it is upon a Stage, but are let alone till they have acted their part, there is no alteration, but when they come off from the Stage, that is the time, when the one is commended, and the other is discommended. So it is with the Sonnes of God, and the Sonnes of men, God lets you both alone for the time, till you be gone off the Stage, that is the time that you must looke for the difference; therefore be not preposterous in your expectation, be not discouraged, because you have not such outward contentments, because you are not above, but below, for the present life, the time is not yet come; for God doth not yet rule the world, at he will doe; he hath, as it were, left the world to be ruled by others, he hath left men to rule: now *errour comes from the face of the Ruler* (as the Wise-man saith) that is, there is that obliquity in the hearts of men, those that are in place of government generally, *That Servants ride on Horse-backe, and Princes and Wise-men goe as Servants on foot*. The Reason is, because men rule the world; *For errour* (saith *Salomon*) *is from the face of the Ruler*. But now when God shall take all the government into his owne hands, when he shall be absolute King in the exercise of his dominion, then he will set all straight, and not before:

Eccles. 10. 5.

before: then Servants ſhall goe on foot, and Princes and Wiſe-men ſhall ride on Horſe-backe; therefore expect not thou it yet, the time is not yet come that thou ſhouldeſt be on Horſe-backe, thou muſt bee content to goe on foot yet. And therefore, though you have not the preſent ſenſe, goe on notwithſtanding, hold out thy expectation a while, though it appeare not yet what thou ſhalt bee, yet it will come when thou ſhalt have the ſenſe of it in abundance.

3 men fare not the worſe in outward things for holineſſe.

Thirdly, and laſtly, though thou have it not fully, though the time be deferred till the day of the declaration of the wrath of God on the one hand, and of his favour to the Saints on the other, yet by being New Creatures, you ſhall have outward comforts in great aboundance, you ſhall not fare the worſe, but much the better for it; for the Promiſe is ſure to thoſe that feare the Lord: To humility *and the feare of God; to them is promiſed Riches, and Honour, and Life:* And God performes it in this life, though the full harveſt bee kept for afterwards: though you have but the firſt fruits of the reward, as well as you have but the firſt fruits of the Spirit; yet, in this life, as you walke more perfectly with him, ſo he will with you; and the leſſe you walke with him, the leſſe hee will walke with you (that is) ſuch an evenneſſe you ſhall finde in the wayes of God to you, ſuch a meaſure of Iudgement and mercy, as there is evenneſſe or uncleanneſſe of your hearts, as there is

Prov. 22.4.

ſo

ſo much new, or ſo much old. Let us labour to make our wayes more perfect, and we ſhall bee more perfect in our outward eſtate, wee ſhall be better in our wealth, we ſhall bee bleſſed better in our name, thou ſhalt bee more cheerefull in thy Spirit, thou ſhalt bee bleſſed in thy wife, and in thy children, *at thy going out, and at thy comming in,* in every thing: ſo that the preſent wages that you ſhall have, ſet a-ſide that which is deferred for the future, it is exceeding large to the New Creature; there is comfort enough in the thing, holineſſe is reward enough to it ſelfe, if you ſhould have no more. If a man be in ſtrength and health, what if you put him into a Cottage, what if he be put into priſon? He can beare it well enough: if there were no more but to be made a New Creature, it were enough to make your hearts to deſire that condition, but beſides that, it brings outward comforts in aboundance; or, if you have not abundance, it will make a little inſtead to you of a great deale.

So much for this, becauſe I have other things to deliver.

Vſe 3. Take heed of challenging Iuſtification without Sanctification.

Thirdly, are they inſeparable? Then take heed of challenging the one without the other; doe not thinke that you are in Chriſt, if you finde not the New Creature: And this Doctrine is of much moment, for this is that, that we ſhall all be tried by at the laſt day, and it is that peremptory Sentence that can never be revoked, becauſe it is the Sentence of the Goſpell, therefore

therefore you must know this, that all the judgments that are pronounced in the Gospell, they are without all reservation, there is no more revoking of them, therefore *Paul* saith, *Rom.*2.16. *He shall judge the secrets of mens hearts according to my Gospell:* So that you must know that the Gospell hath a judgement, and a terrible judgement as well as the Law. (There is a judging by the Law, that is,) men that have lived without the knowing of Christ, they shall be judged by the Law, but when we come to Christ, to live under the Gospell, (as we all doe) we shall bee judged by the Gospell; What is that? Those that receive not Christ shall bee damned: that is one part of the Gospell you know; therefore you see that there is a judgement there; *He that beleeves shall be saved, but he that beleeves not shall bee damned.* Well, as it is true concerning the point of Iustification, hee that beleeves not and takes not Christ, shall bee damned for it: So it is as true in the point of Sanctification, he that is not a *New Creature, hee that is not borne againe, he shall not enter into the Kingdome of God, Iohn* 3.3. There is a peremptory judgement: therefore consider with thy selfe, when thou commest to dye, what thou wilt say then, Satan will then come and lay thy sinnes to thy charge, thou must then thinke what thou hast to answer, thou hast nothing to say but I am in Christ: well, but how dost thou prove that, he will aske thee that question, Art thou a New Creature? If thou doe finde that thou art not a

Iudgement of the Gospell.

New

SERM. II.

Iohn 3.18.

New Creature, thou art not in Christ, and thou needest not a new condemnation, but thou art condemned already. For Christ found all the world in a state of condemnation, and if thou be not in him, thou art in the same estate: and therefore if thou should but heare these words, if wee should bee silent, and should but reade these words, *Whosoever is in Christ, let him be a New Creature:* it may make a man tremble, and looke about him, and consider his estate, and take heed of dis-joyning these things that the Lord hath joyned together: if being in Christ, and being a New Creature be inseparable, think not that thou canst take Christ divided, that thou canst take him halfe, and leave the other part, that thou canst take him as a Saviour, and not take him as a Prophet, and a King; thinke not to have Iustification, and to want Sanctification: and therefore, you see, when the Gospell was preached, this was the maine thing that was urged, *Marke* 6.13. when the seventy were sent out (saith the Text) this was their preaching, it sets downe the summe, that men should amend their lives. When Christ himselfe was to preach, *Matth.*4.17. this was the summe of his Doctrine, *Amend your lives, for the Kingdome of heaven is at hand. Paul*, when he would tell them what was the summe of his preaching, *Acts* 20.21. saith he, *Wee goe about preaching, witnessing to Iewes and Grecians repentance towards God, and faith towards Christ.* So that this Repentance that makes a man a New Creature,

Creature, it was preſſed as a thing of abſolute neceſſity, as well as the taking of Chriſt. You know, when *Iohn Baptiſt came*, what hee called for, *Fruits worthy of amendment of life*. Deceive not your ſelves, apply not the promiſes of the Goſpell, except you finde this Symptome of being in Chriſt, that you are made New Creatures.

Mat.3.8.

This diſtinguiſheth betweene a Temporary beleever, and another; both goe thus farre, both have an inſition into the Root, but the Temporary beleever *partakes not of the fatneſſe of the Root*, he receives not life from the Root: It may be thou haſt taken Chriſt in thy ſenſe, but haſt thou taſted of the fatneſſe of the Root, haſt thou drawne life from him, art thou made a New Creature, as a graft that is put into a new ſtocke: when wee are engrafted into Chriſt, there is an inverſion of the order, there the ſtocke changeth the graft; in the other, the graft changeth the ſtocke into its Nature. Againe, when thou takeſt Chriſt without this, it is as putting ſtones one upon another, when there is nothing to cement them, and to glew them together: whoſoever is in Chriſt, is built upon him, as upon the corner-ſtone; now an Hypocrite may bee built on him, as well as a true profeſſour; but here is the difference, they are living ſtones, their Nature is altered, they differ as much from themſelves what they were before, as living things differ from dead ſtones; ſo it may be thou haſt had an adheſion

Difference betweene a temporary, and true beleever.

to

to the body of Christ, thou hast stucke to it, as it were; but, if thou bee a true member, then thou art knit to it by ligaments and sinewes, thou hast communion with the head, there is an influence of bloud and spirits into thee: therefore consider that with thy selfe; it may bee, thou liveſt in the Church, and art such a member of it, as a glasse-eye is of the body: but hast thou communion with the head, art thou made a New Creature by being in Christ? Is thy heart changed and sanctified by being in him? If it bee so; then conclude, thou art in Christ *For, if any man be in Christ, he is a New Creature.* Examine thy selfe in this, deceive not thy selfe, to whomsoever he is *made Righteousnesse, he is made Sanctification.* It is impossible they should be dis-joyned, (as I told you in the morning,) his bloud hath not onely a vertue to cleanse thee from the guilt of thy sinnes, but a power *to purge thy conscience from dead workes, to serve the living Lord, Heb.9.14.*

And wheresoever it is a plaister to cover thy sinnes, it doth likewise heale and cure them: therefore thinke not that thou art in Christ, except thou finde this to be thy condition.

Yea, but you will say, Is there such a condition in the world? Who is it that findes himselfe such a New Creature? This I finde that my old lusts returne, the same inclinations I had, I finde them still, and this experiment of being all new, that all old things are passed away, I have not yet had; what shall we say to this?

We

Anſw.

Wee will anſwer it very briefely:

Though thou haſt it not already, yet thou muſt not bee diſcouraged, thou muſt not ſay, there is nothing done, becauſe all is not done: for motions are denominated from the termes they tend to, not from that they are already: when a thing is a little white, though it be not perfectly white, we ſay, it is white: when the Lord begins new qualities, if it bee in ſincerity, it is properly ſaid to be a *New Creature*, for in time it will come to that, that will bee the iſſue of it: therfore that which ſtands you in hand, is to conſider, whether you be ſo or no; for indeed it is a difficult thing to diſcerne, and needfull for you to conſider it: therefore I will briefely ſhew you how you ſhall diſcerne it.

Signes of a new Creature.

I

A Senſe of it.

Firſt, you muſt know you ſhall have a preſent *Senſe* of it, you ſhall feele it in your ſelves, you ſhall know that ſuch a change is wrought in you: for this is the difference betweene the Soule of a Man, and the ſoule of a Beaſt; a Beaſt cannot returne upon his action, to know whether he have done ſuch a thing or no, but the Soule of a Man is able to doe it, it is capable of reflect acts, as we ſay, it can recoile and returne upon it ſelfe, and can conſider what is done with it: therefore examine thy ſelfe by this, thou mayeſt know, whether ſuch a change be wrought in thy heart or no. See it in other things, thou canſt tell what thou delighteſt in, thou canſt tell what thine inclination is; for a mans inclination is of a quick ſenſe, it puts him

forward, it carries him to that which he desires: therefore thou mayest see the scope of this, thou mayest deceive another, thou canst not deceive thine own heart, especially in judging this, whether thou bee a New Creature. If thou judge strictly of thy selfe, if thou have a right rule to examine it by, the present sense of it may bee an assurance that thou art made a New Creature: for to be a New Creature is nothing else, but to be turned up-side downe, when a man changeth his course (as it were, from East to West) when he sailes to a quite contrary point of the Compasse, when the Rudder of his life is turned: therefore *Paul* saith, he came to preach, *To turne men from darkenesse to light, from the power of Sathan to God*: Therefore there is a contrary course, it is a turning, it is true, if the *New Creature* were but a buckling, but a bowing of the course, it would be hardly discerned, but when it is from contrary to contrary, such a thing is easily found.

Acts 26.18.

I know such a thing as I hated, now I love it; I know such a duty that was tedious, now it is delightfull; such a thing I could not doe, now I can performe it; goe thorow all the parts of thy life thou mayest have a present sense.

Wonder not at this Doctrine, for if it were not thus, no man could have assurance at the first conversion of his heart to God, if it were not that you might judge your selves by a present sense you have, by that alteration, by that reflect act of the soule; for when I say sense, I meane

meane that inclination of thy Soule; If wee could not judge our ſelves by that, no man at his firſt comming to Christ could judge of himſelfe, till he had ſtayed ſome time; and then at what time ſhall we ſet limits, ſhall we ſtay at a day, or a weeke, or at a moneth, or a yeare, or ſeven yeare: therefore a man may have aſſurance from the inclination of his Soule, that there is a change in him, or elſe wee ſhould never be able to comfort men in an exigent: For, except they had had triall, except they had a long time to live, except they might come to converſe, and be put upon it by temptation and triall, no man could comfort himſelfe: therefore that is one thing to try it, you ſhall finde a change wrought, you ſhall finde the inclination of the Soule turned another way: Goe thorow all the particulars, looke thorow the whole rectitude of the Image of God, expreſſed in all the graces of that whole line, and looke to your heart what it was before, and thou ſhalt finde in every thing an alteration, that is one thing to judge it by.

Men may know their ſtate at their firſt converſion

Secondly, you ſhall judge ſomething by the univerſality of it; *Whoſoever is in Chriſt is a New Creature:* The meaning is not, that the ſubſtance of a man is changed, but the order and frame of his Soule is altered, there are the ſame ſtrings, as it were, but there is a new tune put to them; there is the ſame Soule, the ſame faculties, but there is a new order there. Marke, as it is in all things that conſiſt in order, there you

2 The Vniverſality of it.

SERM. II.

must have the whole, or none at all, the harmony that hath not every ſtring ſet aright, in ſome meaſure, it is no harmony, but the harmony is diſſolved. Beauty that conſiſts in a conformity of all the parts, except there bee a concurrence of all, the beauty is diſſolved, it is nothing; ſo in all things elſe: therefore conſider with thy ſelfe, art thou made all new? For thou muſt know that GOD workes not by halves; no man ever had an heart halfe new and old; in the worke of Redemption and Re-creating, and repairing of mankind, there is not a worke of the Lord but it is perfect. It is true, it is not ripe yet, there is a time for the maturity of it, it ſhall grow to full ripeneſſe; but yet the Lord lookes on it, and it muſt be very good, that is, there muſt be all of it: therefore conſider with thy ſelfe, Art thou all new? Is there not ſome exempted place in thy heart and life that is yet old, as old as it was? If there bee, certainely thou art not yet made a New Creature.

Take *Iudas* for example, you ſhall finde this, he had old ſtill, his covetouſneſſe yet remained in him that was not renued: thence it was, that in the Paſſeover, there was ſuch a ſtrait charge, that all the leaven ſhould be purged out; you ſee how it is repeated, not a jot of heaven ſhall bee left. So ſaith the Apoſtle, all muſt be new and unleavened, *becauſe Chriſt our Paſſeover is offered for us.*

1 Cor. 5. 7.

Anſw. But the naturall man will ſay, this is impoſſible;

possible; for then wee shall have no sinne?

My Brethren, that is not the meaning of it; the meaning is, that thou must be purged from all the old leaven, that is, thou must allow none, thou must strive against all, thou must hate all, thou must doe thy best to cleanse it out, and not suffer any to be there willingly, as to take possession in thy heart; it may be there as a theefe, (as it were, as a Creeper in) but otherwise it is not to be there: therefore consider that, Let them looke to this, that thinke stoppage is payment, that take liberty in some things, and think to recompence it by a more strict care in other things: for when a man comes to this, to supererrogate in somethings, and to be negligent in others, it is an evill signe, it is a signe thou art not a New Creature, for then all would bee new; I say, it is an ill signe, that there is no life there, it is a signe that all that thou doest otherwise is but counterfeit: therefore it is worth your observation, that when any man serves the Lord, when hee doth it not with his whole heart, it is reckoned as counterfeit, if there be but one old place in the heart, if there bee but one old lust living there, God takes all as fained, *Ier.3.10. You did not turne to me with your whole heart, but fainedly:* As if he should say, If it bee not done with the whole heart, it is fained, it is a signe there is no life there, if a man abound in duties never so much; let him be excellent in prayer, excellent in almes-deeds, in doing justice, let him come to Church, let him

Answ. Striving against all sin.

doe what he will, if there be any thing old, yet it is a ſigne he wants life, for where there is life, there is augmentation of parts; a man that is living encreaſeth in all. If thou finde ſome part of thy ſoule, of thy life, to be augmented, and not the reſt, thou art dead, a dead thing may be capable of it, you may encreaſe one part of Wheat, or of Silver, or Gold, but the other part continues as it was, but all encreaſe in living Creatures, it is a generall encreaſe, there is nothing ſtands at a ſtay; if thou finde a reſervation in ſome things wherein thou takeſt liberty, and ſtandeſt at a ſtay, thou art not yet a *New Creature.*

3 Looking upon every thing with a new eye 2 *Cor.*5.16.

Thirdly, thou ſhalt know, if thou bee new by this, thou lookeſt upon every thing with a new eye, every thing is preſented to thee in a new manner: this I take from this very Chapter, the Apoſtle ſaith, *Wee know no man after the fleſh, therefore whoſoever is in Chriſt let him bee a New Creature:* As if he ſhould ſay, I am a *New Creature,* or elſe I could not be in Chriſt; as I, ſo every man elſe muſt be: for that inſtance he gives of living to the Lord, of being a New Creature, he knew no man after the fleſh. Looke to thy ſelfe in this, doſt thou looke upon every thing in the world with a new eye, (that is) upon all the particulars; thou lookeſt upon ſinne in another faſhion than thou didſt before, thou ſeeſt more in it, than ever thou didſt? Thou lookeſt upon ſpirituall grace in another manner, thou ſeeſt more excellency in it than thou diddeſt;

diddeſt; thou lookeſt upon the world in another manner, than when thou didſt magniſie it, and the things of it, the dignity, the honour and the wealth; thou art not able to ſay as *Paul*, They are as droſſe, as a withering flower: thou lookeſt upon good and ill men after another manner, a vile perſon will be deſpiſed in thine eyes, let him have all outward excellencies, and he that feares the Lord, thou wilt honour him, let him be never ſo baſe: thou lookeſt on thy ſelfe after another manner, thou doeſt no more behold thy ſelfe as thou didſt, to thinke thy ſelfe perfected, by adding to thy outward condition, to thy outward comforts and conveniencies, though that be a thing that is not to be deſpiſed, yet a mans ſelfe lyes not in that, but himſelfe is the inward man, the Regenerate man; thou wilt not care to have thy outward man periſh, thou wilt not care what loſer thou bee in any thing elſe, thou wilt reckon that thy ſelfe, therefore thou wilt deny thoſe things, becauſe thou reckoneſt not them thy ſelfe; for it is impoſſible that a man ſhould deny that which is himſelfe, but thy judgement is altered, thou lookeſt with another eye upon another ſelfe, than thou didſt before, and therefore thou denieſt that which before thou tookeſt for thy ſelfe, and nouriſhed'ſt for thy ſelfe. Now a man lookes upon God with another eye, now hee ſees his beauty, and his excellency, he ſees there is nothing in the world to be deſired in compariſon of him; before hee was ſhie of him, and

SERM. II.

ranne away from him, as *Adam* did. It is the ſtate of every carnall man, he preſents God terrible, he hath no delight in God, hee lookes upon him, as upon a Iudge, as one he ſerves of neceſſity; but I ſay then, you will know the Lord, *Ier.* 31. when you are taught of mee, *then you ſhall know the Lord*; when you are made New Creatures, *then you ſhall know me*, that is, you ſhall ſee mee in another faſhion than ever you did, you ſhall looke on mee with another eye, you ſhall know me then, as to love mee, to deſire me, to long after nothing ſo much as Communion with me. I might runne thorow more inſtances, but the time cals mee away. Thou wilt looke upon every thing with another eye, they will be preſented with another ſhape, for there will be a new Heaven, and a new Earth to thee, I ſay, all will be new to thee: for marke the newneſſe of any ſenſe, or of any faculty, when it is renewed by an infuſed quality, it is not ſo much diſcerned by it ſelfe, as by the object; as, if a man have a new taſte, and a new ſavour, a new taſte in health, How ſhall hee know it? Give him meat and drinke, and what you will, in all the objects of the taſte, you ſhall finde a new reliſh.

Faculties knowne by the objects.

So if you would know of your heart, if it be new, goe to the objects that thy heart is converſant about, ſee if thou lookeſt upon them in another faſhion, if thou have a new taſte, and a new reliſh in thee: for if there bee a new heart in thee, thou mayeſt ſee it outwardly; thou wilt

wilt ſay as *Paul* ſaid, *I know no man, or any thing after the fleſh,* after the outward condition; this note will try it, if you apply it to your ſelves, after once the change is wrought, that you are made New Creatures, there is nothing that is preſented to you after the ſame manner as it was, every thing is changed with you, as if you were brought into a new world, you will ſee them to bee other things than you did before; but I cannot ſtand to preſſe this further.

4 New workes.

Againe, if you would know whether this bee in you or no, then conſider, whether your workes be altered: for we have a rule in Philoſophy and a true one, and we will apply it here; *As a thing is in being, ſo it is in working:* If there be a new diſpoſition in thee, if there bee another Nature, there will be a new kinde of work, for all things in the world worke according to their being, and there is nothing that hath an eſſence and a being, but the operations and acts of it are ſutable to it: therefore, if thou wouldeſt know, looke to what thou doeſt; It is not therefore thy good purpoſes or thy good meanings, but thy doing: therefore examine thy ſelfe, haſt thou left any old courſes? Haſt thou given over thy drinking, thy gaming, thy ſinne of uncleanneſſe, thy breaking of the Sabbath? Wilt thou ſay that thou haſt a new heart, and yet keepeſt thy old company ſtill? That thou haſt a new heart, and yet uſeſt thy old ſpeeches ſtill? That thou haſt a new heart, and yet ploddeſt in the ſame old tract that thou didſt?

Looke

Looke what thou waſt wont to doe, thou doeſt ſtill; thou waſt wont to ſpend the Sabbath thus and thus, and thou doeſt ſo ſtill; thou waſt wont to neglect prayer, to performe it in a remiſſe manner; thou waſt wont to be a negligent hearer, without recalling it, and working it upon thine owne heart, without growing in knowledge, and thou art ſo ſtill; thou waſt wont to have ſecret by-wayes, that thy heart knowes were not good, and thou holdeſt them ſtill: wilt thou ſay thou art a *New Creature?* It is impoſſible. If we be New Creatures, there will bee an alteration certainly in our lives: And therefore to you that ſay, I purpoſe to doe better, and I intend it, my meaning is good, I ſay, to you, the *Kingdome of God ſtands not in word,* and in purpoſe, and in meaning, *but in power.* Thou art made a New Creature, that is, the inward frame of thy heart is altered, and, if that be altered, there is an ability followes it, that inables thee to doe the duties of new obedience, and to abſtaine from the contrary: therefore examine thy ſelfe by thy actions, and ſay not now, though I doe not live ſtrictly and preciſely, for ſhew, as others doe, yet I doe as much in ſubſtance; for if thou bee a New Creature, thou wilt be as much in ſhew too, the operation and action will follow, if the in-ſide bee cleane, *Mat.*23. the out-ſide will be ſo, though it be true, we oft finde the out-ſide cleane, when the in-ſide is not.

2 *Cor.*4.20.

Therefore, it is no ſtrange marke that I give, that

that examining your ſelves by the out-ſide ſhould bee a meanes to know if you bee New Creatures; for, though we cannot ſay that becauſe the out-ſide is good, the in-ſide is ſo too; yet wee may conclude, if the out-ſide bee not good, certainly thou art not a New Creature yet.

Therefore, let none ſay they have a good intention although their workes be bad. For although this bee not a good Affirmative Argument, if the out-ſide be good, the in-ſide will be ſo alſo; yet it is a good Negative Argument, if the out-ſide be not cleane, the in-ſide cannot be cleane: As in *Ier.*3.4,5. *Will you not from this time crie unto me, thou art my father, and the guide of my youth?* &c. All this is well ſpoken. But *behold, thou haſt ſpoken and done evill things as thou couldeſt.* So that good profeſſions will not ſerve the turne when we doe evill; God judgeth not by our intentions, but according to our workes.

THE

THE THIRD SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

OVR businesse now shall be to shew what a New Creature is, and to apply it as we go along, that you may know upon good grounds whether you be New Creatures or no, that so you may have comfort if you be, or else that you may seeke it, if you be not.

A New Creature, what.

To bee a New Creature is nothing else but to have a heart new moulded by the infusion of

of a new quality of grace, and by the destruction of the old. There are three things to bee marked:

First, the heart must be new moulded.

Secondly, it must be done by the infusion of a new quality.

And thirdly, there must be a mortification of the old man. Let us goe thorow these three distinctly, and apply them as we goe.

First, the heart must be new moulded, or cast into a new frame. You may see this by comparing it with the old man, wee shall know the one by the other: you shall finde that when *Adam*'s nature was corrupted, there was a disorder in all the faculties. As for example, in the Ruine of a Palace, there are the materials left still, onely the order is taken away; so in the corruption of nature, there are the same naturall operations, but all is disordered and turned up-side downe; thus was the confusion of man after the fall. But the New Creature doth worke the contrary, it sets up the house againe, and restores us unto our first estate in *Adam*. When a man is made a *New Creature*, his Soule is put in joynt againe, so that the face of every faculty lookes towards God, whereas before it looked towards the World, Sinne and Hell, the Soule is quite altered, as a man that turnes his face from East to West, whereas a man had before his backe, now hee hath his face turned to heaven; therefore it is called *Turning to the Lord*. Observe here two things:

First,

First, when we say, you must be cast into a new frame, it is not enough to have the actions of the soule changed, but the whole bent of the Soule.

In a regenerate man, the turning of the actions is nothing, for even when hee doth that which is evill, the bent or positure of his soule stands to God, although it be transported to doe evill, and it is true on the other side, although an evill man doth good actions, yet the bent of his soule lookes another way, for therein stands the alteration of the New Creature, even in the bent of the faculties, which is to turne us *from Satan unto God.*

Aristotle hath an observation; It is one thing, saith he, to doe an Act of Art, and another thing to doe it like an *Artist*. It is one thing to doe an Act of musike, and another thing to doe it *Artist*-like: If one doth a thing, and have no Art in the doing of it, he deserves no commendation; so there is a great difference betweene doing any act of goodnesse, and having the actions of the Soule well habited; for when you onely doe the act without the bent of your Soules, that way, God regards it not at your hands, but when the inward frame of the heart is set right, whereas it was contrary before, it is a signe of a New Creature: Apply this to your selves.

Quest. But how shall we know whether the frame of our soules be thus altered or no?

Answ. You shall know it by this: If there bee such an

SERM. III.

How this alteration of the inclination may be known

an alteration of the inward faculties, you ſhall finde your ſelves ready to every good worke. When a man hath no naturall inclination unto goodneſſe, without forcing himſelfe, it doth undoe the action, but when a mans heart is ſanctified and made new, hee preſently falls upon good workes, *He is ready to every good worke*, for every good worke, and ſtands ready for it; he doth what he doth readily, without much adoe; for when the heart is changed in a man that is a New Creature, hee is like a Conduit, doe but turne the cocke, and there needs no forcing of the water out; ſo when a man is become a New Creature, he is ready to every good worke (like a good wife that is ready to bring forth fruits unto her husband) where as before hee brought forth fruit unto ſinne and death.

Againe, you ſhall finde that you doe good things with facility and delight, and that is a ſigne that thy heart is turned another way. It is the property of a good man to *delight in the Lord his God*; and what he delights in, he makes his owne, what he doth he doth with facility; *The Commandements of God are not burthenſome to him, the yoke of Chriſt is eaſie:* therefore, if thou art new, thou art eaſie in thy obedience, whereas another man that hath no ſuch change wrought in him, doth delight in nothing but to doe evill, to doe well he hath no pleaſure, Gods Commandements are burthenſome to him; therfore the Laws of God are too ſtrait for him, that he cannot march in them, as *David* could not

not march in *Sauls* Armour, for it was too heavie for him. A man that is a New Creature doth things with facility and delight.

But this is not all; If thy soule be fashioned and cast into a new mould, thou wilt not onely doe good things readily, but well and handsomely (to use our common terme) when as other men bungle at good workes, and know not how to turne their hand unto them: They doe them indeed, but as the Wiseman saith, *Prov. 26.7. As the legs of the lame are not equall, so is a Parable in a fooles mouth:* When they come to doe any good actions, it is like a Parable in a fooles mouth, the Parable is not fit for his mouth; as when a man hath one legge longer than another, he is lame; so a Parable in a fooles mouth is not equall to his mouth, the action may be good, yet he doth it but lamely, it is beyond his reach, hee doth not doe actions as hee should, but an holy man doth them as a workeman. I speake not of doing of them before men, but before God, who judgeth righteously, when he comes to performe an holy duty; hee doth it as it is meet, hee prayes fervently, and consecrates himselfe unto the Lord with delight, *Hee shewes mercy with cheerefulnesse*, and every grace hath his peculiar property, wherein the goodnesse of it consists, as Faith, Love, and Hope, are the concomitants of his actions, wherein their excellency consists, whereas other men doe the same duties, but not with that affection that they should, and they doe it but with a dead heart,

3

they are workes of vertue, and have the lineaments of true ones, but they are dead workes, because life is not in them.

Therefore consider how thou doest things; the matter is not so much what thou doest, as how thou doest them.

Againe, if thou bee a New Creature, thou shalt know it, by thy doing of good constantly, as a man that doth it naturally. In Nature, you know, the habits and inclinations are close and neere unto us, and growing in us; therefore, if thou doe good in thy constant practice, it is a signe thy heart is changed. This is the first thing, there is a new frame, all the bent of the faculties are changed, and by this you may know it, if you doe good readily with facility and delight, and constantly.

2. This change is in his whole Conversation.

One thing more observe in this new frame, there is not onely a bending of the Soule to a contrary point (as it were) but moreover all must bee changed; as for example, Cast any thing into a new mould, there is not onely one part altered, but all; so if you be New Creatures, you must finde this in your selves, that you doe not make choice in the duties of godlinesse, but take all, and omit nothing; *You must bee holy in all manner of conversation*; those words are added in all manner of conversation, and they are much to bee observed; that is, in all the turnings of a mans life: As, if he be a Magistrate, hee must be exact in hearing of Causes, neither to feare any mans face, nor to bee moved by any mans favour:

favour: if hee be an husband, his ſpeeches and actions muſt be holy, his ſpeeches muſt be gracious: If thou be a Subject in reverence to the King, and reſpective to others, thou muſt be holy in all manner of converſation, otherwiſe the frame is not altered, this muſt bee of neceſſity; for that which God requires of us, is the keeping of the whole Law, as *Iames* ſaith, *Iam.* 1.20. where he ſpeakes of keeping the Law Evangelically, *For whoſoever ſhall keepe the whole Law, and yet faile in one point, he is guilty of all.*

Goe thorow the whole Latitude of our obedience; if in one part thou wilt favour thy felfe, thou art guilty of all. In the ſame Epiſtle, *Iam.* 1.26. *If any man among you ſeemeth to be religious, and bridleth not his tongue, but deceives his owne heart, that mans Religion is in vaine.* That which is here ſaid of the tongue, may bee ſaid of any thing elſe: Doeſt thou doe thus and thus, doeſt thou ſanctifie the Sabbath, doeſt thou goe to God in prayer, goe to all particular duties, I know not what to name unto you, and yet in any of theſe doe faile; conſider that the Apoſtle might as well have ſaid unto thee, for that thy Religion is in vaine (he ſpeakes of keeping the Law in an Evangelicall manner) a man muſt ſet himſelfe to keepe every Commandement, and if he doe but take liberty in any, he is guilty of the whole.

Take this for a ſure rule, what God requires of us in the Goſpell, he gives us ſtrength to performe, but if our hearts were not altogether new

SERM. III.

moulded, the worke would bee more than our ſtrength; therefore, of neceſſity, the heart muſt be altogether new moulded. Therefore the Apoſtle ſaith, (and what he ſaith is common to all the Saints) *I can doe all things through Chriſt that ſtrengtheneth me.* Every man that hath this new frame wrought in him may ſay ſo: If thou bee in Chriſt, thou haſt a new frame in thy heart, which makes thee able to doe all things through Chriſt.

Vſe. Conſider of this, and apply it to your ſelves, for it is a matter of much moment, (as the Apoſtle ſaith) *We are not aſhamed to write unto you of theſe things againe, and againe:* So it is a point we have touched before, (yet we will ſpeake of it againe and againe.) Conſider with thy ſelfe, whether there be ſuch a generall change in thee or no: for the goodneſſe of a thing conſiſts in the order, elſe the whole is diſſolved; as in beauty there are two things wherein it conſiſts, the frame and order of it, that we ſay is beautifull, when the frame is good, and no part is to be admired above the reſt; ſo it is the frame and order of the Soule wherein its beauty conſiſts, when the whole frame is right, and thou art enabled to doe the whole duties of new obedience.

Obſerve Gods dealing in this caſe; when *Saul* had failed in one thing, God caſt him off.

But, you will ſay, this was an hard judgement, did not *David* faile many times as well as hee?

It

Answ.

It is true, but here is the dfference, *Saul* had a naturall heart to doe evill, although his profession was good; yet when hee was put to the triall, whether he would take the fat Sheepe and the Oxen, he did it; yet you must know, it was not for that that God cast him off, but because the frame of his heart was not good; for hee would have done it againe and againe, an hundred times over; I say, the disposition of his heart was evill. *Balaams eye unto the wages of iniquity* marred all, though he kept himselfe aloft and carried the matter fairely, but like the Eagle hee had his eye upon the prey; this secret eye marres all. Doe not thinke that this is but a notion, doe not say, who is it but doth sinne? And wee may goe to heaven although we be not so exact, as the Preacher saith we should be. No, it is more than so, we may see good reason for it, if we observe it well: It is a good argument which we have in Philosophy, A cup or dish that is boared thorow is no dish, yet there is but one hole in it, because it is now of no use, which makes it none, because it is as good as none. Take a dish boared thorow, powre water into it, it will hold none: so take a mans heart, (for the reason will hold good in that) and let there bee but some secret leake in it, or some secret evill disposition, although *Saul* doth well in every thing else, yet if he harbour any sinne; or although *Balaam* doe well in all things else, yet if there be respect unto the wages of Iniquity, they are both but like a dish with an

Simile.

hole boared thorow, that take up any thing, there will be an issuing out.

Therefore deceive not thy selfe, thou art no New Creature, except thy heart be perfect in all things: This which wee deliver unto you, take it no otherwise than what with reason you shall finde grounded upon a sure word in *Ier.* 2. *They sought me not with their whole heart, but fainedly:* When a man seekes God, but not with his whole heart, God reckons it but a counterfeit seeking of him.

Therefore, I beseech you, looke unto your selves, see, whether you be holy in all manner of conversation, I cannot goe thorow particulars, but I must leave this to every mans breast, who must reflect upon his owne heart. Consider with thy selfe, if sometimes thou giveſt liberty to thy selfe in ill, or in the duties of new obedience to performe them slightly, as good never a whit, as never the better: if thou doest any duty, which thou knoweſt to be a duty, and not truly, know it is not accepted: If you continue in sinne, and will not know it to be a sinne, as in your inordinate gaming, and the vanity of your speeches, although thou thinkeſt them small, yet they are able to kill thee; the biting of a Viper is as small a thing, yet it will bring death with it: so if any sin bee allowed in thee, thou art not a New Creature, thou wanteſt this new moulding, thou art not yet caſt into a new frame. So much for the first part.

The second thing which wee observed in this

this description of a New Creature, is that,

A man must be cast into a new mould, by the infusion of a new quality of Grace.

A mans heart is not put into a new frame by the transient acts of the Holy Ghost (as in building of an house, there is no more for a man to doe, but with his hands to joyne one thing with another) but it is done by the infusion of a new quality.

2. It must bee done by infusion of a new quality of godlinesse.

As in *Adam* there was not onely a defect of weaknesse, but of wickednesse, so there must be a new quality infused into thy heart, else thou art no New Creature. In all things in the world that have actions there is a quality; as the fire moves upward, and there is a quality of heat in it, as our Saviour Christ saith of the tree, it must bee good before it can bring forth good fruit, and as in the *Heb.*12.18. *Wherefore seeing we receive a Kingdome that cannot be shaken, let us have grace whereby wee may so serve God, that we may please him with reverence and feare*; that is, there must bee a new quality wrought in the heart, whereby we may be enabled to serve the Lord with reverence and feare.

The question you will aske me, will be, what is that new quality? Not to stand upon generals, for it is not that which profits, but to pitch upon it, I will shew you what it is by two places of Scripture, *Gal.*3.15. *For in Christ Iesus neither Circumcision availeth any thing, nor Vncircumcision; but a New Creature:* compare this with *Gal.*5.6. *For in Christ Iesus neither Circumcision*

The new quality, what.

availeth any thing, nor Vncircumcision, but faith which worketh by love: Would you know what this new quality which is infused, is? It is faith and love, that is, when this is once wrought in thy heart, that thy heart is humble and broken, which makes thee to know what sin is, and what the wrath of God is for sinne, and thou desirest Christ, and thou hast thy heart calmed againe through beleeving; thou doest beleeve that *God* offers his Sonne unto thee, and thou art willing to take him, not as a Saviour only, but as a Lord also to obey him, not as a Priest only, but as a King to be subject to him, not as a friend only, but as an husband, if this be done, it is properly faith.

How to take Christ.

Againe, consider whether it bee done out of love or out of feare, lest thy Creditours should come upon thee, and cast thee into that eternall prison, where thou shalt pay every farthing, this is not out of love.

Again, doest thou take him for his kingdome and his wealth only? That is the disposition of an harlot, who takes her husband for his health and not because shee loves him, but thou must take him for love; *The Virgins love thee, Cant.* 1. 2. The harlots doe not so, but the Virgins love thy goodly person.

Againe, thou must not take him in a good mood, but till death doe part you, thou must love him for ever: No man loves a man truely, but he is rooted and grounded in his love; when thou doest finde thy heart so humbled, that thou doest

doeſt reckon ſinne the greateſt evill, and doeſt hunger after Chriſt, and doeſt keepe him as thy life, when thou doeſt all this from a love unto him, thou art a *New Creature,* when thou takeſt Chriſt with love, and ſuch an one as is a working love, now bee aſſured that thou art a *New Creature,* for this is that wherein it conſiſts.

I obſerve this by the way, for thoſe that thinke they never have beene humbled enough; the *New Creature*, conſiſts not in that, but in faith and love: Haſt thou faith and love? Then thou haſt the thing it ſelfe, and if thou haſt that, thou haſt the preparation. That is the firſt expreſſion. Another is in *Epheſ.* 4.22,23,24. *That yee caſt off, concerning the converſation in times paſt, the old man which is corrupt through deceiveable luſts, and be renued in the Spirit of your minde, and put on the new man, which after God is created in righteouſneſſe and holineſſe proceeding from truth.*

There you have the thing named, what it is to be a *New Creature*, and what it is to be the old man ſtill.

To be the old Creature, or the old man, is nothing elſe but to bee guided by luſt, which comes from errour in judgement and underſtanding. But wherein conſiſts the new man? The new man conſiſts in holineſſe wrought in the will, which proceeds from truth revealed unto the underſtanding; ſo when the underſtanding and the judgement is rectified, thou art made a New Creature. Againe, when the will is corrupt by luſts, proceeding from errour in the

Old men, what

the underſtanding thou art in ſtate of an old Creature. The old man ſtands properly in luſts; therefore, ſaith *Peter*, 2 *Pet*.1.4. *Fly the corruption which is in the world through luſt*: All the corruption of mankinde ſtands in theſe inordinate luſts. Others we may looke on as the Fruit, but this as the Root. What are thoſe luſts? *Iohn* ſhewes them by three heads, 1 *Iohn* 2.16. *The luſts of the fleſh, the luſts of the eye, and the pride of life*. The old man ſtands in theſe three. Take the firſt luſt, even the luſt of the Eye. A man lookes upon wealth to make him happie in this life, (I meane no otherwiſe) and looking upon this, hee luſts after it: Doe but rectifie his judgement, and let wealth be preſented to him, as it is in it ſelfe, and hee will come to be affected with it, as *Paul* was, who accounted all but *droſſe and dung*, hee will ſay then, why ſhould I ſet my heart upon that which is nothing but vanity? I ſay, when the underſtanding is rectified, you will looke upon wealth aright, and as you ſhall ſee it at the day of death; for then wee are as a man awakened out of a dreame, we will looke on it then, as it is *Iames* 1.10. *Let the Rich man rejoyce that he is made low, for as a flower of the graſſe ſo ſhall he vaniſh*: The meaning of this is, when a man is made a New Creature, he is brought downe in his conceit, whereas before hee thought himſelfe a great man, becauſe of his wealth: Now Religion comes, and that makes him low, and let him bee glad of it; Why? What reaſon hath

hath a man to be glad of it? Indeed if wealth were a thing of moment, it were another matter, but he was deceived. Riches are but as the flower of grasse. A wise man lookes on Riches as flowers of the Garden which children, and the weakest doe much magnifie. Indeed, if they were of great moment, he lost by it, but, as *Iames* saith, *They are but as flowers of the grasse worth little?*

For the Lust of the flesh; that is, another thing whereby this old man is seene. A man lookes on outward pleasures or delights, as able to give satisfaction, and as the greatest delights in the world, let his judgement be rectified, he lookes upon them as Enemies that fight against the soule, as the workes of darkenesse which he abhorres, and so he comes to *Lots* disposition, *Whose righteous soule was vexed to see the filthinesse of the Sodomites:* When his judgement is right, hee lookes on them as base and vile things, as Enemies unto his soule, that will be his destruction.

For the Pride of life: Man lookes on outward things as the onely excellencies, which makes him admire them so, but when his judgement is once rectified, hee lookes upon them as the Apostle doth, who accounted them but empty things, as bubbles blowne up by boyes.

To conclude, when the judgement is rectified, in stead of Errour and Deceit, which is the Root of the old man, whence comes these three

SERM. III.

three great Lusts (which are the maine, and from which all the rest will follow) then the lusts are dissolved, and the new man comes from truth, as the other is corrupted, and comes from deceit. So you see what it is to have this new quality, to have the judgement rectified, and the lust dissolved.

And not so onely, but there must be new desires wrought in thee. A carnall man over-values carnall things, and in spirituall things hee comes farre too short, like a man that lookes upon a banquet when his belly is full, he hath no appetite unto it: So a carnall man lookes upon sinne and forgivenesse. But when a man hath his judgement rectified, hee comes to have many holy desires, and in this stands the New Creature.

Againe, it comes from knowledge of the Spirit.

Object. But, you will say, we have knowledge, and, if that would doe it, then they that know most are best men?

Answ. What knowledge makes a New Creature.

But you must know what kinde of knowledge this is; *The new man must be renued in knowledge:* This is such a knowledge of holinesse, as the Holy Ghost reveales unto us, and except this knowledge be revealed unto you, our revealing is nothing; *Wee preach Wisdome, which the Princes of the world know not, neither can know.*

Take *Aristotle* or others which are the Princes of the world for wisdome; they know not these things, nay, if they were taught them, they

they could not learne them, for they are revealed by the Spirit; and if wee preach unto you never so oft, if the Spirit doe not reveale them unto you it is nothing: Wee see that by experience, that a man that can reason against these and these sinnes can speake of the vanity of these things, can give twenty better reasons against them than anhther man, yet he seekes after them as much as any: The wise-men and strongest wits which can say most against them, yet have not their lusts dissolved, when a poore man that is truly sanctified, although he cannot say the hundredth part against sin, as another man, yet he doth hunger after Iesus Christ.

Therefore it must bee the worke of the Spirit, 2 *Cor.3.ult.* But, *we all behold as in a mirrour the glory of the Lord with open face, and are changed into the same Image from glory to glory, as by the Spirit of the Lord:* that is, when wee looke into the Word we see the Image of God, so may another man too, but hee doth not see the glory of it, he doth not looke on it as a desirable thing, as a thing he is in love withall. God shewes *Moses* his glory; he never shewed his glory but to the Saints: The greatest request that *Moses* desired, was to see the glory of the Lord; *I will shew thee my glory, saith God,* that is, thou shalt see as much as shall bee needfull for thee to see in this life. God shewes himselfe unto us in his Word, and when hee will shew a man his glory, he makes him to have a love to it, and then hee is transformed into his Image.

Another

Another ſees it, but he is not transformed into ſuch a knowledge as convinceth the minde of ſinne: when we teach knowledge, it is as the Sparkes in a darke roome, or as the Starres in a darke night, the roome is darke ſtill; ſo it is with all knowledge, till the Holy Ghoſt doth teach it: wee may beget a thouſand ſparkes in you, but they will not turne the darkeneſſe into light. But when the Holy Ghoſt comes, it doth not onely appeare there, but it changeth us from darkeneſſe into light.

You muſt know that when we preach onely, it is as when the light ſhines, the windowes being ſhut againſt it, there is none ſhines into the houſe; ſo when men thinke they underſtand moſt, yet they want this light to ſhine into the houſe, *Luke* 24.45. *Then opened he their underſtandings, that they might underſtand the Scriptures.* They had heard Chriſt before, but they underſtood not his Word; like thoſe which ſowed ſeed on ill ground; and therefore received not the fruit of it, but when the Holy Ghoſt comes into thy heart, *that will convince thee of evill:* it will expell darkneſſe, and ſet right thy Iudgement: otherwiſe, though you heard *Paul* preach, yea, Chriſt himſelfe, were your Iudgements never ſo good, yet it would not bee done till the Holy Ghoſt teacheth yon, you will never know him, never ſee him aright in his glory, never ſee him ſo, as to delight and long after him, ſo as to deſire nothing in the world ſo much as communion with him.

Thus

Thus it is when his Image is renewed in Knowledge and Truth, and where this Knowledge and Truth is, Holineſſe inſtantly followes.

There are many that know and practiſe not; and there are many which neither know nor practiſe, but where this Image is, where ever they know they practiſe.

Well, let us apply this unto our ſelves briefly.

To prize the New Creature

If to bee a New Creature, there is required of us this Faith and Love, Truth and Holineſſe, Knowledge and Righteouſneſſe; then let us learne not to bee deceived, to regard nothing elſe in compariſon of this. Doe as the Apoſtle, *Gal.6.15. For in* CHRIST IESUS *neither Circumciſion availeth any thing, nor Vncircumciſion, but a New Creature*: that is, it is no matter for any thing in a man; Circumciſion is no better than Vncircumciſion: Goe thorow all the duties of Religion, you ſhall finde them nothing till you bee made a New Creature. I know many doe many things, they come to Church, and give almes; well ſaith the Apoſtle, *Circumciſion and Vncircumciſion is all one*; ſo ſay I, Prayer and no Prayer is all one; doing juſtly and unjuſtly, it is all one, untill a man bee a New Creature: Therefore, ſaith *Paul*, 1 *Cor.13.3. Though I give all my goods to the poore* (which is a glorious action; nay, though I could be content to bee a Martyr) *though I give my body to bee burned,*

and

SERM. III.

and have not love, it profiteth nothing: So except you be New Creatures, your labour is loſt, for Nature may doe much without the knowledge of the Goſpell. As the Earth brings forth graſſe of it ſelfe, and ſome flowers of the loweſt ſort, but to bring forth a crop, and flowers of the fineſt ſort, it muſt be tilled, and there muſt bee ſeed put in; Nature, I ſay, may doe much, but this New Creature muſt come from an immortall ſeed ſowen in the heart, by God himſelfe.

Therefore, looke whether thou haſt that wrought in thee or no. For this is all the comfort wee have, when the body is decayed and waxen old; yet, let us not bee diſcouraged, though this outward man decay and periſh, there is a new youth ſpringing up.

This is all the comfort we have, that when the old houſe is going downe, wee have a new houſe ſetting up in ſtead of it. Every man is glad to ſee an old houſe pulled downe, and a new ſet up in ſtead of it; but to ſee an old houſe going downe, and no new one to bee ſet up, the ruine of it is a moſt miſerable Spectacle.

Take an Husband-man, who hath taken great paines in plowing and ſowing his ground, when he ſees his corne is rotten, he is glad of it, becauſe hee knowes new will come up in ſtead of it; ſo when we ſee the body decaying, and our day drawing towards evening, when the Sunne of life is ready to bee ſet upon us, when

we

we ſhall grow no more: this preſents nothing but confuſion, yet here is hope for us; *There is light Sowen unto the righteous:* All the conſolation and all the comfort wee have in theſe dayes of our vanity, is, that wee have a New Creature, that is not ſubject to vanity.

The end of the Third Sermon.

THE FOVRTH SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

NOw we come to the last thing to bee observed in the New CREATVRE; which is, that there is not onely an infusion of a new Quality, but a weakning of the old: Therefore we put that into the description. A man is a New Creature when his heart is cast into another mould, by the in-

3. There must be a mortification of the old man.

SERM. IV.

2. Parts of a New Creature.

fusion of a new quality of grace, and by a destroying of the old.

And this is especially to be observed, because there bee two parts of the New Creature, a mortification of sinne, as well as a vivification. For, common Nature is like a Bowle betweene two byasses, Corruption is the wrong byas, carrying us out of the way; and Grace the good byas carrying us into the way: So you must knocke off the old byas, as well as put on a new one, that is, Common Nature lyes as an indifferent thing betweene Grace and Sin, the Flesh and the Spirit, Corruption and Holinesse; so that as the body is betweene health and sicknesse, so is Common Nature between originall sinne, which is as the sicknesse or death of the Soule, and Holinesse, which is the health of it. Now it is not onely required that there be an infusion of the new Quality, but likewise a weakning of this old, both cannot stand together, so farre as you strengthen one, the other is weakned, it is alwayes so where is contrariety, where there is no contrariety two may stand together; but when things bee opposite, the comming in of the one, is the weakning of the other, the comming of heat is a weakning of cold, this is of speciall use.

Simile.

Vse. To mortifie old lusts.

And this use we are to make of it; that hence then you see this will follow, that, if you finde much newnesse in your selves (according to your owne opinion) you finde you can doe many things, you could never doe before; you are able

able to doe these and these duties of new obedience: well, suppose it, yet except there be a mortification of the old lusts; if thou finde that there be any lusts continue in thee, in strength, that, in that regard, thou art the same man still whatsoever addition there be, it is no matter, it is certaine thou art not yet a New Creature: for a New Creature consists not in superinduction of the new Quality, the old remaining; but in a weakning of the old too. It is not onely a superaddition of the new, but the death of the old also: Therefore, if thou findest any corruptions continuing in the fulnesse of their first strength, not weakned at all; though thou hast all signes of grace, all parts of a *New Creature*, to thy seeming, yet thou art deceived; because if thou wert new, there would be a mortification of the old lusts.

So againe, it is true on the other side: Put case thou finde a great change in thy selfe, such lusts as have beene vigorous and lively, thou findest to be now dead, except it be by the ingresse of this New Creature, thou hast little cause to comfort thy selfe; for those lusts are but covered and laid a-sleepe for a time, and will wake and rise againe: as *Sampson* when hee was tied with cords, rose againe, and was as strong as ever he was, when the oportunity came, *And it was told him, the Philistims are upon thee, Sampson:* So lusts are laid a-sleepe, till the opportunity comes, when all the threed of good purposes breaks, and they rise againe in their strength:

Sin may seeme dead when it sleepeth.

therefore, if there bee not a New Creature, brought within thy soule, thy lusts are but laid a-sleepe, they will rise againe: Or put case they be dead, and rise no more; yet, except it be by the ingredience of this New Creature, they are but dead of themselves, and so long as they die of themselves, God regards not that death: for that which is required of us in *Rom.* 12.1. is, that *we sacrifice our selves:* Now two things are required in the Sacrifice; one, that it be slaine, that it dye not of it selfe, for that is not a Sacrifice. Secondly, that it be offered to God, and not to any other god. Now this wee oft finde, that lusts dye of themselves, change of age, experience, operation of circumstances, time, place, and many things may alter the desires: for, you must know, *The world passeth away, and the lusts of it:* that is, they are of a transitory Nature. A man doth not desire that, this yeare, which hee did the last. Doe wee not see, many have beene riotous and prodigall in youth, yet there is a great change in them, not for grace, but age, and use, and experience, and many things, make alteration: These are not slaine to the Lord, but they die of themselves, so God would not accept them.

Againe, they may bee slaine, but not to the Lord, thou mayest offer them to thy selfe, which is the same, as if thou offeredst them to another god, that is, a man may finde much evill and inconvenience, much bitternesse in them, it may be, they have brought shame and misery on thee.

Againe,

Againe, thou mayſt feare Gods judgements; and therefore mayeſt reſtraine thy ſelfe. In a word, If thy ſelfe be thy end, in abſtaining from any ſin what ever it be, there is a Sacrifice, thou haſt ſlaine it, but not offered it to the Lord, it is not done to him, It is not becauſe thou loveſt the Lord Ieſus: therefore it is not a fruit of the New Creature, for till then every man makes himſelfe his end in all he doth, but when hee is made a New Creature, he makes the Lord his end.

This therefore is the uſe of this: there muſt be two parts of this New Creature, Vivification, and Mortification, an infuſion of the new Quality, and a weakning of the old. Becauſe this is a point of much moment, I will preſſe it a little further, and deliver this Rule, I ſay, this other Conſectary may be gathered: If it be ſo, then thou muſt finde in thy ſelfe theſe two things:

2. Vſe, or Conſectary.

Thou muſt finde in thy ſelfe ſomething more than Nature, and againe, thou muſt finde in thy ſelfe ſomething leſſe than Nature: Thou muſt have leſſe than what thy corrupt nature had in it, and more than common nature hath in it, or elſe thou wanteſt this third part of the New Creature, this third thing wherein it conſiſts, the induction of a new Quality, and a weakning of the old: We will urge this a little.

I There muſt be ſomthing leſſe than corrupt nature.

Firſt, there muſt be a leſſening and a weakening of what was there before: for, you muſt know every man hath ſome perſonall infir-

SERM. III.

Where God forgiveth, he healeth; where he pardoneth, he purifieth.

mities, ſome ſinnes more peculiar to his Nature than others, ſomething wherein hee is weake, every man hath it, one of one ſort, another of another ſort; every man hath a more inclination to this or that ſinne, which is bred and borne with him. If thou findeſt that this continues with thee ſtill, that thou haſt the ſame running-ſore on thee, that thou hadſt, that thou findeſt no alteration in that, that there is no leſſening, no weakning, no deſtroying and mortifying of that, then thou art not a New Creature, and conſequently, thy ſins are not forgiven, for Iuſtification and Sanctification are inſeparable. If thy ſins were pardoned, they would be healed, that is the thing you muſt conſider. It is certaine therefore, if you doe not find them healed, you are not yet in Chriſt; for if thou wert in Chriſt truly, there would a vertue come out of him that would heale the bloudy-iſſue; for the vertue of his death is never dis-joyned from the merit of his death, where ever hee forgives ſin, he cures ſinne: therefore if thou findeſt that hee hath not cured any ſin, know it is not forgiven. You may ſee it every where; *Mary Magdalen*, as much was forgiven her, ſo ſhe had a great cure wrought in her, ſhee was changed, ſhe became another woman, you ſee how exceeding holy ſhee was; when Chriſt ſaid, *Thy ſinnes are forgiven*, ſhe went away with another heart: So it was with *Paul*, when once his ſins were forgiven, when God ſent word by *Ananias* that hee was a choſen veſſell, withall he was made a glorious

rious professour of a raging persecutour, there was a healing of sin, as well as forgiving of it. So *David*, when his sinne was forgiven, when God told him by *Nathan* so much, his sin was cured, he did not commit adultery againe: therefore in the one and fiftieth *Psal.* the cure stands on record, that all the world may know, that where God forgiveth, he healeth likewise. So *Peter*, when God had forgiven him that sinne of denying his Master, he cured it too.

Reason 1. It stands with Gods honor.

To adde a little more, I say, Sinne must bee healed, if it bee forgiven; for it cannot bee otherwise, if God take any man to beare his Name, and his sinnes be not healed, his Name should be blasphemed, it would redound to his dishonour.

Reason 2. With our comfort.

Againe, if hee should forgive and not heale us, we should have no comfort from him, nor he no service from us: we should have no comfort from him, because of the rage and vexation of ruling lusts.

Reason 3. With Gods service.

Againe, he should have no service from us; for how can we serve him when we are not healed? Can a sick man doe any service? Hee must bee healed, and restored to health first. Now doe you thinke, God will put his children in a condition, that neither they shall have comfort from him, nor he service from them; therefore it is of necessity, wheresoever sin is forgiven, it is healed: Therefore in *Hosea* 14. *When I take away your iniquities, I will heale your rebellions.* So in *Deut.* 30. 6. when hee will have mercy upon them,

them, ſaith he, *I will alſo circumciſe your hearts, and the hearts of your ſeed, that you ſhall love mee with all your ſoule, and with all your ſtrength :* Hee never pardons, but he likewiſe circumciſeth. So in *Ier.24.7. I will ſet mine eye upon you for good :* that is, I will pardon you, and receive you to mercy, *and alſo will give you an heart to know me, ſo that you ſhall be my people, and I will be your God:* For you ſhall turne to mee with all your heart. In a word, they are never dis-joyned; take it for a ſure rule, as *Ezek.36.26. I will waſh thee from thy Idols*, that is, from thy luſts and Idolatry, and will give thee *a new heart, and a new ſpirit*, he never doth one without the other; therefore apply it. It may be there be many particular ſins which thou thinkeſt are forgiven, Sabbath-breaking, Swearing, Vncleanneſſe, goe thorow any particular ſin, if they be not healed, they be not forgiven, and ſo thou art in a miſerable condition. Therefore, doe not ſay, though I ſinne againe and againe, yet God is mercifull, and, I hope ready to forgive. It is very true; but thou muſt know, that he is never mercifull to forgive, but he is as ready to heale and cure thy ſins likewiſe; therefore deceive not your ſelves in that.

Caution. Sin may remaine, though mortified.

Only before I paſſe from this point, miſtake me not, my meaning is not, that it is ſo healed, that there is not the leaſt vigour left in it, that it is ſo dead and buried, that thou ſhalt never heare of it againe, that the Spring of originall corruption is dried up, that none of it is left; but the meaning is, it is healed, that is, Sinne is pulled downe

downe from his Regency, it may assault thee, as a Rebell, but it comes no more as a Lord, as a King; it is put out of possession, it may creepe in as a Theefe, but it comes no more as the owner of the house; for that is resigned up to grace and the New Creature. Sin creepes in, as it were, but there is another Master of the house, so that now thou mayest say, *I doe it not but sin that dwelleth in mee*, that is, that creepes in; thy denomination is from that, that beares rule in thy heart; for that is all that is done in Regeneration; Sin is put out of possession, and Grace is now the Ruler, the Lord of the heart; therefore we may say, it is healed, that is, it is so shut out, that thou hast dominion over it, it may assault thee now and then, it may overcome thee now and then but it dwels not in thee, thou never entertainest it as a guest, thou never biddest it welcome, thou never makest peace with it, thou hast perpetuall warre with it, as there was with the *Amalekites*.

Againe, corrupt nature must bee lessened, weakned, and mortified; so there must be more than nature in thee; that is, thou must bee able to do more than any naturall man in the world can doe, or then thou wast ever able to doe before this change was wrought in thee; for, you must know, Grace doth not onely mortifie and heale Sin, but it goes beyond the power of Nature; as we say, Physicke helpes where Nature failes, and Art helpes where Nature fals short: Such a thing is Grace where Nature failes, there

there is use of Grace, indeed else what were the efficacie of the Word, and the vertue of the Spirit, and the power of Christ? If they did not enable a man to doe more than nature doth. Grace comes from an higher Well-head than Nature, therefore it raiseth a man to an higher pitch than Nature can ascend to. Therefore consider, if thou hast that which goes beyond Nature; *Sampson* had a strength beyond Nature, he could doe what a common man could not doe, but God being with him, he had more than the strength of Nature. How do we know that? He was able to carry away the gates of the Citie, &c. which none else could doe; therefore there was in him strength above Nature: Now examine, canst thou doe that which no man else can doe that is a meere naturall man? Thou must have a strength put into thee, which none can reach to, that hath nothing but Nature in him, that is, canst thou love the Lord Iesus and the Saints? An Hypocrite can counterfeit many things, but not love. Againe, canst thou delight in the Law of God, in the Inner man, I aske not if thou canst approve of it, but canst thou delight in it, counting it *as meat and drinke to doe the will of thy Father?* This is a thing which cannot bee counterfeit. So, canst thou deny thy selfe? I aske not, if thou canst deny this or that particular sinne, but the whole body of sin, if thou savoureſt the things of the Spirit, *if thou canst mortifie the deeds of the Body*, and walke according to that Spirit. In a word, what-

Love cannot be counterfeited.

whatſoever it is, if thou art a New Creature, thou muſt finde thy ſelfe able to doe that which no naturall man can doe, and which thy ſelfe could'd never doe before; for, otherwiſe what wilt thou have to anſwer for thy ſelfe, when the deſtroying Angell ſhall come, if hee finde not in thee more than Nature, the Deſtruction ſhall paſſe on thee, as it was in the *Paſſeover*, except there was found bloud on the doore-poſts, they dyed for it: Now the bloud that this Deſtroying Angell muſt ſee, when he ſhall paſſe over the world, is that which is, more than Nature. You muſt know the bloud of Chriſt leaves an impreſſion, *Their garments were made white in the bloud of the Lambe*; that is, not only the guilt of ſin is taken away, but a new vertue is put on them, a new efficacie is put into them, and if thou haſt not the vertue of the bloud of Chriſt, as well to purge thy conſcience from dead workes, as to take away the guilt of ſinne; all is nothing, you muſt know all the old world ſhall bee deſtroyed, and the workes of it, and whatſoever is in it, whatſoever is old ſhall bee deſtroyed; the Lord will ſpare nothing but what is new, *He makes a new Heaven, and a new Earth*; and what is new ſhall be ſpared, when he comes to take an examination of men, and findes nothing but old in thee, thou art ſure to be deſtroyed; if thou be new he will ſpare thee, there is a bleſſing there, this is the marke in the forhead, this is that *new Name*, this is that certain watch-word, which if a man know not, hee is counted

SERM. IV.

counted as an enemie: you have a fashion sometimes to give markes, if they have that marke, that token in their hand, they are knowne to be of them that are allowed. So there is a certaine sealing of men to life, God gives a new name, a *white stone with a new name written on it, which none can reade but God* and thy selfe: I say, except thou art a New Creature (for that is the new name) the Destroying Angell shall not spare thee, but thy sinnes shall be cast on thy conscience, as usually hee doth when thou art on thy death-bed; he never bindes the burthen till then, you have it before, but you never feele it till then, but when God shall charge it on thy conscience, what wilt thou say? If thou findest not these two things, a weakning of this old nature, an healing of sin, and something more than Nature, thou canst not apply the comfort of Iustification, thou art not in Christ, for thou art not a New Creature, which consists of these two parts, Vivification and Mortification. So much for this point; So we have done with this, that Iustification and Sanctification are inseparable: all this is drawne from the conjunction, *Whosoever is in Christ is a New Creature,*] they are not disjoyned, if you have one, you have the other.

Observ. 2. Now this is further to bee observed, *If hee must be a New Caeature, then he must have a new Nature*; He must have another Nature, for he is made another man, that is, he is so altered, as if he were another man, as if another Soule came

to

to dwell in that body; therefore, there must be another Nature.

Againe, it must bee a *New Creatures*: therefore wee must observe something from that word *New*. *Observ.3.*

And fourthly, wee will observe something from this, that it is a *Creature*, and so is created by God, no man is able to doe it. *Observ.4.*

And last of all, the order; first in *Christ*, and then a *New Creature*. These be the foure things we have to doe. *Observ.5.*

First, there must bee in thee another Nature, that is, it is not enough to be altered in this and that particular, but thou must have another Nature; for you shall finde, that when any man is in Christ, the whole nature is changed, *Lions be turned into Lambes*, that is, the very Nature is altered. A Lion doth not carry himselfe like a Lambe, and remaines a Lion still; nor a Serpent like a Doe, and remaine a Serpent still; but the Lion is turned into a Lambe, that is, there is another Nature given; 2 *Pet.*1.4. *Wee are made partakers of the divine nature*: there is the very word used, that is, wee have another nature given like the Nature of God, and it hath in it all the properties of Nature. As how will you know when a thing is naturall? You may know it by this that is naturall, not which is begotten by precedent action, but when the faculty is infused, and then we exercise the operations of it. So it is in all the faculties of Nature, you have first a sense of seeing given you before you see: In

Observ.1. Those that are in Christ have another Nature.

1 When a thing is said to be Naturall.

In the things that are not naturall, there the actions goe before the thing, before the faculty or habite; as, when a man learnes any thing, that is not naturall, as to play on a Lute, or any other Art, hee doth many actions, and then he hath got the habit; and when he hath got it, he doth it easily, for what is naturall is planted in a man; so is this, it is planted in the heart, as the Senses are, it is infused into the Soule, and then we exercise the operations of it; so that it is another nature, it is just as the thing that is naturall.

2 It is received from Parents.

Againe, Nature is that which wee receive from our Parents, and whereby wee are made like to our Parents. As the Sonne is taken from the Father, and is made like him; so this *New Creature is wrought by God*, and by it, wee are made like him. Therefore, *Christ is said to be formed in us; I travell in birth till Christ bee formed in you:* that is, till the Holy Ghost doe change the whole Soule into another Creature; so as it is made like Christ in every thing, as the Son is like the Father; onely the difference is in the degrees, as the Sonne differeth from the Father in degrees, yet he hath all the lineaments of the Father, so you are borne of Christ, and are like him; *Borne, not of the will of man, nor of the will of the flesh, but of the will of God*, if you be New Creatures.

Caution.

3 It is common to the whole kinde.

Againe, that is Nature, which is common to the whole *Species*, to the whole kinde; what is not naturall, one man hath, and another man wants,

wants, and this we finde in the New Creature, the whole kinde, that is, all the Saints that are living in all places, they have the ſame Nature in them, that is, they have the ſame Spirit in them, though they be a thouſand miles aſunder, though they never ſaw one another, yet they may know one anothers mindes, for one minde dwels in them, when one minde dwels in divers, they bee of the ſame diſpoſition, ſo this Nature is common to them all.

Againe, what is Nature it cannot bee altered againe, for that is the property of Nature, it ſtill ſticks by us, and will not be changed, but, as *Ariſtotle* obſerves, throw a ſtone up a thouſand times, it will returne againe, becauſe it is the nature of it to returne; ſo what is the nature of a man, put him from it an hundred times and an hundred times againe over, yet he returnes to it againe, becauſe it is naturall to him: So it is with this New Creature, when the heart is once framed aright, though the Saints are ſometimes tranſported, though ſometimes they are not like themſelves, though ſometimes ſtrong luſts lead them captives, yet they returne againe, though it were an hundred times done; for Nature will not be put off, you cannot lay it a-ſide againe. 4 It cannot be altered.

Laſt of all, Nature is a thing that cannot bee taught, no more can this New Creature, no man can teach you to be New Creatures. Arts may be taught, and things not naturall may bee taught, but this no man can teach you. Wee 5 It cannot be taught.

may ſhew what it is to be a New Creature, wee may declare it to you, but God muſt doe it. Indeed hee cals it *Teaching*, but it is ſuch a teaching (as I told you) hee teacheth Bees and Ants to doe after their kinde, hee teacheth the Storke and other creatures to doe thus and thus, that is, hee puts into them an inſtinct to doe ſo: In this ſenſe he teacheth thee to be a New Creature, he puts an inſtinct into thee. All theſe properties are in Nature; therefore we may conclude, whoſoever is in Chriſt muſt have another Nature. We will now make uſe of it.

Vſe 2. Not to deferre comming to God.

There be many things profitable ariſing from this, that there muſt be another nature.

Firſt, then learne hence, not to deferre comming to God, becauſe if Repentance were nothing elſe, but an abſtinence from the acts of ſin, a reſolution to change your courſes, and a ſeconding of it with ſome ſutable endevours, you might goe farre, and it may bee, come in hereafter, when you will your ſelves: but if it be another nature that is required, take heed of refuſing, when God will come and make an offer to thee, becauſe another nature is required. What wilt thou doe? Put caſe thou hadſt never ſo much warning before thou dieſt, if thou hadſt *Ezekiahs* warning, if thou hadſt fifteene yeeres given thee, art thou able to change thy nature? Why then art thou bold on? Why doſt thou defer to turne to God? When ever God cals for thee, there muſt be beauty in thee, thou muſt have (as I may ſay) a countenance well

favoured

favoured in ſome degree; now if thy face bee but beſmeared with dirt, thou mayeſt waſh it off, but if it bee the changing of a Black-moores skin, how wilt thou doe that? *Can the Black-moore change his skinne?* Therefore, ſeeing it is a change of Nature, bee not too ſecure: Thinke not thus (for it is the onely thing that keepes men from comming to God) I will come in, but it ſhall bee hereafter, I will goe yet a little further; this is a very dangerous caſe, becauſe it is a changing of nature that is required, and no Creature in Heaven and Earth is able to doe this. Therefore, when thou commeſt to die, or when any croſſe comes, thou mayeſt be willing to change, and thou mayeſt take purpoſes to thy ſelfe; but doe wee not ſee by experience, in ſuch caſes, the Nature is not altered, doe not all returne to their byas, there is not one of a thouſand but doth it, becauſe it is a forced action. Now a ſtone forced upward returnes againe, ſo there bee many forced actions in time of Temptation, and the houre of death, but ſtill the nature is the ſame, therefore men returne againe. Therefore know this very heart of thine, the very nature of it muſt bee altered, it muſt bee changed into a light ayrie vapour, that may aſcend, elſe it will not hold out, and thou ſhalt have no comfort from it, and when it is turned into an ayrie vapour, it muſt be done by a light and heat that comes from heaven: So muſt thy heart, it is the Holy Ghoſt that muſt doe it, it is onely the Author of Nature that can change

Good purpoſes in extreamity ſeldome true.

Nature, hee that made it can renue it. And as onely fire begets fire, so onely the Spirit begets the qualities called the Spirit; the Holy Ghost must breathe this breath of life in thee. This is a thing not considered, therefore you are bold to put it off, if the Holy Ghost, were at thy command, if hee would breathe when thou listest, it were another case, but hee breathes when and where he listeth, nothing is so free as the will of the Spirit, he breathes where he lists: That it is no more in thee to alter him than the winds, when they blow to the East, canst thou cause it to blow to the West, no more canst thou alter the will of the Spirit: Therefore take heed of refusing the offer, when the Lord will offer, it is a dangerous thing to refuse.

The worke of the Spirit free.

What the Lord bade them in the Gospell to doe, he is ready to doe himselfe; *When you come into a Citie, offer peace, if they will receive it, so it is, let it come on them, but if they will not, stay not there, let them goe, shake off the dust off your feet against them*; such a people shall perish. Consider that, and see if the Lord bee not ready to doe it himselfe. If hee make an offer, as he did, when he gave his Disciples this command; take heed that he goe not away in anger, he knocks at thy heart againe and againe, take heed that he goe not away in wrath. It is the Lords manner, no man knowes the time of his offer, sometimes at the third, sometimes at the fifth, and sometimes at the last houre; the time is not in thy hand, but whensoever he offers take heed of refusing, for if

if he growes angry, he turnes no more, *When he shall sweare in his wrath*, &c. *Psal.95.ult.* that is a place worth considering.

The Apostle perswades them not to deferre Repentance, but to come *while it is to day*, put it not off; and he gives them two reasons, *Lest you be hardned through the deceitfulnesse of sinne*, that is, you will not be able to come in, sin will harden you againe, lest the *Lord sweare in his wrath*, as hee did to the Israelites. Now, you must marke, they offended him, once, twice, and thrice, still the Lord bore with them, they were rebellious at the Red-sea, and presently after, yet this the Lord bore with, but there was a time, when the Lord will beare with them no longer, yet they lived many yeares after, then hee sware in his wrath, and then they were destroyed. It is true, the Lord is not so angry for every refusing and sin, which thou committest, but when he comes to sweare, there is no retracting of it then, wheresoever you finde an oath in the Scripture, there is no reservation, when he sware, he never returned againe. Therefore take heed of angring the Lord Iesus, though he be the Saviour of the world, yet *kisse the Son lest hee bee angry*. Take heed of deferring, for a change of Nature is required, which is a thing that thou canst not doe, but the Lord must doe it.

Vse 2. Content not your selves with any thing if this be wanting.

Againe, if it be a change of Nature, I will but urge this a little.

Then we may learne hence to know, that all

SERM. III.

All the desires that come from Nature are nothing.

the desires that come from Nature are nothing, for that is not to have another Nature: They are *Flowers*, that have a beautie in them, but they are the *Flowers of the Grasse*, subject to corruption, as well as the stalke on vvhich they growe, therefore GOD accepts them not.

2 Morall Vertues.

Againe, it is not Morall Vertues, for that is not changing of Nature, for they may be got and lost againe.

3 Transient acts of Holinesse.

Againe, it is not the Transient acts of Holinesse which the Holy Ghost workes in the heart, when hee comes as a Passenger for a night, or as a Sojourner for a moneth or two, but he must come to be an Inhabitant, and so as the Soule is in the body, to make the Nature another Nature.

4 Good Intentions and Purposes.

Last of all, it is not any good Intentions, any good Desires, any good purposes, but another Nature.

Therefore, take heed that you doe not deceive your selves, and that is a thing we are exceeding apt to be deceived in, because wee have other purposes wee thinke all is well: this wee must looke to, for there bee many times when men are very prodigall of good purposes, as when they come to receive the Sacrament, or in time of apprehension of death, or it may bee you will purpose to leave sinne, when you have smarted for some sinne you have committed; you then meane to alter all, and you thinke you are well, because you have other desires and purposes

purposes in you, but it is not so, there must bee another Nature, that is, these purposes God regards as nothing, for indeed they are worth nothing, when there are new purposes, and the old Nature continues still, they come to the birth, and when they have done so, *There is no strength to bring forth*, that is, when the purposes are new, and the nature old, they are not able to dwell there, but it is like a new peece in an old garment, that is, old nature is not able to sute with new purposes, but the peece breakes forth, and the rent is greater then it was. So usually it is, when wee have the old nature, and take new purposes, there is not a sutablenesse, and the rent is made greater than it was. A man returnes againe to sin, and is worse than hee was; but when there is another Nature, as well as other purposes, then the purposes live there, as Creatures live in their owne Element, and as branches live and grow on their owne roots, but when purposes are holy and good, and the nature bad, they are as Plants planted in a soile not proper to them, where they will not grow nor prosper, because the soile is not sutable to them: therefore let us not content our selves with these good Purposes and Transient Acts, there must bee another Nature. For these good purposes, what are they but as blossomes nipt with untimely frosts? they may make a faire shew, and come to nothing, as a tree that promiseth largely, hath blossomes very faire, but you shall finde no fruit on it; so it is when

Nature is not good: There is so much in Nature, that is in a man not sanctified, that he hath these two things:

First, hee may approve of the Law of GOD.

And secondly, have a desire to be saved.

Naturall men may approve of Gods Law.

Put these two together, Approbation of the Law of GOD, and Desire to bee saved; they will bring forth a purpose of change of life, they are able to doe that, but now the heart is not changed: As in *Deuteronomie* the fifth chapter, and the nine and twentieth verse you shall finde an expression of it there, when *Moses* told the people, that GOD would speake to them by a man like themselves; they made a faire promise that they would doe all that the LORD commanded them; *Moses* answered them, You have said well; But, *O that there were an heart in this people to keepe Gods Commandements, and to doe them, that it may goe well with them and their children.* As if hee had said, I know you speake no more than you thinke, I know that you are resolved to doe what the LORD will appoint, but you have your old hearts still: *Oh that there were an heart there.*

So they that take new Purposes to themselves, it is well: but we may say, Oh that there were in them an heart! For it fares with men in this case, as with them spoken of in Scripture; *One said, he would goe into the Vineyard, and did not.*

It

It is a frequent caſe, when men ſay, they will goe into GODS Vineyard, they doe not, becauſe they are not able, till they have another Nature: It is an intent above their ſtrength; therefore content not your ſelves with Purpoſes.

The end of the Fourth Sermon.

THE

THE FIFTH SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

THirdly, if this be required of every man, that hee have another Nature, then wee must lead you a ſtep further than wee did before, you muſt not only, not content your ſelves with good purpoſes and deſires, but more than that with good and holy actions: It is not enough that you doe the actions

Looke that good performances be naturall to you.

ons that are holy and good, that your lives bee holy and good in great measure, or for a fit, but the Nature must bee altered, that is, it is not enough that thou exercisest meekenesse and temperance, gentlenesse and humility, but thou must bee an humble man, and a meeke man, a man lowly in spirit, of a sober and temperate disposition, thy very nature must bee turned into this; that is, these Graces must be so incorporated into thee, as if they were con-naturall to thee: therefore it is said of *David*, not onely that hee did what was good, and Gods will, but he had an heart after Gods heart: so it must bee true of all the Saints, for God delights not but in the heart: Therefore in *Psal.* 51. 6. *Thou lovest truth in the inner parts, therefore hast thou taught me wisdome in the secret of my heart*: that is, though the outward performances bee good in themselves, yet thou delightest not in them, that which thou delightest in, is to have another Nature, to have truth in the inward parts; that is, when the inward frame of the heart is altered, when that is set right, therefore thou hast taught mee wisdome in my hidden parts, in my heart, thou hast not onely given me wisdome to behave my selfe well abroad in my actions and carriage, but thou hast made mee wise in the secret of my heart.

It is said of *Iosh̃ua*, he had another Spirit, else hee had not come into that Land: therefore see if thou hast such a change in thy heart, that thou doest not onely doe good things, but that thou

thou doeſt them in that manner, that thou doeſt naturall actions, that is, in ſuch a manner, that thou canſt not but doe them, as 1 *Iohn* 3.9. *They cannot ſinne, for they are borne of God.* They have another Nature, what followes on that? Therefore they cannot ſin, as a man cannot do againſt Nature, they cannot doe any thing againſt the truth.

Againe, on the other ſide, they cannot chuſe but doe good, as a man cannot chuſe but doe that which is naturall to him.

Doe not ſay, This Rule is ſtrict, who can heare it?

Doe we make it ſtraiter than the Holy Ghoſt doth? What elſe is the meaning of it, *Whoſoever is in Chriſt is a New Creature?* that is, hath another Nature; all wee doe, muſt come from another Principle, which is the ſame to thee now, which Nature was before, all muſt be altered; as wee ſay of Creatures, that which is dogs-meat, is a ſheepes poyſon; ſo it is true of men, when the Nature is changed, there is not onely an alteration of acts, but what was his meat before, is now his poyſon; and what was poyſon to him before, is now his delight, it is that he feeds on.

Queſt. How to know our nature is altered.

But, you will ſay, How ſhall I know when my Nature is altered? It is a matter of great moment, no man can be ſaved without it, and it is nothing to have holy purpoſes, deſires, and actions, but the Nature muſt be altered; therefore it ſtands us in hand to know it.

You

SERM. V.

Answ.

1 It is custome.

You shall know it briefly by this: First, what you doe naturally, you doe it constantly, you do it ordinarily: for Nature is a constant thing. In things not naturall, there may bee much inequality, they may continue for a time, and be laid a-side againe, as a peece gilded over, long wearing will weare off the gilt; but what if the lead or silver be turned into gold? Then it will bee still the same: so it is with the man, whose nature is changed, he will be constant, the same nature will hold out and continue. A Wolfe that puts on a Sheepes cloathing, may bee like a Sheepe, but is not turned into a Sheepe: wee are turned into Sheepe, as Christ turned Lions into Lambes, Serpents into Doves, that is, hee alters the very Nature, when that is done, then a man is alway like himselfe, indeed hee doth it by degrees, as you shall heare hereafter, but he is still the same. Therefore consider what constancy, what evennesse, what equality is in your Nature; for if there bee another nature given you, if you be other men, you doe not act another person, for then you may be ready to put it off, and lay it a-side, but your Nature is altered, and so your carriage will be constant.

2 It is pleasant.

Againe, what is naturall to thee, is pleasant, because indeed all pleasure is nothing else, but a sutablenesse to our Nature. Let the nature bee what it will be; any thing sutable to it will bee pleasant: Therefore it is a conclusion the Philosophers had, that, that light which is *Convenientissima Naturæ*, is the pleasantest light. Now

if

if thou have another nature, all the wayes of God will be pleasant to thee, *It will be meat and drinke to thee to doe his will.*

3 It is unwearied.

Againe, if it bee naturall, thou wilt not bee subject to wearinesse. Another man is still going up the hill, when hee is about holy duties, and growes weary and sits downe, and is not able to continue; but what wee doe naturally, wee are not weary of; *The eye is not weary with seeing, nor the eare with hearing,* because it is naturall: The assiduity of holy duties, wearieth out any man that hath another nature; but let the nature bee altered, and he holds out, they be so farre from wearying him, that they abilitate him, they make him more able, the burthen growes lighter, and the way more easie, when to another man it is hard, and hee casts it off.

4 It will weare out that that is contrary. *Simile.*

Againe, if it be naturall, it will out-grow the contrary, it will weary it out; for Nature is neerer to us, than that which is adventitious. Sin is put out of possession, a mans selfe is altered, sinne doth not dwell there, but it comes in there. Now there is another Nature which weares it out, as a Spring doth mud, let mud fall into a Spring, it will worke it out, for it is a living water, still working. So if a mans nature be changed, if a man fall to sinne, yet there is a Spring, and that nature will returne againe and againe, and worke it out, if not to day, it will to morrow, because there is a Spring there. Againe, where there is not a *New Creature,* it will never leave setling till it have corrupted the whole.

But

SERM. V.

Object.

But an Objection will come in, I cannot find this change of Nature, I find that the sins I delighted in before, I delight in still, those evill inclinations which I had before, I have them still, I find not such an inward alteration, I find that I can suppresse them, and restraine them, but the change of Nature I find not.

This is a great Objection, and needs answering.

Answ. Two things in a new Nature.

To this therefore I answer, two things thou shalt find in thy selfe, if thy nature be changed, if thou have another nature in thee, though there bee something in thee, that doth like the objects of thine owne lusts, yet there is something in thee that abhorres them, though there be an inclination that carries thee towards them, yet there is a contrary inclination that resists them, so there is something still that contradicts and opposeth them.

And that is not all, there is, besides this, a weakning of the vigour which before they had, there is not that strength in them that was before. So that there are two things in every man that hath a new Nature: First, though there bee much of the old there, yet it is exceedingly weakned and mortified. And secondly, there is much new that was not there before. In every faculty there is something new, that puts a good tincture, a beauty, and glosse on every action thou doest; so as though thou doe much of the old, yet not so much as thou didst before, and thou doest much that thou couldst not doe before.

before. Therefore be not discouraged, though there bee some inclinations left still, yet the streame is weakened, the vigour is abated: and againe, there is a contrary streame that opposeth, resisteth, and overcommeth it. It may be at the first, thou mayest finde it more difficult, but in continuance thou shalt finde it more evident. I cannot better resemble it to you, than by a man newly recovered out of sicknesse, take a man that is newly recovered, as soone as his disease begins to lose his strength, and health begins to enter, the health is exceeding little at the first, but you shall finde this in such a man, that health is in every part, and you shall finde it will grow still and get ground. And againe, although a man bee exceeding weake, not able to goe out of his chamber; not able, it may be, to goe out of his bed, yet the sicknesse is gone and subdued, and health hath got the victory; so the sicknesse growes weaker and weaker, and health stronger and stronger: so Sincerity is the least of all Graces at the first, and growes to be the greatest at the end: therefore, though there be the same Inclinations in thee still, yet it is like a sicknesse when a man is upon point of recovery, when the health begins to enter in, there is a great weaknesse remaines, but the health overballanceth it.

Simile.

Sincerity little at the first.

Therefore, be not discouraged for that, onely, be sure that thou finde those Inclinations die in thee more and more, and that health growes more and more; for lusts are said to bee morti-

fied, not becauſe they are actually dead already, but becauſe they are dying, a wound is given them and they will be dead. And a man is ſaid to have a new life, becauſe hee is growing towards it; ſo a man is a New Creature, not becauſe he is perfectly new, but that is the end hee lookes to.

Vſe 4. To abhor the old nature, and to ſeeke to have it changed.

Fourthly, if wee muſt have another Nature, then ſurely, the Nature wee had before the old Nature, muſt needs be very bad, for nothing is to bee changed, but you change it for the contrary. Now if this bee required as good, the other muſt bee abhorred as evill: therefore learne, not to excuſe your own nature, or your ſinne from it, but abhorre it; this is a point of great uſe, and directly flowing from the words: If another nature be required, the old nature is bad, and muſt be hated, abhorred, and emptied forth: now becauſe men are exceeding apt to excuſe themſelves from our nature; they thinke their ſinne is ſo much leſſe, becauſe they have a ſtrong inclination to it. They are deceived in this, for the ſinne is ſo much the greater; if the Sparke be ſo much, what is the Fornace within? If the Branches be ſo bitter, what is the Root? Therefore make this uſe of the actuall ſinnes which you commit, they ſhould be as Rivers to lead you to the Sea of corruption within you? You ſhall ſee, the Saints made this uſe of their inward corruptions. *Paul,* ſeeing the rebellion of his fleſh, it led him to the body of ſinne, amazed him, hee complained before, but when he

Rom. 7. 21.

came

came to that, hee grew to an extremity of complaint, as if that were worse than all the Branches. So *David* considering his murther, &c. made him to know what it was to be conceived in sinne, for at that time he comes to that complaint in the one and fiftieth Psalme, *I was conceived in sinne and in iniquity hath my mother brought mee forth:* I say, these particular sins should lead us to know our nature. So did *Iob* when hee saw what his failings had beene, he lookes to himselfe and abhorres himselfe. It may be, this hath beene taught you, you are to be humbled for your sinnes, and for the evill actions that you have done; and this you ought to doe, but we must lead you further, you must bee humbled for your nature, and indeed this humbles a man, a man is never humble till then; for a man may thinke his actions bad and confesse them, yet he may thinke his Nature is not bad; but when he sees that his nature is bad, he abhors himselfe; now, humiliation is like that: when a man comes to abhorre himselfe, it is a greater degree, than for a man to abhorre his actions; as it is said of *Iob*, hee abhorred himselfe; so thou must learne to abhorre thy selfe, to abhorre that nature that is in thee. We are very backward in this, every man is ready to excuse himselfe, though I did this and that, it is my nature, but thou must know that the corruption within, is more than the sinne without.

Now this humiliation must not rest meerely in this, to abhorre thy selfe, but it must lead thee

SERM. V.

further, to have it renued, as thou wilt never seek to have another Nature till thou be humble; when thou commest to abhorre thy selfe, thou wilt labour for another selfe, and not before, thou wilt then be content, yea desirous that that old heart of thine may be broken in peeces, and that thou be made new.

Quest. But, you will say, What shall I doe to have this old Nature made new?

Answ. Goe to Christ, the same actions hee used when he raised *Lazarus*, the same actions he doth, when he raiseth any to life; therefore the same course must be taken, that was taken to raise *Lazarus* from the dead: What was that? To beleeve in him. You have in *Iohn* 11.4. it is said, *This is befallen him, that the glory of the Son of man may be seene*: that is, that Christ may be glorified. So the blinde man was said to bee blinde for the glory of God: So it may be said of the old Nature in man, of the death that hath gone over all mankinde; therefore it is that God may be glorified, that is, may shew his power in renuing it: Therefore, as Christ said to *Mary*, Did not I say to thee beleeve? *Beleeve only, and thou shalt see the power and glory of God*: So say I to every one of you; onely beleeve, that is, goe to God, beseech him, and give not over, and beleeve that he is able and willing to doe it, and he will not deny thee, hee will raise thee from the dead, hee will change that old nature of thine, and know it is no small matter to beleeve, he can doe it; *Lord, saith he, If thou wilt, thou canst make me*

How to get our natures renued.

me cleane. It was a great matter to ſay ſo: Examine thy ſelfe, and ſee if it be ſo with thee, canſt thou ſay to Chriſt, Lord, if thou wilt, thou canſt heale this nature and diſpoſition of mine? Men are diſcouraged when they ſee ſinne hath got ground of them, they have had a long combate with it, and cannot overcome it. It is an hard thing to goe to Chriſt and ſay, *Lord, thou canſt make me whole*; but thou muſt beleeve, for he can doe it, and doth it daily, therefore goe to him, beg earneſtly of him, and he will change this nature of thine, and make thee a New Creature.

Vſe 5. Feare not falling away.

Againe, fifthly, if wee have another nature, then doe not feare falling away, for when a man is made a New Creature once, he hath another nature, if Grace were nothing but a thing infuſed, an adventitious quality, that did onely adhere to us, wee might loſe it againe, but having another nature, never feare that thou canſt be changed to the contrary, for thou haſt another Nature. Indeed you muſt goe thus farre, you may loſe *Florem* (as we ſay) but not *Radicem, actum*, but not *Potentiam*, you may loſe the Flower, the Branches may bee cut downe, but life remaines in the Root; you may loſe the *Act*, but not the power, you may loſe the degrees; you may loſe it *Gradualiter*, not *Totaliter*. And laſtly, you may loſe the ſenſe, you may have *Gratiam ſine ſenſu gratiæ*, you may loſe the ſenſe of it, but not the thing; you may loſe the uſe, the Root and ſubſtance you cannot; you

SERM. V.

may lose the degree, not the whole: that is, when you are once a member of Christ, there may be a benumming, that may hinder the influence of bloud and spirits, but so as it shall never be gangred, it shall never die againe; there may be a cloud on you, but the Sunne shall never set on you.

Object. But, you will object, Grace of it selfe is of a mutable nature; for that which is subject to decay in part, is subject to decay in the whole. Againe, it is a Creature, and every Creature is subject to perish. Againe, wee see that the Angels and *Adam* in Paradise had grace as true as we, yet they fell from it?

Answ. Grace united to Christ cannot perish.

I answer, It is true; Grace of it selfe may perish, it is possible, it may die, for it is a Creature, and may perish as well as any other, considered in it selfe, but if we consider it as united and joyned to CHRIST IESVS, so it cannot faile you; for, you must know, *Grace* in every mans heart, is like light in the aire, and like water in the Cisterne: now it is true, if the Sun set, the light will vanish, and if the Spring should drie up the water, the River would drie up too: but seeing the Sunne never sets, that is, Christ never departs from you, when hee hath taken you to himselfe, and seeing the Spring never dries up, though grace of it selfe bee of a mutable nature, yet by reason of that conjunction with him, it can never be altered, and thence it is that you cannot fall off. It is true, if we were cut off from Christ, Grace should wither, as the

Branch

Branch being cut off from the Root, but being knit to him, the Sap must bee in the Branches, because it is in the Root, and life will be in the members, because it is in the Head: therefore, wee say, no man can fall from Grace, because he cannot be cut off, once on, and never off, once his, and never separated againe, as *Rom.*8.35. The Apostle goes through variety of things, that may seeme to bee able to separate us, but nothing can, and seeing nothing can separate you, you shall have alway Sap, that is, Grace, it shall never be taken from you, when once you have it. So that, if a member may be cut off from Christs body, it might perish and die, but as Christ dies no more, so every one in Christ dies no more; *Rom.6.9. Christ dies no more, so every one in him dies no more*: that is, he lives as Christ lives: Therefore, if there can be no disjunction from Christ, thou mayest comfort thy selfe, thou shalt have grace for ever. Therefore comfort your selves, my Brethren, with these words, Doe you regard an Inheritance above a Lease, because an Inheritance is a constant thing? Doe you regard Pearles above Flowers, because they will not wither? Why then doe you not get Grace, which is so constant a thing. Be not discouraged, give not over your fight; for seeing Grace shall never have an end in you, you shall be sure to overcome, you may have many an hard bickering, but you are sure to hold out. Discouragement is a great meanes to make a man sit still; I shall never get victory over my

ſinnes, and then I ſhall be cut off. No, it is impoſſible, when it is once planted, it ſhall grow, thou ſhalt have the victory.

Vſe 5. Be not diſcouraged with the difficulty of any duty.

Sixthly, if comming to Chriſt, we ſhall have another nature, then bee not diſcouraged to ſet upon ſo holy a worke. Indeed, if this neceſſity were laid on thee, to ſerve God in newneſſe of life with an old heart, it were an hard taske, and very intollerable, thou hadſt reaſon to ſit downe and never attempt it. But this is for comfort, Thou ſhalt have another nature. All difficulty ariſeth from d ſproportion, betweene the faculties and the object, or the thing to bee done. As for a man of a ſhallow underſtanding, to be put to ſtudy an hard thing, the difficulty is, there is no proportion betweene his underſtanding and the burthen of the thing: lay a great burthen on a childe, and he cannot beare it, but were he as ſtrong as the burthen, it were nothing. If God ſhould impoſe on thee newneſſe of life, and ſuffer thee to keepe thy old nature, it were an hard taske, and thou wilt never performe it, thou wilt find that difficulty in it by reaſon of the diſproportion betweene thy nature and the duty; but ſeeing thou ſhalt have another nature, be not diſcouraged, goe on with comfort, and remember that the beſt nature in the world, if God change it not, it will not ſerve the turne. And the worſe nature, if thou thinkeſt thou haſt a worſe nature than others, if he will change it, he is able to doe i-, with readineſſe and facility, therefore be not diſcouraged.

Difficulty whence it is.

Againe,

Vse 7. A change of nature is a ground of comfort.

Againe, if thy nature be changed, thou must bee comforted: Comfort your selves in this, that you have another nature (and so wee will end this point) for it is a very great comfort, a comfort beyond that which perhaps you imagine, for the Saints are too slow, too backward to consider their consolations, their priviledges, the glorious condition they are in: therefore glory in that, comfort thy selfe in that, that thou hast another nature given thee.

Quest.

But, you will say, what benefit have I by that?

Answ.

I will not stand on it, but name one place, *Iames* 1.18. *He hath begot us againe with the Word of truth, that we should bee a kinde of first fruits of his Creatures:* that is, he hath given us another nature: And what doe we get by that? By this meanes you are made *Primitiæ*, the first fruits of his Creatures.

Two things in first fruits.

There are two things in that, when wee are said to be first fruits, we are the creame and the prime of all his Creatures, as the first fruits were the creame of all the field, the top of all the Creatures of *God*; and is not that a glorious condition that this new Nature puts us into that bee changed, that it will make you the highest in that kinde, this is a great priviledge: there is a wonderfull difference betweene Angels and Devils, one is the top, and the other is the bottome, all the difference is only this, *New Nature:* therefore, when thou hast a New nature, thou art put into a high and glorious condition, and this

this is the first sense, that we are New Creatures.

Then there is another, by being the first fruits, you sanctifie the whole field; all the world fares the better for you; for the first fruits are, not onely the best, but thy sanctifie all the rest, that is, all mankinde receives good from you.

When *Lot* was out of Sodome, it was set on fire, when the Israelites were once out of the Read-sea, the waters returned and drowned *Pharaoh*: So Gods children sanctifie the whole lumpe: therefore you have a great priviledge by being New Creatures: So much for this, that you must have another Nature.

Observ. 3. It'must bee a new Creature. Consectaries thence.

I That we are redeemed from old Customes.

Now the next point is, there must be a Newnesse, *Whosoever is in Christ, let him bee a New Creature*: From thence many things are to bee gathered; As first, if wee must be New Creatures, then are we redeemed from old customes, there is a lingring in our Nature after that wee have beene long accustomed to doe, old haunts are very prevalent. Custome is as an Iron chain, to tye us to the things that are evill. Now thou must bee a New Creature, Old Customes are such as Christ died to redeeme thee from, *Even from the vaine conversation you have received from your Fathers*. Therefore, you that are held in any by-wayes, remember that you are bound to be *New Creatures*, and take heed that custome prevaile not with you; for it is exceeding prevalent, because it is pleasant, as what a man is long

long accuſtomed to, is very pleaſant, for cuſtome breeds another nature, and what is ſo ſutable to us, as things connaturall with us, and what are ſo, are very pleaſant?

Cuſtome hath many advantages againſt us. 1. It gaines upon our judgements.

A man will bee loath to come out of a thing which he hath much been accuſtomed to; Firſt, it wins of our Iudgements, or our opinions, and that is the reaſon why young men are not able to judge, and other men that are accuſtomed to evill courſes have judged already, and will not judge againe; and by this meanes cuſtome prevailes exceedingly, for it is not onely pleaſant, but it wins of our Iudgement.

2 It is troubleſome to alter it.

Againe it is exceeding troubleſome to change, when a man is accuſtomed in a thing, it is eaſie to continue in that courſe, but to goe out is troubleſome,

3. We plead for it.

And againe, wee thinke it a diſparagement, what have wee lived thus long, thus many yeares together in this tract, and ſhall now change it?

4. It breeds Senſeleſneſſe.

And which is worſe than all the reſt: Cuſtome breeds a ſenſeleſneſſe; *Take heed that you bee not hardned through the deceitfulneſſe of ſinne*; that Cuſtome takes not away all ſenſe; *Conſuetudo peccandi tollit ſenſum peccati*; It is not an eaſie thing to leave an old cuſtome; but remember, that if *you bee in Chriſt, you muſt be new Creatnres:* Hee ſhed his bloud to redeeme you from ſinne, that is, hee hath paid a deare price to redeeme you from the bondage of cuſtomes, *from your old Converſation*; therefore doe not ſay you have long

long done it, and will doe it ſtill, *Antiqua conſuetudo*, is nothing elſe but *vetuſtas erroris*: Men do excuſe their evill actions from their cuſtome in them, but know it is no good excuſe, to excuſe ſecond errours with a former.

Doeſt thou thinke it a good excuſe to ſay, I have done it thus long, and therefore will doe it ſtill? Yeeld not to it, but know thou oughteſt to be changed, have this ſtill in thy minde, thou muſt have a new Nature, thou art redeemed from thy old cuſtomes: And this I ſpeake not onely to the old, but to the young. I call it old, not becauſe men have long continued in it, but becauſe it is ſutable to the old nature. You ſhould therefore rather make a contrary uſe of it, and be ready to ſay, ſeeing I have continued in ſuch a courſe ſo long, it is time for mee to alter; it is enough and too much that I have ſpent ſo much time amiſſe, I have ſuffered Chriſt to wait, and knock till *his head be wet with the dew*, he ſhall wait no longer, I will now *open to him*; for therefore are we New Creatures, that wee may bee redeemed and freed from theſe old cuſtomes.

Conſect. 2. Wonder not that the world wonders at thee.

Secondly, if thou muſt bee New, then let it not ſeeme ſtrange to thee, that the world wonders at thee; for any thing that is new, wee are apt to wonder at, as at new Stars that have not appeared before, and at new faſhions. This is the condition of all Saints to be wondred at, *I and the children whom thou haſt given me, are as ſignes and wonders in Iſrael.* If it were among

Iſay 8. 18.

Turkes

Turkes it were another matter, but it is so in Israel.

Be not discouraged for this, make account of it, the world will wonder at *New Creatures*, and let it not seeme strange; for when thou knowest that all *the world lies in wickednesse*, as in the 1 *Iohn* 5.19. And knowest that thou art a New Creature, why wilt thou be discouraged? Let the *Mathematition* be working according to his Art, he drawes lines according to his Rule, if a Country-man laugh at him, will he give over, and be discouraged? He will not doe so; for he knowes it is the mans ignorance: so if thou approvest thy selfe to God, if thou keepest a good conscience in all *things towards God; and towards men*, the world will wonder at it, yet thou goest by Rule, it is their ignorance, it seemes strange to them, and therefore they speake evill; It is the multitude that doth it, and the multitude doth alway cast shame on that, which shames them: know it is the fashion of the world to doe so, the life of the Saints is a secret censure, now there is no way for the world to helpe themselves, but to blemish that which shames them; to cast shame on that, to blemish that as much as can be.

Why the world disgraces the Saints.

Therefore the old world doth put away all that may discover them: As the Painter when hee had pictured a Cocke very ill, commands his Boy to drive away all true Cockes from the picture; for, saith hee, if they come neere it, all men will see what a bungler I am, but if

no

no true Cockes come neere, it may passe well enough: After this manner doth the world, As long as no New Creature comes neere, their oldnesse is not seene, it is not taken notice of, they doe well enough, but if there bee one in a Countrey or Towne, or one of a Society, whose course is of another fashion, that hath another life that is, a New Creature, when he stands by, the old will appeare, and they will have it driven away: I would the times were not such as that I need presse this.

Indeed it is a great weaknesse to be discouraged in the wayes of God, and to bee ashamed of that which should be our glory. It hath alway beene the manner of the world, and that may comfort thee; for the world is as the Sea that casts out Pearles, but this is my comfort, some will gather them up, some know them to bee Pearles, and prize them so, though the world casts them out as mud, yet the Lord knowes what thou art, *The world loves her own*, but what is not like themselves, the world cannot love; as the Æthiopians picture Angels blacke and Devils white; so doth the old world, what is blacke like themselves, they reckon beautifull, but they that have the true beauty they honour not, because they are not like them.

Therefore, if thou findest ill entertainment in the world, thou must know, every New Creature shall have it: And let mee say this of the old world, that are ready to cast shame on the New Creatures, you say you doe it not to the

the New Creatures, not to them that are religious, but you doe it to Hypocrites: Let me say thus much to you before I passe this point. Those men whom of all others you may thinke not to be New Creatures, may be the best men; as a Philosopher answered, and it was a wise answer, when an ignorant man asked him, who was an happy man, whereas men reckon Kings and Princes happy men? Hee answered, He that of all others, thou thinkest most happy, may bee most unhappy, and he whom thou thinkest most unhappy, may be most happy: So those that be disliked for the most part, are these New Creatures, and those men spoken well of, are of another stocke, like themselves.

Consect. 3. Pull downe all that is old.

Thirdly, if we must be new Creatures, then pull downe all that is old; for whatsoever is old must bee rejected, a man must in every thing be another man than hee was: So as thou mayest say, I had such a lust, such a disposition, my delight was in such things, such men, such company; now I am changed, all is made new. So that thy businesse is to pull downe now, and to build up, that is the businesse of every man to be still plucking downe the old building, whatsoever is old, whatsoever is in thy selfe, in thy old selfe, thou must be emptied off, and thou must be new, that is, *Thou must purge out the old leaven,* 1 Cor. 5. 7. *Purge out the old levean, for Christ your Passeover is offered:* If that was to be done for the shadow, must it not be done for the substance? The Apostle presseth it so, *Purge out all the old leaven,*

SERM. V.

leaven, all must bee purged, all old things must bee taken away; there was a strait charge that they must search their houses, yea, every corner of their cup-boord, nor any place should be left unsearched, and it was to be done exactly, that in the least corner there should be no leaven left: So thou must search all the corners of thy heart, all the turnings of thy conversation, the old leven must be purged out of all, out of thy understanding, out of thy tongue, there must be no more thy old speech and language, out of thine eyes, there must be no more wantonnesse; out of thine eares, every part of the old man, of the old leaven, must be purged out of the whole Soule, there is no question of that, and of thy body too; all the manner of conversation must be holy; all old leaven must be purged out, because it is old leaven; and you must keepe the Passe-over with that which is new, with new dough, with the New Creature.

Sin like old leaven.

For Sinne is like old leaven, now leaven when it is old is the worst, as every thing gets strength from their age, and it is of that Nature, that if they do not purge it out, it will leaven the whole lumpe: If there be any jot of leaven left, it shall sower all thy heart. Sinne is like a fretting leprosie that will runne over all; So leaven is strong, it sowres quickly and speedily.

Object.

But, you will say, How shall I doe that, then I shall be free from all sinne?

Answ.

The meaning is, thou must dislike all, Sinne must be put out of possession, it must be emptied forth,

forth, thou must be in warre with it all, that is, thou must resist all, if any bee not purged out, that thou suffereſt it to lye quietly without resisting, it will leaven the whole, therefore purge all out.

But must all the old building bee pulled downe; Is there nothing to be left there? What shall we doe with our naturall dispositions?

Queſt.

You must know, that only the oldneſſe is to be taken away, but the nature it selfe is to continue, there is much use of nature, onely you must know, grace takes away the obliquity, the oldneſſe, the sowreneſſe of it, and puts a sweetneſſe into it. As a Ship under saile, the wind is profitable to drive the Ship, else it will not goe, all the matter is in the Rudder, that it be turned the right way. So Nature, the strength of nature, affections, or whatsoever they bee, are like the wind to drive the ship, thou mayst retaine them, onely godlineſſe must sit at the Sterne, the obliquity must bee taken away, the nature must bee left, thou must so pull downe the old building, that the same materials may be used againe, the naturall affections may continue in thee still, but there must be another *Auriga*, another to drive them, and that is this newneſſe.

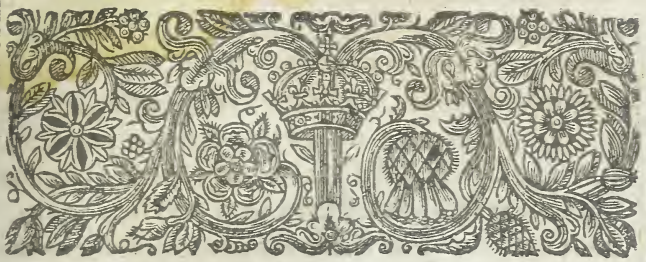
Anſw. Grace takes not away nature, but the oldneſſe of it.

For example, a man is naturally sad, he may continue this, the oldneſſe of that is, that it spends it selfe in earthly sorrow and worldly discontent, when grace comes, when the new man comes, it powres it selfe forth in Prayer, *Is any man sad? Let him pray.*

So it may be thou art naturally merry, grace takes not away this disposition, but whereas before it was spent in vanity; now *he that is merry sings Psalmes*; *Let him that is merry sing Psalmes*; that is, a mans merrinesse is turned to an holy cheerefulnesse, the dissoluteness is taken away, but the disposition continues still: *Religio est læta*; though not, *dissoluta*. So it may be thou art of a facile nature, before it was to evill, thou wast ready to be drawne away by evill, when grace comes, thou must be facile to good. It may be thou hast a sturdy disposition, full of metall, and courage, whereas before it was to attempt evill things with much violence, now it is set on good enterprizes with as much zeale, so there is nothing to be pulled downe, only the oldnesse must be taken away.

The end of the Fifth Sermon.

THE



THE SIXTH SERMON VPON THE NEW CREATVRE.

2. COR. 5.17.

Therefore if a man be in Christ, let him be a New Creature.

AGaine, if wee must bee New Creatures, if that must be the condition of every man to have another new man begun in him; then wonder not at the unevennesse which is found in the lives of the best of the Saints. For if there be something new, and something old, (as there is) there must needs

Consect. 4. Wonder not at the unevennesse which is found in the lives of the best men.

needs be an unevenneſſe, as where there be two contrary Principles, moving two contrary wayes, the body muſt needs be moved with ſome unevenneſſe, and unequality: therefore be not diſcouraged, for that you are not perfect in all things, you have ſomething new in you, and ſomething old; onely take heed you bee not miſtaken in it. For there is a great difference betweene the unevenneſſe befalling the Saints, which are New Creatures, and the unevenneſſe in the wayes of the wicked, there is a great difference betweene the failings that they are ſubject to, who are upright-hearted, and betweene the failings of them that are rotten and not ſound at heart.

Object. You will aske, how ſhall I know the difference?

Anſw. This is the difference:

Difference between unevenneſſe in the Saints, and in the wicked.

There be ſome men whom Saint *Iames* complaines of in his firſt Chapter, that are unſtable in all their wayes, and in the ſixth Chapter of Saint *Matthew*, that have not a ſingle eye: *If the eye be ſingle, all the body is light; but if the eye bee double, all the body is full of darkneſſe:* That is, there are cauſes why men walke unevenly, one is becauſe they are as in *bivio*, they know not which way to chooſe, they are yet in doubt what to pitch on; as a man ſtanding betweene two objects, and not knowing which way to chooſe, but ſometimes will be with one, ſometimes with the other, according as his different temper guides him, he will not pitch reſolutely

on

on either: So it is a double eye, because of the objects; it looks on two objects, now on one, and now on another; now it is carried this way, now that way. This is a thing every where condemned in the Scripture; but there is difference betweene this and a single eye, that hath one object, that hath chosen God for his God, but followes him with much weaknesse, with much imperfectnesse; this man hath a single eye, and hath pitched on God; another hath two things in his eye, *One thing I doe desire*, saith *David, and one thing will I seeke for*, &c. And I have chosen to runne the way of thy Commandements. So all the Saints, one thing they desire which they pitch on, they have resolved to serve God with a perfect heart; another man is unresolved and knowes not which to choose, therefore is to and fro, off and on, now very forward, and then backward, religious in a good mood, and then off againe. This you must take heed of, for here you ought to bee discouraged, this is not our meaning when we say you must not be discouraged for your unevennesse.

Eye single and double.

But how shall I know it, a little further?

Object.

By this, if your eye be single, that you have chosen that one way, that you have pitched on it, that you bee more than in *Æquilibrio*, where the ballances hang even, you shall know it by this, the failings of the Saints are never in that degree that theirs are, that have not sound hearts, that is, such a man though he serve God for a fit, yet when he is off again, he is like a man

Answ.

in a maske, he is no more the ſame man he was; but there is a broad alteration betweene what he was before, and what he is now. The Saints in their worſt ſtate have a tincture of holineſſe, a threed of skarlet runs through their whole lives, after they are once changed, they never fall in that degree, they have a ſeed in them that will never let them goe ſo farre.

Object. But, you will ſay, this is a notion, how ſhall we ſee it by experience?

Anſw. Reluctance in the Saints when they ſin.

Thus; they never lie ſo long when they fall into a ſinne, they are not well, and they ſhew it by reſiſting againe, they cannot continue in it: for there is a certaine reluctance againſt it, that raiſes them againe, they fall ſometimes into ill company, ſometimes into wayes of wickedneſſe ſometimes into deadneſſe of ſpirit; but they are not content with this, they are like men out of their owne element. Another man for the fits of his religion is out of his element, and is never well till he be ſetled in his owne Center againe: you ſee it by *Saul*, *Saul* had very good fits when he perſecuted *David*, ſurely he was in good earneſt when he ſaid, he would doe it no more, and *David* was more righteous than he, he wept, and his heart melted, but hee was ſicke of it, hee was out of his element. The Saints have certaine fits, but they are ſicke of ſinne, the other are ſicke of the goodneſſe and godlineſſe which they have, and are never well, till they bee ſet at liberty againe, that they may walke againe in their old wayes, ſo there

there is great difference in their degrees.

Againe, such a man, saith Saint *Iames, is unstable in all his wayes*, that is, a man whose heart is upright, there is some inequability to be found in his life, some unevennesse, yet it is but now and then, and by accident as it were, because the graces hee hath bee true, and good, and though sometimes he fals, it is but by accident. Take a true drug, and a false and counterfeit drug; when ever you will put a false drug to triall, it will not worke. Take a drugge that the Apothecary gives you, it may have the colour and smell of a true one, it may bee you cannot tell how to find it out, but in working you may, if it be false it workes not: So take a Bow that is rotten, draw an arrow to the head, and it is sure to breake; this similitude the Scripture useth, *They started a-side like a broken Bow*, that is, when I put you to triall, you flye back, for you are rotten: So those that are not sound, it is not their stability that makes them goe on in the wayes of God for a time, but want of temptation to put them to it. Put *Iudas* to it, put *Saul* to it, and you shall quickly find them: But take a true drugge, ordinarily it workes well, but by accident it may not worke: A good Bow may be broken, by accident; so a grace that is true and right, may sometimes faile of working. I cannot better expresse it, than by this similitude: Take a ship bound to a certaine Haven, it pitches there, the Compasse is to set the right way, but it may bee carried away by crosse winds,

When evill men doe good it is for want of temptation.

SERM. VI.

winds, yet there is a certaine Haven which it tends to: So there is a certaine Haven, which all the Saints of God goe to, howſoever they are tranſported by temptations and luſts, yet the Compaſſe ſtands the right way: Another is carried a-ſide by uncertaine winds, (for that is a Scripture ſimilitude) that is, there is the wind of a good mood carrying them towards God, let them bee turned, they goe another way, they are not bound to a certaine Haven, they are not pitcht, the others are carried a-ſide by accident, ſometimes they miſtake the way, ſometimes they fall, and ſlip in the way, but that is their journey they travell to heaven.

Laſt of all, thoſe that are uneven; out of falſeneſſe of heart, and not weakeneſſe of grace, they never bring forth fruit. I finde that to be the Scriptures Rule in the eight Chapter of Saint *Luke*, in the Parable of the Seed, you ſhall ſee, it is ſaid of the third ground, which went furtheſt of the three, that it brought not forth fruit; for the thornes grew up, that is, the world and the pleaſures of divers luſts, and choaked it; ſo theſe men bring not forth fruit.

Object. But, you will ſay, they doe bring forth fruit, doe they not doe many actions in good moods? may not an hypocrite goe farre? May hee not have many bloſſomes?

Anſw. Hypocrites bring not forth fruits. Yes, but they are but bloſſomes, there is ſomething greene, but they are but blades, the corne never comes to earing, that is, they are never ripe: now a thing muſt be ripe before it can

can be called good fruit, they never bring forth ripe fruit, that is, fruit indeed; they bring forth sowre grapes, *Esay* 5.2. I did thus and thus to my Vineyard, and it brought forth wilde grapes; it may be, to mens seeming they be as good as any, they may looke as well as the best, but taste them and they are sowrest, there is not any fruit, that is onely the property of the last ground, to bring forth fruit with patience. Now it is true of all the Saints, though they be weake yet they bring forth fruit, and true, and ripe, and pleasant fruit, such as GOD delights to eat of; *Come let us walke in the Garden, and gather some fruit*, as in *Cant.* 5.1. The other bring not forth fruit. Take the best action they doe, being rightly examined, it is not good, there is something there that marres it; and God sees this, they may bee very faire in the eye of man, but they are abominable in Gods sight. Therefore, if thou have a New nature, be not discouraged for thy unevennesse, which the best of the Saints are liable to.

Observ. 5. Expect a combate.

Againe, this is another Consectary from this point, and we may put these two together, because they are two branches comming from the same Root: If there be another New Nature put into us, then expect a combate; for certainly new and old will not agree together; you cannot put two contraries together, but there must needs be a fighting, there must be a contention: therefore expect that, and know you are not right; there is no new Nature there, except

except you finde ſuch a controverſie within.

Object.

But, you will ſay, this is not ſo ſure a ſigne, for before this I found many a combate; and doe not Heathen men expreſſe what reluctance they have had? Have not civill men, carnall men, and men ignorant of the wayes of God, a great conflict many times, betweene the conſcience checking them within, and the actions they doe?

Anſ. Differences betweene the combate in the New Creature and that fight that ſeemes to be in naturall men.

I anſwer, it is true, but there is a great difference betweene the Combate, that is, betweene the New Nature, and the remainders of the old, and betweene the naturall conſcience, thoſe glimmerings, thoſe ſparkes, thoſe good deſires which even they may have that are not ſanctified, for you ſhall finde all theſe differences.

I In the ſubject.

Firſt, in them that are ſound, there is *alia ſedes belli*, there is another ſeat of the warre: for where before it was in the conſcience, it is now throughout the whole ſoule, there is a difference in the Subject, every faculty is ſet againſt it ſelfe; becauſe before, the light was ſhut up within the wals of conſcience, but it was not ſhed into the whole ſoule, it lay glowing as a Sparke there, but it was impriſoned, you impriſoned the truth, and would let it goe no further; but now it ſheeds into the ſoule, what the underſtanding knowes, is infuſed into the will, and all the affections; ſo there is a generall change, and when the change is generall, the combate muſt needs be generall; the combate

muſt

must now bee in every part, whereas before it was but in one.

Againe, there is a difference in successe, for in the contention betweene the conscience and the rest of the soule, the conscience still loses, and the other gets the victory: But in the other, alwayes the new man prevailes; *The House of David prevailes against the House of Saul:* There must needs be warres betweene two contraries, but *the House of David growes stronger:* So, by which our Divines use to resemble this, *Iacob got the better in the end:* So there is a different successe, the new man out-wrestles the flesh. Sometimes a man is foiled, but we doe not say a man hath lost the battle because he hath a wound, or a foile, or hath beene beaten backe a little, he hath got the victory that wins it in the end, and that is the case of all the Saints.

2 In the successes

Thirdly, there is difference in the object about which the controversie is. The common nature hath but a common light, therefore sees but grosse sinnes, as your eyes see only starres of a greater magnitude, when a man hath a glimmering light, things that bee great and conspicuous he discernes, that is all he doth. A naturall mans contention is about sinnes of a great nature, because light goes no further; but in them that be sanctified, a cleare light comes into the house, and shines as thorow a glasse in a cleare day, where you doe not onely see the great heapes of dirt and dust, but the smallest mote; the others doe not see the motes because

3 In the object.

cause they have not that peculiar light, therefore they are never troubled about motes: So the contention differs in the object; the Saints contention is about small things, about the very manner of doing holy duties, about the inward turnings of the affections, about the sanctifiednesse of them about ill thoughts, they have a peculiar light; this doth not put out common light, but makes you see more than you did before; there be many hundred sinnes now, which you never saw to be sinnes before. Had not *Paul* a new light? Before, he had not considered that lust was sinne, but afterwards he knew it: In the Saints, the affections wherewith they performe holy duties, yea, their affection to their ill affections, the controversie is about that.

4 In the continuance.

Last of all, there is difference in the continuance; this contention of the naturall conscience lasts but for a time, but it being betweene the old Nature, and new, it continues to the end, it is never given over, others may be in controversie for a fit, but hold not out, because the cause of controversie continues not, it is worne out and overcome, but in a new Nature, when it begins it lasts for ever, there is no end: So you see there is difference. If then you have new Natures, expect a combate; yea, so as if you have it not, be sure there is no new Nature there.

Consect.6. Thinke it not strange that you finde some aukednesse in the wayes of God at first.

The sixth Consectary, that I will deliver to you, is, that if you must be New, then let it not seeme strange to you, though you finde a little aukednesse in the wayes of godlinesse at the first; for

for new things are a little troubleſome, ſudden changes are ſo, when the thing is New. Be not diſcouraged, it is that you muſt expect, and remember that cuſtome will make it pleaſant, when you are uſed to it a little. Therefore complaine not, lay not a-ſide the Armour of God, becauſe it is a little heavie and ungainſome at the firſt; as *David*, who would not goe in *Sauls* armour, becauſe he was not accuſtomed to it; lay it not a-ſide, when thou art accuſtomed to it, thou wilt beare it well enough. Cuſtome makes the worſt things, even grievous things pleaſant, how much more, when one fals on that which is good indeed? Therefore you muſt know, this is the nature of the burthen of Chriſts Commandements which he cals a burthen, the more you beare it, the lighter it is, and there is good reaſon for it, becauſe indeed it is not a burthen to the new man, but a delight, though to the fleſh it is a burthen, the longer you beare it, the better it is: If you reckon it a burthen, as it ſeemes to be at the beginning; yet remember it is, as Phyſike is, a burthen to a ſicke man; you know a ſicke man reckons it a burthen to take phyſike, and eat wholeſome meats, but it is that that takes away the diſeaſe: So is godlineſſe, it is a burthen as Phyſike is, and as wholeſome diet is, but it partly heales, and partly ſtrengthens: therefore the longer you goe in his wayes, the leſſe burthenſome they will be, the diſeaſe will bee taken away: as the more phyſike and wholeſome meat, the more the diſeaſe is

Chriſts burthen growes light by bearing.

is weakned, and the man ſtrengthned. This deceives us (and take heed of being deceived) we thinke we muſt be tied from drinke, and have the Dropſie ſtill, and have our feaver ſtill, we thinke we muſt eat wholeſome meats, and be ſick ſtill, it is impoſſible it ſhould be ſo, you muſt know therefore, that the Dropſie is healed, and then what if abſtinence bee commanded? You muſt know that ſickneſſe is cured, and health is come in the roome; then what matter is it, if you are bound to theſe duties? They are burthenſome before, they will not be now. Therefore be not diſcouraged, the inſolence, the uncouthneſſe, the unaccuſtomedneſſe of a thing makes it uſually burthenſome. It is not ſo with the wayes of wickedneſſe, they are pleaſant in the beginning, but bitterneſſe in the latter end: but the wayes of godlineſſe, though they are a little auke and hard at the firſt, yet they are pleaſant in the end, and you muſt be content to endure a little paines (as we ſay) *Qui fugit molam, fugit farinam:* If you will not take paines at the mill, you ſhall not have any meale; if you will not take a little paines at the beginning, you ſhall want the fruit of it: therefore be content with it, that you may have the fruit. A man doth not ſay, becauſe a new ſute, or a new paire of ſhooes is hard at firſt putting on; therefore I will goe in ragges, but he ſaith, the new is better than the old, and after I have worne it a while, it will bee more eaſie. So bee ſure the wayes of God will be as eaſie as pleaſing, yea, more pleaſing than any

thing,

thing, for they are *jucunda per se*, pleasing in their owne nature, others are pleasing to this or that humour, to this or that case: now this is a true rule, whatsoever is so, *per se*, is alwayes so. So thou shalt finde this new man more easie and pleasant, for thou shalt finde it to be so at all times, it is a continuall feast pleasing in all conditions. Take all other things that please thy nature, it is but when thou hast such a lust, such an humour in such a time, it is not so at all times, it is not a continuall feast.

Object. But, you will say, I finde it not so, I find that since I began this new course, I have more trouble and perplexity of minde than I had before, I was quiet before, and all at rest?

Answ. I answer, it may be so, but stay a while till the Sunne of Grace hath got higher, till it hath got more strength, and thou shalt finde it able to disperse those vapours, and to scatter all those clouds. It is true at the beginning, there is but strength enough to move them, to raise them a little; but when it hath more strength, they are scattered and dispersed: therefore though there be a little hardnesse at the first, yet goe on, and thou shalt finde it pleasant. The Heathen man could say, *Elige vitam optimam, & consuetudo faciet jucundam:* Chuse the good way, and though it be hard at the first, afterwards it will bee the more easie. If we appointed you a new worke without a new heart, it were another case, but you must know what we said before, you shall have a New Nature, and being so, it will bee pleasant,

Observ. 7. Give God the praise of changing thy Nature.

pleasant, because the wayes of God will be sutable to it. So much likewise for this.

Last of all, if wee must be made *New Creatures*, then give God the praise of that great worke, of changing old men into new men, I say, give him the praise of it, for he lookes for that at your hands. Will you magnifie him for healing a lame man, a blind man (for they were true maladies, and he was worthy of praise for them) and is he not worthy to be magnified for changing the whole Nature, for altering the whole frame of it? Are the cures of the soule lesse than the cures of the body? What if Christ should now make the lame to walke, the blinde to see, to take away the blindnesse of the minde, to heale the sicknesse of the soule, to make a man a New Creature: Is not this a worke of a higher Nature? When the *Centurion* saw the Veile of the Temple rent, he said, *Surely this was the Sonne of God:* So when thou shalt see the Course of Nature turned, that old Nature of thine rent to peeces, be ready to say, *Surely this was the Sonne of God:* Shall we say Christ was God for turning water into wine, and shall wee not give him the praise of his power, when wee see him turne one Creature into another? Making Lions Lambes, making you New Creatures? This is a turning of the course of Nature, is not your Nature carried as violently to sinne, as the Sunne in his course? And to turne it, is as much as to stay the Sunne in his course, It is no lesse to make you New Creatures: No man

man conſiders it, therefore let mee put you in minde what it is, for this is a thing you ſhould marke.

Therefore *Iohn Baptiſt* gives this ſigne of Chriſt, by which hee might bee diſtinguiſhed from himſelfe, and all men, *I baptize you with water, but when he comes, he ſhall baptize you with the Holy Ghoſt and with fire,* that is, when that is done, be aſſured that the Sonne of God is come in the fleſh. This is the great miracle that *Iohn* will have them attend unto; and is not this daily done? Doth not Chriſt baptize us with fire and with the *Holy Ghoſt?* Therefore you ſhall ſee what anſwer he gives to *Iohn Bapt.* when he would know, *Art thou he, or looke we for another? Goe and tell Iohn the blinde ſee, the lame walke, and the poore receive the Goſpell,* that is, I have made them *New Creatures:* This is put with the other miracles of healing the blinde and lame. It is true, we that live ſee not this done, the blind to ſee, or the lame to goe, yet we ſee men receive the Goſpell, that is, are regenerate by the Goſpell, are made New Creatures: This is a thing we ſhould hearken to; as it was a great ſinne in them in Chriſts time, to neglect the miracles he did; ſo it is with us when wee neglect this. Therefore Chriſt takes up *Nichodemus,* when he tels him that men muſt bee made New Creatures, he wondering at it, ſaith, what doſt thou meane by that? Chriſt ſaith, what wilt thou doe, when I tell thee of things in heaven, if thou wilt not beleeve, when I tell thee of earthly

things: The meaning is this, Regeneration is a thing done on earth (that is the meaning of the place) this you ſee before your eyes, this you have experience of, if you will not beleeve this, How will you beleeve things that are remote from your eyes? that are ſhut up from you, which you have no experience of, but only that I tell you, and therefore you ought to beleeve me? Therefore, when you ſee New Creatures, argue thus with your ſelves. Certainly, there is a renewing God, and a renewing Spirit, that is, there is a Redeemer; for as by the common creatures, which you ſee, you know there is a Creator (as, *opus monſtrat efficientem*) if you ſee a creature, then you know there is a Creator, then why ſhould not that renewing of Chriſt, his exerciſing that act of renewing among the ſonnes of men, put you in minde of glorifying God, and of giving you the praiſe of it? When Chriſt wrought miracles, you ſhall finde what different ſucceſſe they had, ſayth the Text in more places than one, (therefore I neede not quote it) *ſome of the people glorified God*, when they ſaw ſuch a thing done, others envied, ſome glorified God, others went and told the Phariſies. You ſhall ſee when *Lazarus* was raiſed from the dead, ſome beleeved and glorified God, others went to the Phariſies: Now, I ſay, when you ſee this done, (for this is the greateſt miracle, and all the miracles that is now left) that men are made New Creatures, and it is done before your eyes, if you will ſee it; (as

Chriſt

Christ sayd) *Hee that hath eares, let him heare.* Take heed how you looke on it, consider with what eye, God never makes a New Creature, but when men looke on it, there is a different judgement; some there are that magnifie it, and desire to bee made so likewise, that make this use of it, and so you ought to doe, surely there is vertue in the Spirit, a vertue in Grace, an efficacie in the Word; surely these be the ministers and servants of the most high God. This you ought to doe; but on the other side, how many hundreds and thousands are there that doe as they did, when they saw the miracles, they envied? Yea, as they did with *Lazarus, When the Iewes saw that for Lazarus sake, many went away, and beleeved on him, they consulted how to put Lazarus to death:* That is the fashion of the world, when they see New Creatures, men regenerate, that Holinesse, and purity of Godlinesse shines forth in their lives, and when that causes others to goe away, and that, for that they will beleeve on Christ, they will doe as they did with *Lazarus*, they will have him put to death, that is, they will have him removed out of the way, they will have him taken, *ex rerum natura.* Take heed of this.

Most men envy the New Creature.

But, you will say, If we knew they were New Creatures, we would not doe so?

Object.

It is very true, but doe you thinke, when they would have killed *Iesus* and *Lazarus*, they knew them to bee so? They did not know Christ to be the Lord of life, the Scripture saith so. Again,

Ans.

Againe, they thought *Lazarus* to be an Impostor, it is like they did, but it is taken for a persecution of Christ. The Iewes that killed the Prophets, doe you thinke they thought them to be Prophets when they slew them? Take heed of that, you know the danger of it, when Iesus Christ wrought miracles by the power of the Holy Ghost: No, say they, he doth it by *Belzebub:* Christ tels them, in this they blasphemed the Holy Ghost. When thou shalt see a man made a New Creature, when thou shalt see a man Regenerate, take heed of saying, this is guile, and cunning, and imposture, for it is done by the Spirit; take heed of blaspheming the Holy Ghost. It is a dangerous case: I say, when such things be done, we should praise God, and glorifie God for it, labouring to come in our selves, and not looke on it with an eye of envie, and hatred, and distaste. The different effects Christs miracles had, such hath this: Our scope is, that ye may glorifie God, and give him the praise of it, that when he hath done such a work, you may say this is the power of Grace, and the vertue of the Spirit. So much for this point, that you must be New Creatures, and so wee have gone thorow three things, which were observed out of the words:

First, the inseparability betweene Iustification and Sanctification.

Secondly, the having of another Nature.

Thirdly, it must be new.

Observ. 4. Now, the fourth is, it is a Creature wrought by

by God, for that word is not in vaine, *Whosoever is in Christ let him be a New Creature:*] The meaning is this; we are New Creatures, that is, it is God that worketh it in us, for Creation is proper to him, no Angell nor Creature under the Sunne can knit those things together, which have an infinit distance, as something, and nothing; therefore it is proper to him, it is he that maketh us New Creatures, not that himselfe is the beginner, and something else perfects it, as some say, but *Deus est causa totius entis*, He is the beginner and ender, he makes us New.

The New Creature is Gods worke.

And there is much reason, for it cannot be otherwise, for if it were in our power, of our selves to come in:

This is proved by foure Arguments.

First, it will follow that the Saints in Heaven should be no more beholding to God, than those that are condemned in hell: For, if God did give every man sufficient meanes of salvation, and I have taken it, and another refused it, whom may I thanke when I am in heaven and another in hel, not God (for he gave the meanes equally) but my selfe, I tooke it, and another did not. and so the love God shewes, it should be as much to the damned, as to the Saints, if he hath done on his part equally to both.

Arg. 1. Else good men were not behoulding to God.

Againe, it should not be God that makes the difference, but man, and so you may stand up and contradict what *Paul* saith, *Who art thou that bostest, who hath put the difference?* If man hath free will to take Grace, or refuse it, and if God hath given to all sufficient meanes, then, thou

Arg. 2. Else not God but men should difference themselves.

SER. VII.

hath made the difference, GOD hath not.

Arg. 3. Else we take away Election and Reprobation.

Againe if this were so, we must take away all Election and Reprobation; for what is Election? Election is nothing else but this, GOD hath taken some to life, and makes them holy, as godlinesse is an effect of his Election, and the wickednesse of men is a fruit of their rejection: but now here would be no Election, but a meere prejudication of a reward to the thing done only; but therefore God is said to have chosen us, because he makes us good; now by this you take that quite away.

Object.

But, you will object, why should there bee those different kinds of working? we see in all other things, if there be an end propounded and sufficient motives it is enough: and why should God give different objects? therefore they say, it is but as propounding of the bough to the sheepe, and the sheepe will follow: If God propounds congruous objects to the faculties of the soule of man, he will come in.

Answ.

But I answer it briefly, if he will come in for this congruity of objects, because a bough is propounded to him:

1 First, he must be a sheepe, before he will follow the bough: Now thou art a Wolfe by Nature, first, therefore he must turne thy nature, GOD must turne thy *voluntatem Lupinam* into *Agninam*; therefore thou must have another nature before thou canst follow the bough.

2 Againe, thou must have an eye to see that bough, but we are blind by nature, and till God opens

opens our eyes and inlightens us, we cannot ſee the excellencies of the waies of God, and therefore we ſhall not follow it.

Againe, there muſt bee ſtrength to follow, but except God give thee ſtrength though thou ſhouldeſt ſee it, and ſee beauty in it too, thou wilt never follow it to purpoſe, thou wilt never follow it to the end. *Saul* looked on it for a time, but not to the end, there muſt be a power of God to carry a man through all objects, all impediments to the end; therefore, *No man can come to mee* (ſaith CHRIST) *except my Father draw him:* Not ſome men, but no man, though he have great meanes; hee doth not ſay, will come, but can come; he doth not ſay, except my Father allure him with congruous objects, but except my Father change his nature; for drawing ſignifies a reluctance, and backwardneſſe in us. 3

Goe to experience you ſhall find it ſo; when we ſpeake to men, it is true, wee ſay, they be dead in ſins and treſpaſſes: Doe not men heare us as dead men? No man ſtirres up himſelfe, they goe away as they came, and till God put life into them, they will not hearken to us. *Arg.* 4. Experience teacheth it.

Againe, how perverſe are judgements of men? they ſee no excellencies in the wayes of God; therefore are apt to quarrell and ſpeake againſt them.

Againe, doe we not finde our deſires ſo pitched on preſent things, and our luſts ſo ſet upon them, that without an Almighty Power they

SERM. VI.

cannot be loosed? Therfore Christ saith, It is impossible for a rich man, that is, one that sets his hart on riches, to enter into the kingdome of heaven. That place is as strong as any place in all the Booke of God, to shew that there is no freedom of will; *It is impossible for a rich man*; for a man that hath this one lust, (he might have said of any other lust) whose heart is set on gaming, on any other sinne, it is as impossible as for a Cable-rope *to goe thorow the eye of a needle*: But then (saith *Peter*) *No man shall be saved*: and indeed no man shall be saved, if there be no more than his owne strength, but God will put to his Almighty power, to change his nature, to mortifie these lustes. Therfore, this we finde by experience, it is not a notion that men are not able to come in.

Object. 1. But, you will say, this is a discouraging doctrine, if God must doe all, what shall we doe? it teacheth every man to sit still.

Ans. 1. I answer, No, it will not teach men to sit still because there was no man ever went about it, that ever found any impediment: Therfore he must know, what is an Impediment. Impediments (when a man cannot doe a thing) are of two sorts: One is, when I see such a thing as I desire, but there is a doore lockt on me, and I cannot come at it, or I am fettered, and cannot goe to it, or it is in an other mans hand, and I cannot get it out of his hand; here a man may complaine. The second Impediment is, when the thing lyes before thee, thou maiest have it,

Impediments of two sorts.

if

if thou wilt; every thing lyes ready, and simply it is becauſe thou wilt not. Here now no man can complaine, ſaying, Why is there ſuch an Impediment? Why may not I come in? Was there ever any man reſolved with himſelfe, I will live a godly life, if I can? No, it is not that, all the extrinſecal impediments are taken away, and all the matter is in thy will, *thou refuſeſt to come in*, and wilt not *walke in that way. Herelyeth the Impediment.*

Againe, it is not a doctrine of diſcouragement; for, you muſt know, though God doth it by his Almighty Power, yet he workes in us, *In modo intelligentium*, He uſes us in the worke, and he uſeth us after the manner of men; for every man doth *Actus agere*; he workes in us by propounding reaſons, and arguments to move withall; thou underſtandeſt them, and koweſt them: therefore it is as much as thou canſt doe in the beginning to thinke, wh at reaſons there ate to move thee to goe in, to betake thy ſelfe to a godly courſe, and to change the old haunts thou haſt lived in before. *Anſw. 2.*

Againe, thou muſt keepe from the Impediments, thou muſt keepe out of ill company, that deſtroyes this. Thou haſt many good ſparkes in thee, thou muſt blow them up, thou muſt lay thy ſelf by the poole, till the Angell comes, and moves the waters; there bee many things thou muſt doe, and though the candle cannot light it ſelfe, yet, when it is lighted, it is but putting oyle to it, and wee may maintaine the flame: *Anſw. 3.*

ſtanc . though thou canſt not begin thy life, though thou canſt not make thy ſelf a living man when thou art dead, yet, when there is life, thou mayeſt ſtirre, and move thy ſelfe, thou mayeſt eate and drink in ſtrength of that life; when the fire is kindled we may maintaine it.

Free-will in men regenerate.

I ſay, we preach Free-will to the Regenerate; for certainely, ſo much grace as they have, ſo much Free-will they have, for Free-will followes Grace, as the Shadow doth the body; ſo farre, as we are reſtored to *Adams* condition, ſo farre we have *Adams* Free-will.

Therefore we maintaine Free-will in the Regenerate, and as farre as thou art Regenerate, thou haſt Free-will, thou mayſt doe more than thou doeſt.

Therefore doe not ſit downe and ſay, I cannot doe it, for thou mayeſt doe it; and if thou haſt but a little ſtrength, thou mayeſt improve and husband it, as well as any other talent, and it ſhall increaſe and grow in thee.

Object. 2. To what uſe ſerveth this doctrine.

Laſt of all, you will ſay, But what uſe is there of this doctrine, to tell us that we are New Creatures, and God muſt make us New Creatures, and hee muſt beget us by the Word of Truth?

Anſw. To foure uſes.

What uſe is there of it?

Vſe 1. To let us ſee that our condition in Chriſt is better than in *Adam*.

Very great uſe. One great uſe of it is this, if wee doe not thus hold with God, that we are dependant upon him, and know that it is he that wrought that worke, wee ſhould bee but in the ſtate of *Adam*. Now this is the great advantage we

we have by the Gospell, we have not a stocke in our owne hands, but *are kept by the power of God to salvation.* Otherwise, if it were true that we take Grace, and refuse it, according to liberty of will; you must know, this will consequently follow on it; if thou canst take it out of liberty of will, thou mayest let it goe againe: never any man holds one, but he holds the other also; I say, thou may'st fall from it againe. Now, if thou mayest take it, and fall from it againe, thou art as *Adam* was; how miserable then is thy condition? But by this doctrine that we are in Christ, that Christ hath made us New Creatures, that the worke hath beene begun by him, and we are now committed to his keeping, wee are in another condition than wee had in *Adam.*

Vse 2. That it may appeare that God setteth us not about a worke, which he doth not inable us to performe.

Againe, there is this end of this doctrine: if this doctrine were not preached, thou wouldest goe about a worke, which thou wouldest never be able to performe; for if thou hast this opinion, I may doe it out of liberty of will, thou wilt goe about a worke without strengh, thou wilt goe about to leape over a great ditch with a short staffe. Now when a man will not seeke to God, the worke lyes undone: hee that will not be strong by Gods strength, shall not be strong: when thou art taught, it is God that doth it, it will teach thee to goe to God and Christ, and pray them to doe it, and so the worke will bee done to thine hand, which before could never have beene done.

Againe,

Vse 3. To make us love Christ the better, seeing how much we are beholding to him.

Againe, if thou couldest take Christ, and come in, thou wouldest be lesse beholding to Christ, and so love thy selfe and be lesse humble. On the other side, when thou seest thou hast nothing, thou wilt doe as wives, who, seeing they have nothing, no beauty, they love their husbands better all the dayes of their life: Why doth Christ presse it so, I have loved you, and you have not loved me, I have taken you, and you have not taken me? It is a great matter when the wife saith, I have tooke you I have chosen you, I loved you: we cannot argue thus with CHRIST for CHRISTS *Memento* is ever and anon, I have loved you, and not you me.

Vse 4. To make us take heed of putting off the worke when Christ calls.

Last of all, this use you may make of it, learne to depend on Christ with much feare, to take heed of putting off the worke, when hee calls, take heed of denying him, if the other doctrine were true, you might be bold to put off your Repentance, but take heede of that, when it is God that workes in you, when God must do it, and he doth when he lists, when it is the Spirit that doth it, and it breathes when and where it lists; this may make you feare and tremble. So you may see there is an end of this doctrine: now wee will make a little use of it, and so end.

Vse 1. See what the businesse of Preachers is, and with whom you have to doe when you heare the Word.

First, if it be Christs worke, if it be he that must begin it, (for it is a creature) then you see what businesse we have in hand, that are Preachers of the Gospell, our businesse is to make men

men other Creatures, which is a transcendent worke, it is the worke of God, and not of man: this is the errand we are sent about, and the work we are taught to doe every Sabbath; and every Sermon which we preach to you, to turne Lions into Lambes, to transforme the heart of man, and to make you New Creatures. This I speake of, not for our sakes, but for yours, that you may make use of it: you must learne to know, when you heare the Word, what action you have in hand, and whom you have to doe with, that is, with the Almighty God, and not with man; for, alas, my brethren, what are we able to do? *Ephes.2.10. You are Gods workemanship in Iesus Christ, created to good workes, that you should walke in them:* It is true, we are the Instruments, but ye are Gods workemanship. Take the best Instrument wherewith wee make any artificiall thing, an Axe or a Chisell, or whatsoever it is, you know, if there be not an influence from the Artificer, it will make no artificiall thing, it will strike when you use it, but it will not make any artificiall thing, if there be not an influence from the Artificer: So wee are instruments, and the Word is an Instrument, but if there be not an influence from God, the worke will not be done, you will never be made New Creatures. Therefore you are Gods workemanship created to good workes; hee doth it, and remember you have to doe with him: You have an elegant expression of it in 2 *Cor.3.2. You are Christs Epistle administred by us, and written not with Inke, but with*

Ephes.2.10.

2 Cor.3.2.

with the Spirit of the living God: That is, the law of God is written in your hearts. You know, Regeneration is in many other places of Scripture, *A writing the Lawe of God in their hearts*; then there is a writing, and in this sense the Saints are called an *Epistle*, but they are Christs *Epistle*, we are the pen, and he is the Writer, he handles the pen, and what shal the pen do, when there is paper and no Inke? Will there be any Epistle written? Now, what is that, you are Christs Epistle not written with Inke, but by the Spirit of God? We doe but apply the pen to the paper; but if God put not Inke into the pen, that is, the Spirit of the living God, nothing will bee written in your hearts. Therefore, remember what you have to doe, and with whom; not with us, for we are able to doe nothing: not *Paul* or *Apollo* mighty in Scriptures, *We are the Ministers by whom you beleeve.* It is God that doth it, wee are but those by whom you beleeve: *Peter*, if that ever any man was able so to doe it, he was, that had his tongue set on fire by the Holy Ghost, yet he was not able to do it, *Galath.* 2.8. *Hee that was mighty by Peter over the circumcision, God was mighty by Peter:* but the work was none of his; we are the Rams hornes, but who throwes downe the walls of Iericho? Are we able to doe it? No, my Brethren, no more than *Peter* was able to open the Iron-gates. It is true, when *Peter* came to them, they opened, and not before, but it was the Angell that did it. So when we preach the Gospell.

Ministers and Ordinances instruments.

Gal. 2. 8.

Gospell, there be everlasting doores; can wee open the Iron-gates? No more than any man can open Iron-doores. Therefore *Lidia's* heart was opened, else *Paul* might have preached long enough in vaine; in *Luke* the last Chapter, *He opened their understandings, that they might understand the Scriptures.* If hee had not opened their understandings, as he was God, he had done them no good, when he preached to them as man: Therefore it is God that doth it.

Luke 24. 45.

But, you will say, of what use is this to us, that God doth it?

Learne hence. 1. To come to heare the Word with reverence and feare.

It is of much use: therefore, when you come to this place every Sabbath day to heare the Word, when you see you haue to doe with the mighty God (we are the Pen, it is God that doth it) learne to come with reverence and feare; learne to say of this place, as *Iacob* did, when he saw God, when he saw the Ladder, and Angels ascending, and descending. Surely this is a feare-full place, and no other than the gate of Heaven, and the House of God; it may be, you thought of it before: You come to heare Sermons, or lectures and Declamations, to haue your understandings bettered, but you doe not remember that it is the gate of Heaven, and the House of God: you see not God standing over us, you should over-looke us, it is the gate of Heaven, that is, you shall never come to Heaven ordinarily, if you goe not through this gate, it is the House of God: And indeed when you come hither, your eye must be upon him more than

than upon us; expect and wait what God will doe on your hearts, in such a time, if you come and heare; and God hath done nothing, observe that, and say, it is because God hath with-holden his hand, therefore my heart is not quickned at this Sermon; if any thing hath beene done, know, it is a sparke kindled from Heaven, therefore cherish it, looke well to it, for it is a sparke kindled from heaven: therefore, doe as they did in the Law, see what *David* did on the Altar which hee built on Mount *Moriah*, when the Altar was built, they layd the wood and Sacrifice, and looked to GOD when hee would send fire from heaven: So wee are the wood, looke to God for fire, if you can get a Sparke, be sure to maintaine it; for that was the manner of the Priests, when they had a little fire from heaven, they alway gave fewell, they never let it goe out againe. Looke to it diligently, if you have got a sparke from heaven, let it not goe out againe, (as it is the case of many thousands to doe) there may be sparkes, and you may heat your selves by them, and it may bee but fire from earth: When a Sacrifice was kindled by common fire, God accepted it not, though it burnt as other fire, yet it was no sacrifice to God. Morall reason and naturall wisdome may kindle a fire, that may bee very like true fire, but it is not from heaven: Therefore come with much feare to this place, like men that have your eyes on GOD, seeke him not for fashion, and know it is to no purpose, if God

Fire from heaven to be cherished.

GOD ſent not his Spirit from Heaven.

Againe, you will ſay, what uſe is there of this, that it is God that doth it and not man.

I ſay therefore, give the praiſe and glory of it to God, give it not to us, but to him, this is not a light notion, but of great moment, for it will make thee love the Lord Ieſus: Saint *Paul* puts this among the greateſt mercies; *He hath beene mercifull to me with faith and love:* that amazed him, that he could never be thankfull enough for it, that is, he hath wrought in mee faith and love, therefore gives him the praiſe. It is God that doth it, wee are but the inſtruments; wee praiſe not the Trumpet, but the Trumpetter, we praiſe not the Penſill, but the Painter. It is God that doth the worke, give him therefore the whole praiſe of it; this is a matter of much uſe to you. For when there is a Miniſter of God, that hath beene an inſtrument of bringing you to heaven, you will love this man, prize him, and magnifie him in your thoughts, and you doe well; but remember, that you take nothing from Chriſt; alas! What is the Pen to him that writes the Epiſtle? What are we, my brethren? Give not to us what belongs unto him; nothing unto us, ſaith *Paul*, we have done thus and thus, but it is nothing, it is Chriſt that hath done all, and let him have all: as the ſervants of Chriſt, we muſt be wary, that we rob not our Maſter of mens affections, for we are but ſpokeſmen to preſent you to *Chriſt* therfore be exceeding wary, give your affecti-

2. To give the praiſe of any good you receive by the preaching of the Word, to God onely 1 Tim. 1.

ons to the Lord, to whom they belong: If ever you receive any good by any Sermon, if you be ever quickned, if ever a little enlivened by the powerfull preaching of the Word, give glory to Christ, and say hee hath done it, let him have the praise of it, love him so much the more, for of all graces, nothing is like that to worke grace in your hearts.

Againe, if you will say, what use is there of it? That it is not the Minister but God that doth it.

3. Expect not that the Minister should come with excellency of wisdome, or of words.

Then do not expect from us, that we should come with excellency of wisdom, or of words that we should come with wit, and eloquence, and learning. Wil this make a New Creature? No, it will not doe it; for it is God, that makes men New Creatures, and if it be so, he will doe it by his owne Instruments, that is, by his own Word: Thus *Paul* reasons, 1 *Cor.* 2. *We preach the Gospell, not with excellency of words, for then the death of Christ* would be of no effect; that is, no man will be a New Creature, and Christ would die in vaine: therefore wee preach the Gospel in the evidence of the Spirit & power, these go together; evidence of spirit and power. What then is this preaching in evidence of the Spirit? Certainly, it is never evident that the Spirit speakes, but when you know the Word speake: therefore, when any man knowes, that it is the Word we preach, there is an evidence, it is a speech of the Spirit, and when the Spirit speakes to the heart, there is Power, and that

was

was the reason that Christ did so much good? *He taught with authority, and not as the Scribes.* What is that to come wth authority? As when a Constable comes in the name of the King, he shewes his evidence, he hath that which makes evident to him, with whom he hath to deale, that he comes from the King: We preach with authority, then onely when we speake from God to the consciences of men; this consisteth not in excellency of words, but so much as there is of God, so much authority. Therefore come not with affectation of excellency of words and wisdome: if we had all the wit in the world to set the Word of God in it, it is better than that in which it is set; as the Diamond is better than the Gold in which it is set. If you were to chuse a Minister, chuse not such an one, desire it not, expect it not, the foolishnesse of preaching is wiser than men, it will doe more than all the wisdome of man, though it is but foolishnesse to some, *We speake wisdome to them that are perfect*, saith *Paul*, they that be perfect, will account it wisdome, it is foolishnesse to them that are children and unable to discerne.

Againe, though it be but foolishnesse on the out-side, yet ther be treasures within, and God hath hid these treasures under base out-sides, that men may stumble at them, as men that hide treasure under straw, the foolishnesse of preaching saves the soules of men; therefore seeing it is God that doth it, he wil use his own Instruments, God workes by it. Can words,

Sr VI.

can all morall wit make a New Creature? No, it is God; then why doe we make a question? The more the Word is discovered and brought home, the better it is; because indeed, when we preach any thing else, you do but see a Creature, and you thinke you have to doe with a Creature; for you can answer wit with wit, and learning with learning; and when you see you have to do with men, though never so excellent, yet they are men: But when Christ speakes to the conscience, now the heart is brought downe, when it seeth he hath to doe with God, that only hath to doe with the consciences of men; therefore expect not the contrary, and remember that *God* is the doer of it, it is he that writes the Epistle, though we bee the Ministers. It is therefore not without use that we preach this doctrine to you,

Observ. 4. What workes you finde upon your owne hearts, in the preaching of the Word.

And to all that I have said adde this one more: Therefore if you find there hath not bin a mighty work of *God* wrought in your hearts at any time, when you have heard the Word, know you have heard in vain, for the labour is lost, if there bee no more than the worke of a man. Therefore you must know there be two Preachers at the same time, one that speakes to the heart powerfully, that makes you New Creatures, that baptizeth you with the Holy Ghost and with fire, and then there is a preaching to the eares: And there are two hearings, one is, when you can repeat, and recall the Word to memory, but there is another saving hearing,

hearing, that is, when it is ingrafted? And when is it ingrafted? Even then when it maketh you New Creatures, as a graft is then grafted when it changes all the Stocke. Therefore consider whether you doe so heare, or no, that it hath bred such a change in you, and know, otherwise you have heard it in vaine. For what doe we doe when we preach the Word? we doe as *Gehezi* did, hee came running with *Elisha's* staffe to raise the child, but he could not doe it, for though he had *Elisha's* staffe, he had not *Elisha's* spirit: So we come with the staffe, but not with the Spirit; therefore thou art not raised to life, for there is the staffe without the Spirit: therefore doe not thinke thou hast heard to any purpose, if the Stocke be not turned, if thou findest not the Spirit there. What doe we, when wee dresse up a Sermon never so well? It is but the rigging of the sailes, and what will all this doe without wind? Is not the Spirit the wind? What are Organs without breath? There is no musike made: And what is all our preaching, when the Spirit is absent? That is all in all, indeed it is the sword of the Spirit, but what is it without the Almighty hand of God? It is said of one, who hearing that *Scanderbegs* sword had done such and such strange workes, would needs see it, and sent for the Sword; when hee saw the sword, he said, he saw no such matter in it; Is this the Sword that hath done all this? *Scanderbeg* sent him word againe, I have sent the sword, but not the Arme that handled it. So the

Word we preach to you, is but the Sword of God, God lends you the Sword many times, when hee keepes the Arme to himselfe: It may be you have not seene so great things done by it as we tell you of, That *it is the power of God to salvation*, that it is the Word of Truth that begets men againe; the reason is, because God reserves the Arme to himselfe. Therefore, when you come to heare, as you have the Sword, pray earnestly that the Arme may goe together with the Sword, that God will make it lively and mighty in operation, to cast downe your lusts, to pierce as a two-edged sword, dividing betweene the bones and the marrow, the joynts and the spirit; that is, that you may know your selves better than you did before: And all this use you may make of this, that you are Creatures, and no man can make you New Creatures: It is God must doe it.

THE

The end of the Sixth Sermon.

THE SEVENTH SERMON VPON THE NEW CREATVRE.

2 COR. 5.17.

Therefore if any man be in Christ, let him be a New Creature.

BVt, you will object, GOD workes in us the deed, even every deed, so that a man hath not Free-will after he is Regenerate.

Object.

To this we answer, that so farre as his grace, and the strength he hath, goes, so far he is able to keepe the Commandements of God, by vertue of a generall

Answ. In what sense he would be understood, when hee affirmeth the will of Regenerate persons to be free.

generall concourſe : It is not denied that a man cannot move his hand, nor doe any action without the generall concourſe of God; but that God never denyes, but as he gives the Creature ability, ſo hee vouchſafes a generall concourſe to it. As it is true in that, ſo in all actions of grace, a man cannot doe any thing without a concourſe : But when a man hath grace, there be two things wherein a man hath need of ſpeciall ſupervenient helpe from God: Firſt, when he is called to doe a worke, which is above the ſtrength hee hath received; here muſt be more ſtrength, there muſt be a new addition, for the worke goes beyond the ſtrength : As a childe may goe on plaine ground, but if you will have him goe up a paire of ſtaires, you muſt lend him your helpe: So a Chriſtian may doe actions proportionable to the grace hee hath received; yet being called to ſomewhat above that pitch, hee muſt have a new helpe from God. Secondly, when a man is aſſaulted by a temptation, beyond the ſtrength he hath received, here needs ſtrength beyond his owne to hold him up : A child may ſtand alone, but if one thruſts him, you muſt hold him up or elſe he fals; ſo the Lord muſt put under his hand, and we muſt have helpe above that wee have received, but otherwiſe the poſition is true, ſo farre as wee are regenerate, ſo farre wee have Free-will, which followes grace : So much life as we have, ſo farre wee may move and ſtirre our ſelves. And in theſe caſes it is true, that we need more helpe from

Two things wherein we need ſupervenient help.

from God beyond the grace we have received.

The fifth thing to bee obſerved is the order, firſt in Chriſt, and then a New Creature; out of which we are briefly to obſerve this.

Obſerv.5. The order; firſt in Chriſt, and then New Creatures. Hence learne. 1. Not to be diſcouraged from going to Chriſt for any defect, or imperfection that is in us.

Let no man looke for Sanctification, before he is juſtified, that is, Let no man be diſcouraged from comming to Chriſt, becauſe he finds not in himſelfe that godly ſorrow for ſinne, that ability to repent, that diſpoſition of heart, which he deſires to have: for a New Creature followes it; wee muſt firſt bee in Chriſt before we can be New Creatures. And this is a common fault among us, we will faine have ſomething before we come, we thinke Gods pardons are not free, but we muſt bring ſomething in our hand: You know the Proclamation runnes thus, *Buy without money*, that is, come without any excellencie at all, becauſe wee are commanded to come and take the water of life freely: Therefore, doe not ſay, I have a ſinfull diſpotion, and an hard heart, and cannot mourne for ſinne as I ſhould, therefore I will ſtay till that bee done; it is all one as if thou ſhould'ſt ſay, I muſt goe to the Phyſitian, but I will have my wounds well, and my diſeaſe healed firſt; and when that is done, I will goe to the Phyſitian. What is thy end of going to him, but to have thy diſeaſe healed? Doeſt thou thinke to have thy diſeaſe healed before? I ſay it is the ſame folly: The end of going to Chriſt is, that this very hardneſſe of thy heart may be taken away, that this very deadneſſe of ſpirit may be removed, that thou

thou mayest be enlivened, and quickned, and healed, that thou mayest hate sinne; for he is thy Physitian, look not for it before-hand, thou must first bee in Christ, before thou canst bee a *New Creature.*

Reason 2. From your union with Christ, to perswade you to good workes.

Againe, if we must first be in Christ, before we can be New Creatures, if that be the order, if that bee the motive and the thing that carries us on, then let us bee content to use the motive that God useth. The Papists propound other motives to good workes; they tell them, they shall have Heaven and escape damnation for them. Is this a good reason to move men to good workes? But the course of Scripture is otherwise: Thou art in Christ, he is thine, therefore be a New Creature, consider what he hath done for thee; therefore labour to turne to him. Againe, consider what thou hadst beene without him, what thou hast by him, and, by that, stirre up thy selfe to doe for him, what hee requires. Therefore the Apostle comming to answer that question, If grace abound, why doth not sinne abound? Why doth not a man sinne more? Hee doth not say, you shall have these and these motives to draw you from sinne, but he tels them, whosoever is in Christ, is dead to sinne, and if you be dead to it, how shall you live therein? If you be in Christ, you will bee New Creatures, there needs no other motive to make you so. And so much for this, because we will hasten to the point, we intend to handle at this time.

If any man be in Christ, let him be a New Creature.]

The last point wee are to observe in this Text, is:

That to be in Christ is the ground of our salvation: That is, of all the priviledges we have, and of all the graces we have (for in those two things doth the Kingdome of God consist) it is the ground of all the priviledges we have; we have them therefore because we be in Christ; It is the ground of all the graces we have, because wee are in Christ, therefore we are New Creatures; therefore we have the Image of God repaired in us, which is nothing but the bundle of all graces, as the old man is the bundle and heape of all corruption and sin.

Doct. To bee in Christ, is the ground of all Salvation.

Now we will shew what it is to be in Christ, and of what moment it is; then we will make use of it: The two first are so neere conjoyned, that wee will handle them together, what it is to bee in Christ, and of what moment it is to be in Christ, that is, to be united to Christ. A man then is said to be united to him, when hee may truly say that which is in the *Canticles, My Beloved is mine, and I am his:* When a man can say, Christ is mine, and I am Christs, then wee are in Christ, for then we are his. Now that this may be done, there must be a mutuall act of giving and receiving, that is, it is God that gives his Sonne, and Christ that gives himselfe, as the Apostle speakes, *He loved me, and gave himselfe for mee.* When this is done on Gods part, and we

I What it is to be in Christ.

Cant. 6. 3.

SER. VII.

What giving is.

we have taken him, that makes Christ ours; So there must be a giving and taking to unite us unto Christ; there must be a giving, that is, the Father must give Christ: now giving is nothing else but *Quod meum est, efficere tuum nullo jure cogente* This definition the Civill Lawyers give of it, and it is a true one: So the Lord gives Christ to us, he makes him ours, nothing compels him to it, for if it were by law, it were not by gift but by debt: I say, he gives Christ, and freely, and to give him, is nothing else, but to make him ours. But to give him is nothing, it is not enough except we take him likewise, for giving and taking are Relatives, remove one, and the other is taken away. Though God give his Sonne freely, yet except we take him, that gift is no gift; therefore there must bee a taking on our part, and when these two are done, when God hath given Christ, and we have taken him, then wee are united to Christ, and we are in Christ, and he in us; as in marriage, the husband gives himselfe to the Wife, and she takes him; againe, the Wife gives her self to the Husband, and he takes her; and when this is once done, and done really, they are united together. And such a match is made betweene Christ and us, there is a mutuall giving and taking on both sides; and when this match is made, Christ is said properly to bee in us, and wee in him: Yea, to goe a little further, Marriage is a neere union, yet but a Relative union; but there is something more in this, Christ hath taken our Nature, *He is bone of*

Our union with Christ nearer then marriage.

our

our bone, and flesh of our flesh: And againe, he hath given us his spirit, that the very same Spirit dwels in us, as doth in him, that we may be said to be spirit of his Spirit. This is more than is in mariage, this is a neerer union; therefore the Scripture useth a neerer expression, we are as members of the same Body, he is the Head, we the members, we have the same Spirit that he hath, we are flesh of the same flesh, and bone of the same bone, so neere an union there is betweene us. So then, there is more than a Relation, in our being in Christ, he indeed comes in to us, as the Sun is said to come into the house. You know, the Sun is in the Heaven, but when the light comes, we say the Sunne comes into the house; for there comes a reall light, which is an effect of the Sunne: So the Sonne of God Iesus Christ, though hee be in heaven, yet hee comes into the heart, by his Spirit, as the Sun doth, by the light which revives us, and quickens us, and workes a change in us. Againe, we grow into Christ, as the branches grow into the Vine, into the Root, into the Stocke, so that we are one in another, and we grow one in another, as the branches grow in the Vine, and the Vine groweth in the branches: Such a mutuall union there is betweene us.

1. Of what moment this union is.

And thence comes all the benefits, (which is the second thing I will shew you, that is, of what momrnt it is;) I say, hence come all the benefits we have by him, in that we are united to him after this manner, that we are in him, as the

the branches in the Vine; thence it is, that we are made New Creatures, that is, there is a new Sap shed in the branches, which weares out the old Sap, the old man, originall sin which was there before, and changeth it by the ingredience of the new Sap. So doth Christ: Therefore we are said to be ingrafted into the similitude of his Death and Resurrection, that is, the old nature in us is worne out by the comming in of the new: now as Christ did die, but revived againe; so we put on another nature, so we have this benefit by this union, wee are made New Creatures. Besides this, we have an hundred others, when we are in Christ we are under covert, he hath interest in all our debts, and we have interest in al his riches, as the husband is bound to pay all the debts of the wife, when he hath maried her, she is under covert, she hath interest in all her husbands riches; so we have interest in all the wealth of Christ, and that is a very large wealth, as you have it expressed in 1 *Cor.* the last Chapter, *Paul and Apollo*, &c. and the world is yours, it is a wealth beyond all that men can give you. *The world is yours*, no man in the world can go so farre, Princes may reach thorow their owne Kingdomes, but the World is yours, that is, Christ who hath the command of it, causeth every thing there to serve your turne, even every creature that man cannot command; the wind and the seas obey him for your good; for you have interest in all his riches, there is nothing in the world but is yours,

yours, *Things present and things to come are ours.* If men can helpe you to things present, yet things to come are beyond their reach. If the things of this life be theirs, yet Death is not theirs; but herein Christ likewise furnisheth you. In a word, you have interest in all his wealth, looke how farre he can goe beyond a man, so farre are you advantaged by him; and have interest in al his riches, he hath interest in all your debts, you are under covert, and nothing can hurt you, the gates of Hell, Men, Divels, Sin, and all the Creatures in heaven and earth are not able to hurt you, because you are in him, you are as Coneyes in their Burrowes, he covers you, he keepes you safe. If our eyes were opened to see this, as the Apostle *Pauls* were, we should magnifie it, and stand amazed at it, when he comes to expresse what we have by Christ, he knowes not how to expresse it; *In him are all the treasures of wisdome and knowledge*, and they are ours; he hath a Kingdome, that is ours: He is a Sonne, so are we; he is an Heire, so are wee, nothing can hurt us, but it hurts him. Therefore make use of this, when any thing is objected that is terrible and grievous, answer it with this, I am in *Christ*. When thou wantest any thing, know thou canst not be denied, for thou art in Christ. Set all our thoughts on worke, to looke to all the things mans nature is capable of, that you desire to make you happy, we have them all in him. *O the length, and height, and depth of his mercy!* Indeed

deed it is ſuch a depth that we cannot fadome, and a height we cannot reach, and a length we cannot meaſure; all this we have by Chriſt: if we had but *Pauls* ſpirit to apprehend it, and a little creviſe of light opened to us, as there was to him, that we might ſee into this unſearchable riches of Chriſt, we would ſtand amazed. I cannot ſtand to enlarge it any further, you ſee what it is to be united to Chriſt, and of what moment. Now we will come to make ſome uſe of it.

If it be ſo glorious a condition to be united to Chriſt, it ſhould inflame us then with a deſire to be in him, with a deſire to be in this condition; for, if you have the Son, you have life, 1 *Iohn* 5.12. *He that hath the Son hath life, and all things elſe pertaining to life, godlineſſe, and happineſſe; he that hath not the Son, hath not life*; that is, he is yet in death and condemnation; have Chriſt, and have all things; therefore it is an happy and glorious condition.

Vſe 1. Exhortation two-fold.

Therefore let thoſe, that have it, deſire to enlarge it more and more, and thoſe that want it, let them ſeeke to get it.

1. Thoſe that have this union with Chriſt let them ſeeke to enlarge it more.

Firſt, I ſay, thoſe that have it, let them labour to inlarge it.

You will ſay, If a man be in Chriſt, how can he be more? If he be united, if he be maried to him, how can he be more? Iuſtification admits of no degrees: Therefore this is a point worth your conſideration, *That you may bee more in Chriſt.*

It

SER. VII.

It is true, Iustification, in this ſenſe, admits of no degrees, but it is indiviſible, either you are married, or not married; either you are in him, or not in him; ſo farre, indeed, it admits of no degrees: But now when a Spouſe takes an Huſband, ſhee hath ſo much will as to reſolve to make ſuch an one her Husband, yet there may be degrees of willingneſſe, ſhe may will it more, there may be more deſire of it, there may be a greater approbation of it; ſo, though it be true, that every man that is juſtified in Chriſt, is within the Covenant, within the doore; yet he may goe in further, or leſſe farre when he is within: So I ſay you may be within the Covenant, but this taking of Chriſt, this being in Chriſt, this receiving of him, admits of degrees, becauſe, though one be married to an husband, that there is ſo much will, as to reſolve to take him, rather than refuſe him, yet this very will of taking may bee ſtronger, as her affections to him are more, the reaſons are ſtronger and larger that invite her to take him: So the union with Chriſt may be neerer yet, the knot may be yet ſtraiter, and, as that increaſeth, ſo all the effects, and conſequences of it increaſe: Therefore the thing wee would exhort you to, is to be more in Chriſt, to get you neerer to him.

In what ſenſe this is to be underſtood.

You will ſay, How ſhall that be done?

Object.

Conſider what it was that drawed you to him, and to labour to intend all that, that when you have taken him, you may yet make the union neerer and better than it was.

Anſw. How it may be done.

SER. VII.

And these five things will doe it:

Five helpes to doe it.

I. Consider your misery without him.

First, consider your misery without him; you did consider it before, which caused you to take him for your Husband, when you saw you could not live without him, but when you finde that misery to be yet more, your consolation wil be stronger, you will more approve your action of taking him, you will prize him more: Therefore, if you wil be yet neerer to Christ, reflect often on your selves, on your owne condition, and see what you are without him. Consider what your sinnes are, how you should have perished, if you had not taken him; how miserable you are still, how unable to helpe your selves; and the more humble you are, the poorer in spirit, and the more greedily you will receive him, the more degrees will be added to the taking of the Lord Iesus. For that is one great meanes, to teach us to prize Christ, even to know our misery. The Prodigall sonne was taught to prize his being in his Fathers house by the extremity of want he was in, the more he felt the want of it, the more he prized it. Labour therefore to know what you are, out of Christ, to feele the want of it, to know that you cannot subsist, you cannot be without him.

2. Labour more to know the Vertues and excellencies of Christ.

Againe, secondly, labour more to know the vertues and the excellencies of your husband; for as they are more explicated and discovered to you, so you will love him more. As one that is married, the more she sees in her husband, the more shee desires him, the more glad she is that the

the match is made, there is a greater degree of will to take her Husband. Labour to ſee this beauty in Chriſt, to ſee what he hath done for you; was he not crucified for you? *Hee loved me*, ſaith *Paul, and gave himſelfe for me, he died for me*: Conſider all that he hath done, conſider the great dowry, the riches he brings with him, all the benefits and priviledges hee brings with him, and you have by him, look well upon him, conſider the number of them, and the waight of them; thinke of all the advantages you get by him, the more you ſee this, the more thoſe vertues and excellencies of Chriſt are explicated, and unfolded, and made manifeſt unto you, the more you wil love him, and the nearer is the union betweene you.

3 Be perſwaded of his love to you.

Thirdly, be perſwaded of his love to you, the more you are perſwaded of your husbands love, the nearer your hearts grow to him. Think what it was that made *Paul* love the Lord Ieſus ſo much, it was the ſtrength of his faith, he knew the Lord loved him, and that Chriſt had received him. If wee could but once get into *Pauls* condition, that we could ſee the unſearchable riches of Chriſt, the beauties of our husband the advantages we have by him, if we had *Pauls* faith to beleeve his love, wee ſhould be able to doe as he did, to reckon all as droſſe and dung, wee ſhould prize nothing but Christ, and wee ſhould draw nearer to him: Therefore, labour to ſtrengthen your faith. So did *Moſes*, it was the ſtrength of his faith that made

SER. VII.

him cleave so fast to God, as hee did.

4 Get experience of him.

Fourthly, get experience of him; for it was *Pauls* experience that united him nearer to Christ, the experience that he had of Christ in the mortification of his lusts, in all the courses of his ministry, in all the distresses and troubles that he passed thorow, he still had experience of him, and the more experience you have of the Lord Iesus, the nearer you come to converse with him, and the more you will love him, and joyne to him: Strangenesse disjoynes affections, wee say there is strangenesse when men salute not, when there is not a neare conversing: Strangenesse doth dis-joyne the heart. Againe, neareness of conversing and walking with him from day to day, drawes us nearer to him, and intends the will of desiring him to be our Husband.

5 Pray that the Holy Ghost may draw thee to Christ.

Last of all, there is a certaine impression made in the spirit of man by the Holy Ghost, which causeth him to draw neare to Christ, that makes him prize him more. As there is in the Iron a certaine naturall quality to follow the Loadstone; so there is in the Saints towards Christ: And if we seeke a reason why *Paul* and the rest of the Saints that excelled so, were able to prize Christ above all things, and to count all things losse in respect of him, the true reason is, it was the impression made upon their spirits by the Holy Ghost; there is a certaine attractive vertue put into them, enabling them to prize Christ above all, and to draw neare to him; there-

therefore you must know, it is the gift of the Holy Ghost to inable us to prize him. Therefore to all the rest adde that, seeke to the Lord that he would worke it in your hearts, that you may learne to magnifie him. Thus you must seeke to encrease the union, to adde degrees to the will, by which you are content and resolve to match with Christ, and to be made one with him: And this is the thing that you are to be exhorted to, not only to know this, but to exercise it: when *Paul* had once tasted the sweetnesse in Christ, he could relish nothing else, hee counts all other things as drosse: So should we, if we had once experience of it.

Therefore we should learne to renue this union from day to day, and, as I said before, *Wee should eat his flesh, and drinke his bloud every day*: that is, every time we renue the covenant with God, we renue the match, as it were, betweene us, we eat Christs flesh, and drinke his bloud, *He is that Bread that came downe from heaven; they ate Mannah in the wildernesse and died, but hee that feedeth on me, shall have life everlasting*: Therefore eate my flesh and drinke my bloud, that is, take me, come to me, for eating of his flesh is nothing but to come to him, to take him, to receive him: Now, saith he, the very act of taking me is your duty, as you renue that every day, so you take me anew, as it were, and so there will come new strength to you, as from bread or *Manna*, when you eat it, or from flesh and wine, when you eat and drinke it, so doth there

Eating Christs flesh, what.

SER. VII.

from mee, when you renue your eating of my flesh, and drinking of my bloud, that is, when you renue your act of taking and receiving me. there comes new strength to you, that is, you shall have new comforts and consolations, you shal be incouraged the more, herein you draw nearer to mee than before: For, as your union with Christ at the first, doth make a way for the Spirit, and causeth it to bee shed in your hearts, so the more this union is encreased, the more you are filled with the Holy Ghost: So you get new strength from day to day, as this union is more confirmed: It is like a new eating and drinking, your Peace is more abundant, and your strength is more enlarged, you are more full of joy in the Holy Ghost; every grace is more encreased and strengthened in you, therfore exercise this union, eat his flesh, and drinke his bloud every day.

Object. But, you will say, what needs that, when we have once done, is it not enough?

Answ. Necessity of feeding on Christ daily.

No, it is not enough; for there growes a distance betweene Christ and you from day to day, a little neglect, the very omission of duties, yea, though it were no sinfull omission may cause it. As the body is subject to waste, and needs eating and drinking that it may bee repaired; So doth the soule and inner man, there is a continnuall wasting of strength, and you must eat his flesh and drinke his bloud every day to repaire it, that is, you must renue the union, that grace may bee strengthened and renued in your hearts, that those spirits may be repaired, that you

you ſpend every day, that your very ſtrength may bee renued; you ſhall finde this true by experience, the more you doe this, more neare you get to *Chriſt*, the more you renue that match and make a new marriage with him, you ſhall finde new ſtrength comming to you, you ſhall finde your hearts draw nearer to him, and further from ſin, you ſhall find your ſelves made more ſpiritu-all, more heavenly minded, you ſhall find your ſelves more ſtrengthned, you will be aſhamed to ſin, when you ſtand in ſuch neare termes with him, there will be a ſecret influence of the Spirit in your hearts.

Therefore exerciſe this union, and, as you muſt exerciſe it from day to day, ſo know the comfort of it, and improve and husband it well. If I have Chriſt for my Husband, ſhall he bee my Husband in vaine? Shall I have him, and not make uſe of him? No, you muſt learne to make uſe of him, learne to uſe him, as hee is a Prophet, a Prieſt, and a King: If you would bee more enlightned, goe to him as a Prophet, beſeech him to enlighten thee, to give thee wiſdome, to give thee the Spirit of Revelation, and he cannot deny thee. If thou haſt committed a ſinne, uſe him as a Mediatour, as a Prieſt; for he is thy Husband, thou haſt him for that purpoſe, forget not that Chriſt is a Mediatour: Wee fall into ſinne from day to day; but, if wee knew really what it is to have Chriſt an Interceſſour, to have him our Prieſt, to make an attonement for our ſinnes every day, we ſhould learne to prize

To improve Chriſts offices.

him more, we ſhould be full of comfort, wee ſhould doe in another manner than we doe: If there bee any ſtrong luſt which thou canſt not ſubdue, know that it muſt be done by him, as a King, he muſt bring it into ſubjection, hee muſt circumciſe thy heart: Therefore, know what is in Chriſt, for all that is in him is thine, and he is full of treaſure: When thou haſt the field, what ſhouldeſt thou doe but digge the treaſure, to know what is there; when thou knoweſt thou haſt ſuch a treaſure in him, that he is full of all grace; Wilt thou goe poore, and miſerable, and naked, and in rags? having ſuch a full wardrobe there, why doſt not thou goe and ſute thy ſelfe from top to toe? Why doſt not thou get grace of all ſorts to adorne and beautifie thy ſelfe withall? For all treaſures are in him. Why doeſt thou goe ſtarved, hungry and thirſty, drooping all the day? If thou haſt him, he hath fatlings, and fined wines, he bids thee to a Feaſt, that is, there is abundance of comfort in him, there bee Priviledges there, if you conſider of them, if you will feed on them as a man doth on meat, you ſhall be comforted with them, as a man refreſhed with Wine. Conſider what is in Chriſt, and make uſe of it, and know there is not only plenty in him, but bounty too; in him is all fulneſſe, and why is it in him? not for his ſake, but for ours, he hath filled himſelfe for us, and he is not only full, but bountifull, he hath an even hand to diſpence that goodneſſe; therefore make uſe of it.

Now

Now the ſecond part of this exhortation, I told you, belongs to them that yet are not in him, that they would bee content to take the Lord Ieſus for their Husband; for, if the being in him be the ground of all ſalvation, it is motive enough to bring you in: Now you muſt know that the Lord offers him to you, he is expoſed to you, if you will but take him.

3 Thoſe that want this Vnion, let them ſeeke to get it.

You will ſay, in what conſiſts this taking?

In what this taking conſiſts. In two acts.

It conſiſts in theſe two Acts; one is a perſwaſion, that the Lord is willing to come to thee to be thy Husband, to be thine: The ſecond is a reſolution, on thy part, to be his, if thou canſt be content to give thy ſelfe up to him, to ſerve him, to love him, to live no more to thy ſelfe, but to him altogether. Now, when wee exhort men to come into Chriſt, it may be, for the firſt Act, you will be content to be perſwaded of it, that he is willing to take you; though there be a difficulty in that, yet, it may be, you will goe ſo farre; but when you come to the ſecond, to reſolve to give up your ſelves to him, to bee his for ever, and to ſerve him in newneſſe of life: here every man is at a ſtand, here men deale with God, as they, that were invited to the Marriage, they made light of it, and went their way, one to his Farme, another to his Oxen, &c. So is it here with us, for the moſt part, they make light when we offer Chriſt, they goe about their buſineſſe, one about this vanity, another about that, they will not come in, and take him; and what ſhall we ſay to perſwade men, to come in

to

to Christ? Indeede it is a dangerous thing to refuse to come in. You are the men that are invited, and wee are messengers sent to invite you; every man must apply this to himselfe, he must thinke, I am the man invited; therefore I must consider what answer to give; for you shall finde of them that were invited and did not come, not a man of them shall tast of the Supper, not a man of them that was invited must come. There were many thousands that were never bidden, yea, many hundreds that live in the Church were never bidden to the Feast; that is, Christ was never clearely offered to them; but when Christ is propounded to you, (as you know he hath oft bin) this is the very bidding of you to the Supper. Take you heed of refuseing; It may be, many others there are that were never bidden, but when you have bin bidden, take heed, not a man of them that have bin bidden and refused, shall taste of the Supper. Now you know, wee are bid while wee are in this life, this is the time of grace, but yet when a man refuseth this bidding at this time, or at any other time, take heed lest he bid you no more, he sent no more to them that refused; *Let them alone, and they shall be slaine before me:* But howsoever, our businesse is to compell you to come in, that is, by strong arguments, by reasoning with you, by perswading you, effectually to come in.

Motives.

Therefore, consider these Motives.

Mot. I. You shall finde rest.

First, you shall find rest to your soules, *Come unto*

unto me all yee that are weary and heavy laden, and you shall finde rest, Matth. 11.28,29. Rest is that which every man would have: For sinne is a wearinesse to the Soule, it wearies you with the guilt of it, with the taint and corruption of it, *You shall finde rest unto your soules*, that is, if you were in mee once, you should have your sinnes forgiven you. Which *David* magnified in *Psal.* 32.1. *Blessed is he whose sinne is covered.*

Object.

But you will say, this is a small mercy, you shall have your sinnes forgiven, will this move men to come in? who cares for forgivenesse of sins; if we should come and make offer to men, that they should bee free from crosses and troubles, that they shall have present benefit, and honours, and riches, that were a motive indeed to bring men to Christ?

Answ. Forgivenesse of sin makes a man blessed foure wayes. 1. In taking away that which is the cause of all miseries.

Thou foole, if thy sins be forgiven thee, shall not all misery bee taken away? Is not sinne the first linke of the chaine? The first wheele that drawes on all thy miseries; if thy sinnes be forgiven, all thy miseries shall bee scattered, all those clouds shall be dispersed: Therefore the Scripture compares Sin to a Cloud: What hinders good things from thee but sinne? When a mans sinnes be forgiven him, he shall have them in abundance; *Be of good comfort*, saith he, *Thy sinnes be forgiven thee*: Till then, a mans heart is never filled with comfort; but, as I said, it is clouded with many discomforts, sorrowes and perplexities; therefore they are compared to clouds, because they shal be dispersed as clouds: when

when thy ſins are forgiven thee, all thy life after is as a Shun-ſhine day, when all the clouds are ſcattered: Therefore, *Be of good comfort.*

2. In giving boldneſſe.

Againe, thou haſt boldneſſe by it; *The Innocent is bold as a Lion:* thou art bold with God, *For thou commeſt with boldneſſe unto the Throne of Grace:* and thou haſt boldneſſe, when thou haſt to doe with men, when trouble and perſecution comes, then art thou as bold as a Lion, when thy ſins are forgiven thee.

3. In taking the ſting out of affliction.

Againe, when thou commeſt to beare any affliction, it is nothing when ſinne is forgiven; for ſinne is the ſting of affliction, and what is the Serpent when the ſting is gone? Affliction is nothing, death is nothing; you ſee what they were to Saint *Paul*, impriſonment and death were nothing to him, becauſe the ſting was taken away. In a word, thou art a bleſſed man, if thy ſinnes bee once taken away: *David* ſaith, *Bleſſed is he whoſe ſinnes are forgiven.* When *David* looked round about, and conſidered who was bleſſed, he pitched on this, *Bleſſed is the man whoſe ſinne is forgiven.* If ſome other had looked about him, he would have ſaid, Bleſſed is a rich man, a man in honour and dignity, and credit, and that hath health, he is a bleſſed man.

No, ſaith *David*, but hee is a bleſſed man *whoſe ſinnes are forgiven, whoſe iniquities are covered,* becauſe ſuch a man GOD ſets himſelfe to make bleſſed; for bleſſedneſſe is the heape of all good things. Now, who can give that but

but God, who hath the command of all things? Can any but he cause all things worke together for thy good? And if any thing be wanting, thou art not blessed.

Againe when thy sinnes bee forgiven thee, God is made thine he is reconciled to thee, for thy sinne is taken away; and when GOD is thine, thou art a blessed man; for hee brings all good things, and hee is the Buckler that keepes off all evill, hee is a Master of the Creatures. Now, you know, the Master is he, who can rate the dogge when hee fals on a Guest or a stranger, and it is onely the Master that can doe it. It is hee that can rate any evill and suppresse it, thou hast him; therefore thou art a blessed man, and thou hast him by having thy sinnes forgiven thee; that is the great promise, that he should save his People from their sinnes, he needs say no more; when he saith, *Hee shall save his people from their sinnes*; for then he saves them from all trouble and misery in the world. Therefore this may be a great motive, it was CHRISTS owne motive, when hee would invite men to come to him, hee saith, *Come unto mee all yee that are weary and heavie laden, and I will ease you*: That is, thy sinnes, that are as an heavie burthen, shall bee taken off of thee.

4 In making God ours.

Matth. 1.21.

But, you will say, I feele no burthen of it?

Object.

No, but thou shalt finde it a burthen, when GOD shall set every man to beare his burthen

Answ.

SER. VII.

Sinne is a burthen in two respects.
1. As it brings a man under guilt.
2. As it is a sicknesse or disease of the soule.

burthen, when God shall charge it on thy conscience, and it is thy wisdome to have it taken off, though thou find it not a burthen. I say, guilt is a great burthen, which will binde thee over to damnation. It is a great burthen when conscience is awaked.

Againe, Corruption is a great burthen, for it wearies a man. Sicknesse is a wearinesse to the body; and Sinne is the same to the Soule, that Sicknesse is to the body. A sicke man is weary of every thing, weary of his bed, of his Chamber, of his dyet, hee is weary of sitting, of standing, for hee is sicke. So it is with every man that hath not his sinnes forgiven him, hee is weary not only of the guilt, but hee is weary of every thing. Put him in the best condition, hee findes no rest, and in that hee is weary of every thing. That which they say of Folly, it may bee more truely said of every wicked man, that every condition is miserable to him, he is weary of himselfe, he is weary of every thing, he hath no rest.

Further, when thou art in CHRIST, he will give rest to thy soule, that is, he will take away the power, as well as the guilt of sinne, hee will heale thy sicknesse, and then the worst condition will bee pleasant, to thee, thou wilt finde rest in a Prison, thou wilt finde rest in sicknesse, thou wilt finde rest in death, every condition, yea, the worst, will bee sweet unto thee; before, in the best

thou

thou foundeſt none, for there was a reſtleſneſſe within, but when thy ſinnes bee forgiven thee, thou ſhalt finde reſt to thy ſoule.

* * *

The end of the Seventh Sermon.

THE

THE EIGHTH SERMON VPON THE NEW CREATVRE.

2 COR. 5. 17.

Therefore if any man be in Christ, let him be a New Creature.

GOD hath planted in every man selfe-love, every man seekes his owne happinesse.

Two things every man would have, they would be freed from all evill, and enjoy all good things; if they could finde these in Christ, men would be perswaded to come in. Now we can assure you

Mot. 2. If you be united with him, you shall be free from all evill, and enjoy all good.

SER. VIII.

that both these you shall finde in Christ, you shall by him be freed from all evill, and be compassed about with mercy on every side: First, I say you shall be freed from all evill, for what Christ saith to all his Disciples, *Luk.10. You shall tread on Serpents and Scorpions*, and all the power of the Enemie, and nothing shall hurt you, may bee applied to all the Saints, though there be many hurtfull things in the world, yet nothing shall hurt them. It is true indeed, they may have to doe with Serpents and Scorpions, that is, evill things may fall upon them, as well as upon others; you see the same condition fals to all, yet it shall not hurt them; according to that in *Luke 1.74. That we being delivered from our enemies, is that, we may serve him without feare.* Mark that, you shall be delivered from all your enemies, if you will come in, that is, there shall not an enemie in the world bee able to doe you hurt, and you shall live without feare, that is, the great advantage you shall have, as if hee should say, other men feare a thousand things, they feare death, they feare sicknesse, they feare losse of friends and good name; but when a man is once in Christ, he shall be delivered from all his enemies, hee shall serve the LORD without feare, because nothing is able to hurt him; for what could hurt him? Either it must be the Devill or men, or some other Creature, but none of these can hurt him. Is not God the Governour of the house; Is he not the Master, Is not he able to rate the Mastives from flying in the

Luk.10.19.

Luk.1.74.

Gods children freed from feare.

the face of any of his friends that come to him, yea, he is able to doe it, and none but the Master of the house is able to do it: None can keep the Creatures from hurting of you, but he that hath the command of all the Creatures, therefore if you will come in, nothing shall hurt you, hee is a *Buckler and a shield to compasse you round about:* He will bee your strong fortresse, into which no Creature shall be able to shoot an arrow.

But besides this you shall have all things else that you can desire, *The Lord himselfe shall bee your habitation, from generation to generation, Psal. 90.1.* That is, you shall dwell in the Lord, and you shall not dwell in him for a fit, as wee doe in our houses of clay, but for ever, and looke what an house doth, that doth he, he will keepe you safe, and defend you from evill, he is an house that it shall not raine thorow, and such an house he is, as will goe with you whithersoever you goe, he is our habitatton from generation to generation; yea, such a house as will not onely defend you, but refresh you with all manner of comforts, for houses are made for delight, as well as for defence. Whatsoever you want, he will helpe you to; If you be sicke, hee is able to heale you; if you be weake, hee is able to strengthen you; if hungry, to satisfie you, whatsoever condition you are in, he is able to furnish you; if you need any service from any Creature in heaven or earth, he will give command to all the Creatures to wait on you: In a word, every man that comes to Christ shall bee like a

Psal. 90.1.

What kind of house God is.

SER. VIII.

Spouse, whom her Husband hath placed in an house well stored with abundance of all things that her heart can wish, and all this you shall have if you will come in.

In particular, consider.

But because Generals move not so much, wee will come a little to Particulars, and will insist upon these two, as the onely things that can move us to come in.

1. Mans misery out of Christ 2. Mans happinesse by being in Christ.

First, the miseries, hurts, and inconveniences you are exposed to, out of him.

And secondly, the happinesse you shall have by being ingrafted in him, and maried to him. If you were to perswade a woman to marry such a man, you know these are the two Arguments which must winne her. If you marry not you will bee undone, you know you are in debt, and the debts bee debts which you are not able to pay; and, if you cannot pay them, you are sure to be cast into Prison, and to lye in that Prison till you have paid the utmost farthing, this is your condition if you will refuse. Againe, on the other side if you will take him, you shall have a Husband that shall make you rich, that will pay all your debts for you, and make you honourable, you shall want nothing. If you will take an Husband whom you may love, take Christ, for whatsoever is amiable is in him. These two serious considerations will make her come in, and be willing to marry and to take him for her Husband. And so it is with us, if we consider what we are out of Christ, and what we shall have by him, it will move us to take

take him. You know, it moved the Prodigall sonne, hee saw that if he lived out from his Fathers house, he must needs perish, hee could not get huskes to live by. Againe, if he would goe home, there was bread enough, his fathers servants living there in plenty, and these two moved him to resolve to come home.

Object. You will say, what are those evils in particulars that we must needs fall into, if we come not in to Christ, and what good shall wee get by him?

Answ. To this end, I will name such arguments as are used in Scripture for this purpose, for you know that the businesse of Christ himselfe, and his Apostles was onely to bring men unto him, and therefore wee will open such arguments as we finde there, as briefly as we can.

If you beleeve, you shall be saved: if not, you shall be damned. Mark. 16. 16.

And first, you have this for one maine motive to bring men in, *Marke* 16. 16. *If you will beleeve and be baptized, you shall be saved, if you will not beleeve, you shall be damned: Goe,* saith Christ, *into all the world, preach the Gospell to every Creature.* What shall we say when thou hast given us commission? saith hee, no more but this, Goe to all the world, Tell them if they will come in and be united to mee, if they will take mee for their husband and Lord, they shall be saved, use that for a motive on the one side, and on the other side tell them, if they will not come in, they shall be damned: And this you shall finde was practised, *Matth.* 3. *Iohn* tels them, *If you will come in and repent, you shall have the Kingdome:* Mat. 3. 2.

That is, if you will leave your ſinnes, if you will be married to the Lord, if you will bee divorced from all other husbands, and turne from all your evill wayes, you ſhall have a kingdom, that is you ſhall be ſaved; but if you will not, what then? *The Axe is laid to the root of the tree*, and you ſhall be cut downe. So, wee ſee, when the Apoſtle *Paul* came to do this buſineſſe with *Felix*, to have btought him to Chriſt, if he could, what courſe takes he? he tels him of his miſeries out of Chriſt, *Reaſoning of Temperance, Righteouſneſſe, and judgement to come*; he told him what ſobriety, and Righteouſneſſe, and Temperance was, in another manner than ever any Moralliſt had done: Now the Endictment beeing not enough without the Sentence, hee addes the judgement to come. And it is, as if he had ſaid; Thou ſeeſt how ſhort thou art of that Temperance and Righteouſneſſe, that even naturall conſcience requires of every man, and thou muſt know, there is a judgement to come, though thou perhaps feeleſt it not for the preſent, yet there is a damnation and wrath reſerved for thee; thereby ſhewing the miſery hee was in, if he came not home to Chriſt; and that is partly ſet downe, and is probable, the other was not omitted, though it bee not expreſſed there. And ſo *Peter* dealt with them, *Acts* 2. He ſhewed them their miſery; and ſo the Lord dealt with the Gaoler, He teacheth him to ſee what caſe hee was in, and upon the ſight of that to enquire after ſalvation. As indeed the thing that

that brings men into Christ, is to make them sensible of salvation and damnation, and when the Gaoler came to this, to thinke of salvation, *Sirs, what shall I do to be saved?* That was it that made him willing to doe any thing, whatsoever *Paul* appointed him to doe; for now hee had a sense of the wrath of God, a sense of those terrours, hee began to see the Almighty Power of God, he began to have his heart smitten with the apprehension of Iudgement, and when hee was smitten with that he began to enquire after salvation, and his heart thus prepared with these two motives, the feare of salvation and damnation, he was fit to come in, then saith the Apostle, *Beleeve and thou shalt be saved:* So I say, that is one motive, if you will not come in, you shall be damned, if you will, you shall be saved.

But now wee have another businesse to make men regard these. One would thinke that men should not neede much perswasion to tell them of damnation, that great evill, and of salvation, to bee a thing that much concernes them, but there is that deadnesse in the heart of man, that it regards neither. Therefore, let me say a word or two, to shew that these two bee matters of great moment: First, this Salvation and Damnation chiefly concernes you all, other things are but trifles in comparison thereof, because Salvation and Damnation belong to the Soule. It is the Soule that is to bee saved, or to be damned. Now the Soule of man is a mans owne selfe; other things are but the out-side, as it were,

Salvation an Damnation, are matters of great moment 1 They belong to the soule.

and that is the reason that Christ saith, *What matters it, if you winne the whole world, and lose your owne soule?* As if he should have sayd, Thy Soule is thy selfe; therefore to win other things and to lose that, it is great folly; what is it to save the Ship, and lose the fraught? To save the shooe, and lose the foot, to save the cloaths, and to have the body destroied? So, what is it to thee, to have thy body, thy estate, and name, and all outward conveniences right, and such as thou wouldest have them to be, and thy Soule that dwels within, thy Soule which is thy selfe, for those doe but cloath the Soule and wait on it, when this is lost, what are all these? Therefore, if there be any wisdome in the world, it is wisedome certainly to regard that, and if there be any folly in the world, it is to neglect that, because that is all in all to a man. If newes come to a man, your friends are lost, your goods are lost, you are wronged in your name; Suppose hee had as many messengers of ill tidings, as *Iob* had, yet when a man considers seriously, this is but a rending of the cloathes, but the tearing of the sheath, but the breaking downe of the house, as it were, but the man is whole and safe, as long as the soule is safe, as long as salvation is sure; as long as a man is free from damnation, all is nothing: Therefore, to a wiseman, that will consider things seriously, there is no motive to this, if you will not come in to Christ, you shall bee damned, if you will, you shall be saved.

The soule to be regarded especially.

But

2. They continue for ever.

But let mee adde this more, Salvation and Damnation continues for ever: Take all other things, even the best, and worst things in the world, they are soone blowne over, and, as you know, of no continuance; but Salvation is a thing that abides for ever. And this is a thing you regard much in smaller matters; take any good thing, if it will last but a day or two, you regard it not, but as things are of more durance, so you set a greater price on them. Why will you not minde this then? If you come in to Christ, you shall be saved, you shall have eternall life. But, now comes in the other, If you will not, you shall be damned, and that remains for ever: *Remember*, sayth the Wise-man, *the daies of darkneß, for they are many*, that is, infinite; and this should worke on a man; that damnation shall be perpetuall. Take a man now, when hee is fallen into any misery, and see what it is that comforts him, you shall finde nothing comforts a man in misery but hope; for, if there bee no hope (as we say) the heart would breake: But, now come to this, of damnation there will be no end, there is no hope there; when a man is in misery, hee lookes about him, and beginnes to thinke, Is there any evasion? If hee finde there is none, he begins then to thinke, yea, but is there any comfort to mingle with it? No: But what kind of misery is it? It may be by one misery I shall be freed from another, this doth moderate it, but if all kind of miseries come, that a man hath no way in the world to evade them, not any

any thing to mitigate them; this is that, that swallowes up the Soule, and this over-whelmes it with griefe; and this is the condition of a man subject to damnation. Now, I say, this briefe argument we are to use; If you will not come in you shall be damned, if you will come in, you shall be saved. Well, perhaps all this will not worke upon you, then wee have this to say to you, Our commission extends no further; if this will not move you, you are not to be wrought on by us, but we must leave you to your selves, and to your owne waies, to goe on and perish, and receive your Portion with those that are hardned through unbeliefe, whose end is damnation, and your bloud shall be upon your owne heads, for that is all our Commission to propound these two to you. It must be Gods worke to make your hearts sensible of these things, we can but propound objects: And so much for the first, *Hee that comes in shall be saved, he that doth not shall be damned.*

Your thirst shall be satisfied and healed. Ioh. 4. 10.

The third Motive, I take from *Iohn* 4. 10. when the Lord had that converse with the woman of *Samaria*, what saith He to cause her to come in? *Woman, if thou hadst asked of me, I would have given thee the water of life: Hee that drinkes of this water shall thirst againe, but he that drinks of the water that I shall give him, shall thirst no more, but it shall be in him a Well springing up to everlasting life:* So, that is the Argument, if you will come in to Christ, you shall thirst no more, but you shall have your thirst satisfied, and you shall have

have water given you, which will be water of life.

What is that?

Quest.

That is, If you will come in to Christ, two things you shall have by it: First, your thirst that you had before, that disease of thirst, that every man living is subject to, untill hee be in Christ, that shall be healed; that is, every man hath many things he thirsts after; as take every naturall man, he thirsts after credite, and wealth, and honour, and life, after a thousand things, which the nature of man is sensible of: Well, saith Christ, this thirst shall be healed in you, if you come in to me.

Answ.

How shall it be healed?

Quest.

By breeding in you a right thirst, by bringing the soule into health, as it were; It is, as if hee had said, I will reveale things to you, which you shall prize above all these, when you shall see their preciousnesse, and the need you stand in of them: for these two things make thirst, then the other, Christ heales it in you: As, take every man that is regenerate, to whom God hath revealed better things, *Even such as the eye hath not seene, nor the eare heard, neither hath entred into the heart of any naturall man.* I say, the heart sets so by these things, it so magnifies them, that they take up his heart altogether, that hee no more thirsts after other things, but his desires grow remisse in them, though they were all taken away, he could be content, he hath better things, there is a true thirst come in, which hath cured the

Answ.

the false thirst, as the true Serpent devoured the false.

Object. But, you will say, wee finde not this experience, doe not regenerate men thirst after these things as well as others?

Answ. Diseased thirst healed in the Saints.

I cannot deny it, they thirst after them too much, but yet this thirst is healed, for now they do not thirst after them, as things wherein their happinesse consists, their hearts are in a good measure taken off them, they look on them with a right eye, and so their thirst is said to be healed, not because the worke is perfect, but because it is the way to be healed, and will bee perfected. And so wee must supply all the rest. Lusts are said to be mortified, not because they are fully dead, but because they are in the way of death, and will dye perfectly; therefore wee apply the name of mortification to them: So it is in other things, wee say water is hot, though it have but a little heat, and a thing is white, though it doe but begin to be white; and so wee say a thing is healed, though it be but begunne, and bee not perfectly healed: Even so in this case, every man that comes to Christ, his thirst is healed, he thirsts no more, because his soule is put into health: As if you should say to a dropsie man (for when his thirst is healed, his disease is cured) you shall have the thirst of an healthfull man, but this diseased thirst you shall have no more. So, if you will come in to Christ, this may invite you, you shall thirst no more, you shall be put into that happy condition, that your

strong

ſtrong luſts that were your thirſt before, ſhall be healed in you.

And beſides, another thing is, you ſhall not die; It is water of life that Chriſt gives, as if he had ſaid, you may drinke this Well-water and thirſt againe and drinke agalne, and thirſt again, and then you die; this water will not give life; therefore he addes that word, *Water of life; This water that I give you, ſhall make you live for ever, it ſhall give you eternall life. I am the living bread that came downe from heaven, he that eats of me ſhal not hunger, and he that beleeves in me ſhall not thirſt but ſhall live for ever.* But this I preſt in the other, and therefore I will not ſtand longer on it. *Ioh.6.15.*

Wee will name a fourth Motive, that you find ordinarily in Scriptures. If you come not into Chriſt, all things ſhall worke together for your hurt, and if you take him, *All ſhall worke together for your good:* I ſay, if you doe not, all things ſhall worke together for your hurt. This is the miſery of every man out of Chriſt, let him be in what condition hee will, every thing owes him an ill turne, and will doe it one time or other: Proſperity is bad for him, that ſlayes him, and his afflictions come for hurt to him, they are like the lopping of a tree out of ſeaſon, which tends to the deſtruction of the tree; but it is quite otherwiſe with the godly, they have afflictions, bnt they are in ſeaſon, which makes the Tree grow better. Take the beſt things in the world, the very Word that is preached, the enlightnings and good motions they have from

Mot. 4. If you be united with Chriſt, all things ſhall worke together for your good, if not, for your hurt.

from the Spirit, they all tend to the hurt of the wicked, for they encreaſe their condemnation, every thing works together for their hurt whatſoever they enjoy: On the other ſide, if you will come in, all things ſhall worke together for your good, that is, they ſhall joyne together for your advantage, one thing ſhall be ready to helpe another, and nothing ſhall befall you, but it ſhall worke for your good, becauſe when all is ſummed up, as whatſoever befals the wicked, puts them further from God: Againe, whatſoever befals a good man, it drives them nearer to God, and that is a ſure rule nothing doth good, but that which drawes us nearer to the fountaine of all good, and nothing doth hurt but that which drives us from God. Now, whatſoever befals a good man, it drawes him nearer to God: Sin, which of all other ſeemeth to doe him moſt hurt, yet it drives him nearer to God, becauſe it makes him to empty himſelfe, of himſelfe more, it makes him ſee his owne miſery more, and to prize IESUS CHRIST more, though they be in themſelves poiſon, yet God turnes them into medicines, every thing workes for his good, that is the meaning of that, *All things are yours, Paul and Cephas*, that is, every thing in the world (doe but ſerve God) life and death are for your advantage, that is, whatſoever is in life, life and all that belongs to it, is for your advantage, that you may grow rich in good workes, the longer you live the better: Againe, when death comes, with all the harbingers of it, it is for

Sin drives the Saints nearer to God.

1 *Cor.* 3. 18.

for your good; Sicknesses, which are degrees hereof, they being but the staires by whi ch we descend downe to the chambers of death, death and all the precedents of death, even all these petty deaths are for your advantage, yea, whatsoever is in the world is for your good; *Things present and things to come, are yours:* Even as in the field, we say, every thing is for the Wheat, the stalke, the eare, the chaffe, the sowing, the plowing, the threshing, the winnowing, the barne and granary, every thing is for the wheat: So the wheat that growes in this great field of the World, are only the Saints, and every thing in the World is for their advantage, Summer and Winter, Frost and Snow, wet and drie, that is, weale and woe, good and evill, affliction and prosperity, all is for the advantage of the Saints, their winnowing and temptation, all their threshings worke together for their good. And this you shall have by Christ, if you will come in to him, every thing shall owe you a good turne, you shall looke on nothing, but it is for you; All men, yea, the best of them, *Paul and Apollo, and Cephas,* are for your service, whatsoever gifts they have, they are all given for your use. Let this move you to come in; if you will not, how ever you may live in this world, and enjoy some sweetnesse with them, that have their portion in this life, yet they shall doe you hurt, and in the latter end so you shall find it.

The end of the Eighth Sermon.

THE

THE NINTH SERMON UPON THE NEW CREATURE.

2 COR. 5.17.

Therefore if any man be in Christ, let him be a New Creature.

THere is one motive that remaines, and that is this, which you ſhall finde, *Revel.* 3. 17. *For thou ſayeſt, I am rich and encreaſed in goods, and have need of nothing, and knoweſt not that thou art wretched, andmiſerable, and poore, and blinde, and naked.* Becauſe we are moved much with ſenſible things, it pleaſeth the Holy Ghoſt to expreſſe our ſpirituall miſery, by that miſery,

Mot. 5. If you be out of Chriſt, you are poore, and naked and miſerable.

SER. IX.

which we are ſenſible of, which is outward; If you be out of Chriſt, you are poore, and naked, and miſerable; If you come in to him, you ſhall have the contrary; we will pitch therefore upon theſe three particulars:

1. Poore.

What that poverty is.

First, if you be out of Chriſt, you are poore. VVhat is that poverty?

It is the want of whatſoever may make the ſoule rich; for, you know, there is a double riches; *Charge thoſe that are rich in this world.* where there is an intimation, that there are men that are rich in another world: And ſo *Luke* 12. *So is he that is rich in this world, and is not rich towards God.* And *Revel.* 2. *I know thy poverty, but thou art rich:* that is, thou art rich in grace, and in good works, though thou art poore otherwiſe, and therefore there is a poverty that concernes the ſoule, a ſpirituall poverty which is found in every man out of Chriſt. Poverty, you know, it is a thing that every man ſhuns, hee would not be poore, and you ſhall find, that looke what reaſons there are, why a man ſhould not be poore in his outward eſtate, here is the ſame reaſon, why they ſhould not be poore in their ſpirituall eſtate. For to what end ſerve riches? Riches ſerve but for this purpoſe, to procure things needfull for us, if we want bread, or wine, or houſes, or any thing, riches will procure them, and therefore we prize riches: And ſo likewiſe there are ſpirituall riches, that will procure things needfull for our ſoules, and, if we want them, we ſhall want that, that is profitable for us

Luk. 12. 21.

Revel. 2. 9.

Riches what end they ſerve for.

To fetch in what we want.

us, we ſhall want that, that is neceſſary for our ſalvation. For riches doe but ſet men a worke, to doe us ſervice; riches can doe no more, than men can doe: but theſe ſpirituall riches ſet God a worke, to doe us good; they are beyond the other, as much as the help of God goes beyond the helpe of man, when you need any thing. If you be rich in Chriſt, if you be rich in grace, if you be rich in good workes, it is but putting up your requeſt, and you ſhall have it at the hand of God, if you want them, you ſhall have whatſoever he is able to doe for you: Now if you be out of Chriſt, ſaith the Text, you are poore, (that is) you want theſe ſpirituall riches, you have no ground to goe, and to make your ſuit to God for any thing.

Againe, riches ſtand us in ſtead in the time of need; for why doe men lay up treaſures? that when death comes, when there comes a time of need, the riches that they have laid up, may ſerve their turne, they may have thoſe ready for their uſe, when other men want them. Are not theſe riches for the ſame purpoſe? Will there not come a day of need, will there not come a time of ſpending, when there will be no leaſure to gather at the day of death? Then all the ſeed ſowne to the ſpirit, all the good workes that we have laid up, will be as a treaſure, and at that time will doe us good: And that is the difference between the death of a godly man, and another; when a wicked man comes to the time of need, he hath nothing to ſuſtaine him, he hath no oile

left in his lampe, he hath nothing to helpe him up; but the godly man hath a treasure, that hee hath gathered, all his life was to lay up a treasure: And this, my Brethren, you shall finde to be a great comfort at that time, that when you come to dye, all the faithfull prayers that you have made, all the good workes that you have done, all the sincerity that you have shewed in denying your selves, in passing by the things that worldly men catch at, in doing things, that it may be, hath brought trouble and slander, and disgrace, and persecution on you, you shall then finde it a treasure. Take two men, when they come to that day, the one rich in this world, another rich in good workes, and consider which of these two conditions you would choose; and therfore it is not a small matter to be rich: Now when you are in Christ, you are rich; out of him, you are poore, and have nothing to stand you in stead in the time of need.

Againe, this a man hath by riches, that he is independant, hee needs not to serve others, and therefore you know the Proverbe is, that a rich man he can live by others, and without others, and that is it, they boast of: So it is with all the Saints, they may say to all the world, they can live without it, because they have God to bee theirs, they have all his treasures open to them, they have enough in him, for he is all-sufficient, though they have but him alone for their portion, yet he is enough, as he saith to *Abraham, I am all-sufficient*; and why, there are but two things that

that a man can desire, to be free from evill; and to enjoy good, saith hee, *I am thy Buckler*, to keepe thee from evill, *and thy exceeding great reward to give good to thee*: that is, thou shalt have enough, if thou enjoy me. Now, if you be out of Christ, you shall be poore, that is, you shall want these riches, you want the riches of grace, and of good workes, that should stand you in stead in the time of need, which will fetch any thing in for you, when you want it, which will make you more independant, and stand upon your owne bottomes, which is that that every man desires.

Naked. Nakednesse. what.

Againe, if you be out of Christ, you are naked. Nakednesse is a want of that which should adorne us, which should beautifie us, and that is the case of every man out of Christ, there is no beauty in him. It is the Lord only that cloaths us with beauty. As it is said of *Saul, Weepe for Saul, yee Daughters of Ierusalem, for hee clothed you with Scarlet, & did hang ornaments of gold upon your apparell.* It may truly bee said of Christ, that he cloaths us with scarlet, and hangs ornaments of gold on our apparell, that is, it is hee that makes us Priests to his Father: Now the Priests in the old Law, were but a type of us, we are the true Priests indeed, you know, they had Iewels, and embroidered garments; and so all the Saints have the shining graces of the Spirit, which adorne and beautifie them: when a man becomes so beautified, then his sight is comely, his voice is pleasant, and his prayers are acceptable.

table. This benefit we have by being in Christ, that it makes us comely in the sight of the Lord, wee shall be made beautifull; Indeed *Salomon* in all his Royalty was not so beautifull as one of the Saints: It is said, the Lillies are much better cloathed than he: And why? Because that was a cloathing of Gods own work; this is the cloathing of Nature; but the cloathing of Grace goes beyond the clothing of Nature; If the clothing of Nature, be beyond that of *Salomon*, (as indeed it is for naturall excellencie) surely the cloathing of Grace goes beyond that, this you shall have by Christ: when you come to him, you come to a rich Wardrobe, where you may sute your selves from top to toe, that you need want nothing, and by the way, that use you may make of it, when you come to him, where there are garments of all sorts, where there is change of raiment, why should you suffer your soules to be naked in any part, I know you reckon it undecent for a man to be unevenly cloathed, to have some garments rich and precious, and to have some vile and base, and why will you suffer your selves then to goe so unequally clad? It may be, you have graces in one kind, but you want others, if you come in to him, it is he that cloaths you, you are naked without him, this benefit you shall have by him, you shall be cloathed and bee made beautifull, you shall have that glorious attire, that will make you glorious within, which will make you comely in the sight of God; if not, you shall be naked, and there-

therefore you ſhall be rejected, you ſhall want that beauty which God only accepts.

3 Hungry.

Againe, if you be out of Chriſt, you ſhall be hungry, you ſhal be wretched and miſerable, for I pitch on that generall one, beeauſe that is one of the outward miſeries, when a man is hungrie, when he is ſtarved, when hee wants that which ſhould ſtrengthen him, and refreſh him, and maintaine his life. This is the caſe of every man out of Chriſt, he wants that which ſhould feed him, that which ſhould ſtrengthen him, for you muſt know, that the ſoule hath a meat as well as the body; otherwiſe, why doth Chriſt ſay, *I have a meat to eate that you know not of?* They wondred to ſee him neglect his dinner, when he ſtood talking with the woman of *Samaria*, *Ioh.* 4. *Why*, ſayth he, *I have another meate to eate.* And why doth *David* ſay, *Thy Law is ſweeter to mee than the honey*, if there were not ſomewhat that his ſoule did feed on? And ſo, Why is it ſaid that *Manna* was Angels food? You know *Manna* was a materiall thing, ſuch as a ſpirituall ſubſtance cannot feed on, but becauſe by that *Manna* Chriſt was repreſented? You know he is ſaid to be the true *Manna*, *The true Bread that came down from heaven*; the Angels they feed on this, and in that reſpect, it is called *Angels food*, they feed on the ſame ſpitituall meat, 1 *Cor.* 10. *Your Fahers did eat that ſpirituall meat*, that is, the corporall meat did typifie the ſpiritual meat, which is Angels food; therefore there is a food, that the ſoule feeds on, out of Chriſt, there is none of

Ioh. 4. 32.

Manna Angels food, how.

1 Cor. 10. 3.

SERM. IX.

this, but your ſoules are ſtarved, are miſerable and wretched. For what is it that food doth? It maintains life in a man, take away food, and you die for it. Now it is Chriſt that gives that, *His fleſh is meate indeed, and his bloud is drinke indeed*: that is, *Whoſoever beleeves not in him*, whoſoever partakes not of him, he dies for ever.

Againe, meat ſtrengtheneth, and ſo doth the Lord when we come to him, he gives ſpirituall ſtrength, *Without him we are able to doe nothing*: As you have it, *Ioh.* 15. *Without me you are able to bring forth no fruit*: But as the Apoſtle ſpeakes, *Phil.* 4. *Through Chriſt I am able to do every thing*: It is the Lord that giveth ſtrength: If you will come in, you ſhall have ſtrength given you, which is the property of meat.

Ioh. 15. 5.

Phil. 4. 13.

Againe, meat refreſheth and revives the ſpirit, ſo doth the Lord by his graces, by the joy of the Holy Ghoſt; by peace of conſcience, by thoſe things that he puts into the heart of every beleever, I ſay, they refreſh the ſoule, more than flaggons of wine, and there is as evident refreſhing: and therefore you know that metaphor is uſed often in *Eſay* 26. *I will make a feaſt of fined wines, and of fat things*: And in *Mat.* 22. he cals them to come in, *for his fatlings were prepared, and all things were ready*.

Iſay 26.

Mat. 22. 4.

Spirituall things reſembled to a Feaſt, Why.

What is the reaſon that the Lord reſembleth ſpirituall things by a Feaſt? Becauſe they doe the ſame things as a Feaſt doth; a Feaſt is a refreſhing to a man, a continuall feaſt is a continuall comfort, and this you ſhall have, if you will

will come in to the Lord: if you will not come in you ſhall bee ſtarved, you ſhall be wretched and miſerable. This you ſhall have by the Lord *Ieſus*. Let this move you to come in.

But now a man will be ready to object, you tel us of theſe things, and indeed theſe are goodly things, if they were preſent, if they were reall, if they were not Imaginary things onely, that conſiſted in notion, and in ſpeculation; if they were things that were ſenſible, but they are not ſo; theſe things are future things, they are remote things, they are things but in Imagination, they are things that wee have no feeling of, they are things that if we looke after them, we ſhall loſe other things in this life? *Object. 1.*

This objection all the world makes againſt ſuch motives as theſe; and therefore I will anſwer theſe briefly, and proceed. *Anſw.*

Firſt, whereas men ſay, they are things that are farre off, (and indeed ſuch things move not much:) I ſay, they are already preſent, they are a great part preſent, we have the firſt fruits preſent, though the harveſt bee deferred, and wee may boldly ſay to you, that thoſe very gleanings for the preſent, are beyond the vintage that the children of this world enjoy, the peace of conſcience, the joy of the Spirit, boldneſſe in death, ſecurity and freedome from all deaths, and dangers, familiarity and acquaintance with God, to enjoy his favour with all that hee can doe, the graces that prevent us, the bleſſing that followes us in all our actions, the comforts of the

1 Spirituall things preſent in the firſt fruits.

the Saints, whose hearts are made glad with the light of Gods countenance; these things, I say, are beyond the wine and oile, beyond the dainties and honours which they have, who have their portion in this life; therefore you have something for the present: Indeed the out-side of these things are but base, but the in-side is precious. This is the difference betweene Heavenly things and earthly; in heavenly the worst is first, the best is last: In outward things it is true, the beginning is sweet, but the latter end is bitterest: but let that be one answere to it, that you have much of it for the present.

I We shall have fulnesse of them after.

And besides this, remember though you have it not present, yet you shall have it after; and what great matter is it to want a little, to enjoy more for the future? Are we not content to buy great reversions with the losse of a little money for the present, for we say it will come in? Are we not content to endure an Apprentiship of seven or eight yeeres, for our greater advantage? Doe not men willingly serve a Master, or a Mistresse, a long time, for hopes hereafter? Now what folly; yea, what Atheisme, and unbeleefe is it for a man in things that concern salvation, not to be content to want a little for the present, to enjoy happinesse for ever? If a man should be put to his choise, whether he would have five shillings to day, or many thousands to morrow, a man, no question would have it to morrow. You know, this life is not so much to eternitie, as to day is to the next day; why should we not be

be content to want a little, that wee may have the more afterwards.

And besides, if you consider what men are, men are reasonable, and to what end is reason given you, but to looke on things past and future? That is the part of a Beast only to look on present things, you should doe more than the Beasts doe, you should looke to things that are future, and should order your lives according to that; And what have you faith for? For faith is that which distinguisheth a Christian from another man, as reason distinguisheth a man from a beast, surely this should teach you to goe beyond reason, reason teacheth you to goe beyond that which is present, and faith carries you beyond that; and therefore you should have an eye to things future, to things to come, and not bee occupied in things present, and therefore, though you have not those things for the present, you shal have them, and you should be content to want a little, that you may enjoy the more for the future; you should consider things future and not present, if reason teacheth you to doe so, much more will faith.

3 Reason, and faith should help us to mind future things.

But it will be objected againe, It is true; but these things that you tell us of, they are not reall things, they are things that consist but in notion and speculation?

Object. 2.

It is not so, you must know that these spiritu-all Priviledges are reall. All that are in Christ, are as truly Kings and Priests, they are as truly Sonnes and Heires apparant, and have all the promises

Answ. Spirituall priviledges, reall.

SER. IX.

promiſes of God intailed upon them and theirs, (as any Princes in this world) and there is no regenerate man that knowes this, that will change that glory that is reſerved for him in heaven, for any earthly kingdome.

Object. 3. But we have no feeling of theſe things?

Anſw. Spiritual things ſenſible.

Wee anſwer againe, that there is a ſenſe of them, as quicke a ſenſe and apprehenſion of them, as there is of any other; for what is it that makes men ſenſible of theſe outward riches, and kingdomes, and honours? nothing but this, becauſe the underſtanding magnifieth ſuch things, and the affection loves and deſires ſuch things, when you enjoy them, then you are refreſhed with them; for pleaſure is nothing elſe, but the ſuting of a mans deſires whatſoever they bee: No man would take pleaſure in any outward things, but becauſe, firſt he deſires them, and the ſatisfying of that, is that that breeds a pleaſure: now when you come home to Chriſt, you muſt know that you ſhall have other deſires, as you have it in this Text, *You ſhall bee made new Creatures,* you ſhall have other affections than you had before, and when theſe are ſatisfied, you ſhal have as true Pleaſure and rejoycing, as ever you had in the other; for, if that be a true definition of Pleaſure and rejoycing, that it is a ſatisfying of the deſire, a ſatisfying of the appetite, whatſoever it is, when that is changed; Why ſhould you doubt, that you ſhall not have as much ſenſe, and as quicke an apprehenſion, yea, why may we not ſay, you ſhall have more? For this

Pleaſure, what.

I

I will be bold to affirme, that the object is greater, and the faculty is more capacious and apprehenſive.

The object is greater, for it is durable riches, it is durable honour, a durable kingdome, greater than any Kingdome upon the earth. Looke on all things that God propounds to the ſons of men, and they are far beyond the things that are here below: To be the ſon of God is more than to be the ſon of any King, to be an heire of heaven, to be an heire of all things, is more than to be an heire apparant to a Crowne; whatſoever is propounded, I ſay it is beyond it, therefore the object is greater. Then come to the faculties, they are more capacious, they have a more quicke and lively ſenſe and apprehenſion, as the Rationall faculties, the Vnderſtanding, and the Will, their apprehenſions are deeper than thoſe of phanſie, of ſenſe, or ſenſuall appetite; and therefore you ſee the griefe of the reaſonable part is more than that of the ſenſes, and hence it is, that the miſery of thoſe that are in hell, goes beyond the miſeries of any in this life; and ſo the joyes of thoſe that are in heaven, is beyond the joy of any in this life: Man, as he is more happy, ſo hee is more miſerable than the Beaſt, and why ſo? Becauſe the faculty is larger, and therefore a man that is heavenly-minded, a man that lives by faith, that is, in Chriſt, hee hath greater things to enjoy, than a worldly man hath, or can have.

Againe, the thoughts, the faculties that ate taken

SER. IX.

taken up about them, they are of a larger apprehension, and have a more deepe and quick sense than the others have; and therefore in matter of sense, we cannot yeeld that these things are not sensible, *For it is peace of Conscience that passeth all understanding, it is joy unspeakable and glorious.* It is said so of no outward thing, and therefore these are farre beyond them; that shall serve to answer that objection.

And so we have gone thorow three of them, that they are things absent, that they are things that are not reall, that consist in notion and speculation, that they are things not sensible.

Object. 4. Now there is a fourth objection, but I must lose present things for them; if we might have him and enjoy our pleasures, if we could have him and enjoy riches and honour, we would be content, but we must be at a losse?

Answ. But to this we answer, that you shall bee no losers, no not for this life, you shall but make an exchange, and change for a better; What is it that Christ requires of you? it is but to do something for his sake, and to suffer something; if you doe, it is but seed sowne to the Spirit, and as in other seeds, every seed bringeth forth more abundantly, it riseth with a greater plenty; so every good worke you doe, it will doe you good at one time or other, you shall be sure to have present wages for it. and for that you suffer, *Mark. 10. You shal have an hundred fold in this life* and set a side eternall life, for every thing that you lose for Christs sake, you shall have an hundred

dred fold: Many particulars there he reckons up, if you lose friends or goods, whatsoever you lose, you shall have an hundred fold in this life with persecution; for there is the objection.

O but wee see they are persecuted, they are beneath and not above, they are trampled on, they are miserable.

VVhy though they be, yet with persecution you shall have an hundred fold, that is; you shall have an hundred fold more comfort: As, I will give you but this instance.

Take *Paul*, he was persecuted and afflicted, had not he an hundred fold? Take a man that lives in abundance, and in plenty of all things, compare his condition with that Apostles, and see whether he had not more joy of heart, more comfort in those afflictions, when he went from Prison to Prison, from affliction to affliction, than *Nero* had in his Palace, or than men have that enjoy outward things in abundance, for they are not outward things that will comfort us, them a man may have in plenty, and yet want the comfort of them, as many thousands have had. So much shall serve for the answering of those objections. Therefore, since there are so many motives to move you to come into Christ, the impediments which you finde in the way, the objections of the flesh, and the objections that come from Satan are but delusions. VVhy should you not come in? He is the ground of all comfort; have him, and have all; want him, and want all things: 1 *Iohn* 5. *He that hath the*

Hundred fold with persecution.

1 Ioh. 5. 12.

Happineſſe, what.

the Son hath life, he that hath not the Son, the wrath of God abides upon him: That is, he that hath the Son, hath life, and all things that pertaine to life; that is it that makes a man happy, as you know every thing is ſaid then to be happy, when it hath that which is agreeable to that beeing, agreeable to that life that it leades. A man that leads the life of nature, is happy for this world, according to his condition, when he hath every thing that belongs to this life, when hee hath wealth, when he hath houſes, when he hath all conveniences. Now, when a man hath the Son, he hath ſpirituall life, and all things pertaining to it, there is nothing wanting to make him happie; when hee hath not that, *The wrath of God abides on him*; that is, the Lord is his Enemy, that is the Governour of the world, and he is not his enemy for a fit, but the wrath of God abides on him for ever. And therefore, ſince the Lord is the cauſe of all our comfort he is the ground of all Salvation, both of all the graces, and of all the Priviledges that follow upon it, this ſhould move us to come in, and to take him; thoſe two arguments, I ſay, the miſery that you are in, out of him, and the happineſſe you ſhall have by him, but I will urge this no further, ſo much ſhall ſerve for this Text.

(***)

FINIS.

THE CVPPE *Of* BLESSING:

DELIVERED IN Three Sermons upon I Cor. 10. 16.

By the late faithfull and worthy *Minister of* Iesus Christ,

IOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometimes Preacher of Lincolns INNE.

The Second Edition.

LONDON,
Printed by *R. B.* for NICHOLAS BOURNE, and are to be sold at his shop at the Royall Exchange. 1634.

THE CUPPE OF BLESSING:

DELIVERED IN THREE Sermons, upon 1 Cor. 10.16.

The First SERMON.

1 CORINTH. 10. 16.

The Cup of bleſsing, that we bleſſe, is it not the Communion of the bloud of Christ? &c.

OF all the actions wherein wee are converſant throughout the whole Tract of life, none are of ſo great conſequence as thoſe wherein we have to doe vvith the Mightie God of Heaven and Earth: And among all thoſe, none ſo weightie, as that wherein we

draw neareſt to him, as we doe in this holy Sacrament of the Lords Supper. And therefore, nothing concernes us more than that we doe not receive it unworthily, becauſe the Lord will be ſanctified in thoſe that draw neareſt unto him, that is, either in the holineſſe of their hearts, or in executing his juſt judgement upon them: And therefore that at this time, and others alſo, you may not come unprepared to the holy Sacrament, we have purpoſely pitched on theſe words:

The Cup of bleſsing that we bleſſe] &c.

In which ye ſhall finde theſe three parts:

Firſt, that in this Sacrament there is a true communicating of the body and bloud of Chriſt.

Secondly, the meanes whereby this communication is made to us, it is the breaking of the bread, and by powring out the wine: *Is not the bread that we breake the Communion of the body of Chriſt?* &c.

And thirdly, the ſetting a-part, or the bleſſing, or ſanctifying of theſe elements to ſuch a purpoſe, *The Cup of bleſsing which we bleſſe, is it not the Communion of the bloud of Chriſt?*

Doct. In the Sacrament there is a communication of the body and bloud of Chriſt.

Now for the firſt of theſe, I ſay, in the Sacrament there is a communication of the very body and bloud of Chriſt: The Papiſts affirme the ſame; but all the queſtion is, in what manner there is this communicating of his body and bloud, they ſay, corporally that there is Tranſubſtantiation there; we ſay the thing is really

really done, but it is done ſpiritually, it is done myſtically, it is done ſacramentally.

The reaſon of our difference, is, becauſe of theſe words of our Saviour, *This is my body.* And the Popiſh indeed is ſo ſtrange an opinion that I would not waſte time in confuting of it, but that I know there are divers amongſt our ſelves that doe willingly leave the Papiſts in other points, yet they are held with ſome ſcruple with this, they know not how to contradict ſuch plaine words, *This is my body*, and therefore they cannot bee perſwaded but that there is ſomewhat in it more than our Divines affirme; and therefore it ſhall not bee needleſſe to ſpend a little time in ſhewing you the falſeneſſe of this opinion.

Against Transubſtantiation.

Firſt, I would aske this queſtion, whether there bee neceſſity or no, that there ſhould bee ſuch a Transubſtantiation; for ſurely, if there bee not neceſſity, if that bee but an arbitrary thing, wee may as well deny it, as they affirme it.

Againe, ſuch a monſtrous conceit as this, compounded of ſo many ingrediences, of ſo many ſtrange miracles, the leaſt of which goes beyond the higheſt in all the Scriptures, I ſay, is not to be put upon us without neceſſity, themſelves grant, that, unleſſe there be a neceſſity, we have no reaſon to receive it at their hands: And therefore wee will enquire firſt, and ſee what neceſſity there is.

2 There is no neceſſitie of it.

Firſt, I ſay, there is no ſuch neceſſity that

there should be any such Transubstantiation, any such corporall presence of Christ in the Sacrament, neither in regard of the thing, nor in regard of the words, *This is my body*.

I
In regard of the ends of the Sacrament which are.

I
To bring Christ to our remembrance.

I say, it is not necessary in regard of the thing, looke to all the ends of the Sacrament, you shall finde that you may have all without such a Transubstantiation.

First, if the end of the Sacrament be to bring CHRIST to our remembrance, as himselfe saith, that it was his end, *Doe this*, (saith he) *as often as you doe it, in remembrance of mee*: certainly, it is not necessary that there should be a change of bread into his body for that purpose, because the Sacrament it selfe with those words instituted are enough for his remembrance: And besides this, the very word, *Remember*, shewes that hee is rather absent than present, for wee remember not things present, but remembrance is of things absent: Besides, the other Sacrament represents CHRIST, and cals him to remembrance, where there is no such Transubstantiation: and therefore it is not for remembrance that it is needfull that Christ should be corporally present.

2
To shew forth the Lords death.

Or secondly, is it needfull for this, the shewing forth *the Lords death till hee come*: Surely, for this it is not needfull neither, for in preaching wee shew *forth the Lords death*, As the Apostle saith to the *Galathians*, *Christ was so plainly Preached*, that hee was as good as crucified amongst them: And therefore it is not needfull for

for the ſhewing forth of the Lords death till hee come: beſides, there is a particle put in there, that may helpe us a little, till he come, which preſuppoſeth that he is not yet here, and therfore it is not neceſſary for that end.

But againe, is it neceſſary for our union with CHRIST, for that is another end of the Sacrament, that wee may bee united to him; ſurely if the union were corporall, then indeed there might ſeeme ſome neceſſity of it, if wee were ſo united to CHRIST, as when two boards are clapt together, where one toucheth another: but you know there is no ſuch corporall union, it is ſpirituall, and not corporall, it is by faith, and not by ſenſe? What is the union betweene Chriſt and us? Partly relative, as the union betweene the husband and the Wife, and you know if the Husband and the Wife bee a thouſand miles a-ſunder there might be ſuch an union: And partly it is reall, a true reall unity, when Chriſts Spirit dwels in us, which may bee done without the corporall preſence of Chriſt: And therefore certainly it is not needfull for the uniting of us to Chriſt, becauſe this union is ſpirituall, it is done by faith, by communicating the Spirit of Chriſt in us; and therefore in this regard it is not neceſſary that there ſhould be a corporall preſence in the Sacrament.

3 To unite us more to Chriſt.

Laſt of all, is it neceſſary to encreaſe our faith, for that likewiſe is one end of the Sacrament that our faith may be ſtrengthened: Why ſurely, it is not needfull for this purpoſe, No, I ſay,

4 To increaſe our faith.

SERM. I.

ſay, it cannot ſtrengthen faith, becauſe the meanes, you know, is ſubordinate to the end, it is leſſe than the end, whereas the faith that is required to beleeve the Tranſubſtantiation, is far beyond the higheſt pitch of faith expreſſed in all Scripture: I ſay, it cannot bee that, that ſhould bee made a meanes to helpe faith, that is beyond the thing that is to be beleeved, (marke it) conſider what it is wee are to beleeve, wee are to beleeve that CHRIST tooke mans nature on him for us, that his ſufferings and crucifying belong unto us, &c. Is it not much eaſier to beleeve this, than to beleeve that a peece of bread is turned into the body of CHRIST? Though you ſee nothing, though you taſte nothing but bread: I ſay, it is much eaſier: Now, as we ſay, we muſt not blow a ſparke too much for putting it out, now to have ſuch meanes as theſe to helpe faith, that cheriſheth not the ſparke of faith, but blowes it out, it doth not helpe faith, but over-whelmes faith, when the meanes uſed to ſtrengthen are ſuch as are beyond the thing to bee ſtrengthened: Therefore in regard of the thing there is no neceſſity, that there ſhould bee any corporall preſence of CHRIST in the Sacrament. But let us conſider whether there bee any neceſſity in regard of the words, *This is my body*: Surely, there is not any neceſſity here, for the words may have another meaning, *This is my body*; that is, this is the figure of my body, or this is the Sacrament of my body, and therefore it is not neceſſary, ſpecially

2 No neceſſitie in regard of the words.

cially ſeeing it is ſo frequent with Scripture to uſe metaphors in this kinde, I need not name them to you, you know Chriſt is called a *Rocke*, hee is ſaid to be a *Lambe*, to be a *Lion*, and in another caſe *Iudas* is ſaid to bee a Devill, the *Seed* is ſaid to bee the *Word*, nothing more frequent, Chriſt is ſaid to bee a *Vine*: I need not give you more inſtances: *Herod*, Chriſt calls him *Fox*: The meaning of all this is, that they are types and ſignes, like ſuch and ſuch things. But yet it is the manner of the Scriptures ſpeech, and therefore it is not of neceſſity that thoſe words ſhould bee ſo taken, for words are like cloathes that may fit more backes than the owners; the words may agree to ſomewhat elſe, there is not a word here, but it may agree to divers things: *Body*, it ſignifies divers bodies: the Word, *This*, ſignifies as many things as you point to: and therefore there is no neceſſity that they ſhould ſignifie a corporall preſence of Chriſt.

But you will object, I, but in a matter of this moment, as the Sacrament, the Lord ſpeakes diſtinctly and expreſly, there he uſeth no metaphor, though in other caſes he doe.

Metaphors uſed in the Sacraments of the Law.

To this I anſwer briefly, it is ſo farre from being true, that hee uſeth them not in the Sacrament, that there are none of all the Sacraments, but it is uſed. In the Sacrament of Circumciſion, *This the Covenant*, &c. In the Sacrament of the Paſſcover (which were the Sacraments of the old Law) the *Lambe* is the Paſſeover, in this very Sacrament: To goe no further for inſtances,

ſtances, take but the ſecond part of it, *This is the Cup of the New Teſtament in my bloud*, where you ſhall finde two types and figures, *this Cup*, taken for this Wine; *This is the Cup of the New Teſtament*, that is, the Sacrament of the New Teſtament: And therefore we ſee, there is no neceſſity in regard of the words: And there is no neceſſity ſince with a little buckling and ſwarving, *This is my body*, that is, this is the figure of my body, wee have a convenient ſenſe, why ſhould wee faine ſuch a monſtrous thing that bread is turned into the very body of CHRIST, and the wine into the very bloud? What needs ſuch a monſtrous fetch as this, to helpe the words to a meaning? What need or neceſſity is there that they ſhould bee ſo interpreted? And therefore we ſee in the firſt place that there is no neceſſity, and if there bee no neceſſity, it is not to be put upon us, for if that be an arbitrary thing, we may aſwell deny it.

2 There is no poſſibility of it.

Secondly, as there is not neceſſitie, ſo there is not poſſibilitie, (though it were poſſible) they would not get much, for there are many things that are poſſible that are not done: But it is not poſſible, if it were poſſible, then it muſt ſtand with the power of GOD: But the power of GOD is not uſed, but where the glory and wiſedome of GOD goe before, for it is the harbinger of his glory and wiſdome. The power of GOD is not uſed, but if it be for his honour, therefore it is ſaid, *God cannot lye*, becauſe it is not for his honour, and hee cannot deny himſelfe,

ſelfe, becauſe it is not for his wiſdome and his glory: Now I ſay ſince this is not for the glory of GOD (for it is againſt his glory) that there ſhould bee ſuch a converſion of the bread into the body of Chriſt, and it is againſt his wiſedome: And if it bee againſt theſe, then certainly, the power of God muſt not be called to it: Now, I ſay, it is againſt his glory, becauſe whenſoever the Lord appeared, he appeared alway in glory, though ſometimes hee appeared as a man, yet there was ſuch a Majeſtie that cauſed them to tremble that beheld him: Shall we ſee God and live? You ſee when he appeared to *Elias*, what Majeſtie hee came in? What harbengers he ſent before him, the *Wind* that rent the *Rockes*, and a *Fire*, &c.

It is againſt the glory of God.

But, you will ſay Chriſt humbled himſelfe to death as a man, therefore he doth not alwayes appeare in glory.

It is true, and that was the loweſt degree of *Humiliation*; and yet when hee appeared as man, there was ſome ſparke of his Divinitie appeared there: But that CHRIST ſhould appeare in the likeneſſe of a peece of bread that thou mayeſt put in thine owne mouth, ſurely this is a monſtrous thing, it is againſt the glory of God. Doe you thinke, if Chriſt ſhould come downe upon the earth, after his Aſcenſion, and exhibite himſelfe to bee worſhiped amongſt us, that hee would preſent himſelfe in the forme of a peece of bread? It is impoſſible, it is not for his glory, and if it bee not for his glory, then certainly

Glory appeared in Chriſts loweſt humiliation.

SERM. I.

certainely the power of GOD must not bee brought downe for the working of it. And as it is against his glory, so it is against his wisdome, for the Lord doth nothing to no purpose, hee doth nothing in vaine, hee never wrought miracles when they might bee spared, where the thing might bee done without a miracle. Since this might bee done without a miracle, all that wee have by Christ, all that is represented in the Sacrament, what necessity is there? And if there bee no necessity, it beseemes not the wisdome of GOD to doe it: Againe, would not the smallest miracle, really and visibly exposed to sense, helpe more than such a miracle as this: Besides all this, I say, it is not possible (make your owne senses Iudges) you see nothing but bread; now this is a sure rule, that of all demonstrations of reason that wee have to prove things; nothing is so firme as that which is taken from sense: To prove the fire is hot, wee feele it hot, or honey to be sweet, when wee taste it to bee sweet: There is no reason in the world makes it so firme as sense: As it is true in these cases, so it is an undoubted Truth in Divinity, that in all matters of sense, sense is a competent Iudge: Indeed, if it bee a matter of reason; there sense is not able to judge, the eye is able to judge of his owne sense, of sounds it cannot judge; but, I say, objects proper to sense, peculiar to sense, in these sense is a competent Iudge. And therefore Christ himselfe, in this very businesse, when hee would prove

2 Against his wisedome.

3 Against sense.

prove that he had a true body, hee ſends them to their ſenſes, *A ſpirit hath not fleſh and bloud as you ſee mee have:* And *Thomas* he bids, *Put thy hand into my ſide and feele,* &c. He ſends them to their ſenſes: Looke thorow the Scriptures, and ſee if there be one miracle there, if ſenſe be not a competent judge acording to that part of the miracle that concernes the ſenſe; would you not thinke it ſtrange, if Chriſt ſhould have come to the Maſter of the feaſt, when he wrought the miracle, and have ſaid, Sir, you muſt beleeve that this is wine, though you ſee nothing, though you taſte nothing but water, yet you muſt beleeve that it is turned into wine; And if God ſhould have ſaid unto *Moſes,* Though thou ſee nothing but a Rod, thou muſt beleeve it is turned into a Serpent: If there had beene no change indeed, and ſuch as ſenſe might ſee, we would thinke it a ridiculous thing, and next doore to an Impoſture: And therefore certainly in matters of ſenſe, ſenſe is a competent Iudge; and therefore when all the ſenſes tell us that it is bread when we taſte, when the eye and the touch, when every thing makes it evident that it is bread, why ſhould we ſay there is any thing elſe but bread?

4 Againſt reaſon.

Beſides, if we will adde to ſenſe, reaſon; it is againſt reaſon, as well as againſt ſenſe: It is againſt reaſon that Chriſt ſhould be in heaven, and yet have ten thouſand bodies on earth, and yet Chriſt hath but one body, and a body can be but in one place: And againe, this body muſt

muſt be without all circumſcription and qualities and properties of a bodie. And againe, that the bread that wee ſee ſhould be no bread, ſay they, there is the whiteneſſe of bread, there is the taſte of bread, there is the quantitie of bread, and that is all: I would but aske them one thing, when this bread is eaten, ſince there is nothing there, but theſe accidents, there is nothing but the meere quantity, and the like: I would aske, whether it nouriſh the body or no; they muſt needs anſwere no, if they follow their principles, becauſe the body of Chriſt is not there, they ſay it is remooved as ſoone as the bread is deſtroyed, when it begins to turne into fleſh, it loſeth theſe accidents; well, the bread returnes not againe, there is nothing but accidents of the bread, and yet certainly it doth nouriſh; for it is reported by credible Authors, that ſome have been ſo holy, that they would feed upon nothing elſe but the *Euchariſt*, for a Prieſt may conſecrate a Cellar of wine, and as much bread as he will, and may feed upon this, and with theſe hee may be nouriſhed, and yet there is nothing but accidents of bread: In a word, the Schooles that traverſe this ſo accutely, are not ſatisfied at all in this, but they leave it as a wonder, as a thing that cannot bee explained: So it is againſt reaſon, as it is againſt ſenſe.

Againſt Faith.

But, you will ſay, faith is beyond ſenſe and reaſon, it is true, it is beyond both, but it is not contrary to both; faith teacheth nothing contrary

trary to reaſon, for ſenſe and reaſon are Gods workes as well as grace, now one worke of God doth not deſtroy another, if they ſhould, there muſt bee an imperfection in the workeman, and therefore grace and faith contrary not ſenſe and reaſon; indeed it elevateth reaſon, and makes it higher, it makes it ſee further than reaſon could, it is contrary indeed to corrupt reaſon, but to reaſon that is right reaſon, it is not contrary, onely it raiſeth it higher: And therefore faith teacheth nothing contrary to ſenſe and reaſon.

6 Againſt Scripture.

But beſides theſe, if we ſhew them Scripture too, what will they have then to ſay? when wee ſay it is againſt ſenſe and reaſon, ſay they, the Scriptures affirme it, if it do we will yeeld. Let us examine the words if the Scripture affirme it: Yes, ſay they, the Scripture ſayth, *This is my Body*, they are Chriſts words; but if the Scriptures ſay ſo, yet the Scripture ſayth no where, that that bread is turned into the bodie, that no where ſaith, that there is ſuch a Tranſubſtantiation, onely thoſe words uſed, which, as you heard, way have a metaphoricall, tropicall, figurative ſenſe: But beſides this, what if the Scripture ſay the contrarie; you ſhall finde this in the next Chapter five times called *Bread*, and after it is conſecrated too, as the Apoſtle ſaith, *The Cuppe of Bleſſing that we bleſſe. and the bread that we breake*: After he had bleſſed the bread, then he tooke it, and after hee had tooke it, then hee brake it, hee thus

thus tooke that which is called *Bread.*

Againe, they ſay the body of Chriſt is not broken, but that is broken, which is alwayes after the words of Conſecration, but it is the bread that we breake.

Againe, if it could bee underſtood otherwiſe, you ſee what a Tautologie would be in the words, *The bread that wee breake, it is the Communion of the body of Chriſt*; if the meaning was, that it is the body, here the words muſt be thus rendred; The body that we breake, is it not the communion of the body? But, I ſay, five times you ſhall finde it in this next Chapter, that it is *Bread* after the words of Conſecration; and you know it is ſaid to be *Wine*: Chriſt ſaith, he *will not drinke of the fruit of the Vine*; by which he meanes the very wine which was before in the Sacrament: and therefore certainly they finde nothing that affirmes it.

Beſides; if it were the meaning of Chriſt, *This is my body*, what is the reaſon the Diſciples never asked any queſtion about it? What is the reaſon the Fathers, that followed in the firſt times ſpake not of ſuch things? I neede not trouble you with that. Now you ſhall finde all along from the firſt, that the Fathers make no ſuch mention of that; but not to ſtand to preſſe this further becauſe I ſee the time paſſeth, and this thing I intend not to ſtand on: You ſee therefore the falſeneſſe of this opinion, that this Communion of the bloud of Chriſt, and of the body of Chriſt, ſhould bee through any

reall

reall corporall Tranſubſtantiation. But what is it then? We are to diſtinguiſh betweene the inward and the outward action, there need no more but that with the outward action, with the mouth of the body, we take the bread and wine; and with the inward action, that is, by faith wee take the very body and bloud of Chriſt; theſe wee diſtinguiſh, theſe they confound: But, I ſay, wee agree in the thing, we ſay Christ is communicated to us in the Sacrament, as truly and really as they, only there is difference in the manner, wee ſay it is ſpiritually, they ſay it is corporally.

For what is the Sacrament? (to open it to you) and ſo I will come to make ſome uſe to you.

This Sacrament is nothing elſe, but the Seale of the Goſpell of the New Covenant; and it is indeed nothing elſe, but a viſible Goſpell; for what is the Goſpell? the Goſpell is but an offer of Chriſt, to all that will take him, for remiſſion of ſinnes; now the ſame thing which the Goſpell preacheth to the eare, that ſame the Sacrament preacheth to the eye, that s, in the Sacrament there is an offer of Chriſt o us, *Take and eat*, that is, take Chriſt, *whoſe body was broken, and whoſe bloud was ſhed for you*, ake him for remiſſion of ſins: I ſay the ſame s done, only the Goſpell preſents it to us under audible words, and the Sacrament preſents t to us under viſible ſignes: this is all the difference: If wee would know what the Sacra-

The Sacrament the ſeale of the Goſpell.

The condition on Gods part.

SER. I.

ment is, consider what the Gospell is, and the Covenant, and you shall know what this is, for it is but a Seale, but a memoriall of the Gospel; now what is this Gospell? It is nothing but this, when God looked on mankinde, as fallen in *Adam*, he tooke a resolution in himselfe to recover them againe, by giving his Sonne to them: Now this must be manifested to men, therefore he sends his messengers to declare to the sonnes of men, to let them know their estate by nature, and to tell them that hee hath given them his Sonne to save them from their sins, and to reconcile them to himselfe, to give them title to the kingdome, from the hope of which they were fallen: this is one part of the Gospell, this promise which he hath made, which, I say, is nothing else but a meere office of Christ.

Gospell what.

But there is another part, wch is the condition required on our part, when *Christ* is thus given, you must serve him, and love him, and obey him, and turne from all your evill wayes, you must be his, as he is yours: now when this covenant and agreement is made betweene us, hee puts his Seale to it, this Sacrament of the Lords Supper: As *Iacob* and *Laban*, when they had made an agreement one with another, that they should not hurt one another, they pitched stones upon an heape, *This shall be a witnesse betweene us*, that is, if either of us breake the bargaine, let this heape witnesse that there was such a covenant made: And as God himselfe

did,

did, when he made a covenant with *Noah*, that the waters ſhould no more overflow the earth, he ſet his Bow in the clouds, and that was a witneſſe, that when I ſee the Bow in the cloud, if I goe about to drowne the earth againe with water, let this witneſſe againſt me: So in the Paſſeover, when hee made a promiſe that the deſtroying Angell ſhould ſpare them, he commands them that they ſhould ſprinkle the doore-cheekes with bloud, that when hee ſees the bloud, that witneſſe might ſecure them, that the Lord would remember what he had promiſed when he had ſeene that: And as among men, when a man conveys either lands or money, to another man, they uſe to confirme the bargaine with ſeales or with ſome ſigne or memoriall, that when they forget the bargaine, or deny it, or goe about to breake it, it may be ſaid to them, This is your hand and ſeale, the thing is done, you have paſt it, it cannot be recalled; if you doe, this will witneſſe againſt you: So the Lord here, when he hath made his Covenant with us, I will give you my Sonne: And you againe ſhall give your ſelves up to him, hee put his hand and ſeale to it, as it were, he addes this Sacrament that will be a witneſſe againſt him, if he ſhould go about to breake the covenant, as it is a witneſſe againſt us, if we breake the Covenant of faith and repentance, that is required on our part: You ſee therefore what the Sacrament is, it is nothing but the Seale of the Goſpell, preſenting that to

SER. I.

the eye, which the Goſpell preſents to the eare, for it preſents God as it were, he comes with Chriſt in his hand, ſaying this to us, This *is my Son, his body is broken for you*, and *his bloud ſhed for you*, take *Him*, let *Him* be yours, only remember *that you ſerve Him, that you love Him, that you obey Him* again, and let this Sacrament be a ſigne and a witneſſe betweene us: ſo that as the Goſpell hath two parts, one is a relation of all that Chriſt hath done; and another is the giving and offering Chriſt to us, ſo in this Sacrament there is a repreſenting of Chriſt, he was crucified, his body was broken, his bloud was ſhed, and a deed of gift is delivered of Chriſt to us, *Take and eat*: And therefore know that it is not a bare ſigne, but it is a ſigne of the Covenant; and there is a difference betweene thoſe two, to ſay the Sacrament is a ſigne of Chriſt, and a ſigne of the Covenant, even as there is a great difference betweene the wax that only bears the impreſſion of an image ſtamped upon it, and betweene that which is a ſeale to a Deed; that is the ſigne of the covenant or bargaine, and agreement, for that gives intereſt into the thing, that gives Title to the thing that conveyes the thing to us, that binds the owner perpetually to the performance of the thing; ſo the Sacrament is not a naked ſigne, repreſenting this act of Chriſt, but it gives us intereſt, not onely into ſome benefits, no, hee ſaith not, you ſhall have remiſſion of ſins, or you ſhall have adoption, but hee ſaith,

2 Parts of the Goſpell.

Take,

Take, this is my body: By body is meant whole Christ, by a *Synecdoche*, we have Christ and all things else.

Vse 1. To confirme us in the assurance of forgiveness.

What use are we to make of this? Surely it is of great use many wayes: First, wee must make this use of it, which is the maine end of the Sacrament, to confirme our faith in the assurance of the forgiveness of our sins, as likewise to renew our Covenant, and the Condition required on our part, when God hath said he is willing to pardon our sins, if he had but barely said it, it had beene enough, God cannot lye: But lest it should not bee enough, hee hath not only said it, but he hath sworne it, *Hebr. 6. He hath sworne by himselfe, that by two immutable things we might have strong consolation:* Being willing, saith the Apostle, to shew to the heires of promise the stablenesse of his Counsell, he bound himselfe with an oath, but yet lest that should not be enough, he hath added seales to it, he hath given the inward seale of the Spirit, and the outward seale of the Sacrament; as if he should say, I have promised to forgive you your sins, let the Sacrament witnesse against me, if I performe it not: Here by the way observe, how difficult a thing it is for us to beleeve, you may thinke it an easie thing when you are in health, when you are well; but when death comes, when temptation comes, when trouble of conscience comes, I say, you shall finde it a difficult thing, you shall finde a need of all these helpes; for certainely God sweares

Two Seales.

A difficult thing to beleeve.

SER. I.

not in vaine, he would not have bound himselfe with an oath, to be ready to forgive sinnes, if there were not exceedingly need of such helpes to confirme us; and therefore you have need to set your selves more diligent about it, make this use of the Sacrament, labour to confirme your selves in this assurance: So that as the Apostle saith, *You may have strong consolation*, that is when the temptations of Satan shall assault you with objections to the contrary, you may be strong, and not shaken: And why should you be doubtfull (if wee should a little reason with you) that you may receive the fruit of this, for why should you feare it? For first, the Lord professeth, *I would not the death of a sinner as I live: And why will you die, oh you house of Israel.*: What is the meaning of this? but to shew that the Lord hath an exceeding great desire, earnestly longs to save the soules of men. Indeed he saith not that he will give every one grace to come in, but if he doe, *As I live, saith the Lord, I will not his death*, that is, I am ready to forgive him: Besides this, consider what a man is ready to doe, consider how tender-hearted fathers and mothers are to their children; if we find so much mercy there, consider how much there is in God; that mercy that is in us, is but a drop to the Ocean, it is but a beame, to the fulnesse that is in him: *If you that are evill can give good things to your children how much more shall your heavenly Father do it?* Againe, consider if the Lord were not ready to shew

Reasons to arme us against doubting of forgivenesse.

1 The Lord desireth the salvation of men

The tendernesse in men teacheth it.

Luk.

Else Christs death were voyd.

ſhew mercy to you, that Chriſt ſhould not be of none effect, that is, the bloud of *Chriſt* ſhould be ſhed in vaine. And doe you thinke the Lord would ſend his Sonne to ſuffer death, and to ſuffer it in vaine? and that ſhould be in vaine, if he ſhould not be ready to receive men to mercy, when they come to ſeeke it at his hands; beſides if the Lord ſhould not doe this, no fleſh ſhould be ſaved: *Pſal.* 130. 3. ſaith the Pſalmiſt there, *If thou Lord ſhouldeſt marke all that is done amiſſe, who could ſtand?* The meaning is this, if the Lord ſhould not be ready to do this, which he hath given to the Sacrament to confirme, namely to forgive ſinnes, if he ſhould not be ready to doe it, if he ſhould mark ſtraitly what is done amiſſe, who could ſtand, that is, who ſhould be ſaved? Now certainly the Lord hath made man for that purpoſe, man ſhall bee ſaved, none were made for damnation: Beſides, there is another argument, *There is mercy with thee that thou mighteſt be feared:* Feare is taken for the worſhip of God, that is, if the Lord ſhould not receive men, none would worſhip him, none would ſerve him; when there is no hope, take away all hope, take away all endeavour. If this will not perſwade you, conſider what the Lord hath done for others; how many thouſands of other have had their ſinnes forgiven, and then thinke, had hee mercy for ſuch and ſuch, and hath he not mercy enough for me? Hath not Chriſt taken thy nature as well as theirs? If all this will not perſwade

Feare put for the worſhip of God.

4 Conſider what God hath done for others.

SERM. I.

5 The mercie of Christ when he was upon earth.

you, consider how mercifull Christ was in the dayes of his flesh, he was exceeding gentle, easie to be entreated, you shall never finde that there was any that asked at his hands, but he granted it: And thinke you that he is lesse pitifull now to mens soules, than he was to their bodies? Doe you thinke that now he is in heaven, hee hath laid aside his mercifull disposition? No, *Heb.4. Wee have a mercifull high Priest that is touched with our infirmities, that is ready to forgive:* Oh, but my sinnes are exceeding great, what though they bee, is not the Lords mercy exceeding, is it not like the mighty Sea, that drownes mountaines aswell as mole-hils: My sins are of divers sorts, what if they be, in the Lord there is multitudes of mercies, as many as thou hast sinnes: I, but they have oft beene repeated, I have oft fallen into them againe and againe: What if thou hast? Is not his mercies renewed every morning: And, *Zachary* 13. 1. *There is a fountaine opened for the house of Iudah and Ierusalem to wash in:* Not a cisterne, but a fountaine, that is, as there is a spring of sinne in us, so there is a spring of mercy in God, there is no end of his mercy, therefore doubt not in regard of that.

Object. *Answ.* Gods mercie greater than our sins.

But againe, I am unfit, if I were fit and ready for this I mi ht receive fruit from the Sacrament, but I am unfit? Why? If thou thoughtest thy selfe fit, thou shouldest not have it; even therefore, because thou feelest thy selfe unfit, the rather thou shalt be received to mercy: the Lord

Object. *Answ.* A sight of our unfitnes makes us fit for mercie.

Lord lookes for this at our hands, that we find and feele ſuch unfitneſſe in our ſoules, the more we are humbled, the leſſe we find in our ſelves, the more ready the Lord is to receive us to mercy: Beſides, this very unfitneſſe, I would aske thee, but what it is; Is it not ſinne? If all ſinnes bee forgiven, if the pardon be generall, then it is contained among the reſt, and ſhall not be any impediment: And therefore make this uſe when you come to the Sacrament, thinke not that God is backward to forgive, that he will not be as good as his word, certainely hee will; and know this, that what hee hath ſaid, and ſworne, he will performe, *Heaven and earth ſhall paſſe away, but his Word ſhall not paſſe.* This indeed is our chiefeſt conſolation, that our faith is not built upon perſwaſions and imaginations of our owne, that our ſinnes ſhall be forgiven, but it is built npon the ſure Word of God: And as Saint *Paul* ſaith, *Gal.* 1. *If an Angell from heaven ſhould preach any other Goſpell, you ſhould not receive it from him.* So when you have this ſure Word that God hath given you a generall pardon, *Come unto me all yee that are weary, and heavy laden,* &c. You may build upon this ſure Word: Now when you put all theſe together, that the Lord hath ſaid it, and put his ſeale to it, if he ſhould not doe it, the death of Chriſt ſhould be of none effect, no fleſh ſhould be ſaved, no man would worſhip God. Againe, there is nothing can be an impediment to us, not the greatneſſe, and multitude

SER. I.

multitude of our ſinnes, and our relapſe into ſin, not our unfitneſſe; why ſhould we doubt? But now this is the condition of Gods part.

The condition of the covenant on our part.

Then ſee the Condition required on our part; what is that?

I To take *Chriſt*

Firſt, it is required that wee take the Lord Ieſus Chriſt, for though the Lord give him in the Sacrament, though he offer him in the Goſpell, except we take him he is not ours. If we beleeve that one will give us a thouſand pound, that makes not a man rich, if he be ready to give it, it is the taking that makes us rich: If we beleeve that there is ſuch a ſoveraigne electuary that is able to heale, that beleeving doth not heale, it is the taking of it, if it be not taken, it heales not: And therefore, there is required a taking of *Chriſt*; *So many as received him, he gave power to be the ſons of God.* So many as received him. If a Virgin beleeve that ſuch a Suiter is willing to take her for his wife, except ſhe take him for her husband it is no match. And ſo to beleeve that Chriſt is ready to forgive and pardon our ſinnes, to beleeve that God the Father will give Chriſt to you as he hath; *To us a Son is given, Eſay 9.6.* To beleeve this except wee take him, it doth not profit, he is not ours till then: This taking is that which the Scripture cals Faith, this is a beleeving in him: If you would know what this taking is, it is nothing elſe but the very accepting of Chriſt for our King, for our Lord and Husband: So that look what it is among men, if you would aske what it

Ioh. 1.12.

What it is to take Chriſt.

It is for a ſpouſe to take ſuch an one for her husband, for a ſervant to take ſuch an one for his maſter, for a ſubject to take ſuch an one for his King, it is no more, but this, the very act of the will, whereby they conſent, and accept ſuch an one for their husband, for their Maſter or King; it is the taking of him, and this is the taking of Ieſus Chriſt; I ſay, when we ſhall accept him, when we ſee God hath given him to us, and that he hath given himſelfe, when wee take him for our Lord and Maſter, that is the very act of the Will, whereby wee reſolve to make him ours, and reſolve to give up our ſelves to him, as he is given to us: That is the firſt condition that is required, we muſt take him; and this the Scripture cals faith. Is this all? No, there is ſomewhat elſe required, you muſt take him indeed, aſwell as in will, that is, you muſt ſo take him, as to ſerve him, and only him, to turne from all evill wayes, and therefore the pardon runnes ſo, though it bee a generall pardon; as there is a generall proclamation; whatſoever your rebellions be, it is no matter for all kinde of rebellions, there is neither any ſinne, nor any perſon excepted, but then this condition runnes along with it, you muſt take him for your King: Is that all? No, you muſt lay downe your armes of rebellion, you muſt renounce the Colours and Tents of the enemie, and come in and be ſubject to him, you muſt live by his Lawes: And therefore, beſides taking of him, there is required that we be

2 To ſerve him.

3 To turne from ſin.

SERM. I.

bee ready to obey Chriſt indeed, and not to take Chriſt onely as a Saviour: Every man is ready to take him as a Prieſt to ſave them from their ſins, but to take him as a King and a Lord, ſo as to be ſubject unto him, here all the world is at a ſtand; as the young man when he came to Chriſt, and he tels him what he muſt doe, *Goe ſell all*, &c. He would not take him with this condition; here every man is ready to refuſe him: we are willing to follow Chriſt thorow faire way, but not thorow foule and rough way; we are willing to take him with a Crowne of glory, but not with a Crowne of thornes; we are willing to take the ſweet, but not the ſowre: But we muſt know, if we will take Chriſt, we muſt likewiſe obey him, and take him as an Husband, our will muſt be ſubject to his will; we muſt take him as a Lord, we muſt bee ſubject to him in all things, we muſt keepe his Commandements; and therefore he hath ſo expreſt it, *If you will ſuffer with him, you ſhall reigne with him*, not elſe; *If you will obey me, and keepe my Commandements*, then *you ſhall be my Diſciples*, if you will *follow me*, and *deny your ſelves, and take up your croſſe*, &c. Take up my cròſſe daily.

Therefore a ſecond Condition is this, which the Scripture calls ſometimes repentance and converſion to God, ſometime obedience.

4 To ſerve him in love.

But is this all? No, there is one more required that wee doe all this out of love, for when a man is in extremity, when he is driven

to

to an exigent, now to take Chriſt, and to keepe his Commandements; perhaps he will be willing to doe, to expedite himſelfe out of ſuch a ſtrait: but wil the Lord regard this? Surely no, except it be from love; therefore, *Gal.* 5.5. you ſhall finde them all three put together, *Neither Circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love:* there you have the firſt Condition, which is faith. The ſecond which worketh, it is not an idle faith, but it is a faith that ſets you a worke; and then you have the third, they are workes that come from love. A man will be ready to doe any thing to ſave his life; you know a Merchant when he is on the ſea, caſts away his goods, when he is in extreme danger, not becauſe he and his goods are fallen out, but to ſave his life he will doe it: Take a covetous man, let him bee on the racke, he will be ready to doe any thing, but yet the man is the ſame: And ſo for a man to do much for Chriſt, to doe as we are ready to doe in the time of extremity, when death comes, when ſickneſſe comes, when we are under ſome great croſſe that is upon us, when conſcience is troubled, I ſay, in theſe caſes to doe it, the Lord regards it not: This therefore is the Condition that is required to be done out of love; it is a rule in the Civill-law, *Contractus qui fit per minas, nullus eſt*; The contracts that are gotten by threatnings, are no contracts at all, but if a Virgin conſent, when ſhe is free, when it is done without compulſion, that makes the match: So it

Gal. 5.5.

it is betweene Chriſt and us, for us to take him and keepe his Commandements, and to doe it out of feare and other reſpects, this Chriſt regards not, it is love that makes the match: If we take him out of love, if all we doe, be done out of love, then there is a macth betweene us, otherwiſe not. And there is good reaſon for that, becauſe feare is of a fleeting nature, it ſoone paſſes and vaniſhes away, but when it is rooted and grounded in love, when that which wee doe, comes from this principle, then we hold out and cleave to Chriſt, without ſeparating againe; when that proceeds from feare, we doe it not with delight, we doe it not with propenſeneſſe, with proclivity of minde, with an inward willingneſſe. Now the *Lord* ſo loves a cheerefull giver, a chearefull ſervant, and a cheerefull performer, that hee loves no other: And therefore that Condition is required, to *Delight in the Law*, in the inward man, that wee doe not only keepe his Commandements, but that they be not grievous to us, and what wee doe, be done out of love; and therefore it is required, when wee doe this, that we love the Lord Ieſus Chriſt. I will be bold to ſay, a man may pray day and night as earneſtly as *Hannah* did, he may keep the Commandements of *God* without reproofe, as *Zachary* and *Elizabeth* did for the outward act, hee may abound in the worke of the Lord, but whatſoever he doth, if he doe it not out of love, God looks upon ſuch workes, as upon a dead carkaſe; ſo they are called,

Feare of a fleeting nature, love conſtant.

called, *Hebr. 9. Dead workes*, that is, workes that are good for substance, and for circumstance too, but yet they are dead, because they come not from love, there is no life in them: Therefore, in 1 *Cor.* 16. 22. *Whosoever loves not the Lord Iesus*, saith the Apostle, *let him bee accursed. Whosoever loves not the Lord Iesus*, that is, whatsoever a man doth besides, let him professe what he will, and performe what he will, if he love not the Lord Iesus, he is accursed: And that I speake not this without ground, looke 1 *Cor.* 13. Take the most glorious actions that a man can performe, if a man *give his body to be burnt*, that is, to be a Martyr, if he *gives his goods to the poore*, which is an high action for a man to part with all hee hath; if he doe that which Christ required of the young man, to *deny himselfe*: If a man were able to preach the Gospell, if he had gifts as an Angell, as the Apostle speakes, *If he were able to speake with the tongues of men and Angels, and if it were without love, God regards it not*: Love is a distinguishing Character, an Hypocrite may goe very far, but love he cannot; it is love therefore that sets an high price upon all that we doe: And therefore you shall finde from the beginning of *Genesis*, to the end of the *Revelation*, the Promise is made still to the Affection, and it is the Affection that makes a man a good man; hee that feares the Lord, and he that loves the Lord, and hee that delights in the Commandements of God, &c. And therefore it is not enough that we

Heb. 9. 14.

1 Cor. 16. 22.

2 Cor. 13. 3.

Hypocrites can not love Christ.

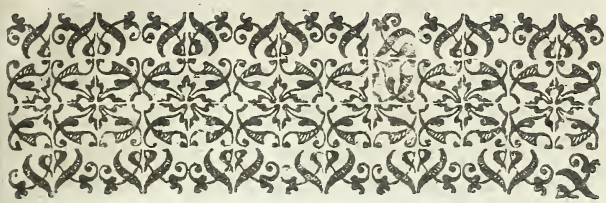
we take Chriſt, and that wee beleeve in him, that we doe the workes that hee commads us, but that we doe them out of love: And this is the Condition that is required on our part. So you ſee now what the Goſpell is, what the ſumme of it is, that is ſealed in the holy Sacrament, it is this Covenant on Gods part, that *he is ready to forgive us*; wherein you muſt ſtrengthen your faith, when you draw neare to him.

And againe, this condition on your part, Faith and obedience out of love, as you have heard: This is the firſt uſe that you are to make. I ſhould proceed.

* *
*

The end of the Firſt Sermon.

THE



THE CUPPE OF BLESSING:

DELIVERED IN THREE Sermons, upon 1 Cor. 10.16.

The Second SERMON.

1 CORINTH. 10. 16.

The Cup of blessing, that we blesse, is it not the Communion of the bloud of Christ? &c.

SEEING we have the same occasion for which I tooke this Text, being to receive the Sacrament againe the next Sabbath, and so along; I thought it better to continue it, than to divert to another: when we handled it the last time, wee

SER. II.

told you there were theſe three parts in the words:

Firſt, there is a true Communion of the body and bloud of Chriſt.

Secondly, the meanes by which it is conveyed to us; the bread and wine, the outward elements which God hath Sanctified to that purpoſe.

The third, is the adopting or fitting theſe elements for ſuch an end; and that is by ſanctifying them, by bleſſing them, by ſetting them apart; *The Cup of Bleſſing which we bleſſe, &c.*

The point we delivered was this, that in the Sacrament there is a reall and true Communion of the body and bloud of Chriſt to every Receiver.

Wee told you the difference betweene the Papiſts and us, wee both agree that Chriſt is really in the Sacrament, they ſay it is corporally, wee ſay it is only done by faith. But to uſe an expreſſion of *Auguſtine*, which hee hath upon the very Text; ſaith he, *Iohn Baptiſt* ſaid hee was not *Elias*, and yet Chriſt ſaith, *Iohn* was *Elias* ſaith hee, *how ſhall wee reconcile theſe two? they are thus reconciled; Iohn ſpeakes properly, and Chriſt ſpake figuratively, and therefore they croſſe not one another* (he gives this very inſtance) ſo ſaith he, when Chriſt ſaith, *This is my body*, and wee ſay it is not his body, but bread, (they are *Auguſtines* owne words) ſaith he, the meaning is this, It is the body, if we take it figuratively, and it is not his body, if wee

Aug.

ſpeake

speake properly; so that as it was with the Temple of his body, when he spake of it, *I will destroy this Temple, and build it in three dayes*; they understood it of the materiall Temple; and, saith the Text, *They were reckoned as false witnesses against Christ*: So when Christ speaks thus of his body, *This is my body*, when they understood it materially and corporally, when it is a thing so frequent and usuall with him to speak Metaphorically, I say, they shall be found false witnesses against him, in applying this to his material and corporall body, that he understands of his mysticall body, which is received by faith. I will not stand to repeat more of that I delivered then left the time prevent us in that which remaines.

Onely one thing which I then omitted, and that is a great objection of the Papists, out of the sixth Chapter of Saint *Iohn*, where Christ speakes so much of eating his flesh, and drinking his bloud, which, say they, must needs be understood of a corporall manducation, of eating his body and drinking his bloud in the Sacrament; we will speake one word of this.

Objections of the Papists out of Iohn 6.

First, that this cannot be the meaning of that clause, is evident, because the Supper of the Lord was not then instituted; and therefore it could not bee he should have relation to that, because Christ spake to those that might understand him, the words were intelligible at the least: Now it was impossible that those that heard him, shold understand him of the Sacra-

Answered.

ment of the Lords Supper, because it was a thing that was not; and if they say that was their dulnesse: I answer, it is not dulnesse not to conceive that which simply could not bee knowne: This that had no being, could not be knowne; and therefore this is certaine hee had not relation to that.

Besides that, if you marke the course of the words, you shall finde he saith there, that rather the flesh is turned into bread, than the bread to flesh, saith he, *I am the true bread, that came downe from heaven*, he repeats that often in the Chapter, vers. 51. *I am the living bread, and my flesh is bread, and I give life to the world*: So that you shall finde more reason, if you reade that Chapter, why the flesh should bee turned to bread, than the bread into flesh.

But besides that, the eating of Christs flesh, and the drinking of his bloud, is alwayes taken in a good sense, and it is alwayes peculiar to the Saints: And therefore, verse 53, 54. you shall finde both expressed: *Except a man eat his flesh, and drinke his bloud, hee hath no life in him*: Againe, *Whosoever*, (without exception) *eats his flesh and drinkes his bloud, he hath eternall life, and Christ will raise him up at the last day*: So if you take the words generally as Christ expresseth them, and so they must needs be understood. Then it is impossible that his flesh should bee eaten in the Sacrament, and his bloud drunke, because many that should eat his flesh there, in a corporall manner shall not be saved, which you

you know themselves grant. Besides, there are many that never eat his flesh, nor drinke his bloud in the Sacrament, that are saved, and have life in them, as you know the Theefe on the Crosse, went immediately to Paradise, though hee never eat the flesh of Christ in the Sacrament, nor dranke his bloud: All the Patriarkes before Christ, *Did not they drinke the same spirituall drink, did they not eat the same spirituall meat, as we doe?* but they never eat it in the Sacrament: *Mary Magdalen*, when shee had never tasted of the Sacrament, saith CHRIST, *Goe thy way, thy sinnes are forgiven thee:* what need I give you instances of children that die? It is the opinion of the Councell of *Trent*, they set it downe in plaine termes, That children, that are baptized, though they eat not the Sacrament, and drink of the bloud of Christ, and eat his flesh, are saved: And therefore Christs own words must be meant in this sense, and cannot be understood of a corporall eating of his flesh and drinking of his bloud. But because those words, *Vnlesse yee eat my flesh, and drink my bloud, yee cannot have life*; are a place which the Papists doe much urge, as if it were impossible to be answered, and appeale herein to the Fathers. We will shew you briefly, that it was so interpreted by the Fathers that lived neare the Apostles times, as by us, now, before there were any Popish Doctors to corrupt the Glosse, as *Origen* (that was very ancient) upon the fifth of *Matthew*, saith this, *That if it could be*

Many saved that never eate the flesh of Christ in the Sacrament.

Exposition of the Fathers on Iohn 6. 53.

Origen, on Mat 5.

SER. II.

be that he that remaines an ill man, could eat the flesh of Christ, and drinke his bloud, then it could never be said, Iohn 6. Whosoever eats my flesh and drinkes my bloud, hath eternall life, and I will raise him up at the last day. Againe, also, *Augustine* in his 26. Tract, upon the Gospell of Saint *Iohn*, saith this, *Whosoever is not a member of Christ he eats not his flesh, he drinkes not his bl ud, though visibly and corporally hee crush with his teeth the Sacrament of the body and bloud of Christ.* Marke the words, *The Sacrament of the body and bloud of Christ :* But it is vaine for me to insist upon the particular saying of *Augustine*, because those that are acquainted with his sayings, if they deale ingenuously, they know they are every where scattered, that he is very cleare and evident: But I will name one that is exceding perspicuous, in his third booke, *De Doctrina Christiana, Cap.* 13. he gives us this rule for the interpreting of Scripture; *If wee finde that commanded that is flagitious, and hurtfull, and evill, we must not interpret Scripture so, that such a thing is to be done :* As for example, he gives this instance, *Iohn 6.* Christ speakes *of eating his flesh and drinking his bloud,* saith he, this is a flagitious, an evill, and an hainous thing, that a man abhors when he thinkes of it; and therefore the words are not so to be understood, but you must understand them spiritually, and figuratively; you must, when you heare those words remember that *Christs flesh was crucified for you and that his bloud was shed;* and so the words are to

August. 26. Tract on Iohn.

Aug. De Doctrina Christiana, cap. 13.

to be interpreted. *Ambroſe* upon the 118. *Pſal.* having occaſion to ſpeake of the Sacrament, hath reference to this, *Ioh.6.* ſaith he, *Chriſt is the bread of life, he that eats life cannot die, for how ſhall he die,* (ſaith he) *Chriſt is the bread of life, he that eats him therefore, cannot die, therefore* (ſaith hee) *none are ſaid to eate the bloud of Chriſt, and drinke his bloud, but they muſt needs live for ever, for he eats that which is life. Athanaſius* hath ſpeeches, as plaine as theſe, *It is not,* (ſaith he) *corporall but it is ſpirituall, that which Chriſt ſpeakes concerning eating of his fleſh, and drinking of his bloud,* (ſaith he) *that ſmall bodie of his could not feed ſo many,* ſaith hee *is reckoned the meat of the whole world:* And therefore, ſaith he, in the latter end of that Chapter, *Iohn 6. When Chriſt had finiſhed his ſpeech of eating his fleſh, and drinking his bloud, he ſpeakes of his Aſcenſion into heaven, that he might draw us from carnall conceits, to raiſe our minde to underſtand the thing ſpiritually to aſcend to him by faith and to know the ſpirituall nouriſhment of the ſoule, and not corporall of the bodie.* Beſides him, *Tertullian* in his booke, *De reſurrectione carnis; Euſebius contra Marcellum*, not to name other particulars, they all interpret the place thus: And therefore let not our Adverſaries ſay, it is a new interpretation; it is faſtned on the words by *Calvin* and *Beza*, as they doe; it is the interpretation of the Fathers, nay, I will goe further, it is the interpretation not of the Fathers onely, but of ſome of their owne Writers;

Ambroſ. on Pſal. 118.

Athanaſius.

Tertullian. De reſurrectione Carnis. Euſebius contra Marcellum.

SER. II.

Cajetan.
Biel.
Canisius.

Cajetan upon the third part of *Thomas*, the 80. Question, saith plainly, *To eat the flesh of Christ, is to beleeve in Christ.* And *Biel* in the Canon of his Masse, and *Canisius* upon the *Corinthians*, and others of their owne Writers, which is enough to make it cleare to them, that this is the meaning of the words, that wee have said before it. So much shall serve for the answering of that objection.

Wee shewed the last day in what manner Christ is in the Sacrament (I will not stand to repeat it) we came to draw some consectaries from the point, that there is a reall Communion of the body and bloud of Christ in the Sacrament: The first was for the strengthning of our faith: If God had said it only, it had beene enough, God that cannot lye: But I told you, he had not only said it, but sworne it, and not only sworne it, but hath put to his Seale: And therefore we have reason to beleeve him; only I told you what was required, if we will partake of Christ: First, wee must take him by faith: Secondly, that is not all, wee must take him in deed, aswell as in word, that is, we must obey him, and live by his Lawes; we must lay downe the armes of rebellion, and come in, if we will have pardon: Thirdly, it is not enough to doe this, but wee must doe all out of love. Now when a man heares of this, that all this is required in taking of Christ; here, I told you, all the world is at a stand, there is no body will be content to take him, when they heare these conditions,

conditions, that they muſt deny themſelves in every thing, in their profit, in their pleaſures, in their credit, and muſt take up every croſſe; and when they meet a croſſe, they muſt not balke the way, but they muſt goe thorow, when they heare they muſt follow him and ſerve him: I ſay, when men heare this, they refuſe Chriſt, they will not come in to God: Now what is our buſineſſe, but to invite men to come in to God, and to compell them, as he ſaith, *That my houſe may be full*; we are the Meſſengers of the Lord, ſent, that we may invite men to this banquet, I mean not to this Sacrament, but to the thing: And therfore we will make it the ſecond Conſectary, and ſo proceed.

Vſe 2. To ſhew the greatneſſe of Chriſts love.

If there be here a reall Communion of the body and of the bloud of Chriſt, then here is the gift or offer of his body and bloud: Conſider therefore the greatneſſe of Chriſts love, that he ſhould regard us ſo much, as to take our Nature, to cloath himſelfe with our fleſh and bloud, that he might be crucified, in that, I ſay, this is an extraordinary love: Compare but our condition with the Angels that were fallen, and wee ſhall ſee the greatneſſe of this love: The Angels that were fallen (and wee were ſunke in the ſame mire) when God looked downe from heaven, and ſaw the miſerable condition of both, (ſaith the Author to the *Hebrewes*) he had compaſſion on us, but on the Angels hee had not compaſſion: which difference ſhewes his liberty, and magnifieth his mercy

mercy towards us, as you ſhall find in *Malachy*, the Lord reaſoning with Iſrael, *Thus have I loved you, and yet you ſay, Wherein haſt thou loved us?* ſaith he, *Was not Eſau Iacobs Brother, and* yet *Iacob have I loved, and Eſau have I hated.* So, I ſay, the Lord hath loved us, in doing this for us, in giving this body of his to be broken, and his bloud to be ſhed, he hath loved us, and hated them? And why hath hee put this difference, but becauſe he loved us? And therefore *Paul*, as hee is excellent, when hee comes to ſet forth this point, *Epheſ.* 2. hee ſaith, *When we were Children of wrath, when we were dead in treſpaſſes and ſinnes, when we were enemies, he that is rich in mercy, according to the greatneſſe of his love, hath quickned us, and ſet us together with Chriſt in heavenly places*, (marke it) when wee were in this condition, dead, it was he that was rich in mercy, according to the greatneſſe of his love, &c. You ſhall finde that the Apoſtle, whenſoever he comes to this matter, knowes not how to expreſſe himſelfe, but as a man that ſtood amazed at the greatneſſe of Gods love, he had his thoughts ſwallowed up with it, *Epheſ* 3.19. *That you may know the love of Chriſt, which paſſeth knowledge, that you may comprehend the length, and breadth, and depth, and height of the love of Chriſt, &c. which cannot be meaſured:* that is, the love of Chriſt was exceeding great: And this is that you are to doe now when you come to the Sacrament, and not only then, but at all times: For it is profitable for us to doe this,

this, *Doe that* (ſaith Chriſt) *in remembrance of me*; what is that we ſhould remember? His love: And why his love? to gaze upon it, only to know it? No, but to be moved with it, to love him againe, to take him, to feare him, to ſerve him, to obey him, for that end, you ſhould remember it.

The conſideration of Chriſts love ſhould melt our hearts.

When *Paul* was going to *Damaſcus*, you know the Lord met him by the way, and when he had met him, *Paul* (ſaith hee) *I am* IESUS *whom thou perſecuteſt, I am* IESUS *that was crucified for thee, I am* IESUS *that gave my body for thee, and as many as receive me:* You know when *Paul* heard this, it melted, it ſoftned his heart; and drawes from him that holy, and good, and humble expreſſion; *Lord, what wilt thou that I doe?* As if he ſhould ſay, I will doe whatſoever thou wilt have me. I ſay, it was this love, *I am Ieſus whom thou perſecuteſt*, that melted the heart of *Paul:* So I may ſay, to every one that heares me at this time; If there be any among you, that live in any ſinne, whatſoever it is, be it ſwearing, be it drinking, bee it fornication, be it Sabbath-breaking, be it what it will, I may ſay to him, as if a voyce ſhould come from heaven, as it did to *Paul*, It is Ieſus whom thou provokeſt, it is he, whom thou offendeſt, whom thou wrongeſt, whom thou diſhonoureſt, it is Ieſus that was crucified for thee, that Ieſus that gives his body and bloud for thee, ſhall not this melt thee? ſhall not this affright thee ſomewhat? ſhall it not, bring you

you on your knes, and make you ſay, I am a ſinfull wretch, not worthy to be received into the number of the Saints; *Lord*, what wilt thou that I doe, I will doe it, I will continue to doe this no more: Surely this is a ſtrong motive; *Paul* thought ſo: I beſeech you by the mercies of God that you would come in: Take it in the Prodigall ſonne, when he comes home, and expects little (as he had reaſon to expect little from his father, when he had carried himſelfe ſo rebelliouſly) when his father uſed him in that manner, when he provided a feaſt for him, and put the robes upon him, and rings upon his fingers, how thankefull was he? how was hee affected? how would a man be affected in ſuch a caſe? So, I ſay, that is our condition, we have cauſe to looke for nothing but death, thereupon comes the Goſpell, that comes and offers life, that overcomes with kindneſſe, as it were: the Lord comes and tels us, well, notwithſtanding all this, you ſhall be received to mercy; goe, *Take, this is my body which is given for you*: I ſay, this would move an ingenious diſpoſition: You know *Mary Magdalen* was moved with this, when ſhe was ſuch a ſinner, and ſaw that God had received her in that manner, that melted her heart; ſo that ſhe watred his feet with her teares: So ſhould we be affected, if we did ſeriouſly conſider the greatneſſe of Christs love, *I will give you my body and my bloud*, this is a great thing, if wee were able to conſider it aright, that the Lord ſhould give us his body

and

and his bloud, There is no love like this, *Hee hath loved me* (ſaith *Paul*) *and hath given himſelfe for me:* And this is that indeed which ſhould bee the moſt effectuall motive of all others, that there is a pardon that Chriſt ſtill makes offer of to you; Indeed there is nothing elſe brings us into Chriſt but this, other things may prepare us, but nothing brings us in but this: You know, a Pirate, as long as a Proclamation of rebellion is out againſt him, will not come in, but a pardon being promiſed, and advancement annexed to it, that, if any thing, will bring him in: The theefe runnes away, as long as he is purſued with Hue and Crie, but the promiſe of pardon makes him returne back: So, I ſay, it is not the Law that brings you in, that may prepare you, but it is this Goſpell; for, as I told you, the Sacrament preacheth the Goſpell to the eye, as we doe to the eare; and when mercy is promiſed, when a pardon is promiſed, a generall pardon, without exception of perſons, or ſinnes, my thinkes this ſhould affect you, and bring you in: As it is ſaid, *Ier. 3. Saith the Lord, If one of you have put away his Wife, will he returne to her againe? No, but you have played the harlot in many places, and many times, and yet returne to me ſaith the Lord:* and ſo I may ſay to every man that hears me, though thy ſins be never ſo great, like that ſin of Idolatry, like that ſin of playing the Harlot, though that were frequently committed, though it were done oft, many times; yet *returne, ſaith the Lord,*

if

if thou wilt come in, thou ſhalt be pardoned, and not ſo only, but *whoſoever receiveth me,* ſaith Chriſt, *ſhall be made the ſonne of God.*

Conſider this, be affected with it, let it not be in vaine unto you when you heare thoſe pathetically ſpeeches, 1 *Iohn, He came to his owne, and his owne received him not:* And againe, *Oh Ieruſalem, Ieruſalem, how oft would I have gathered thee,* &c. I ſay, when you heare theſe things, it may be you thinke with your ſelves, theſe were rebellious people to uſe Chriſt thus, you think if it had beene your caſe, if you had beene there among them you would not have done it: Well, I ſay, it is the caſe of every man that continues in any knowne ſin, Chriſt offers himſelfe, we make offer of him, when we preach the Goſpell, in the Sacrament he is offered, he is made like a common dole, all may come that will, and certainly all that hunger doe come; but when thou goeſt on ſtill in thy ſins, thou art one of them to whom Chriſt is come, and thou wilt not receive him; thou art one of them, whom hee would gather, and thou wilt not: No, but thou wilt goe on, thou takeſt the Grace of GOD in vaine, thou trampleſt the bloud of CHRIST IESUS under-foot, as a common thing, thou doeſt what thou canſt, that the death of CHRIST ſhould bee of no effect, thou recompenceſt to the Lord, evill for good, doeſt thou thinke that the LORD will beare this at thy hands? No ſurely, he will be revenged on ſuch a man, on ſuch a people as this:

this: But you will ſay, it is an hard thing to do this that you exhort us to: And therefore, that I may not onely ſhew you what the duty is without affording you ſome helpe to doe it, we will adde ſome things, that may invite you to come in: And take Chriſt thus offered in the Sacrament, and which is continually offered by and in the Goſpell.

Two things to invite us to come in and take Chriſt.

And what is it that ſhould invite us? But two things (to goe no further) one is the miſery out of Chriſt; the ſecond is the happineſſe you ſhall have by him: And that is the buſineſſe we have principally to doe, at this time, that wee might invite you take the body and bloud of Chriſt, that is, to take the Lord himſelfe, who is offered effectually and freely to you? He makes proclamation to all that will come and take of the waters of life freely, Now if we conſider what ſhold invite the ſons of men to come in, theſe two things will doe it, their miſery out of Chriſt, and their happines by him: As the Prodigall, what did invite him to come home? The miſery he was in, he ſaw he could not live, he could not get huskes to ſuſtaine him: On the other ſide, in his fathers houſe there was bread enough; thoſe two together wrought on him, and brought him home: So we, when we invite men to the marriage of the Kings Son, that is, to marry the Sonne himſelfe; What ſhould we ſay to invite them? We bring them to conſider on the one ſide, I cannot live without Chriſt; I am undone

SER. II.

done, I periſh if I doe: Againe, on the other-ſide, by matching with him, I ſhall have all by Grace that he hath by Nature: I ſhall be a ſon of God, a King, and heire of all things, I ſhall have all that Chriſt hath: I ſay, theſe two ſhould invite us to come in; and therefore we will doe theſe two.

Our miſery out of Chriſt.

Firſt, ſhew you the miſery you are in out of Chriſt, *Iohn* 3. 18. ſaith the Evangliſt there, *He that beleeves not in Chriſt is condemned alreadie:* (Marke) he needs not a new condemnation, but hee that beleeves not in Chriſt is condemned already; *He that hath not the Son, hath not life:* Is not this miſery enough to be in a ſtate of condemnation? *Iohn* 3. *He that obeyes not the Sonne, the wrath of God abides on him:* And what is that wrath of God? If the wrath of a King be a meſſenger of Death, what thinke you of the wrath of God? Who knowes the power of his wrath: *Rom.* 9. *What if he will to ſhew his wrath, and to make his power known, ſuffer with patience the veſſels of wrath, appointed to deſtruction,* that is, when the Lord ſhall come to execute his wrath on evill men, he will uſe al the power he hath to execute the fierceneſſe of his wrath on them: And therefore it is a terrible thing to bee ſubject to the wrath of God: But becauſe that moves not ſo much, being generall, you will aske wherein this wrath of God is ſeene, and wherein more particularly is this miſery in being out of Chriſt; I will name but theſe three particulars.

Ioh. 3. 36.

Rom. 9. 22.

Firſt,

First, you ſhall be ſubject to Death, ſubject to him that hath the power of Death: You will ſay this is no ſuch miſery, for are not holy men ſubject to death, as well as evill men? I, but there is great difference; the evill ſhall be ſubject to death, as an enemy, the laſt enemy that ſhall be deſtroyed is Death, which ſhewes that Death is an enemy; I ſay, they are ſubject to Death as an enemy; Death may come to two men, and be a friend to the one, and an enemy to the other, that which he ſaith, Death is the rich mans enemie, and the poore mans friend, we may better apply it, to the godly man, and to the evill man: And ſurely it is true, Death is the godly mans friend, and the wicked mans enemy; the ſame Death, as you know, the ſame meſſenger comes to call *Pharaohs* Butler and his Baker, he came as an enemy to the one, and as a friend to the other, he came to call the one to promotion, and the other to execution, ſo doth Death: Now Death, when that comes as an enemie, is terrible, when that comes with a ſting, Death indeed without a ſting is nothing; but Death, when it comes with a ſting, and the *ſting of Death is ſinne*; this we conſider not, that Death hath a ſting, it is a Serpent, that often ſtings without hiſſing, without warning, it comes ſuddenly, it comes certainly, we ſee continually how men fall from the tree of life, as leaves in *Autumne*, wee conſider not this: but this is among the miſeries, that wee are ſubject to death, and that is a great miſery. Thoſe that

We are ſubject to death.

Difference of the ſubjection to death in good, and bad men.

can looke upon other miſeries and dangers, and out-face them, without being daunted, when Death comes, that appales them, that looſes the joynts, that makes them tremble, that makes their knees knocke together: You know it is ſaid of *Saul*, *David* profeſſeth that hee was valiant as a Lion, in his Songs of him, when the newes of Death comes, he fals to the ground, there was no ſtrength in him: all are pretty miſeries to this, this is the great Giant that makes the ſtoureſt heart to tremble at his approach. But is this all, that wee are ſubject to death, when we are out of Chriſt? No, we are ſubject to the feare of death likewiſe, which is an hundred times worſe than death it ſelfe, *Heb.* 2. 14. *He hath delivered us from him that had the power of death, he hath delivered us, that for feare of death were all our lives ſubject to bondage:* I ſay, the feare of death, is worſe than death it ſelfe, becauſe death continues but a moment, it is ſoone gone, but the feare of death continues alwayes, a long time, like the hand-writing wch kept *Belſhazzar* in feare; ſo this feare of death keepes us in a continuall trembling, this is that that imbitters all our comforts, that ſowres all our joy, this feare of death, they were all their life-time ſubject to bondage through the feare of death: Therefore it is not ſaid that death is bitter to him that lives in pleaſure, but the remembrance of death; all the joyes and comforts that wee have in this life, what are they when they are accompanied wth this, I ſay, ther is

2 Subject to the feare of death.

is nothing terrible, but ſo farre as it is mingled with this feare: All evill and dangers are ſo far terrible, as they are harbingers of death, as they are crackes to give warning of the fall of the whole houſe that ſhall never be repaired againe: Whatſoever pleaſure we enjoy, this is the gall that takes away the ſweetneſſe of all, though the portage were otherwiſe good when the *Colloquintida* was in them, there is death in the pot; ſo I may ſay, when death is joyned, what ſweetneſſe is in them? That is the condition of every man living out of Chriſt, hee is not only ſubject to death, but to the feare of death continually.

But is this all? No, there is yet more, there is Hell, death hath a Page that comes behinde him, that is ten times worſe than himſelfe, *Rev. 6.7,8 I looked & ſaw a pale horſe, and the name of him that rode on him was Death, and behind him followed Hell:* That is, Hell is the hooke that is hid in death, when we are once taken with that hooke, wee are kept there for ever: If Death ſhould come without hell, it were another matter, Death is but the lightning, it is Hell that is the crack of thunder: and ſhall we like children be afraid of the lightning, and not be afraid of the bolt? It is hell that is the gate that keeps us for ever, Death is but the arreſt, that carries us thither. Therefore conſider what it is to be ſubject to hell; as our Saviour ſaith, *What will that availe a man to win the whole world, and loſe his ſoule?* Conſider well of that ſpeech, What

3 Subject to hel.

will that availe you to ſave all things elſe, if you loſe your ſoules, as if a man ſhould ſave the paring of his nailes, and loſe his finger, as if he ſhould ſave his ſhooe, and loſe his foot, as if he ſhould ſave the ſhip, and loſe the fraught, as if he ſhould ſave the houſe, and deſtroy the man that dwels in it; ſo it is to ſave other things, and to loſe the ſoule: No, it is the terrible thing, Hell, that followes Death: in all other miſeries, yet this is our comfort, that death will come in the end, and put a full point and period to them; but this ſecond death, Hell, is ſuch a death, as hath no other death to end it: Therefore, as wee ſay, *But for hope the heart would breake*; ſurely there is no hope, and therefore there is a breaking of the ſoule, as well as torment of the body: Therefore conſider what Hell is, what eternity is, this is the miſery we are in out of Chriſt, you are ſubject to the feare of death, you are ſubject to death, and to Hell too: Death is but the ſtalking-horſe, it is Hell that is the Fowler, that hath the peece and the ſhot to deſtroy us utterly. And therefore conſider what caſe you are in out of Chriſt, what miſery you are in out of him, that when Hell and Death come; as ſhe ſaid, *vp Sampſon, for the Philiſtims are on thee*; ſo, when we ſhall ſay, Hell and Death is on you, and your haires are cut off, that is, Chriſt is gone from you (for the cutting off his lockes, was but an embleme that God was departed from him) I ſay, when they are on us: If Chriſt be away, what a caſe are

we

we in? Shall they not take us and carry us to that priſon, there to lie for ever: Therefore conſider this, it is certaine the deſtroying Angell will come, and commonly he comes in the night; *Death commeth when thou leaſt lookeſt for him as a thiefe:* I ſay, the deſtroying Angell will come; what will their condition be then, when there is no ſprinkling of the bloud on the doore-poſts of thy ſoule? It is the cauſe of every man out of Chriſt; What are we out of him? When the avengers of bloud, when the purſuers ſhall ſet on us, and purſue us, from whom we cannot flie. And when we ſhall bee ſhut out from the hornes of the Altar, when we cannot come to *Chriſt* the Citie of Refuge, it is a terrible thing, if we conſider it ſeriouſly. It is ſaid that *Aaron*, when he cauſed the people to commit that ſinne, or was an inſtrument rather, it is ſaid that hee left the people naked, why? Becauſe hee deprived them of the preſence of the Lord: Now when Chriſt ſhall be taken from us, when we are without him, when we are deprived of him, are we not naked? Is not the hedge broken downe? There is nothing left to ſhelter us; what are we without him? but as the Conneyes out of the rockes, that have nothing to ſhelter us from the devouring Lion: Now *Moſes* was but a type, it is Chriſt that holds the hands of God that he cannot deſtroy us, it is he that ſtands in the breach, and keepes out the inundation of evils, that we bee not over-whelmed with them; he is the Arke

SER. II.

of God, that cauſeth the houſe of *Obed-Edom* to be bleſſed; and we have more cauſe to take to heart the want of him, a thouſand times, than they had to lament the loſſe of the Arke, when it was among the Philiſtims, for the Arke was but a type of Chriſt: This is the caſe of every man living out of Chriſt.

Object. I but, you will ſay, Chriſt is mercifull, he is very ready to forgive, I hope I am not out of him, but he is ready to receive me?

Anſw. It is very true, he is mercifull, but to whom? ſurely not to the wicked, he holds not the wicked innocent; to ſpeake plainly to you, Whoſoever continues in any knowne ſinne, be it never ſo ſmall, to ſuch a man Chriſt will not be mercifull: *No ſinne ſhall have dominion over you, Rom. 6. for you are not under the Law, but under Grace:* As if he ſhould ſay, there are none whom Chriſt takes to himſelfe, and puts into the condition of grace, but he frees them from the dominion of every ſinne, there is not one ruling luſt there: You know there are many paths that lead to hell, the way that leads the right way is but one, errour is manifold; there are a thouſand paths that lead the wrong way, and will not one path lead to hell as well as a thouſand? He that is in Chriſt hath crucified the fleſh, and all the affections, there is not one raigning luſt there; ſo that as Antichriſt had his marke, and they received the marke of the Beaſt: So Chriſt hath his marke too; as you have it, *Ezek. 9. The Writer marked all that mourned,*

Rom. 14.

ned, God ſet a marke upon them, and he ſets a marke upon all thoſe that he is mercifull to.

You will ſay, what is this mark of the Lord? You ſhall finde, 2 *Cor.*4.17. *Whoſoever is in Chriſt, he is a new Creature,* that is the marke of the Lord Ieſus: And therefore, if thou wouldeſt know whether Chriſt will be mercifull to thee, conſider if thou finde that marke there, *Art thou a New Creature?* That is, art thou made all New, as if thou haddeſt another ſoule dwelling in thy body, for thou muſt not bee new by halfes, thy whole ſpirit muſt be New.

Againe, if you will come more properly to this marke, you ſhall finde, *Epheſ.*1. 2 *Cor.*1. what it is, *The Seale and marke that Chriſt ſets, is his ſpirit: Whoſoever hath not the Spirit of Chriſt is none of his:* You know Merchants ſet Seales upon their goods, to know them, that when they meet with their ſeale they may ſay, This is my parcell of goods: So it is in the multitudes of men; All that Chriſt will be mercifull unto, he ſets his ſeale on them, and where he finds his ſeale and his mark, thoſe he knowes to be his; *That Seale is his ſanctifying Spirit that he hath given us, it is as a Seale or earneſt,* 2 *Cor.*1 and *Epheſ.*1. *He hath ſealed us with the Spirit of Promiſe:* that is, with the Spirit that he hath promiſed to us. So conſider if thou have that Spirit then, to ſanctifie & to change thy heart, to make thee another man than thou art by nature, to enable thee to do more than thou canſt doe by nature; If thou have not this ſeale of

2 Cor. 1.22.

Epheſ.1.13.

SER. II.

God, thou art yet none of his: But you will say, I have the Seale, I hope I have the Spirit: Well, it is well, if thou hast; but know this, that Christ never gives that privie Seale and Si net of his, that inward Seale that none knowes, save those that have it; but there is a Broad-seale likewise that followes, that Seale spoken of, 2 *Tim.*2, *This foundation of the Lord remaineth sure, and hath this Seale, The Lord knoweth who are his, and let them depart from iniquity that call upon the name of the Lord*; hee addes to that other, a parting from iniquitie, from all kinde of iniquity, there must be none exempt place in thine heart, nor in thy life, wherein thou wilt have a priviledge, thou continuest not in the least sinne, but departest from all iniquity, then thou hast this Seale aswell as the other: If thou want these two Seales, if thou be not a New Creature, if any sinne have dominion over thee, if there be one living lust in thee that is not mortified, that is not healed, I assure thee thou never haddest yet any part in Christ: and if thou be out of Christ, thou seest what thou art subject to, to the wrath of God, and you see the particulars, you are subject to death, you are subject to the feare of death and to hell; and this is the case of every man out of Christ, and mee thinkes this should somewhat move us to come in, and to take him. But this is not all, that which we have by Christ may invite us a great deale more forcibly: If wee could but open the Casket, and shew you the Iewels,

2 Tim.2.19.

Iewels, or if we could but unlocke the treaſures that are hid in Chriſt, it would bring a man in love with him, it would make men do as *Paul, Account all droſſe and dung, that they might have him.* Well, though we cannot doe it fully, yet we will endeavour to doe it a little: You will ſay, What ſhall we have by Chriſt? Firſt, you ſhall have life by him, *Iohn 6.* the place ſpoken of in the beginning, *He that beleeves in me, ſhall have eternall life, and I will raiſe him up at the laſt day:* When he comes to ſpeake of water to the woman of *Samaria, Iohn* 4. when hee would commend to us a motive to ſtir us up to come and take him, and to drinke, &c. he ſaith, *Hee that drinkes this water ſhall thirſt no more:* That is, hee ſhall live for ever; it is water that ſhall keep life in him for all eternity; when ſhe heard this, ſhe hearkens to heare of water that could keepe life for ever. When you reade the ſtory in *Geneſis*, that *the Angell was ſet with a ſword ſhaken, to keepe man from comming to taſte of the tree of life*; you ſhould thinke with your ſelves, if the Angels were removed now, or there were a man ſo happy, that the Angell would give way to him, that he might come and eat of the tree, and when he had eaten to live for ever, you thinke that man in an happy condition. Now the Lord doth ſay, *Revel. 2. He that overcomes I will give to eat of the tree in the middeſt of the Paradiſe of God:* That is, he ſhall eat of me, and live for ever; this is the great happineſſe we have.

Benefits by Chriſt. Life.

Iohn. 6. 54.

Iohn 4. 14.

Rev. 2. 7.

When

When Chriſt would uſe a compelling argument to move, *Revel.2.11. He that overcomes ſhall not bee hurt of the ſecond death:* Why, is it ſo great a matter? Oh that is all, *not to be hurt of the ſecond death:* The firſt death is nothing; the firſt death is but the doore, it is but the gate that leads to the paſſing thorow; the firſt death is but a going over the threſhold, the breadth of it is but a ſtep, and the length of it is but a moment of time or two: But *the ſecond death,* there are the chambers of death, as *Salomon* ſpeakes, where you ſhall be led from one miſery to another, and where you ſhall dwell for ever: And therefore conſider this, if you take Chriſt, you *ſhall not be hurt of the ſecond death:* I beſeech you conſider ſeriouſly, reckon nothing ſo ſweet; if this life be ſweet, that is but a ſpanne long, is not aboundance of life much ſweeter: It is naturall to every man to deſire immortality, if you could but have this life continued, let every man aske his owne breſt what he would give, that his life might be continued, that he might be immortall? If there were ſuch a thing as the Alchymiſts ſpeak of, if I could draw out the thred of this life to keep it firme and even as they dreame of; what would you give to obtaine it? And will you not regard this that will doe that indeed? Will you not take Chriſt, which is life indeed, which will give you another life of immoatality, for you muſt know that it is not immortality ſimply that man deſires. The Naturaliſts were deceived

ved in that, for a man had rather not to be than to be in miſery: And the ſoules in hell are immortall; and therefore it is not immortality that we deſire ſimply, for death is not the extinguiſhing of life, but the miſery of life: And therefore, where the Scripture ſpeakes of the loſſe of the ſoule, it is to be meant thus; a mans finger or his joynt is loſt, when it is ſeized on by an incurable ſore: So when eternall miſery is on the ſoule, then the ſoule is loſt, and yet you have the joynt ſtill, you have the ſoule ſtill, you have life ſtill: and therefore it is not immortality ſimply that we deſire, if we conſider what it is, but it is happineſſe, it is ſuch a life as is not only immortall, but happy withall: this life Chriſt hath promiſed, we ſhall live, and an happy life, ſuch as S. *Paul* expreſſeth, 2 *Cor*. 5. ſaith he, *We deſire not to be unclothed, but to bee clothed upon, that immortality might be ſwallowed up of life*: As if he ſhould ſay, conſider with your ſelves, you that love this life ſo well, that you neglect that which is to come, ſaith he, we love our lives as well as you, we are not weary of them, no more than you are, we deſire not to be uncloathed, no but we deſire that immortality may be ſwallowed up of life; how ſwallowed up? as we ſee a rude draught in a picture, ſwallowed up with the picture when it is perfected, as child-hood is ſwallowed up of manhood, as the glimmering light is ſwallowed up of the perfect light; ſo their immortality is ſwallowed up of life, that is, if there be a ſmall poore

2 Cor. 5 4.

poore glimpſe of comfort here, ſaith *Paul*, we would not be rid of theſe, wee would bee content to have theſe as well as you, onely we would have them ſwallowed up of perfect life, we would have imperfection ſwallowed up of perfection: And therefore *Iob* ſaith, *I will wait till my change ſhall come*; he ſaith not till my deſtruction come, till my periſhing come, or till my death come, but I will wait till my change come: and he that changeth doth it for the better: If you will take Chriſt, you ſhall have this immortality and life, perhaps you will ſay, but I could bee content to have this temporall life continued: And haply, my brethren, if the Lord would make that promiſe, that he would proclaime to men that they ſhould have immortall life here, it may be he ſhall have more followers than now he hath, when he promiſeth immortall life in heaven: but to take away that in a word; I ſay, it is a fooliſh choyce, if you might have it: For what have you here? Here the body is tormented with diſeaſes, the ſpirit is wearied with vexation, and the ſtate is aſſaulted with loſſes and croſſes; evill things wound us with ſorrow, and the good things we heare, doe but infect our affections, and weary us ſtill, and yet they whet our tired appetites with a new edge. In a word, every condition here is peſtered and troubled wth buſineſſe; one invites and drawes on another: we are hampred with ſucceeding fetters, and makes this ſhort life more ſhort than it would be with careſull griefe,

griefe, with bitter feares, and with corrupt joyes; and at laſt, all cut off and end, as many men many times ſpread their branches & flouriſh; their eſtate over-ſwallowes their wiſhes, their ſucceſſe exceeds their deſires: now on a ſudden, their pompe is no where to be found, their deſires vaniſh, the floud of there wealth is dried up, the owners and their goods periſh together; they will not ſee this by experience. What is it in this life you would have, if there were immortality? But, I ſay, it cannot be ſo, that is not ſo; you cannot have immortality in this life, but as evidently as you ſee the heavens roll about every day, ſo plainely we may ſee, if wee will take it into conſideration, mankinde hurried along with an unwearied motion to the Weſt of his dayes; their poſterity poſting after them by an unrepealeable law of ſucceſſion: our fathers you know are gone before, and we are paſſing, and our children ſhall follow us at our heeles: that as you ſee the billowes of the Sea, one tumble on the neck of another, and in the end all are daſhed upon the ſhoare; ſo all generations and ages in the end, are ſplit on bankes of death, and this is the condition of every man? It is not our wiſdome then to provide for another life? Certainely, if there bee any wiſdome in the world, it is wiſdome to remember our latter end. The wiſeſt among the Heathen were wont to ſay. There ſhould bee nothing but a meditation of death: that is, a wiſe man through the courſe of his life, ſhould be

be ſtil fitting and preparing himſelfe for death; and ſhall Chriſtians come behinde them? It was a wiſe ſpeech of *Peter* to our Saviour, *Lord whither ſhall we go, thou haſt the words of eternall life*: as if hee ſhould ſay, there is no motive to that, ſurely we will not leave thee: therefore, I ſay, conſider, here we are but Tennants at will, wee may bee turned out of doores to morrow, therefore let this be a motive to win to Chriſt, you ſhall have life. But you will ſay, I hope death is farre off, yet I have time enough: well, take heed thou be not deceiv'd in that, for there is a colluſion there: as the Painter by colluſion of colours, makes a thing ſeeme farre off, when it is neere at hand: ſo we by our folly and vanity, our fanſie miſ-apprehending of things, we looke on death as farre off, when it may be it is at our heeles, at the next dore; thou knoweſt not how ſoone thou maiſt meet with it, therefore ſay not, it is farre off; but thinke with thy ſelfe, goe ſit alone, but a little time together, and then think with thy ſelfe I muſt die; it is appointed to me as to *all men once to die*: Conſider, if a man might die twice or thrice, perhaps he would be ready, he would be prepared; but conſider thou muſt die but once, if thou be not prepared, there is not a ſecond opportunity: and then conſider, thy ſoule is immortall in another place, it muſt live for ever. And then remember Chriſt ſaith, thou ſhalt have life, if thou take him, thou ſhalt live for ever: then thou wilt finde it an exceeding bleſſing worth the

having,

having, it is that that may wooe you and win you to come in and take Chriſt, to love him, and to ſerve him, and to obey him; certainely, if you wil not now be moved with it, yet when death ſhall come, then you ſhall find that beyond all the treaſure, to have that white-ſtone with a new name in it: that ſtone was a ſigne of abſolution that a man was quitted, that his ſins are forgiven, that he hath intereſt in Chriſt and eternity, that eternall life is for him in heaven; this is the firſt motive to win you to Chriſt.

2 Our debts paid.

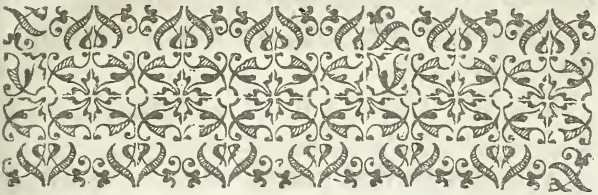
Secondly, if you will come into him, you ſhall have all your debts payed, you ſhall bee under cover, that is, you ſhall have all your ſins forgiven, that when the creditors come with an arreſt, with a judgement and execution, you may be able to ſay; no, they are none of my debts, goe to my husband, hee muſt pay them and not I: I ſay, when you have Chriſt, when Satan ſhall come, and when ſin ſhall come, you may put them over to Chriſt; for now you are his and he is yours, he hath taken our debts on him: is this a ſmall thing? *Pſal.* 32. 1. ſaith *David, Bleſſed is the man whoſe ſinnes are forgiven, and whoſe iniquities are covered:* Marke, bleſſed is the man whoſe ſins are forgiven. Perhaps if one of us ſhould ſeeke a happy man, we would ſay, that he is a happy man that lives in health and in wealth, in credit and aboundance of all things: he that hath the favour of Princes, hee that hath ſome notable excellency to make him famous among men, ſome ſuch thing wee

take for happineſſe: But when *David* comes to looke through the world, and all the felicity in it: oh ſaith *David*, *Hee is a happy man that his ſinnes are forgiven*! And there is a good reaſon for it, becauſe when our ſin is forgiven, we are reconciled to God, and God onely can make man happy. For wherein doth happineſſe conſiſt, but in a freedome from all evill, and in enjoying of al good, you know this is happineſſe: Now ſinne, is it not the firſt linke in the chaine of ills? As the under-wheeles in a Clocke or Watch depends upon the firſt, ſo all miſeries depend upon ſin, as the Maſter ill of all; take away that and all the wheeles ſtand ſtill, they move not a jot to doe us the leaſt hurt: take away ſin, take away all; this ill in ſin is a bar, and ſtops from us al good things; take away ſin, and you ſhall enjoy al that in aboundance that your hearts can deſire: If you have not your ſinnes forgiven, what will it availe? If you come to a Priſoner and tell him, you ſhall have the beſt Lodging, you ſhall have a Pallace, you ſhall have Orchards, and Gardens to walke in, you ſhall have Gold and Silver, as much as you wil deſire; you ſhall have honour put upon you: would not hee anſwer? Alas, what would all this availe without a pardon? So I ſay to men, that magnifie the things of this world ſo much and remiſſion of ſins they thinke not of; I ſay, what is all this, will it availe without a pardon? No, therefore this is a great motive to bring us into Chriſt, that our ſinnes may be forgiven.

Therefore

Therefore that great promiſe went of the *Meſſiah*, that when he ſhould come into the world, he ſhould ſave his people from their ſins : and this is a mercy, which though you may ſlight now in health and ſtrength, yet when the times come that God ſhall charge ſin upon your conſciences, that they feele the weight and burthen of it, you ſhall finde no mercy like to this, that you may come to have your ſinnes forgiven; then he that bringeth the glad tidings of peace, his feet will be beautifull : the thing is the ſame if we had hearts to conſider of it : if wee were poore in ſpirit, if we knew what ſin were, if we had ever felt the bitterneſſe of Satans yoke, that we were weary of it, wee would come in and reckon it a great matter, to have our ſinnes forgiven : this is the ſecond : I ſhall proſecute the reſt at ſome other time.

The end of the Second Sermon.



THE CUPPE OF BLESSING: DELIVERED IN THREE Sermons, upon 1 Cor. 10.16.

The Third SERMON.

1 CORINTH. 10. 16.

The Cup of blessing, that we blesse, is it not the Communion of the bloud of Christ? The bread that we breake, is it not the Communion of the body of Christ?

THE point you know we have delivered out of these words, is this, that in the Sacrament, there is a true reall Communication, or giving, or offering of Iesus Christ; of his body, and of his bloud, to all worthy receivers: We have shewed you the difference,

SER. III.

betweene the Papiſts and us in this point.

They will have here, a reall corporall preſence of Chriſt.

We ſay, it is true; but it is Spirituall, but it is Myſticall, but it is Sacramentall.

We have ſhewed you the reaſons, by which we refelled that opinion of theirs; That there is no neceſſitie, neither in regard of the thing, nor in regard of the words; and if there be no neceſſity wee may not grant it: other reaſons we ſhewed the laſt day; but not to ſtand to repeate them.

The laſt day, (becauſe they ſtand ſo much on Fathers) in this point, we ſhewed you the opinion of divers of them: of *Origen*, of *Athanaſius*, *Ambroſe*, *Tertullian*, *Auguſtine*, and the reſt. To that wee will adde but this, to cleare that point concerning the opinions of the Fathers. You ſhall finde that *Ireneus* that lived within ſeventy yeares after the death of Saint Iohn, is cleare in this point; that the Bread and Wine, are but Sacraments and Figures of the body and bloud of *Chriſt*: after him thirty yeares, lived *Clemens Alexandrinus*, *Tertullian* and *Origen*, for they lived much about a time.

The Time when ſome Fathers lived.

Origen was the Scholer of *Clemens Alexandrinus*; theſe do as evidently explaine it, as any of our divines, though not ſo diſtinctly, becauſe the controverſie was not then moved: and therfore you muſt not expect ſo full and ſo cleare and diſtinct expreſſions, as you have in theſe times, when we have more occaſion to doe it.

Why the Fathers are not ſo diſtinct in the Doctrine of Tranſubſt.

I

I will not trouble you with Citation, leſt I ſpend time too much: but you ſhall finde it ſo in them. After their time, *Auguſtine* expreſſeth it ſo fully, as that *Calvin*, or *Beza*, hath not done it more clearely, as I ſhewed by ſome Allegations out of him the laſt day. From his time I doe not finde, that this opinion of theirs had any footing in the Church, till the time of *Damaſcene*, that lived in the yeare, ſeven hundred thirty. He was the firſt that began in the Eaſterne Churches, this opinion of tranſubſtantiation: *Chryſoſtome* hath ſore hard ſpeeches, but ſuch as may well be interpreted; if you looke on him in the tract of his writings; you ſhall ſee evidently, that he never dreamed of any ſuch reall preſence as the Papiſts affirme. But I ſay, *Damaſcene* was the firſt that ſet this falſe opinion abroach in the Eaſterne Churches, in the Greeke Churches about a hundred yeares after. In the Weſterne Churches, in *Italy*, and thoſe parts, it began a little to bee ſet on foot, in the time of *Carolus Calvus* Emperour; who being troubled with that controverſie ſet *Bertram* a worke, a Presbyter, a learned man, one of the moſt learned of thoſe times; and deſired him to expreſſe his opinion in that point: Hee writ a learned booke of it, and ſo the controverſie continued in good ſtate and condition, till two hundred yeares after, or leſſe, betweene one, and two hundred. And the firſt man that began to infuſe his poyſon into the Church, was one *Lanfranke*, Arch-

Damaſcene ſet tranſubſtantiation a broach in Greeia, 730 yeares after Chriſt.

SER. III.

Lanfranke Bishop of Canturbury, 1030 yeares after *Christ* brought transubstantiation into England.

Berengarius lived foure hundred yeares since.

Bishop of Canterbury in England: a man learned, but very pernitious to the Church. After his time, the opinion began to bee somewhat hot: and then *Beringarius* wrote against it; who upon his condemnation retracted it, but before his death repented the retractation; and upon writing his retractation, it began to be put upon men by necessity, by the Pope: which was done in the time of *Bernard*, foure hundred yeares since. I have done this, that those may bee satisfied, that are not satisfied with the Scriptures, and with the reasons that were brought, but would know the opinions of the Fathers. To stand to cite all the particulars were a vaine worke: So much for that.

After we shewed the fallenesse of their opinion; wee shewed in what manner Christ is communicated to us in the Sacrament: Not to stand to repeate it. Wee are now to come to those other particulars blessings or comforts which we have in Christ, which should invite us to come in and take him.

The benefits by Christ.

The next therefore is this, you have it in *Matth* 11. 30. *Come to me*, saith he, *all ye that are weary and heavy laden, and I will ease you*; you shall finde rest to your soules: that you shall have to invite you, if you will come in and take Christ, you shall finde rest to your soules: that is, look what the heaven is to a Sea-faring weather-beaten man; looke what a coole refreshing shade is, to a man that is scorched with the heate of the Sunne; looke what a cover is to a man

man that is beaten with the storm to the shore, such is Christ to those that come in and take him: And therefore that wee may know what this rest is, which you shall finde if you come into Christ. Let us finde out what this wearinesse is.

Now in sinne you shall finde this wearinesse.

First, there is a wearinesse in the service of sin, there is no bondage to the bondage of tyrannous lusts, they are hard masters, they set you to hard taskes; if they say goe, you must goe; if they say come, you must come.

What the wearinesse of sin is 1 In the service of sin.

Christ sets you at liberty from this bondage, by mortifying of sinne, and killing it, as *Moses* did the Ægyptian, that strove with the Hebrew, which is a deliverance far exceeding that out of the bondage of Ægypt, which was so much magnified, as much as the substance exceeds the shadow.

This is one kinde of rest you shall have by Christ; you shall be delivered from the bondage of sin.

1 Rest by Christ.

Againe, there is a wearinesse in the guilt of sin committed; which haunts us like furies, and ever and anon gives secret whippes, secret twinges to the soule; from this Christ delivers us, *For being justified by faith, we have peace with God, Rom.* 5. 1. That is, the conscience is calmed, it is quiet, which before was full of horrour and vexation.

2 Wearinesse in the guilt of sinne.

Againe, there is a wearinesse in the fruits of si-

3 Wearinesse in the fruit of sinne.

sin, the losses, the crosses, the sicknesse, the imprisonment, disgrace; all which are but the fruits of sinne: There is a wearinesse in these, and from all these Christ delivers us, partly in freeing us from many of these, that otherwise we should have felt; and partly in taking away the venome and sting from those we doe feele: For that which is said of Death, *Oh death where is thy victory*, &c. The *sting of death is sin*, it may be said of every calamity. The sting of imprisonment, the sting of sicknesse, the sting of disgrace, the sting of all misery is sin.

Afflictions without sin, as the Adder without a sting.

What is the Adder when the sting is away? So, what are all these, when sin is removed?

You know what they were to *Paul*, what he endured, how many prisons he went thorow, how oft he was whipped, how oft he was stoned, how many things he suffered; you have a catalogue of them, ten or eleven, and yet all was nothing to him; he was happier in these than *Nero* was in his Palace: But what, should I give you an instance?

Take *Adam* in Paradice, when he was in Paradice, yet when he had but the sting of conscience, you know he was filled with horrour.

Paul againe, when he was sore whipped in the day, and his feet were fast in the stocks, and the sting of sinne was tooke away, and he enjoyed a good conscience; *Silas* and he sung that the prison rung of them: I say, this condition you shall have in Christ, you shall be delivered from sinne, from the sting of sinne, from the fruit

fruit of ſin; but beſides this, as there is a wearineſſe in the ſervice of ſin, and a wearineſſe in the guilt of ſin, and in the fruit of ſin. So yet there is more wearineſſe.

There is a wearineſſe in the habite of ſin, (for ſin is to the ſoule, as ſickneſſe is to the body.)

4 Wearineſſe in the habite of ſin.

Now a man that is ſicke is weary of every thing, he is weary of ſitting, he is weary of lying; ſo the ſoule while ſin abounds in it, is weary of every thing; a man is weary of himſelfe, he is weary of his owne company.

Sin to the ſoule, as ſickneſſe to the body.

Now when Chriſt comes, he takes away this wearineſſe, and gives grace, which is to the ſoule as health is to the body, that cures all the diſtempers and give reſt unto it, but yet there is more than this.

There is a wearineſſe in all that ſinne toucheth, in all the conditions of this life there is a wearineſſe.

5 In all that ſin touches.

A man is weary of ſolitarineſſe, and hee is weary of company, he is weary of buſineſſe, he is weary of idleneſſe, he is weary of high condition, for that is ſubject to envie, as the wind is moſt boiſterous upon the top of hils. And he is weary againe of low condition, for the valleyes are over-low, there a man is ſtill ſubject to injuries, and to bee trampled on; that place us where you will, by reaſon of ſinne it makes every condition weary to us.

But Chriſt comes to take away this wearineſſe, likewiſe by teaching us how to accommodate our ſelves to al conditions, by teaching us

us how to want, how to abound, how to be well, how to be sicke, how to live, how to dye, and this he doth by giving wisdome; for folly will quarrell at the best condition: wisdome makes the worst condition comfortable. This the Lord doth: thus he delivers you from the wearinesse of sinne: this rest you shall have if you will take him, because when he comes into the soule, he casts out sin, the cause of all those Tempests.

As *Ionas* when hee was cast out, you know then there was a calme: I say, such rest you shal have in Christ; out of him, there is nothing but trouble, and disquiet, and restlessenesse: and this is the third benefit, that may invite you to come in and take him. *Come unto me you that are weary, and you shall find ease*, and rest to your soules. And now, what would you have besides? there is nothing that your hearts can desire, but you shall have it in him. And because we are so much moved with sensible things; the Scripture sets forth the good things we have by Christ, under notions of such things as are sensible, as we feele the sweetnesse of them, as we can taste in this world: that is a kingdome, riches, peace, goodly apparell, &c.

4 Benefit by Christ.

First, therefore if you will come into *Christ*, you shall have a kingdome: the kingdome, that is the Epitome of our happinesse, and the journeys end to all our desires.

Kingdome.

You know when the *Messias* was to come, what expectation the Iewes had of a kingdome that

that ſhould be reſtored to them: how frequent are the Prophets in ſetting forth the glorious luſtre of that kingdome; when the *Meſſias* came it was fulfilled, for ſaith he, *Matth. 3. Repent, for the kingdome of God is at hand*: and, *Feare not little flocke, it is your Fathers will to give you a Kingdome*: and *Revel. 1. He hath made us Kings and Prieſts.*

You will ſay, wherein is this Kingdome, wherein doth this kingdome conſiſt? Look to all the properties of a kingdome, and you ſhall finde all in this:

Kings have.

I Liberty.

First, one thing wherein the freeneſſe of Kings conſiſts, is, that they have their liberty, others are Subjects.

Now, what is liberty?

Liberty what.

Liberty is nothing elſe, but a power to live as you will. This you have by Chriſt; becauſe, he gives his ſpirit as ſoone as you take him; he ſends his ſpirit into your hearts, that rectifies your will, that ſets all right and ſtrait within us.

In what reſpect Chriſtians live as they liſt.

Now when your will is rectified, you will that which you ought; when you have this, you live as you liſt, becauſe you liſt not to doe but that which is good: and ſo you have liberty in *Ioh. 8. 36. The Son ſhall make you free*; that is, you ſhall be ſubject to nothing: as *Paul* ſaith, *we will bee brought into ſubjection to nothing*; we will not be ſubject to luſt, we will not be ſubject to any thing, you ſhall *ſerve nothing*, as he ſaith. *Wee are bought with a price, we are not the ſervants of men*; we need feare nothing. *Luke 1. 74. That being*

SER. III.

being delivered from the hands of all our enemies we might ſerve him without feare; becauſe when you feare him, you need feare nothing beſides. As the true ſerpent ate up the falſe; ſo the true feare eates up the falſe. When you are in him you are at liberty, you are delivered from all your enemies. Take any other man, ſtill he feares ſomething, hee feares death, hee feares ſickneſſe, hee feares loſſe of friends, loſſe of favour of the Prince, hee feares the loſſe of ſomething or other. But when a man is in Chriſt, hee is delivered out of the hands of all his enemies; hee need feare nothing, for what ſhould hurt him? It muſt be ſome of the Creatures: but all they are like Maſtifes rated by the maſters command, as it is onely the maſter that can doe it, and he doth rate them that they ſhall not flie in the face of his friend, though they may aſſault his enemies: and do but think with your ſelves, what a happy condition it is, what ſafety you have in Chriſt, that nothing can hurt you, and therefore we are bidden be in *nothing careſull*. If any thing could hurt you, wee might be careſull in ſomething, No, ſaith he, *Be careſull in nothing, Chriſt takes care for you*: nothing ſhall hurt you, and ſo, *All things ſhall work for your good*. And if ſo be then nothing can hurt you, this is that you ſhall have by Chriſt, one thing, you ſhall have liberty.

2 Plenty.

But another thing wherein a Kingdome conſiſts, is Plenty: that is, you ſhall have abundance of all things. What as *Salomons* Kingdome? And

And what were other kingdomes of the world but plenty of all things?

Queſt. What ſhall we have then, you will ſay? Shall we have meat and drinke, houſes and Vines?

Anſw. No, thoſe are too baſe things for the Kingdome of God to conſiſt in, *Rom.* 14. 17. *The Kingdome of God conſiſts in righteouſneſſe, holyneſſe, peace, and joy in the Holy Ghoſt*: that is, there ſhall be a rectitude in all your ſoules, that it ſhall be free from diſorder, from diſtemper, from obliquity.

3 Peace. Beſides, you ſhall have peace, that is a companion of a Kingdome; you ſhall have peace, that is, your ſoules ſhall be quiet, there ſhall be a ſerenity there, as the Sea is when it is without wind or ſtorme.

Again, you ſhall have joy, your hearts ſhal be filled with the conſolations of the ſpirit, theſe things you ſhall have if you will come into Chriſt, which goes far beyond the pompe and plenty and abundance of any other Kingdome.

But beſides this, that you ſhall have the liberty, the plenty, and abundance of Kings, you ſhall likewiſe have the power of Kings: as the Apoſtle ſaith, *the kingdom of God, is not in word, but in power*; that is, you ſhall not only ſay, I wiſh I could live a holy life as others do; I wiſh I could mortifie ſuch and ſuch luſts; I wiſh I could abſtaine from ſuch ſins, and doe ſuch duties, but you ſhall have power and ability to do them. *I am able to doe all things*, ſaith *Paul*, *through Chriſt that ſtrengthens me.*

Againe

SER. III.

To over come, what.

Againe, beſides this, you ſhall have the victory of Kings, you ſhall be overcome of nothing, to be in diſgrace, to bee in Priſon, is not to be overcome.

But to be diverted from a mans way, to be put beſides his intention, to fall from a mans ſtedfaſtneſſe, this is to be overcome: Thus ſaith the Apoſtle, *We are in poverty, but not overcome:* Such Kings were all the Apoſtles, they marched as Kings in the world, they triumphed over all the oppoſitions they found, they trod under foot Satan, and the power of the Enemy.

4 Glory.

Againe, beſides all this, you ſhall have the glory of Kings: For what are you, when you come to Chriſt, but ſonnes of God, heires apparant, in *Pſal.* 45. *Princes in all Lands,* others are but Princes in their owne dominion, but he will make you Princes in all Lands.

Pſal. 45. 16.

Object. But you will ſay, we ſee no ſuch things.

Anſw. No, but *Eccleſ* 10. *You are Princes, though you walke on foot as ſervants; and they are but ſervants, although they ride on horſe-backe like Princes.* Therefore, 1 *Ioh.* 3. *You are the ſons of God, but it appeares not yet what you ſhall be:* When we have acted our part, and are gone off the ſtage, when the part that wee have ſuſtained ſhall bee taken from us and them; then they ſhall appeare that they are ſervants, and that thoſe that are come into Chriſt are Princes.

Eccleſ. 10. 7.

1 Ioh. 3. 2.

Object. You will ſay, This were a good thing, if it were a reall Kingdome; but theſe are imaginary things?

I anſwer, it is not ſo, the kingdome of Chriſt is as reall as theſe outward externall kingdoms are, and why ſhould it be worſe eſteemed, because it conſiſts not in outward things; for what is the body but the ſheath, the ſachell, the ſhell of the ſoule, it is the ſoule that is the man, the perfecting of the ſoule, is perfecting of the man Therefore, the kingdome that is ſpirituall, muſt needs bee beyond that which is outward and corporall, eſpecially ſuch a kingdome as this, that conſiſts not in the titles of authority, but is ſuch a kingdome, as the wiſe Philoſopher ſpeakes of, ſaith he, Some, nature hath made Kings, as the Eagle the king of birds, the Lion the king of beaſts; there is an excellencie in ſome, and thoſe Nature hath made Kings.

Anſw.

I ſay, ſuch Kings Chriſt will make you; for when the Kingdome of Grace comes into the heart, it puts a Royall diſpoſition into you, it makes you excell other men, as much as Eagles excell other birds, as much as Lions excell other beaſts, as much as Lillies exceed other flowers, ſuch a Kingdome you ſhall have, if you will come into Chriſt, you ſhall have the liberty of Kings, the abundance and plenty of Kings, the power of Kings, the victory of Kings, and the glory of Kings: and this is the fourth thing you ſhall have by him, if you will come in and take him.

5 Riches.

But is this all you ſhall have by him?

Object.

No, you ſhall not have an empty kingdom, but you ſhall have riches with it; Chriſt will make

Anſw.

SER. III.

make you rich, and Riches you know is that which all the world ſeekes after. In *Revel. 3. I counſell thee, come and buy gold tried by the fire, that thou mayeſt be rich:* And *Revel.* 2. to the Church of *Smyrna*; *I know thy poverty, but thou art rich: Luk.* 12. *Such are thoſe that are rich in the world, and not rich towards God*: So that there is another kinde of Riches, the Riches that Chriſt gives.

Revel. 3.18.

Revel. 2.9.

Luk. 12.21.

And what are thoſe?

Object.

Riches are but a Metaphor, that is, you ſhall have abundance of good things; for if we have much, if it be droſſe it is not Riches; if we have gold, if we have little, it is not riches; but when there is that which is pretious, and abundance of it, then it is ſaid to be Riches: I ſay, you ſhal have abundance of good things by Chriſt.

Anſw.

But you will ſay what are thoſe?

Firſt, you ſhall be made rich in all graces, in faith, in love, in patience, in temperance, in meekeneſſe; theſe are riches, theſe graces you ſhall have from him, that ſhall make you ready to every good worke, as you have it, 2 *Tim.* 2. *You ſhall be veſſells of honour prepared for every good work*: It is a Metaphor taken from veſſels, that as you would take any veſſell, as a Salt, or a Spoone, or a Cup, they are fit and ready for your ſervice that they are applyed to: So if you would know what you ſhall have by theſe Graces, when we tell, you ſhall have Grace; they ſhall faſhion and fit your hearts, as veſſels are fitted for the doing of all the duties of new obedience:

2 Tim. 2. 21.

obedience : this you ſhall have by grace, and without theſe graces you are able to do nothing as without the faculty of hearing, without the faculty of ſeeing, without the faculty of memory, you are not able to doe any of theſe, but with them you are able to do them; with facility, without wearineſſe,

A man that hath the faculty of ſeeing, ſees eaſily: the eye is not weary of ſeeing, nor the eare of hearing. This benefit you ſhal have; you ſhal be made rich in theſe graces, that ſhal make you ready to every good work, that ſhall fill your lives with the fruit of righteouſnes. As when a tree is ful of ſap, it wil ſoone be filled with bloſſomes, and with fruit. So will you when you are rich in grace; therefore the Saints are ſaid to be rich in all ſpeech. Why? For they were rich in knowledge firſt, and every grace; that is the way to make you rich, to be rich in grace.

But is this all?

No, you ſhal likewiſe be rich in good works; as *Chriſt* ſaith, *Ioh.* 15. 5. *Without me you can doe nothing, but by me, you ſhall be able to do all things.*

But you wil ſay, what are theſe riches worth to bee rich in grace, and to bee rich in good workes?

They are much worth every manner of way: for firſt, why doe you prize riches, but becauſe they can procure any thing that you need? If you need Wine, if you need Bread, if you need apparell, if you need convenient houſes, riches you know will procure them of the hands of

 thoſe

thoſe that have them, when you want them: So theſe riches will procure at the hands of God, what you need.

If you need counſell in difficult caſes, if you need ſucceſſe in doubtfull buſineſſe, if you need health when you are ſick, theſe riches wil fetch them in for you; as they did to *Hezekias* when he was ſick, *Lord thou knoweſt that I have ſerved thee with a perfect heart.*

And what then?

Therefore give me health, and he prevailed: it will bring you friendſhip when you need it from your enemies, that can hurt you, and are ready to do you hurt: as *Iacob*, you know what a feare he was in of *Eſau*, but when he went to God he prevailed with him. When you are in the jawes of death and would have life, this will procure it at Gods hands; as it oft did to *David Pſ.* 116.3. *When the ſnares of death had compaſſed me about, I ſought unto thee & thou deliveredſt me* I ſay, this you ſhall have by theſe riches, whatſoever you want it will fetch in to you. For as it is ſaid, *ſin lyes at the doore* to do you hurt at one time or another. So you may ſay of grace, of the good workes you have done, they will do you good one time or another: for as it was with *Cornelius*, his prayer and his good works came into remembrance before the *Lord*, when it may be himſelfe had forgotten them: So I ſay, God will remember all theſe; and as ye therfore reckon riches pretious, becauſe they wil ſet men a work, to do you ſervice, to doe you kindneſſes: and

and Riches can do no more than men can doe, and they are precious becauſe they ſet men a-worke: theſe ſet God a-work, and they will do as much for you as God can doe.

Now theſe are riches indeed, as far exceeding the others, as the help and power of God, doth exceed the help and power of man; becauſe they ſet *God* a-work, they ſhal fetch from the Lord whatſoever you have need of.

But beſides this I ſay, they can doe much for you every manner of way.

Another property of riches is, to make a man undependant, to make him ſtand on his bottom; as rich men ſay, I can live by you, and without you: So thoſe that are rich in grace and good workes, they may ſay to the world, and to the ſhop of vanity in it, as *Paul* ſaith, *They are droſſe, I have better things provided*; I can live by you, and without you; this you ſhall have by *Chriſt*, and there is no way to have independance but this: but beſides, this is our comfort beyond all, that theſe riches will ſtand you inſtead in the day of dearth. For why do men gather treaſure but for a day of dearth, for a time of poverty, for a time of neceſſity; for he ſaith, then my treaſure wil ſtand me in ſtead. I ſay, ſuch a treaſure is this that you have by *Chriſt*, when death comes which is a time of ſpending, and not of gathering, then this treaſure ſhall ſtand by you to ſuſtaine you, to comfort you, to uphold you; all this you ſhall have by theſe riches that Chriſt gives you, and is this a ſmall thing?

Take two men when death comes, when the time of need comes; take one that is rich to the world, and another that is rich to *God* and rich in good workes; (now by good workes by the way) know that I meane not almes-deeds only, for that is the errour of Papiſts: but by good workes I meane alſo, the laying up of many faithfull prayers, the keeping of ſimplicity and ſincerity in all our converſation, the keeping of all cleare conſcience to God and men, the ſerving of God with a perfect heart, theſe are the riches I ſay.

Take two men, the one rich in theſe kind of riches, another that is rich to the world; when theſe two die, which of the two riches would you chuſe? I ſay, this is a thing that may win you to come in to *Chriſt*; he will make you rich you ſhall have treaſures layd up, you ſhall be rich in grace, and in all good workes.

But is this all?

No, you ſhal be rich in all kind of bleſſings, in all kinds of comforts, in all kinds of priviledges, it may be this will winne you more. In 1 *Cor.3.23. Paul* is yours, and *Apollos* is yours, *the world, life, death, things preſent, and things to come they are yours, and you are Chriſts, and Chriſt is Gods.* Mark; there is nothing but a Catalogue, an Inventory of a Chriſtian riches, ſaith hee, *Paul* and *Apollos*. What are theſe, al the gifts and learning that they have it is for your ſakes; they are your ſervants, they are but men that watch over you for you ſalvation; all the excellent gifts

gifts that God hath given to the ſonnes of men, they are but your riches.

But is this all?

No, the world is yours, and all in it.

You will ſay, we find not this, for who hath the world at will? Who amongſt the Saints? *Object.*

Though you have not, yet the miſery that you find in the world, the want of wealth as well as the enjoying of it is yours, that is, it tends to your advantage, all is but for you. As in the field of wheat we may ſow, all is for the wheats ſake; the ſoyle is for the wheate, the Husbandman is for the wheat, the ſtalk, the eare, the dew the barne, the threſhing, al is to ſerve the wheat; ſo we may ſay of a Chriſtian in this world. *Anſw.*

The world it ſelfe that is the field, is but for the wheate, for Chriſtians: the Husband-men, *Paul* and *Apollos* and *Cephas* are but for you.

And if you object; but alas we have many bitter ſtormes and afflictions, for all you make theſe promiſes unto us. *Object.*

It is very true, but all theſe are for the wheat; as you know the wheat muſt have a ſummer and a winter, it muſt have froſt and ſnow it muſt have wet and drie, or elſe it will not ripen: no more will you, you muſt have weale and woe, you muſt have affliction as well as proſperity; but this is for your comfort, all is for you: the world is yours. *Anſw.*

Is this all?

No: life is yours, death is yours; that is, this life is nothing but a fitting, a preparing, a ſqua-

SER. III.

ring of you for a better life, for eternity.

Object. Why? But death is terrible.

Answ. No, it is your advantage, for you shall dye just then, when it it best for you; death shal serve but as a servant for your advantage. That as a man would have a tree that should grow, hee lops it just in the time and season; but trees that he would have destroyed, he cuts them at any time. All the Saints have this comfort, that death comes for their advantage; God cuts them not downe, he lops them not, he puts not in the sickle till they be just ripe: for death is theirs, and lest this should not be enough, hee saith, *things present and things to come are yours.*

Object. Men will say, you promise for eternity indeed, but what doe ye for the present?

Answ. Why, godlinesse hath the promise of the present life.

Yea, but if it be wel with us for the present, yet we know not what may befall us.

Answ. *Things present* therefore, *and things to come*, saith he, all this is yours: and if all this will not content you, I will adde one thing more, the Lord himselfe is yours; so that take God and looke on him in his greatnesse, in his mighty power; God that is Lord of heaven and earth, I say, he is yours, all that he hath is yours, all that he can doe is yours. And therefore when he speakes to *Abraham*, *Abraham*, saith he, *I will be thine, if thou wilt be mine, I will be to thee an exceeding great reward*: you shall have God himselfe for your portion.

You

Object.

Anſw.

Prov. 22. 1.

You will ſay, how can *God* be your portion? Yes, he himſelfe is yours, for you muſt know that finding Me are the beſt riches: *Loving favour, Prov. 22, is better than life; he that is rich in friends, is better than he that is rich in money, and among friends, who is like to God?*

It was the ſpeech of the Heathen, when hee was asked where his treaſure was, ſaid hee, Where *Cyrus* my friend is, that is, I reckon my friend my chiefe treaſure. I ſay, God is your friend as he was the friend of *Abraham*; ſo he is the friend of al the Saints, you have him and all that he can doe, for that we may truly ſay, there is no end of a Chriſtians riches.

Ephes. 3. 8.

Paul when he conſidered this, *Eph.* 3. ſaith, *This is a glorious priviledge, that I ſhould preach among the Gentiles, The unſearchable riches of* CHRIST. Hee could finde no bottome, he knew not the meaſure, *the length, the breadth, the height*, of theſe riches, and unſearchable riches of CHRIST. Wee give you but a little glimpſe; if GOD open a creviſe of light to you to ſee theſe riches, you will bee content to doe as the Merchant, to ſell all for the Pearle, for it is worth all that you can ſell for it: I ſay, if you could ſee what it were, if you could diſcerne and judge of it with righteous judgement, you would regard nothing in the world beſides; but you would then ſay, I will goe and take Chriſt, for there is riches indeed: and hee is a happy man of whom God ſaith, as he ſaith of that Church, *I know thy poverty, but*

SER. III.

thou art rich : So you see you shall have a kingdome by Christ, and you shall have riches.

But is this all ?

No : for I tell you, the Scriptures present them to us under sensible things, things that we can feele, because that we are lead with senses in this life he saith, if you will come into Christ he will make you a feast ; *Esay* saith, 25.16. *In the Mount of the Lord, he will provide a Feast, of fined Wines, of fat Wines fined and purified, of fatlings full of marrow :* and frequently it is repeated in Scripture, that *Christ* wil make you a feast, they were sent *to come unto the feast of the King, Mat.* 22.4. His Wine was drawn, his Fatlings was prepared ; that is, any thing you shall have by Christ : you shall have a Feast.

6 Benefit a feast.

Object. What is this ?

Answ. Look what meat doth : meat is called a feast, because it maintaines life ; and so doth this, it breeds and maintaines life, yea immortall life ; as the food is of an immortall nature, it is the bread of life.

Again, meat breeds strength, so this strengthens you in the inward man to do holy and spirituall duties, as the corporall meat strengthens the outward man to labour and exercise.

Again, a feast breeds joy and cheerefulnesse ; so doth this. As the corporall feast cheeres the heart and refreshes the spirit ; so if you would know what this feast is, it is that which breeds and maintaines spirituall life and strength and cheerefulnesse.

You

You will ſay what is that?

By induction of particulars what is it not, you ſhall finde what it is.

Firſt, it is not that which continues you in a being, for that ſtones have, and yet are far from having this life.

Againe, it is not that which gives you vegetation and motion and ſenſe, for that Beaſts have, and they have not this life.

Againe, it is not the exerciſe of reaſon, and underſtanding; for that reprobates and Devils may have, yet dye the ſecond death.

What is it then?

It is that which breeds and maintaines, that holy and regenerate men live here, and wch the Angels live in heaven for al eternity; that which breeds that life: for yon muſt know that the ſoul that is within us, hath its food to feed on, as wel as the body. The ſoule hath its food: that is, wherefoever there is the hidden man, where there is the *new man* the *hidden man of the heart*, as *Peter* cals it, it muſt be fed as well as the outward man; it muſt have dinners, and ſuppers, & break-faſts; if there be life, there it muſt have all this: otherwiſe, what is *Chriſts* ſaying when he ſaid, *I have other meat that you know not of*: and what is *Davids* meaning when he ſaith? *Thy word is ſweeter to me than the honey or the honey-combe*. It it be not the ſoule, the regenerate man within, is fed with a kind of food. And what is *Iobs* meaning, when he ſaid? *He found it better than his appointed meales*; that is, he would let his body

Ioh. 4.

body ſtarve: it ſhould want at leaſt, rather than his ſoule ſhould be deprived of the ordinary meat it ſhould have. In this ſenſe *Manna* is ſaid to be the food of Angels: why could *Manna* be the food of Angels? If theſe materiall and ſubſtantiall ſoules and the Angels had not ſomewhat elſe to feed on: *Manna* was Angels food; Angels have not mouthes to eat *Manna*, therefore it is not the corporall *Manna* that is ſaid to be Angels foode.

What then?

It was Chriſt that was typified by *Manna*, as he ſaith, *Iohn 6. I am the true Manna, the true bread that came downe from heaven*: the fathers ate the ſame ſpirituall meat; ſo it was then the ſpirituall *Manna* that was Angels food; and if Angels food, then the food of our ſoules, for our ſoules and Angels feed alike.

Iohn 6. 51.

You will ſay, yet cleare unto us further, what this is.

If wee come to eat Angels food, you ſhall find in *Iohn 6. Seek not for the meat that periſheth, but for the meat that endures for ever*, ſaith *Chriſt* which the ſonne of man ſhall give you, for him hath God the father ſealed. Marke, *Seeke the meat that endures for ever*; ſo then there is another feaſt, another meat: and if you would know what it is, this is one property, it is meat that endures for ever: that is, other men when they eat, the ſweetneſſe is gone as ſoone as they have eaten; but the ſweetneſſe of this continues: that is, what profit have you had from hearing the

Iohn 6. 27.

I Property of ſpiritnall foode it endures for ever.

the word, what comfort you have had from praying to God, from ſerving *God* with a perfect heart; theſe comforts continue for ever. As twenty yeares after a man may feele the ſweetneſſe of a good Sermon, of a faithfull prayer, of a good worke, of ſerving God with a perfect heart and a willing minde; I ſay, many yeares after he may finde the ſweetneſſe. So that here the Glutton hath his wiſh; you know the Glutton wiſht that he had a long neck, that he might be long in taſting the ſweetneſſe of his meat. I ſay, here you may be long in taſting the ſweetneſſe of it; for the ſweetneſſe of the meat continues here, and not the ſweetneſſe onely, but the ſtrength of it continues for ever. The ſtrength of other meat vaniſheth in a day, as the ſweetneſſe is gone in a moment, but the ſtrength of this endures for ever, and wil make you live for ever; that is one property of this meat; ſeek this meat for it endures for ever.

Another you ſhall finde in *Eſay* 55. *This meat ſatisfieth; why doe you lay out ſilver and not for bread, and why doe you labour and are not ſatisfied; come buy of me Wine and Milke, that you may be ſatisfied.* Iſay 55.2.

2. Satisfieth.

Take other meat in the world, it doth not ſatisfie, I meane, periſhing meat; outward things they doe not ſatisfie: and therefore this is called a feaſt, becauſe in a feaſt ther are all ſorts of diſhes, ther is variety of dainties, there is nothing wanting: and ſo he ſaith, if you come home to *Chriſt*; the ſoule ſhal have whatſoever it can deſire;

ſire, remiſſion of ſins, reconciliation with *God*, joy, peace, freedome from the ſecond death, proviſion, all things.

In a word, as in a banquet, in a great Feaſt, there is all ſorts of things; you have ſweet odours you have muſique, and al variety of diſhes, all ſorts of wine: ſo ſaith he, if you wil come home to Chriſt, you ſhall have all things that your heart can wiſh and deſire.

Now, there is nothing in the world that can give ſatisfaction to the ſoule, you ſhall never have all things elſe; but as Chriſt ſaith, *If you drink of other water, you ſhall thirſt againe*; this is that which ſatisfieth, becauſe all other things are but particular.

Health, you know, will ſerve but againſt ſicknesse. Wealth and profit will ſerve but againſt poverty. Credit and honour will but ſerve againſt diſgrace.

The ſoule is now of a greater latitude; it is onely God, univerſall good, that can make a great Feaſt to ſatisfie it, he only can fill all the corners of the ſoule; none can make a feaſt to ſatisfie the ſoule but only the Lord, becauſe he is the univerſall good, hee fils the ſoule every way.

Other things do but weary, they ſatisfie not; when a man hath all hee can have, ſomething more he would have, though he know not what I ſay, there is nothing can ſatisfie but the Lord only, it is he that makes the Feaſt; and thence is that ſpeech, *Why doe you lay forth money, and*

not

not for bread? Why doe you labour without being ſatisfied?

But yet there is one property more by which you ſhal know what this feaſt is: it is a continuall Feaſt, that is, it is not only a feaſt: but as I ſaid before there is a continuall tract, a continuall ſtreame of comfort without interruption or intermiſſion; *A good conſcience is a continual feaſt* that which is ſaid of a good conſcience, may be ſaid of this Feaſt that Chriſt will make you. Other feaſts be not continuall, the ſweetneſſe of one bit is gone, before another comes; and when you eate well and are ſatisfied, you deſire no more, you are glutted with it, and there is an end: but it is not ſo here with this meat in this Feaſt, becauſe here both the appetite and the meat continue; therefore I ſay it is a continuall feaſt, becauſe both the appetite and the feaſt continue, they laſt and endure: the ſtomack and the feaſt, the deſire and the object; that is, your drinking ſhall not take away your thirſt, and your thirſt again ſhall not want drink: and that is the meaning of that, *Eph.* 5.18. ſaith he, *Bee not filled with Wine, wherin is exceſſe, but be filled with the Spirit*. Marke, the meaning of that is this, ſaith he, if you taſte Wine and the ſweetneſſe of it, in time you are ſubject to exceſſe; when you drink a little your thirſt is gone, goe further and there is exceſſe.

3 It is continuall.

But now come to ſpirituall things, your deſire continues; ſtill there is thirſt, and ſtill there is drinke; you ſhall ſtill have a ſtrong appetite, and

and you ſhall ſtill have meate, one takes not away another, there is a continuall feaſt, and therfore be not filled with wine wherein is exces: that is, the pleaſure of it is ſoone gone; but be filled with the Spirit that ſhall refreſh you, more than any cups of Sack, than any Flagons of Wine. I ſay, this comfort you ſhall have, that this feaſt ſhall continue with you.

When ſicknes comes, what will other things doe us good? Take all the comforts in the world, they admit interruption. If a man live in abundance of al things, yet many caſes there are many troubles, wherein we ſhall have no comfort from theſe, but this feaſt ſhall continue with you, it ſhall lye down with you; it ſhall go with you to your ſick beds, and there a good conſcience will be a continuall feaſt; it wil go to priſon with you, and there it will refreſh you; it will paſſe with you through ill and good report, and there it will comfort you; it leaves you not in death, but there and in al changes of this life, it ſhall be with you to refreſh you, and to cheere your ſpirits more than any Cordiall: this you ſhall have by Chriſt if you will take him, ſuch a feaſt he will make you.

Queſt. But you will ſay, we find no ſuch thing, we finde no ſuch ſweetneſſe in Chriſt.

Anſw. It is becauſe you are not hungry. Come and tell ſuch an one as *Paul* was, of ſuch a banquet; oh, how acceptable would it be! Come and tell a dying man that hath felt the bitterneſſe of ſin, the fierceneſſe of *Gods* wrath, ſuch a man would come

come as an hungry man to it, to such a man it would bee meat and drinke indeed; and so it would be to you if you were hungry.

Where there is a great dole made, the poore come, those that are hungry come: so the poore receive the Gospell, those that are hungry will come, and to those it is a feast. And therefore as Christ concludes his Sermon, when he had spoken of things belonging to the Spirit, things belonging to eternall life, saith he there, *He that hath an eare to heare, let him heare:* as if he should say, We propound to you these things, but if there bee not a heart within, if there be not an eare to heare, all our labour is lost: So I say, except you have that taste, that you tast how bountifull the Lord is, and what a feast Christ hath prepared for you; all our labour is to no purpose.

But is this all we shall have by Christ?

Sure here is much; you shall have a Kingdome, you shall have riches, you shall have a feast, I will adde but one.

7 Benefit, apparell.

You shall have gorgeous apparell; a thing that we prize to be somewhat, out of the weaknesse of our flesh so trifling is that: yet because we prize it, it pleaseth *God* to set out the glorious condition we have by *Christ* under this notion. In the second of the *Revelation*, *I wil cloath you with white raiment*; and *Rev.* 3. 2. *To him that overcommeth will I give the morning-starre: Buy of me white garments to cover your nakednes*: So I say, if you wil come into *Christ*, you shal have gorgeous

SER. III.

gorgeous apparell; now every man naturally ſeekes ſome excellency in one kind or other.

Now what is ſo excellent as this? To have the image of God renewed in us: that excels others, as the beauty of the morning-ſtar excels others. This you ſhall have by *Chriſt*, you ſhall have your ſoules cloathed with beauty, you ſhall have them adorned with Rubies and Saphires, that is, with all the ſhining graces of the Spirit; you ſhall be juſtified, that is, you ſhall be waſhed, you ſhall be ſanctified, ſo ſhall all the Saints be clad, ſo ſhall all the Saints be cloathed that will come home to Chriſt.

But you will ſay, tell us in plainer tearmes what this cloathing is.

This white array, partly is a ſigne of the dignity which you have by Chriſt; as Kings in ancient time were wont to be cloathed with white apparell on ſolemne times, which was a ſigne that they were Kings.

Againe, as *Tertullian* reports; Servants were wont to weare white array when they were ſet at liberty, in token of manu-miſſion; ſo it is a token of the freedome you have by Chriſt.

Again, chriſtians, as *Ter.* reports, were wont to weare white array all Eaſter weeke, in token of the ſincerity that *Paul* bids us keep the Paſſover with. So when he ſaith you ſhall be cloathed with white array; the meaning is you ſhall have the dignity of Kings, the freedome of ſervants that are ſet at liberty; you ſhall have ſincerity given you; you ſhall have in a word

1 Cor. 5.

whatſoever

whatſoever may adorne the ſoule. I will not hold you long.

This cloathing of the ſoule ſtands in two things.

In Iuſtification;

And Sanctification.

There is a cloathing of Iuſtfiication, that you ſhall have if you come into Chriſt.

Firſt, we are ſaid to put on the Lord Ieſus, that is, you ſhall come cloathed with him; and when you come cloathed with Chriſt, come and welcome; as you know *Iacob* got the bleſſing when he came in his brothers cloathes. In *Rev.* 12. 1. there is mention of a woman cloathed *with the Sun*: what is that; every man by nature is vile and baſe and miſerable; but when he is cloathed with Chriſt, he is like one cloathed with the Sun.

Now you know the Sun is a moſt glorious creature; of al the creatures that *God* hath made that when he would chuſe a creature, that was the moſt glorious that our eyes have ſeene, he pitcheth on that: and ſuch are we when we are cloathed with Chriſt; that is, God lookes on us, as on men that are as glorious as the Sun in his brightneſſe; and this you ſhal have by *Chriſt*.

But is this all?

No: though it were all it were much, becauſe by this we may bee admitted to the preſence of the Lord: without it you cannot. But this is not all; you ſhal be clothed likewiſe with the graces of Sanctification; that is when you

come to *Christ* that shal be verified, which *David* saith of *Saul*; *Oh you daughters of Ierusalem weep* for *Saul*, he clothed you with Scarlet, and hung ornaments of gold on your apparel: I say, *Christ* cloathes the soul with Scarlet. *Ps.* 45. 13. *The soule goeth clothed in imbroidered gold, in garments of needle-worke*; that is, when the Lord comes to a soule, he comes as a King of glory; other Kings bring their glory with them, and when they go they take it with them; but when *Christ* comes to the soule, he makes it a glorious house for himself to dwell there: the materiall temple that was so stately and so glorious; the Temple of the Iewes, you know it was but a type of the Temple of the holy Ghost; that is, of the soule of a Christian; for indeed, those are the Temples wherein the Lord delights to dwell: it is certaine, that *Salomon in all his royalty was not clothed like one of these*: for shall *Christs* power be lesse in grace than it was in nature: *He that cloathes the Lillies, shall he not cloathe his servants with beauty?* and consider this, that this is not a small matter to be thus cloathed.

The great God of heaven and earth, and not God onely, but holy and wise Men that are able to see through these trappings, regard not what cloathing the body hath, but they look how mens soules goe apparelled. I say, Christ will thus apparell the soules of all that come in to him: that as *Aaron* had all variety of precious Pearles, of gorgeous apparel; such Priests will *Christ* make every one to God his Father: and

therefore

therefore if you will come in to Chriſt; this we can promiſe, you ſhall *put on the Lord Ieſus*; you ſhall put on the Sun.

Again, you ſhall be cloathed with Diamonds that is, with all the ſhining graces of the Spirit.

And now what will you do when you come to a rich Wardrobe, for ſuch is Chriſts to us, there you may ſute your ſelves from top to toe.

You reckon it undecent, for a man to weare ſome part of his apparell rich and precious, when other parts are baſe, and old, and ragged: why, doe you not doe this with your ſoules? why do you ſuffer your ſoules to go ragged as it were, to bee ſo unequally, ſo unreverently clad? It may be thou haſt the grace of bounty, but not of chaſtity; it may be thou haſt the grace of governing thy hands, but not of governing thy tongue; it may be thou haſt the grace to ſpeak well, but not to pray fervently: there is ſome unevenneſſe in the cloathing of thy ſoule.

What wilt thou doe then?

Goe to Chriſt; there is change of raiment. that is, there is garments of al ſorts to cover thy nakedneſſe and to adorne thy ſoule: all theſe things you ſhall have by *Chriſt*; you ſhall have a kingdome, you ſhall have riches, you ſhall have a feaſt, you ſhall be cloathed with white array.

So you have ſeene now, the ſecond conſectary that riſeth from this Doctrine, wherein we are exhorted to take *Chriſt*, to invite us to it: we have ſhewed you your miſery out of him, the happineſſe you ſhall have by him.

Now there remaines no more, but that you bee content to come in and take him and ſerve him for the future; ſo you may have him: therfore what ſhould hinder you, why doe you not come in and take Chriſt?

Only you muſt know this, that you muſt take him for your Maſter, ſo as to ſerve no other Maſter; you muſt take him for your husband, ſo as to be divorced from all other lovers: for this know, that *Chriſt* and good fellowſhip, that Chriſt and fornication, Chriſt and ſwearing, Chriſt and ambition, Chriſt and ſerving your ſelves and the times wil not ſtand together, you muſt bee divorced from all theſe: if you will have *Chriſt* you muſt take him as a husband, to be to him a love, to love him, to have your wils ſubject to his will, you muſt take him for better for worſe; you muſt take him with all variety of conditions, denying your ſelves and taking up your croſſe and following him; if you take him thus you ſhal have him, and when you ſhal have him, you ſhall have all things with him.

As *Chriſt* ſaith to his Father, *we are one, thou in me and I in thee*; and then all *mine are thine, and thine are mine.* So we may ſay, every one that takes Chriſt, is made one with him; all Chriſts is yours and yours is his; that is he takes your names, hee takes your debts and you beare his name, and hath intereſt in all that is his; what he hath by nature, you have by grace; and when you have him once, then you may bee bold to come and take theſe Elements of Bread and Wine:

Wine: but if you have not him, then know that you are but intruders upon the *Lords* Table; for his Table is provided for his friends, and if his enemies and ſtrangers come in, and intrude on it, he will not take it at your hands, but command you to be bound hand and foot and to be caſt out: I ſay, conſider therefore, the offers of Chriſt are large; you that are to receive the Sacrament at this time, or at any other time, I ſay conſider it; if you have *Chriſt* himſelfe then you may boldly come; if you have not the *Lord* you have nothing to doe with theſe. And know if it was ſuch a fearefull thing to touch the Arke, which was but a type of Chriſt, and had but a legall holineſſe in it, that *God* ſtruck *Vzziah* with death, becauſe he was ſo bold as to doe it. If it were ſo dangerous a thing to meddle with common fire, as we ſee in *Nadab* and *Abihu*, that was but a type of this; what will it be, when we ſhall dare to take the body of the Lord Ieſus, not being worthily prepared? He is the ſubſtance, there is the holineſſe of which that was but a type; therefore take heed of medling with them, except you have taken him indeed, except you have changed your hearts; except you bee new Creatures, except you have the *Lord* himſelfe you may not meddle with the Bread and Wine, the Sacrament of his body and bloud; and ſo I end.

FINIS.

THE TABLE.

A

Ability.

MEN excuse their sin from want of *Ability:* Part 1, Page 2 3

Ability of Christ to sanctifie us: 2,337

Accusing.

Conscience corrupt in the office of *Accusing:* 1,56

Actions.

Corrupt on in our *Actions:* 1,73

Actions of carnall men: 1,153

Actions of natural men defective in two things: 1,159

Intention of *Action* in zeale: 1, 285

Activenesse.

Activenesse of conscience corrupted: 1,56

Adam.

God just in requiring of us according to that he gaue to *Adam:* 1,38

Adams sin charged on us: *ibid.*

Two conditions of *Adam:* 2,344

Our condition in Christ better than it was in *Adam:* 2,460

See *Borne*

Affections.

Affections corrupted: 1,63

Affections must be wrought upon in the performance of duties: 1,251

God esteemes us according to our *Affections:* 1,67

What should draw our *Affections* to God: 1,265

Zeale a stirring up of the *Affections:* 1,285

Want of *Affections* to *God* argues want of zeale: 1,289

Work of the Spirit upon the *Affections;* 2,318

Afflictions.

Forgiuenesse of sinnes takes the sting out of *Afflictions:* 2,494

Altered.

Nature cannot be *Altered:* 2,403

Custome hardly *Altered:* 2,429

Alike.

All sins not *Alike:* 1,275

All.

Carnall men, do many duties, but not *All:* 1,159

Anger.

Difference betweene hatred and *Anger:* 1,290

Zeale for the Church acceptable to God, when hee is *Angrie* with it: 1,293

Apparell.

Apparell, one benefit by Christ: 3,625

What that *Apparell* is: 3,626

How to make use of this *Apparell:* 3,629

Apprehension.

The *Apprehension* makes happie or miserable: 1,241

Assurance.

Assurance encreased by humiliation: 1,31

Authority.

To preach with *Authority*, what: 2,469

B

Baptisme.

Baptisme tends to sanctification: 2,327

Beleever, Beleeving.

Difference betweene temporarie and true *Beleevers*: 2,353

Beleeving difficult: 3,551

Blindnesse.

Blindnesse of mans understanding 1,44

Why mans understanding is *Blinde*: *ibid*

Boldnesse.

Excesse of *Boldnesse*, how prevented: 1,291

Forgivenesse of sin causeth *Boldnesse*: 2,494

Bondage.

Spirit of *Bondage*, an help against sinfull excuses: 1,108

Spirit of *Bondage* how it works: 1,109

Borne.

Those that are saved by the second *Adam* are *Borne* of him: 2,324

Burthen.

Sinne, in what respect a *Burthen*: 2,496

Businesse.

Too much *Businesse* a great impediment: 1,207

C

Causes.

God workes by second *Causes*: 1,263

Change.

How to know wee are *Changed*: 2,415

To give God the praise of our *Change:* 2,450

Christ.

What keepes men from *Christ:* 1.11,2,329

What makes us prize *Christ*: 1, 81

End of our ingrafting into *Christ:* 2,325

Sanctification by the bloud of *Christ:* 2,327

How to take *Christ*: 2,378

What should move us to love *Christ:*

Christ: 2,462
Before we are new Creatures, we are in *Christ*: 2,475
To be in *Christ*, what: 2,477
Priviledges of being in *Christ*: 2, 480
See *Righteous*.

Church.
Pillars of the *Church*: 1,286
Want of zeale for the *Church*: 1, 292
Danger of wronging the *Church*, 1,293
Directions what we must do for the *Church*: 1,294

Circumstance.
Consideration of *Circumstances*, helpe Humiliation: 1,28
Circumstances aggravating sinne: 1,89

Civill.
Difference betweene prophane and *Civill* men: 1,127

Clearenesse.
Clearenesse of conscience corrupted: 1,55

Cloud.
Sin like a stormie *Cloud*: 1,174

Coldnesse.
Coldnesse provokes God as much as sinne: 1,284

Combate.
Combate to be expected of Christians: 2,443
Difference of the *Combat* in Christians and others: 2,444

Comfort.
Comfort the end of the Scriptures 1,2
Sanctification for our *Comfort*: 2, 89
Comfort from the change of Nature: 2,427

Comming.
The end of Christs comming: 1, 20.2,326

Compell.
The Spirit *Compels* men to come in: 2,313

Communion.
Communion of Saints sets the truth at liberty; 1,174

Communication.
Communication of the body and bloud of Christ in the Sacrament: 3,534
See *Truth*:

Condemnation.
Imprisoning Truth, brings great *Condemnation*: 1,136
God just in the *Condemnation* of men: 1,234

Conflict.
Conflict in carnall men: 1,153
Conflict in wicked men failing in foure things: 1,60

Content.
He that trusts in God, is *Content* with him onely: 1,258

Conscience.
Conscience corrupted by nature: 1,45

Wherin *Conscience* is corrupted: 1,55,56
Signe of a good *Conscience*: 1,57
Conscience in naturall men may doe many things: 1,152
Conscience good in two respect: 1,156

Contrary, Contrariety.

Contrariety of the will to God: 1,49
Nature workes out what is *Contrary* to it: 2,417

Conuersation.

Conuersation, the change in it: 2,416

Constant.

Hatred *Constant*: 1,290
What is naturall, is *Constant*: 2,372

Constant.

Constant feast by Christ: 623

Conviction.

Convictions of unbeliefe: 1,255
Conviction wrought by the Spirit 1,10

Corrupt.

We must haue lesse in us than nature *Corrupt*: 2,393
See *Nature.*

Couenant.

Couenant sealed in the Sacrament: 2,328
Covenant on Gods part: 3,548
Covenant on our part: 3,556

Creature.

Creature cannot doe good or evill: 1,261
Creature, how to be used: 2,268
See *God*:

Custome.

Custome in sinne suppresseth the Truth: 1,205
Custome, the advantages it hath against us: 2,429

D

Damned.

HE that beleeveth not shall be *Damned*: 2,503

Day.

Sabbath Gods *Day*: 1,256

Debt.

Our *Debt* paid by Christ: 3,593

Defect.

Not to bee discouraged for *Defects*: 2,475

Delay.

Delay, when God cals dangerous: 1,20
Comming to God not to be *Delayed*: 2,404
Not to *Delay* when Christ cals: 2,462

Delight.

Delight corrupted: 1,66

Deniall.

Deniall of *God* in sinne: 1,90
Deniall, one excuse of sin. 1,229

Death.

Why *God* punisheth sinne with eternall *Death*: 1,187
Christs *Death* shewed forth in the Sacrament: 3,335
Death of Christ, how made void: 3,552

Out

Out of Christ wee are subject to *Death*: 3,579
Death how it is ours: 3,616
Despised.
God Despised in the commission of sinne: 1,92
Destruction.
Hatred seeks the *Destruction* of a thing: 1,192
Iealousie of *God* brings *Destruction*: 1,301
Desires.
Desires from corrupt nature, nothing: 2,408
Disgrace.
Disgrace of good men from the world: 2,431
Disease.
Sinne the *Disease* of the soule: 2,496
Difference.
Difference betweene men, made by *God*: 2,455
Difficulty.
Difficulty in duties should not discourage us: 1,120
Discouragements.
Discouragements hinder from religion: 2,340
Disobedience.
Disobedience of mans will: 1,51
Disobedience in small things, great *ib.*
Disobedience against *God* in the least sinne: 1,280
Disposition.
Disposition in man double: 1,79
Divinity
See *Perswade.*
Dogges.
Dogges to be kept out of Christs flocke: 1,299
Doubting.
Reasons against *Doubting* of forgiveness: 3,552
Dutie.
Performance of *Dutie* double: 1,251

E

Earth.
THe mercie of Christ when he was on *Earth*: 3,554
Effect.
To see sinne in the *Effects* of it: 1,275
Election. See *Reprobation.*
Enemie.
Enemies of the Faith, what to learne of them: 1,298
Enmitie.
Enmitie of the understanding: 1,46
Envie.
Most men *Envie* the new Creature: 2,453
End.
End of God, by whom it is crossed: 1,146
Evill. See *Good.*
Ever.
Salvation and damnation continue for *Ever*: 2,507
Spirituall food endureth for *Ever*: 3,620

Experience.

Experience shewes God to be the Author of grace; 2,475

Experience of Christ helpes to unite us to him: 2,486

Excellencie.

Grace preferred before all other *Excellencies*: 2,344

Grace the proper *Excellency* of a man: 2,346

Knowledge of Christs *Excellencie* unites us to him: 2,484

Exigent.

Triall of trust in *God*, is in an *Exigent*: 1,258

Expend.

Gods wrath in time is *Expended*: 1,273

Excuse.

Conscience corrupt in the office of *Excusing*: 1,56

Excuses of sinne: 1,101.221

Meanes to arme us against these *Excuses*: 1,108

Eye.

The New Creature lookes on things with a new *Eye*: 2,360

Eye double and single: 2,439

F

Faculties.

F*Aculties* in man corrupted: 1,43

Faith.

Faith to be contended for: 1,296

Faith sanctified. 2,327

Faith workes on the promises: 2,332

Faith encreased by the Sacrament: 3,537

Transubstantiation against faith: 3,544

Fast

Fast, no arbitrary dutie: 1,248

Fast defined: *ib.*

Falling away.

Falling away, why not to be feared: 2,423

Fault.

Men excuse sinne by slighting the *Fault*: 1,230

Feare.

Feare corrupted: 1,66

Feare to be placed on *God* onely: 1,258

Gods jealousie should make us *Feare*: 1,302

Feare double: 1,303

The Word to bee heard with *Feare*: 2,465

Gods children freed from *Feare*: 2,500

Feare put for the worshippe of *God*: 3,553

Feare of a flitting nature: 3,560

Out of Christ wee are subject to the *Feare* of death: 3,580

Feast.

Spirituall things resembled to a *Feast*, why: 2,523

Feast, promised by Christ: 3,618

Feeding.

Necessity of daily *Feeding* on Christ: 2,487

Fit

Fit.
What *Fits* us for mercy: 3,554
First fruits.
Two things in *First-fruits*: 2,442
Spirituall things we have in the *First fruits*: 2,523
Fire.
Fire from heaven to bee cherished: 2,466
Flesh.
To eat Christs *Flesh*, what: 2,487
Food.
Properties of spiritual *food*: 3,619
Forget.
Memory corrupt in that wee ought to *Forget*: 1,53
Men choke the Truth when they labour to *Forget* it: 1,204
Forgivenesse.
Forgiuenesse of sins, how it makes blessed: 2,493
Confirmation in the assurance of *Forgivenesse*: 3,551
Formality.
Formality argues want of zeale: 1,288
Free.
The worke of the Spirit *Free*: 2,406
Fruit.
Hypocrits bring not forth *Fruit*: 2,432
Wearinesse in the *Fruit* of sinne: 3,601
Fulnesse.
Fulnesse reserved for heaven: 2,524
Future.
Helpes to minde *Future* things: 2,525

G

Gifts.
COmmon *Gifts* in naturall men: 1,152
Giving.
Giving, what: 2,478
Glory.
Transubstantiation against Gods *Glory*: 3,541
Glory appeared in Christs humiliation: *ib.*
Glory, one benifit by Christ: 3,608
God.
The law of mans judgement manifested by *God*: 1,180.183
None can doe good and evill but *God*: 1,261
If the creature could doe it, it were *God*: 1,262
In all things to looke to *God*: 1,269
Every sinne sets up another *God*: 1,281
Conversion of the heart proper to *God*: 2,541
New Creature the work of *God*: 2,455
The praise of all good to be given to *God*: 2,467
God, how hee is made ours: 2,495
Sinne drives the Saints neerer to *God*: 2,512
See *Portion.*

Good.

Good.

Men excuse the ill in them by the *Good:* 1,105

Good things in ill men do them no *Good:* 1,144

God onely doth evill and *Good:* 1,253

Those that are Christs, all workes for their *Good:* 2,511

Gospell.

Gospell shewes mans nature to be corrupted: 1,76

Sinnes against the *Gospell*, the greatnesse of them: 1,77

Sinne excused by living under the *Gospell:* 1,104

Gospell tends to sanctification, 2, 327

Iudgement of the *Gospell:* 2,351

Gospell, what. 3,548

Gospell, two parts of it: 3,550

Grace.

Grace desired by carnall men: 2, 336

Christians rich in *Grace:* 3,610

Greatnesse.

We should labour to see God in his *Greatnesse:* 1,265

Guilt.

Sin a burthen as it brings under *Guilt:* 2,496

Wearinesse in the *Guilt* of sinne: 3,601

H

Habite.

WEarinesse in the *Habite* of sinne: 3,603

Happinesse.

Happinesse, a motive to come to Christ: 2 499

Mans *Happinesse* by Christ: 2,502

Happinesse, what: 2,530

Hardnesse.

Hardnesse of heart in sinning: 1, 28

Hatred.

Hatred the properties of it: 1,65

Hatred of God: 1,89

Hatred of the Truth: 1,133

Hatred and anger differenced: 1, 290

Healeth.

Where God forgiueth hee *Healeth:* 2,394

Health.

Grace the *Health* of the soule: 2, 345

Helpe.

Supervenient *Helpe* needfull in two things: 2,466

Heart.

The *Heart* must be new framed: 2,368

Our *Hearts* should melt at *Christs* love: 3,573

See *God:*

Hell.

Out of Christ wee are subject to *Hell:* 3,581

Aggrauations of the misery of *Hell:* 3,582

Hid.

The state of Gods children *Hid:* 2,573

Honour.
Sanctification ſtands with Gods *Honour:* 2,395
Houſe.
What kinde of *Houſe* God is: 2,501
Humbled. Humiliation.
Humiliation muſt goe before Iuſtification: 1,6
Iſraelites, how God *Humbled* them: 1,7
Humiliation, two things in it: 1,8
Humiliation to bee laboured for: 1,18
Triall of true *Humiliation:* 1,22
Helpes to *Humiliation:* 1,26
Good men ſhould deſire *Humiliation:* 1,30
Humiliation a remedie againſt Gods wrath: 1,278
Hundred fold.
Hundred-fold with perſecution: 2,529
Hunger.
Hunger out of Chriſt; 2,521

I

Iealouſie.
Ealouſie of God provoked by want of zeale: 1,299
Idolatry.
Idolatry to attribute that to the Creature, that belongs to God: 1,265
Idolatry, a ſin of Iſrael, 1,295
Impediment.
Impediments not removed, ſuppreſſe the Truth: 1,206
Impediments of two ſorts: 2,458
Impoſſible.
That which God requires of Chriſtians not *Impoſſible:* 2,461
Tranſubſtantiation a doctrine *Impoſſible:* 3,540
Impriſon. See Truth.
Inclination (2,322
Inclination wrought by the ſpirit:
Inclination changed: 2,369
Inclination changed, how to bee knowne: 2,370
Independent.
Independent riches make men independent: 2,518
Inconſideration.
Inconſideration keeps men in their old ſtate: 1,240
Infirmitie.
Men excuſe ſinne from their *Infirmitie:* 1,232
Incredulity.
Incredulity of mans underſtanding: 1,45
Inſtigate.
Conſcience corrupted cannot *Inſtigate* to good: 1,55
Inlightned.
Carnall men may bee *Inlightned:* 1,152
Inconſtancie.
Inconſtancie of mans will: 1,50
Inſtrument.
Miniſters and ordinances *Inſtruments:* 2,464
Inſenſible.
Ill ſigne to bee *Inſenſible* of Gods

wrath: 1,272

Inexcusable.

So much revealed as makes man *Inexcusable.* 1,219

Ioy.

Ioy mortifieth Lusts: 1,18

Israelites. See *Humbled.*

Iubile.

Iubile, a resemblance of liberty in the Gospell: 1,19

Iustifie. Iustification.

Why we are *Iustified* by anothers righteousnesse: 1,3

Iustification and sanctification inseparable: 2,310

Iustification, how it admits degrees: 2,483

The clothing of the soule in *Iustification:* 3,627

See *Humiliation* and *Sanctification*

Iudge.

How to *Iudge* of things: 1,270

Iudgement.

Sinne in time brings forth *Iudgement:* 1,272

Execution of *Iudgement* commended: 1,295

Iustice.

What makes men acknowledge Gods *Iustice:* 1,13

Iustice of God, on whom it appeares most: 1,147

Want of *Iustice*, a cause of *Iudgement:* 1,295

K

Kinde.

NAture common to the whole *Kinde:* 2,402

Kingdome.

Kingdome we have by Christ: 3,604

Knowledge.

Knowledge an aggravation of sin: 1,92

Knowledge in naturall men without rellish: 1,155

Knowledge sinned against, imprisoneth Truth: 1,195

A sin of *Knowledge*, what: 1,197

Sinne excused for want of *Knowledge:* 1,221

It is a sin not to encrease *Knowledge:* 1,198

Men might have more *Knowledge* 1,222

Knowledge of our estate at the first conversion: 2,357

What kind of *Knowledge* makes new Creatures: 2,382

L

Law.

THe *Law* shews mans nature to be corrupted: 1,34

Law, how to be understood: 1,35

Law, the least breach of it punished: 1,36

Law compared to Ægyptian Task-masters: 1,37

Law against which men sin is exact: 1,282

Law of *God* approved by natural men: 2,410

See *Schoole-master.*

Leaven.

Sinne likened to *Leaven:* 2,434

Liberty.

Liberty.
Benefits of setting the Truth at *Libertie:* 1,171
Meanes to set Truth at *Libertie:* 1,172
Libertie by Christ: 3,605
Libertie, what: *ibid.*
See *Iubile.*

Life.
Life promised to the taking of Christ: 3,587
Life spirituall, the excellencie of it: 3,588
Exhortation to partake of this *Life:* 3,589
Life, how it is a christians: 3,615

Light.
Light imprisoned foure wayes: 1,134
Aggravations of sinnes against *light:* 1,146
Naturall men defective in *light:* 1,154
The burden of Christ in bearing growes *light:* 2,447

Long-suffering.
We should give God the glory of his *Long-suffering:* 1,237

Lord.
Zeale for the *Lord:* 1,285
Sacrifice offred to the *Lord:* 2,86

Love.
Love mortifieth Lusts: 1,13
Men sin out of *Love* to evill: 1,163
Love of Christ, the greatnesse of it: 2,345
Love cannot be counterfeit: 2,92. 3,398
Perswasion of *Christs love* unites to him: 2,485
To serve Christ in *love* a part of the covenant: 3,558
Love constant: 3,560

Lusts.
Lusts detained, keep men in their old state: 1,241
Lusts, why God suffers them in his children: 2,341
Excellencie of the new *Creature* above *Lusts:* 2,343
Old *Lusts* must be mortified: 2,390

M

Mannah.
M*Annah*, how it is Angels food: 2,521

Manifest.
The Law of Mans judgement *Manifest* foure wayes: 1,181

Marke.
Mark of Christ, what: 3,585

Meanes.
Meanes enjoyed aggravate sin: 1,99
Sin excused from want of *Means* 1,228
Difference of feare in respect of *Meanes:* 1,303
Means of Grace tend to Sanctification: 2,327

Meaning.
Sinne excused from good meaning: 1,101

Mediator.
Why God hath appointed us such a *Mediator* as Christ: 1,187
Memory.
Memory, the corruption of it in two things: 1,53
Mercy.
Mercy of God, the greatnesse of it: 3,554
Mercy, to whom it is shewed: 3,584
Metaphor.
Metaphors used in the Sacraments of the old Law. 3,535
Ministery.
Ministery to be advanced: 1,298
Misery.
Our *Misery* out of Christ: 2,484
Forgivenesse of sins takes away the cause of *Misery*: 2,324
See *Apprehension.*
Morall vertues.
Morall vertues nothing without change of Nature: 2,408
N
Naked.
OVt of Christ we are *Naked*: 2,515
To be *Naked*, what: 2,519
Nature.
Mans *Nature* ful of ungodlinesse: 1,4.33
All in mans *Nature* corrupt: 1,41
Badnesse of *Nature* aggravates sinne: 1,101
Men by *Nature*, how farre they may goe: 1,151
How farre men by *Nature* fall short: 1,153
God made manifest by the light of *Nature*: 1,181
Sinne excused from corruption of *Nature*: 1,2.6
What keepes men in the state of *Nature*: 1,240
Conversion of men are turning the course of *Nature*: 2,314
More than *Nature* required in the New Creature: 2,397
Those that are in Christ have another *Nature*: 2,401
Not to be content without a new *Nature*: 2,407
Two things in a new *Nature*: 2,418
Naturall.
When a thing is said to be *Naturall*: 2,401
Good duties must bee *Naturall* to us: 2,413
Necessitie.
No *Necessitie* of transubstantiation: 3,535
Need.
Riches helpe in time of *Need*: 2,517
Neglect.
Neglect keepes men from Christ: 1,12
Neglect in serving of God: 1,257
Net.
Gospell a *Net*: 1,23
New Creature.
New Creature, the excellencie of it: 2,343
New Creature, signes of it: 2,355

New

New Creature, what: 2,367
New Creature, the parts of it: 2, 390
New Creature required: 2,528

Noblenesse.

The Spirit workes *Noblenesse* of spirit: 2,321

Number.

Consideration of the *Number* of former sins helps humiliation: 1,27

O

Oath.

THE Covenant confirmed with an *Oath*: 2,330

Object.

Faculties knowne by their *Object*: 2,362

Objection.

Objection of Papists out of *Iohn* 6. concerning eating Christs flesh answered: 3,565

Offices.

Offices of Christ goe together: 2,326
Offices of Christ to be improved: 2,489

Old.

Old man, what: 2,379
Old man must bee mortified: 2, 389
Old nature to be abhorred: 2,420
Old custome wee are redeemed from: 2,428
All that is *Old* must bee pulled downe: 2,433
Grace takes not away nature, but the *Oldnesse* of it. 2,435

Omission.

Sinnes of *Omission*: 1,73
Omission of acts: *ibid.*
Omission of graces: 1,75
Omission of occasions: *ibid.*

Opinion.

Opinion advanceth the Creature in our thoughts: 1,266

Originall sin.

Originall sinne: 1,4
Originall sin, how it is one sinne and many: 1, 42. How it is privative and positive: *ibid.*
Actuall sinne leads us to *Original*: 1,103

Others.

Sinne excused from the badnesse of *Others*: 1,106
Successe of *Others* with God should encourage us: 2,335 3,553

Outward.

Men fare not the worse in *Outward* things for holinesse: 2,349

Overcome.

To *Overcome*, what: 3,608

P

Parents.

NAture received from *Parents*: 2,402

Passeover.

Passeover, why eaten with sowre herbes: 1,25

Peace.

Peace one benefit by Christ: 3, 607

Pearle.

Zealous men *Pearles*: 1,287

Personall.
Men condemned for their *personall* sins: 1,39
Perswade.
Hard to *perswade* men in Divinitie: 1,45
Perfect.
Of *perfect* walking with GOD: 1,260
Pleasant.
That which is natural, is *pleasant*: 2,416
Plentie.
Plentie one priviledge by Christ: 3,606
Portion.
God is a Christians *portion*: 3,617
Poore.
Out of Christ we are *poore*: 2,515
To be *poore*, What: 2,516
Power.
Power of Gods wrath: 1,115
Practise.
Practise sets the Truth at liberty: 1,173
Want of *practise* of known truths a great sin: 1,200
Prayer.
Prayer sets the truth at libertie: 1,172
Prayer stops Gods wrath: 1,301
Prayer unites us more to Christ: 2,486
preaching.
The Ministers businesse in *preaching*: 2,462
To see how the word workes in the *preaching* of it: 2,470
Pride.
pride of the will of man: 1,50
Prize.
New Creature how to be *prized*: 2,385
See *Christ*.
priviledges.
Priviledges of a Christian, reall: 2,525
prophane.
Difference betweene civill men and *prophane*: 1,127
Professe.
Truth not *professed*, is unrighteously detained: 1,211
pronenesse.
Pronenesse to sin, no excuse of it: 1,29
promise:
promise of God should incourage us to pray: 2,328
Punishment.
Punishment of with-holding the Truth in unrighteousnesse: 1,138
Purpose.
Good *purposes* in extremitie seldome true: 2,405
Good *purposes* nothing without change of nature: 2,408

Q

Qualitie.
NEW *Qualitie* infused in sanctification: 2,377
New *Qualitie*, what: *ibid.*

Reason.

R

Reason.

TRansubstantiation against *Reason:* 3,543

Record.

Sins committed remaine on *Record:* 1,277

Recreation.

Recreation too much used, is an impediment: 1,208

Reformation.

Reformation must be joyned with fasting: 1,250

Reformation a remedie against *Gods* wrath: 1,280

Relapse.

Relapse into sinne: 1,28

Relish. See *Knowledge.*

Religion.

Religion impaired by the neglect of the Sabbath: 1,256

Reluctancie.

Reluctancie in the Saints when they sin: 2,440

Remaine.

Sinnes *Remaine* in Gods people: 2,396

Remember. Remembrance.

Memory corrupt in that wee ought to *remember:* 1,53

Conscience corrupt as it is a *Remembrancer:* 1,55

End of the Sacrament to bring Christ to *Remembrance:* 3,536

Renewed.

How to get our natures *renewed:* 2,422

Reprobation.

Election and *Reprobation*, how frustrate: 2,456

Rest.

Men prone to *rest* in duties: 1, 249

Rest, a motive to take Christ: 2. 492. 3,600

Restraine.

Conscience corrupted in its *restraining* power: 1,56

Riches.

Riches, for what end they serve: 2,516

Riches of a Christian is Christ: 3, 609

Riches by Christ, what: 3,610

Riches, the property of them: 3, 612

Righteousnesse. Inherent 104

Righteousnesse of Christ imputed: 1,39

See *Justifie.*

S

Sabbath.

SAbbath ought to be sanctified 1,255

Antiquity of keeping the *Sabbath:* 1,256

Vsefulnesse of keeping the *Sabbath:* *ibid.*

Sacrament.

Sacrament a seale of the Covenant: 2,328. 3,547 25

Sacrament, the end of it: 2,331. 3, 536

Sacrifice.

Two things in *Sacrifice:* 2,392

Salvation.

Salvation.
Being in Christ the ground of all *Salvation:* 2,477
He that beleeveth hath *salvation:* 2,503
Damnation and *salvation* of great moment: 2,505
God desires mans *salvation:* 3,20
Sanctification.
Iustification and *Sanctification* inseparable: 2,310. 323
Sanctification, how it riseth from Iustification: 2,311
Sanctification, what: 2,319
Incouragements to pray for *Sanctification:* 2,328
Sanctification, the necessity of it: 2,339
Sanctification, how to prise it: 2,342
Not to challenge Iustification without *sanctification:* 2,350
Cloathing of the soule in *Sanctification:* 3,627
Satisfie.
Spiritiall food *satisfieth:* 3,621
Seales.
Two *Seales:* 3,551.586
Schoole-master.
The Law a *schoole-master*, how: (1,11
Scripture.
GODS truth manifested in the *Scripture:* 1,182
Transubstantiation against *Scripture:* 3,545
Secrets.
Secrets of God not knowne by carnall men: 1,154
Selfe-love.
Selfe-love sanctified: 2,319
Sense.
The new life hath new *senses:* 2,346
Present *sense* a signe of the New Creature: 2,355
Transubstantiation against *sense:* 3,542
Sensible.
Sensibleneſſe of conscience lost: 1,56
Spirituall things *sensible:* 2,526
Sensitive appetite.
Sensitive appetite corrupted: 1,58
Selves.
Men must be humbled to know them *selves:* 1,14
Serve.
One part of the covenant to *serve* Christ: 3,557
Wearinesse in *serving* sin: 3,601
Short. See *Naturall.*
Sinne.
Sinnes thought to bee lesse than they be: 1,27
Sin aggrauated by circumstances: 1,89
Difference in *Sins:* 1,96
Sin, we should labour to see what it is: 1,118
Frequencie of *Sin*, argues want of faith: 1,255
Difference of men in regard of *Sins:* 1,281
Zeale against *Sin:* 1,290

Striving

Striving against *sin*: 2,53
Turning from *sinne*, a part of the Covenant: 3,25
See *Personall* and *Wrath*.

Sincerity.

Sincerity wanting in carnall mens actions: 1,159
Sincerity, little at the first: 2,113

Sicknesse.

Sin the *sicknesse* of the soule: 3,71

Sleepe.

Sinne seemes dead when it is asleepe: 2,85

Small.

Men excuse sinnes by thinking them *small*: 1,230
No sinne *Small*, and why: 1,282

Species.

Hatred sets against the whole *species*: 1,290

Spirit.

Good things in evill men wrought by the *spirit*: 1,144
Morall vertues; the gifts of the *spirit*: 1,158
Work of the *spirit* in sanctification: 2,5
Spirit workes holinesse: 2,21

Sorrow.

Sorrow corrupted: 1,67
Sinne excused by pretended *Sorrow*: 1,233

Soule.

Matters of the *Soule* of great moment: 2,199
Soule to be regarded especially: 2,200

T

Taking.

TAking of Christ, what: 2,185.3,24
No losse by *Taking* of Christ: 2,222
Two things should invite us to *Take* Christ: 3,45

Taught.

Nature cannot be *Taught*: 2,97

Temptation.

The lesse *Temptation*, the greater the sin: 1,95
Sinne excused from *Temptation*: 1,227
Evill men doe good for want of *Temptation*: 2,135
Thanke. See *Truth*.

Thoughts.

Thoughts corrupted: 1,68
Thoughts, the importance of them: 1,69
Thoughts of two sorts: 1,91

Thirst.

Thirst satisfied in Christ, 2,202
What *Thirst* heal'd in the Saints: 2,204

Transubstantiation.

Arguments against *Transubstantiation*: 3,3
Fathers not distinct against *transubstantiation*: 3,66
Transubstantiation set abroach by *Damascene*: 3,67
Transubstantiation brought into England: 3,68

Treasure.
Gods wrath a *treasure*: 1,273
Trust.
Trust in God, the nature of it: 1, 258
Truth.
Truth with-held in unrighteousnesse: 1, 126. 179
Truth, what: 1,127.180
Truth the subject of it: 1, 128
Truth, the Author of it: 1, 130
Truth, the extent of it: *ibid.*
Truth, how it is with-held: 1,131
Truth, why men imprison it: 1, 133
Truth imprisoned, a great sinne: 1,136
Truth, how with-held: 1,165
Truth should rule: 1,169
Truth, the danger of restraining it: 1, 170
Truth, the benefit of giving it libertie: 1,171
Truth manifested foure wayes: 1.181
Truth, the hainousnesse of sinnes against it: 1,184
Truth to be thankful for it: 1,192
Truth, to doe nothing against it: 1,193
Seven cases of detaining the *truth*: 1,194
Truth should be communicated to other: 1, 209
Happinesse and misery attend neglect or observing the *truth*: 1,215
Want of courage for the *Truth*, shewes want of zeale: 1,291

V

Vaine.
GOds Name taken in *vaine*, how: 1,186
Vanity.
Vanity of mans understanding: (1,43
Violence.
Humbled men take Heaven by *Violence*: 1,16
To take heaven by *violence*, what: (1,17
Unevennesse.
Unevennesse in the best men: 2, 131
Unevennesse in Saints, and others, different: 2,132
Unbeleefe.
Unbeleefe keepes from Christ: 1,11
Ungodlinesse. See *Nature.*
Universality.
Universality of the new Creature: (2,51
Union.
Union with Christ, the nearenes of it: 2,173
Union with Christ, of what moment: 2,172
Union with Christ to be encreased: 2,176
Union with Christ, how encreased: 2,177
Union with Christ to be sought after: 2,185
Union with Christ, the end of the Sacrament: 3,5
Unwearied.
That which is naturall is *unwearied*

ried: 2,111

Vnderſtanding.

Vnderſtanding in man corrupted: 1,43

Vnderſtanding, the vanity of it: *ibid.*

Vnderſtanding blinde: 1,44

Vnderſtanding unteachable: 1,45

Vnderſtanding, the incredulitie of it: *ibid.*

Vnddersanding the enmity of it 1,46

Vnderſtanding wrought on by the Spirit: 2,11

Vnteachable.

Vnderſtanding of man *Vnteachable:* 1,45

Vnrighteouſneſſe.

Wrath revealed againſt mens *Vnrighteouſneſſe:* 1,111

See *Truth.*

Vowes.

Vowes broken aggravate ſin: 1,98

W

Want.

R*Iches* ſupply what we *want:* 2,210

Wearineſſe.

Wearineſſe in ſin, what: 3, 69

Whoredome.

Whoredom to be puniſhed, 1,295

Will.

Will, the depravednes of it: 1,48

Will, the contrarietie of it to *God* 1,49

Will, the pride of it: 1,50

Will, the inconſtancie of it: *ibid.*

Will, the diſobedience of it: 1, 51

Will of God our Sanctification: 2,19

Will, free in men regenerate: 2, 154

Wil of regenerate men how free: 2,167

Willing.

Willingneſſe to bee humbled for ſinne: 1,26

Chriſt *willing* to ſanctifie us: 2,31

Wiſdome.

Wiſdome of words not to be expected from Miniſters: 2,162

Transubſtantiation againſt Gods *Wiſdome:* 3, 10

Wonder.

The world *wonders* at the Saints: 2,124

Word.

Words corrupted: 1,70

Importance of *Words:* 1,71

Word of God a helpe againſt excuſes of ſin: 1,108

Workes

Gods truth manifeſts his *works:* 1,182

New *works* diſcover a new Creature: 2,57

Motives to good *Workes:* 2, 170

A Chriſtian rich in good *workes:* 3,79

World.

World is a chriſtians, how: 3,83

See *Diſgrace.*

Wrath

Wrath.

Wrath of God, how revealed: 1,5
Wrath revealed against unrighteousnesse: 1,111
Two things in Gods *Wrath*: 1, 112
Wrath of God, what: 1,114
Wrath of *God*, the certaintie of it: 1,112
Wrath of God, the power of it: 1,115
Wrath the suddennesse of it: 1, 116
Wrath, we should bee sensible of it: 1,119
Wrath provoked by imprisoning the Truth: 1,137
Wrath caused by sinne: 1,271
Wrath encreased by our sins: 1, 273
Wrath, why it is not felt: 1,277
Wrath, remedies against it: 1,278 283. 300

Z

Zeale.

Zeale turnes away wrath: 1,283
Zeale, what: 1,285
Zealous men not to be discouraged; 1,286
Convictions of want of *Zeale*: 1,288

FINIS.

THE SAINTS DAILY EXERCISE.

A Treatise,
Vnfolding the whole Duty of PRAYER.

Delivered in five SERMONS, upon 1 *Thess.* 5. 17.

By the late Faithfull and Worthy *Minister of* IESVS CHRIST, IOHN PRESTON,
Doctor in Divinity, Chaplaine in ordinary to his Majesty, Master of *Emanuel* College in *Cambridge*, and sometimes Preacher of *Lincolnes Inne.*

The Ninth Edition, Corrected.

The effectuall fervent prayer of a righteous man availeth much, Iam 5. 16.
If I regard iniquity in my heart, the Lord will not heare my prayer, Psal. 66. 18.

LONDON,
Printed by *Elizabeth Purslow*, for *Nicholas Bourne*, and are to be sold at his shop at the South Entrance of the *Royall Exchange.* 1635.

To the Reader.

Courteous Reader,

O discourse largely of the necessity and use of this piece of Spirituall armour, *after so many learned and usefull Treatises upon this subject, may seeme superfluous, especially considering that there is much spoken to this purpose, for thy satisfaction, in the ensuing Treatise; wherein besides the unfolding of the nature of this dutie (which is* The Saints daily Exercise) *and strong inforcement to it, there is an endeavour to give satisfaction in the most incident cases, want of cleering whereof is usually an hindrance to the cheerefull and ready performance thereof. In all which, what hath been done by this reverend and worthy man, we had rather should appeare in the Treatise it selfe, to thy indifferent judgement, than to be much in setting downe our owne opinion. This we doubt not of, that, by reason of the spirituall, and convincing manner of handling this argument, it wil win acceptance with many, especially considering, that it is of that nature, wherein, though much hath been spoken, yet much more may be said with good relish to those that have any spirituall sense: for it is the most spirituall action, wherein we have neerer communion with God, than in any other holy performance, and whereby it pleaseth God to conveigh all good to us, to the performance whereof Christians find most backwardnesse, and indisposednesse, and from thence most dejection of spirit; which also in these times is most necessary, wherein*

unlesse

unlesse we fetch helpe from Heaven, this way wee see the Church, and Cause of God like to bee trampled under feet. Onely remember that wee let these Sermons passe foorth as they were delivered by himselfe, in publik, without taking that liberty of adding or detracting, which, perhaps some would have thought meet: for wee thought it best that his owne meaning should be expressed in his owne words and manner, especially considering there is little, which perhaps may seeme superfluous to some, but may, by Gods blessing, bee usefull to others. It would be a good prevention of many inconveniencies in this kind, if able men would be perswaded to publish their owne workes in their life time, yet wee thinke it a good service to the Church, when that defect is supplyed by giving some life to those things, which otherwise would have dyed of themselves. The blessing of these Labours of his wee commend unto God, and the benefit of them unto thee, resting,

Thine in our Lord Iesus Christ,

RICHARD SIBBS.

IOHN DAVENPORT.

THE

THE

CONTENTS OF THE Ensuing TREATISE.

Page.

THE words opened, wherein are three things. 2

1 What Prayer is. *ibid.*

2 Why the Lord will have us pray, for 7. reasons. 11

3 What it is to *pray continually.* 15

Prayer twice a day, the grounds of it. 16

Wicked men their misery. 18

Motives to prayer 8. 19

Objections against Prayer.

Objection against time spent in praier, answered 3. wayes. 32

Object. against prayer in respect of unfitnesse, answered two wayes. 34

Objection concerning difficulties to pray, 7 mentioned, and their remedies. 36, 39

Object. against prayer, God knowes our wants. 41

Object. from Gods purpose to bestow things answered 2 wayes. 42

Object. that God is not changed by our endeavours. 44

Object. wicked men enjoy blessings without prayer, answered three wayes. 46

Objection that the godly pray and speed not, and the reasons. 50

When wee pray to spend on our lusts. 52

God grants not our prayers in our manner. 54

Not by our meanes 56

Nor in our time. 59

God deferres to grant our requests for 4. reasons. 64

6 Dangers in neglecting prayer. 70

9 Cases of conscience concerning prayer. 71

1 Case about wandring thoughts, 4 causes of them. 72

2 Case concerning dulnesse, with the causes of it. 74, 75

3 Case of praying after some great sinne, 3. reasons for it. 76

4 Case concerning a set forme of prayer. 80

5 Case concerning voice and gesture in prayer. 84

6 Case of straitnesse of time, 5. cautions

tions in it. 88, 90
7 Case for use of meanes, 4 reasons of it. 92
3 Cautions in using meanes. 94
8 Case cōcerning praying in faith 98
9 Case of knowing whether our prayers be heard or not. 100

7 Conditions or qualifications in prayer.

1 Condition, the person must be right. 102
2 Condition is faith, and what faith is required? 105, 106
3 Condition fervency, with cautions concerning it. 115
4 Condition humility, 4 reasons of it. 122
5 Condition holinesse, in 3 things 126
6 Condition thankfulnesse. 137
7 Condition, to come to God in the Name of Christ. 140

A

A View of the Scriptures alledged and opened in this *TREATISE*.

Booke.	Ch.	Verse.	Fol.
Genes.	32	10	122
Levit.	5	11	142 143
Levit.	16	12 13	43
Levit.	17	3 6	41
Deut.	8	11	25
1 Sam.	1	15	6 83
2 Sam.	7	11 18	42 123
1 King.	18	41 42	42
1 King.	22	31	39
2 Chron.	7	14	122
2 Chron.	10	12	110
2 Chron.	14	11	ibid.
2 Chron.	26	16	10
Nehem.	1	11	21
Iob	15	4	28
Iob	22	21	13
Psal.	4	3	103
Psal.	22	4	111
Psal.	38	16	66
Psal.	51	16 17	124
Psal.	46	5 6	107
Prov.	30	8	5
Isay	45	4	48
Isay	66	2	122
Ezek.	36	31	125
Dan.	6	3	16
Dan.	6	10	20
Dan.	9	3 4	42
Hosea	7	14	3
Mal.	3	10	32
Mat.	7	7	108
Mat.	15	28	124
Mat.	26	41	9 24

Booke.	Ch.	Verse.	Fol.
Luke	18	14	125
John	4	24	86
John	16	24	22
Acts	13	22	123
Rom	8	27	3 10
Rom.	12	11	120
1 Cor.	10	11	15
1 Cor.	12	9	55
2 Cor.	6	9	130
2 Cor.	8	12	34
Ephes.	6	18	19 23
Phil.	4	6	22 13
1 Tim.	2	8	104 126
1 Tim	4	4	175
Tim.	6	9	51
1 Tim.	1	3	15
Hebr.	3	12	79
Hebr.	5	7	69
Hebr.	9	24	144
Hebr.	10	2	128
Hebr.	10	22	130
Iames	1	5 6	105 106
Iames	3	9	86
Iames	4	3	51
Iames	4	6	122 115
Iames	4	13 14	140
Iames	5	13	23
Iames	5	15	21
Iames	5	16	102
Iude	1	28	13
Revel.	2	10	64
Revel.	3	8	67
Revel.	8	3	11

The Texts of Scripture alledged, and *many of them opened, in the ensuing* TREATISES.

Genesis.

Chap.	ver.	part.	pag.
3	15	1	64
6	5	1	40
17	1	1	260

Leviticus.

Chap.	ver.	part.	pag.
23	27	1	249
	29	1	25
		1	60
		1	249

Deuteronomy.

Chap.	ver.	part.	pag.
5	29	2	410
8	2.3	1	7
28	15	1	300
29	2.3	1	240
30	6	2	395

1 Samuel.

Chap.	ver.	part.	pag.
3	11	1	117
15	23	1	52
			280

2 Samuel.

Chap.	ver.	part.	pag.
16	10	1	175

1 Kings.

Chap.	ver.	part.	pag.
13	9	1	52
19	4	1	283
	11	1	277
20	26	1	302

2 Kings.

Chap.	ver.	part.	pag.
8	27	1	228

2 Chron.

Chap.	ver.	part.	pag.
6	37	1	15
15	2	1	304
32	31	1	103
33	12	1	15
36	15	1	100

Nehemiah.

Chap.	ver.	part.	pag.
1	11	1	157

Psalmes.

Chap.	ver.	part.	pag.
2	12	1	78
12	4	1	51
19	12	1	73
		1	80
32	1	3	593
45	13	3	628
	16	3	608
49	12	1	41
51	4	1	13
		1	103
		1	187
	5	2	421
	6	2	414
62	10	1	265
68	20	1	254
78	11	1	53
90	1	2	501
	11	1	115
		1	275
95	11	2	407
116	3	3	612
119	9	2	327
	22	1	172
	115	1	175
130	1	3	553

Proverbes.

Chap.	ver.	part.	pag.
1	27	1	117
2	10	1	223
22	1	3	617
	4	2	349
26	7	2	371

Eccles.

Chap.	ver.	part.	pag.
10	5	2	348
	7	3	608

Cant.

Chap.	ver.	part.	pag.
1	2	2	378
5	1	2	443
6	3	2	477

Isay.

Chap.	ver.	part.	pag.
5	2	2	443
8	18	2	430
9	6	3	556
25	6	2	341
	16	3	618
41	13	1	266
55	2	3	621
57	30	1	255
58	5	1	250

Ieremiah.

Chap.	ver.	part.	pag.
3	4.5	2	367
	10	2	359
5	3	1	99
	4	1	137
	22	1	99
6	4	1	26
9	23	1	264
13	23	1	29
23	29	1	108
31	31	2	325
		2	338
	34	2	362

Ezek.

Chap.	ver.	part.	pag.
13	14	1	170
16	32	1	98
22	30	1	294

Ezek.

Chap.	ver.	part.	pag.
24	13	1	21
36	25	1	13
	26	2	328
		2	396

Daniel.

Chap.	ver.	part.	pag.
5	23	1	262

Hosea.

Chap.	ver.	part.	pag.
4	14	1	100
7	14	1	251
14	4	2	395

Ioel.

Chap.	ver.	part.	pag.
2	13	1	26
	15	1	248

Amos.

Chap.	ver.	part.	pag.
4	12	1	278

Micah.

Chap.	ver.	part.	pag.
3	6	1	141

Zech.

Chap.	ver.	part.	pag.
12	6	1	293
	10	1	8
13	1	1	8
		3	554

Malachy.

Chap.	ver.	part.	pag.
1	4	1	229
3	16	1	294

Mathew.

Chap.	ver.	part.	pag.
1	21	2	495
3	8	2	593
		3	605
	8	2	353
4	17	2	352
5	18	1	36
		1	282

The Table of the Texts of Scripture,

Matthew.

Chap.	ver.	part.	pag.
	19	1	101
	20	1	104
6	22	1	133
7	6	1	193
11	30	3	600
22	4	2	522
		3	618
23	26	1	213
		2	362

Marke.

Chap.	ver.	part.	pag.
6	13	2	352
10	30	2	528
16	15	1	19
	16	2	503

Luke.

Chap.	ver.	part.	pag.
1	73	2	330
	74	2	500
		3	605
	75	1	20
	79	1	23
10	19	2	500
11	12	1	16
	56	2	331
12	21	2	516
		3	610
15	1	1	147
	17	1	15
16	16	1	16
24	45	2	384
		2	465

Iohn.

Chap.	ver.	part.	pag.
1	5	1	131
	9	1	130
	11	3	576
	12	2	324
		3	556
3	3	2	351
	5	2	324
	6	1	40
	18	2	352
	36	1	3
		1	138

Iohn.

Chap.	ver.	part.	pag.
		3	352
4	10	2	508
	14	3	587
	18	1	9
	32	2	521
5	39	1	182
6	27	3	620
	51	2	511
		3	620
	53	3	566
		3	567
	54	3	587
8	32	1	171
	36	3	605
11	4	2	422
14	21	2	319
15	3	2	327
	5	2	522
		3	611
16	8	1	9
		2	318

Acts.

Chap.	ver.	part.	pag.
2	37	1	79
		1	238
5	3	1	228
	9	1	95
7	51	1	135
17	30	1	93
20	21	2	352
	28	1	298
22	13	2	330
24	5	1	8
26	18	2	356
	28	2	327

Romans.

Chap.	ver.	part.	pag.
1	21	1	93
		1	134
	26	1	138
	30	1	89
2	1	1	13
	5	1	114
	8	1	148
	9	1	95
		1	139
		1	146
	14	1	131
	15	1	112
		1	181
	16	2	351
3	18	1	107
5	1	3	601
	10	1	90
6	2	2	312
	9	2	425
	14	3	584
	21	2	321
7	9	1	36
	13	1	94
	18	1	40
	21	2	42
	24	1	79
8	7	1	46
	9	2	311
	35	2	425
9	22	1	103
		1	276
		3	578
12	1	2	392
	8	1	211
	11	1	289
14	17	3	607

1 Cor.

Chap.	ver.	part.	pag.
2	1	2	468
3	18	2	512
	22	2	480
		3	388
5	2	1	66
	7	2	358
		2	433
6	1	1	78
10	3	2	521
11	25	2	328
13	3	2	385
		3	561
16	22	1	75
		3	561

2 Cor.

Chap.	ver.	part.	pag.
1	22	3	585
	23	2	339
2	14	1	44
3	2	2	463
	18	2	315
		2	383
4	2	1	168
	4	1	46
	20	2	364
5	4	3	589
	16	2	586
	17	3	585
6	9	1	189
8	10	1	157
10	4	1	173
	22	1	92
12	9	1	162

Gallath.

Chap.	ver.	part.	pag.
1	8	3	555
2	8	2	464
3	4.6	2	310
	8	1	110
	22	1	40
		1	237
	24	1	11
5	2	2	311
	3	1	98
	5	3	559
	6	2	377
6	15	2	377

Ephes.

Chap.	ver.	part.	pag.
1	13	3	585
	19	2	340
2	10	2	463
3	8	3	617
	19	3	572
4	22	2	605
5	6	1	189
	18	2	568
		3	623

Philip.

Chap.	ver.	part.	pag.
2	15	1	133
		1	183

Philip.

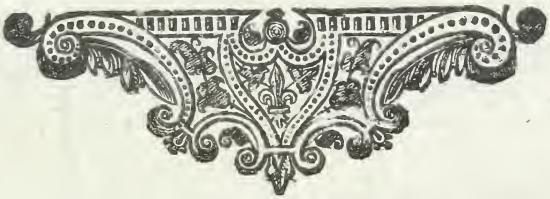
Philip. Chap.	ver.	part.	pag.
3	9	1	110
	10	2	340
4	6	1	207
	13	2	522
Colos.			
3	5	1	265
1 Thessal.			
4	3	2	325
2 Thessal.			
2	10	1	133
1 Timoth.			
1	13	1	93
2	14	1	216
5	22	1	211
2 Timoth.			
1	13	1	258
2	19	3	586
	21	3	610
	25	1	241
Titus.			
1	15	1	55
	16	1	41
		1	47
		1	90
2	14	1	20
		1	289

Hebr. Chap.	ver.	part.	pag.
2	14	3	580
6	13	2	330
	17	3	551
9	14	2	327
		2	354
		3	561
10	25	1	74
	26	1	96
	34	1	242
11	27	1	267
12	5	1	53
	28	2	603
Iam.			
1	14	1	272
	10	2	380
	16	1	175
	18	2	427
	25	1	54
	26	2	373
2	10	1	106
	20	2	373
3	3	1	17
	9	1	137
4	9	1	26

1 Pet. Chap.	ver.	part.	pag.
1	14	2	321
3	13	1	214
4	4	1	155
2 Pet.			
1	4	2	380
		2	401
	9	1	133
2	3	1	273
3	5	1	222
1 Ioh.			
2	16	2	380
3	2	2	347
		3	608
	9	2	415
	20	1	84
	23	1	77
5	9	2	431
	12	2	482
		2	529
Iude.			
	14	1	155

Revel. Chap.	ver.	part.	pag.
1	5	3	605
2	4	1	284
	6	1	290
	7	3	587
	9	2	516
		3	610
	11	3	388
	20	1	115
3	2	3	625
	16	1	284
	18	3	610
6	7	3	581
12	1	3	627

FINIS.



THE

THE SAINTS DAILY EXERCISE.

The first Sermon.

1 Thess. 5. 17.

Pray continually.

THe Apoſtle here, in the latter end of this Epiſtle, heapes up many precepts together, and therefore wee ſhall not neede to ſeeke out the dependance of theſe words from thoſe that goe before, or thoſe that follow after. *Rejoyce evermore*, (ſaith hee;) *Pray continually. In all things*

give thankes: for this is the will of God in Christ Iesus to you-wards.

We are now fallen upon this Text, where this duty of prayer is commended to us, and it is a command from *God* himselfe delivered shortly, as lawes are wont to bee, without any great premises and reasons, and indeed, hath therefore the more authority in it.

Pray continually.

3. Things considerable, for opening of the words.

IN the handling of which, wee will doe these three things.

First we will shew you what *Prayer* is.

Secondly, why the *Lord* requires this at our hands; for a man might object, the *Lord* knowes my wants well enough, hee knowes my minde and how I am affected? I, but yet the *Lord* will have us to *pray*, and to aske before he will bestow it upon us.

And lastly, what it is to *pray continually*.

1 What prayer is.

1 In generall.

For the first, if wee would define *prayer* in generall to you, I would give you no more but this description of it; *It is an expression of the minde to the Lord:* sometimes by words, sometimes without words, but yet there must bee an expression, and some opening of the will to him. This is the generall.

2 In speciall.

But now to know what a right *prayer* is, what such a *prayer* is, as *God* accepts; you must have another definition which must have more ingredients into it, and so, *Prayer is* (nothing else but) *an expression or offering of those holy, and good dispositi-*

ons

ons to God, that arise from the Spirit, or the regenerate part, in the Name of Iesus Christ. Where you are to observe this; That the *prayers* which wee make, are divided into one of these two sorts:

Division of prayers into two sorts.

First, some are such *prayers* as are the expressions of our owne spirits, the voyce of our owne spirits, and there is nothing but flesh in them; such prayers any naturall man may make to the *Lord:* and these the *Lord* regards not, he knowes not the meaning of them, that is, hee doth not accept them.

1 Such as come from our own spirits. *Note.*

Secondly, there are prayers that are the voyce of *Gods* owne Spirit, that is, such as arise from the regenerate part that is within us, which is quickned and enlarged to pray from the immediate helpe of the *Holy Ghost*; these prayers are onely accepted, and of these it is said, *He knowes the meaning of the Spirit*; that is, he so knowes it, and sees it, that also he accepts it. Therefore you shall see in *Hosea* 7. 14. when they prayed, and prayed earnestly, yea, not only set a day apart for prayer, but also called a solemne Assembly, and kept a fast, yet, saith the *Lord* plainely, *Yee did not call upon mee when you howled upon your beds*; *for* (saith he) *you assembled your selves for Corne, and for Wine*; which any naturall man may doe: And therefore (saith he) it is but an *howling*; it is as the voyce of beasts, to seeke for wine, and oyle, and corne; but no prayer, for he saith plainely, *You called not upon me*, when notwithstanding, they spent a whole day in prayer. The meaning is, that the *Lord* regards this as no prayer at all.

2 Such as come from Gods Spirit.

Rom.8.27.

Hosea 7.14.

Prayer of wicked men howlings.

The termes of the description opened.

And therefore to open a little this description unto you, (for it is one maine businesse that wee have to doe, in handling of this Text, to describe to you the meaning of this precept, What the nature of *prayer* is;) that you may know what kind of *prayer* it is, that prevailes with *God*. I say, *It is an expression of holy and good dispositions*. I use that expression rather of *dispositions*, than *desires*, because there is some part of *prayer* that stands in thankesgiving, when you desire nothing at *Gods* hands: but give thankes for that you have received; marke, first, that they must be *holy* and *good*, the desires and dispositions must bee good: for that is a rule, *All the affections and desires are good, or evill, according as their Objects are*; those that are fixed upon good things, are good desires.

1 Why he useth the word (*dispositions*) rather than desires.

When the desires and dispositions of men are good.

Quest. You will say then, what are the good things that make the desires and dispositions of the heart good?

Answ. That temporal things may be desired in a carnall manner, and carnall things in a spiritual manner and how.

They are temporall things, and spirituall both. A man may pray for temporall things in a spirituall manner, and the desire may bee good; and againe, he may pray for spirituall things in a carnall manner, and the desire may bee naught. Therefore that must bee observed withall, that it is not simply the object, but there is a certaine manner of desiring too: for example, if a man pray for temporall things, for outward comforts, such things as belong to the present estate of his body here; if he pray for them with these conditions, that hee may have that which is convenient

ent for him, he prayes for such a measure as God sees to be meet, as *Prov.* 30. *Feed mee with convenient food for mee*; this praier is good. But (*if any man will be rich*, as 1. *Tim.* 6.) it is an inordinate desire, when men will have excesse of these outward things, and more than is fit for them. And again, if you desire that which is *covenient*, and *spend it upon your lusts*, if you desire health, and long life, that you may live more pleasantly, if you desire wealth, that you may live more deliciously, and not simply that which the creature may desire, and to the end that you may be the more inabled to serve the *Lord* in these things, your desire is not good. So I say, first it must be for that which is *convenient*, secondly, you must not *spend it upon your lusts*, but in *Gods* service.

Prov. 30. 8.

1 *Tim.* 6. 9.

When the desire of outward things is good.

And lastly, wee must pray for them in a right method, *First seeke the Kingdome of God, and then other things*, that is, Chiefely, and in the first place, pray for Spirituall things, and then afterwards for Temporall in order unto them. Wee should so pray for temporall things, as our praiers may be spirituall. On the other side, a man may pray for spirituall things in a carnall manner, as for temporall things in a spirituall manner. A naturall man may pray earnestly for faith, and for grace, and repentance, not out of any beauty that he sees in them, not out of any taste and relish that hee hath of them, but because hee thinkes them a Bridge to leade him to Heaven, and that he cannot come thither without them: when he considers in his heart that he cannot bee

How a carnall man may pray for grace.

saved without these things, I say, then hee may desire them, and that earnestly. It was the case of *Francis Spira*, who cryed so earnestly for grace, that hee might have but a drop of it, because hee could not be saved without it; and hee gives the reason himselfe, when he said withall, hee saw no excellency in it, hee desired it not for it selfe, and therefore hee thought his prayers should not bee heard. Thus you see that prayer is an *expression of holy and good desires.*

Spira his case.

Againe, it is *an offering them up to the Lord*: But I will not stand upon that (you are well enough instructed in it) that whatsoever petition is made to the creature, is not a prayer, it must onely be offered up to the *Lord.*

These desires must be offered to God.

Then I adde, it is an expression of such desires as must *arise from the regenerate part*, that is, looke how much there is of the *regenerate part* in a praier, looke how much the *holy Spirit* hath to doe in it, looke how much comes from that which is called the *inward man*, so farre it is sanctified, so far that praier is accepted, and no further. But, that we may open this a little more fully, we will shew you it by some other expressions of prayer, that we finde in the Scriptures.

Arising from the spirit, or regenerate part.

Expressions of Prayer in the Scripture.

Prayer is called a *lifting up of the heart to God*, *a powring forth of the soule to the Lord*, 1. *Sam.* 1. 15. *A serving of him in spirit*, so *Paul* calleth it. Now if we open these phrases a little, you shall know more fully wherein the nature of right praying to God consists. That phrase the Apostle useth (*whom I serve in my spirit*) is the same word in the origi-

1. Sam. 1. 15.

nall

nal that is used for fasting and prayer. Now what is it to pray to *God* in the spirit? for we may say, a man cannot make a prayer, but there is an act of his minde goes to it, and every man, what service soever he performes, his spirit must needs have a hand in it, so that it cannot bee performed without the minde.

I take this to be the meaning of it; for the Apostles scope is, to distinguish the true and holy service of *God* from those that are but shadowes and counterfeit, and as it were, but the body and carcasse of right service. Therefore, when he saith, *I serve the Lord in my spirit*, or, *I pray in the spirit*; the meaning is this, the prayer of a man is not onely that which the understanding dictats to him, but when the whole soule, the wil & affections go together with his petition, and whatsoever the petition is, a mans heart is affected accordingly. As for example, If a man come to confesse his sins, & yet slights them inwardly in his heart; if a man pray for reconciliation with *God*, and yet have no longing and sighing in his heart after it; if he earnestly aske grace, and the mortification of sinfull lust, when the heart doth not inwardly seeke it, now he prayes not in the *spirit*. To pray in the *spirit* is as that in *Ioh.* 4.24. *Hee will bee worshipped in spirit and truth*: the meaning is, so to pray as the heart go together with our petitiō. The same also is the meaning of that when a man poureth forth his soule before the *Lord*: So *Hannah* saith of her selfe, *I am a woman troubled, &c. and poure out my soule before the Lord*: which is not when a man deli-

To serve God in the spirit, what.

Iohn 4. 24.

To poure out the soule to God, what.

vers to God that which the understanding and mind hath devised only, (for prayer is not a work of wit, or of memory) but when a man powreth forth his whole soule (that is) his will and affections, when they goe together, and there is no reservation in his minde, but all within him is opened and explicate, and exposed to the view of the *Lord*, not as *Austin* saith of himselfe, when hee came to pray for the mortifying of his lusts, saith hee, *I had a secret inward desire that it should not bee done.* Therefore when the *Soule is powred forth*, the meaning is, that all must bee opened to him; so that when a man will make an acceptable prayer, hee must make this accompt, hee must then call in all his thoughts and affections, and recollect them together as the lines in the centre, or as the Sun-beames in a burning Glasse, and that makes prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacie in it.

Austin.

Simile.

Now this withall you must know, that when wee say the whole soule must goe together with the petition, the meaning is, that not onely the will and affections be imployed, (for in a naturall man, in his desire of health, when he is sicke, or wanteth assistance & guidance in difficult cases, not onely the understanding, but the will and affections are busie enough it is likely) but also wee adde further that that which is called the *spirit*, and is diffused through the whole soule, be set on worke also in the performance of this holy duty to the *Lord*, whensoever we seeke to him in prayer.

Note.

For

For this you muſt know, that there are two things in a regenerate man, (for you muſt take for granted by the way, that no naturall man is able to make a prayer acceptable to GOD, ſeeing there is no ſpirit in him, but in the regenerate man) there is, I ſay, fleſh and ſpirit: now when we come to poure forth our hearts to the *Lord*, that which lyes uppermoſt, will bee ready to be poured forth firſt; and that which is ſpirituall, it may be lies in the bottome, and is kept in; ſo that a man may make a carnall prayer, though he bee a holy man; that is, when the fleſh hath gotten the upper hand, as in ſome fits it may; when the mind is filled with Worldly ſorrow, and Worldly rejoycing, and Worldly deſires, and theſe (lying uppermoſt) will bee ſooneſt expreſſed: ſuch a prayer the *Lord* regards not, though the man be holy, from whence it comes: but right prayer is this; when the regenerate part is acted and ſtirred up, and the fleſh that alwaies hinders, is removed. For you muſt know this, that wherefoever there is a regenerate part in any man, there is a great aptnes in that to call upon *God*; and it cannot be disjoyned from it, but that is not alwayes in act.

Two things in a man regenerate.
No naturall man can make an acceptable prayer.
A holy man may make a carnall praier.
Right prayer, what.

As we ſee a fountaine, it hath alwaies an aptnes to poure forth water, it is ready to breake into a current, but if it be ſtopped with ſtones and mud or other impediments, it cannot breake out: ſo he that is a regenerate man, that hath a holy part in him, there is an aptneſſe to prayer. Which is that which our Saviour ſaith, *Mat.* 26. 41. *The ſpirit is willing*, that is, there is alwaies a willingneſſe

Simile.
An aptneſſe in the regenerate part to prayer.
Mat. 26. 41.

How the spirit helpes our infirmities. *Rom.* 8. 27. *Simile.*

nesse that followes the spirit, or the regenerate part in a holy man, but, saith he, *the flesh is backward*, that is it that stops this fountain, and therefore *Rom.* 8. 27. *The spirit* is said there *to helpe our infirmities, and to make our requests for us*, that is, even as a man removing stones from a fountaine with his hands, makes the Water a passage to breake out into a current; so the *Holy Ghost* removes this flesh, which stops up the current, the *spirit* takes away those carnall impediments that are in us: and not onely so, but stirreth up the regenerate part; and when that is done, wee are able to make a spirituall prayer unto *God* in *Christ Iesus*; So, that is the thing that you are now to observe, that the *Spirit* must helpe our infirmities, when we come to call upon GOD, and our praiers be so far acceptable as they bee the fruits of the regenerate part; now wee want but one thing added in the definition.

Offered up in the Name of Iesus Christ.

They are such Prayers as are offered to God in the Name of Iesus Christ.

This is a thing that you all know, that those prayers that are not offered up in Christ, are not acceptable, because the person is not regarded. It was the sinne of *Vzziah* in 2 *Chron.* 26. Hee would goe to the Temple himselfe being a King on the Throne, and he would offer incense without a Priest. We doe the very selfe-same thing, whensoever we goe to offer up any prayer to *God* without *Iesus Christ*. In the old Law men might bring their sacrifices, but still the Priest must offer them; so must we here, and the reason is given,

2 *Chron.* 26.

ven, *Revel.* 8. because the prayers that come from us savour of the flesh, from which they come: and the Angell of the Covenant *mingleth much incense with them*, and makes them sweet and acceptable to *God*, *with much incense*; that is, as the flesh is more, so there needs more incense, that they may be made acceptable to *God* the Father. So that we have indeed a double intercessor; one is, *the Spirit that helpes our infirmities*, that helps us to make our petitions, that quickens and inlargeth our hearts to prayer: The other is the *Intercessor* to make them acceptable to *God*, that hee may receive them, and not refuse and reject them. So much shall serve for the first thing, to shew you what the duty is, what a right, true, and acceptable prayer is.

Revel. 8. Why we must offer our prayers in Christs Name.

Intercessour double.

Now for the second, *why must we pray?* For this objection a man may make, the *Lord* knowes my minde well enough, and what needs such an expression of it by prayer? The reasons briefly why the *Lord* will have us to pray, are taken;

2 Why the Lord will have us to pray, seeing he knowes our wants.

Partly from himselfe.

And partly from us.

1 In respect of himselfe.

1. From himselfe, though he be willing to bestow mercies upon us, yet he will have us aske his leave before he gives thē: As (you know) fathers do with their children, though they intend to bestow such things upon them as are needfull, yet they will have their children aske them; and as it is a cōmon thing among men, though they be willing a man should passe thorow their ground yet they will have leave asked, because by that meanes

Simile.

Simile.

To acknowledge his property in his gifts.

meanes the property is acknowledged, otherwise it would be taken as a common high way; so the *Lord* will have his servants come and aske, that they may acknowledge the property hee hath in those gifts hee bestowes upon them: Indeed otherwise wee would forget by what tenure wee hold those blessings wee enjoy, and what service we owe to the *Lord*; as you know there is an homage due to every Lord of a Mannor, that he might bee acknowledged of his Tenants; so the *Lord* will have this duty of prayer performed, that wee may acknowledge that wee hold all of him, and that wee might remember the service wee ought to doe him, to rise and goe at his command, that is, to doe his service, which we would be ready to forget, if we were not accustomed to the duty of calling on him.

Simile.

2 To honour him.

Likewise he will have it done for his honours sake, hee will have men call upon him, that they may learne to reverence him, and likewise that others might be stirred up to reverence him, and to honour him, and to feare him. The servants of a Prince doing honour and reverence to their Lord, stirre up those that are lookers on: and as the Schoolmen say of glory, Glory is properly this, not when a man hath an excellencie in him, (for that hee may have, and yet bee without glory) but glory is an ostentation, a shewing out of that excellencie. It is the phrase that is used in the Sacrament, You shall celebrate the Sacrament, that you may *shew forth the Lords death*; so the *Lord* will have us come and call upon

Simile.

Glory, what.

on his name to ſhew forth the duty of prayer, and that we may ſhew forth his glory. This is for the *Lord* himſelfe.

Now *from our ſelves*, we are to doe it, partly that the graces of his Spirit may be increaſed in us: for prayer exerciſeth our graces, every grace is exerciſed in prayer, and they being exerciſed are increaſed. See an excellent place for this in *Iude* 20. *That you may edifie your ſelves in your moſt holy faith, praying in the Holy Ghoſt*; as if he ſhould ſay, the way to edifie your ſelves, and build up your ſelves, is to pray in the *Holy Ghoſt*; that is, by ſpirituall prayer, made through the power, and aſſiſtance, and ſtrength of the *Holy Ghoſt*: Every ſuch prayer builds us up, it increaſeth every grace in us; faith, repentance, love, obedience, and feare, all are increaſed by prayer.

2 In reſpect of our ſelves.

1 That the graces in us may be increaſed. *Iude* 20.

Partly, becauſe they being exerciſed and ſet on worke in prayer, are more ready and apt to the performance of this duty, than if they ſhould be ſeldome inured thereto.

2 To exerciſe grace.

And partly alſo, becauſe prayer brings us to Communion with *God*. For if the good company of the godly one with another will increaſe grace, how much more will communion with the *Lord* himſelfe quicken and encreaſe it?

3 To bring us to communion with *God*.

Moreover, this duty is required, that wee may be acquainted with GOD, for there is a ſtrangeneſſe betweene the *Lord* and us, when we doe not call upon his name. It is the command which you ſhall finde in *Iob* 22. *acquaint thy ſelfe with the Lord, that thou mayeſt have peace with him, and thou ſhalt*

4 To avoyd ſtrangeneſſe with *God*.

Iob 22.21.

Simile. How acquaintance is gotten and lost.

shalt have prosperitie. Now, you know how acquaintance growes amongst men; it is by conversing together, by speaking one to another. On the other side, wee say; when that is broken off, when they salute not, or speake one to another, a strangenesse growes; so it is in this: when wee come to the *Lord*, and are frequent, and fervent in this duty of calling upon him, wee grow acquainted with him, but without it wee grow strangers, and the *Lord* dwels a far off, neither are we able to behold him, except we be accustomed to it, for the more we come into his presence, the more wee are acquainted with him. Therefore that is another reason why wee should use this, that we may get acquaintance with the *Lord*.

5 To teach us thankfulnesse.

Likewise, that we may learne to be thankefull to him, for those mercies we have received from him; for if *God* should bestow mercies upon us unasked, we would forget them, his hand would not be acknowledged in them; and wee would not see his providence in disposing those blessings that wee doe enjoy; but when wee come to aske every thing before him, wee are then ready to see his hand more, and to prize it more, and we are disposed to more thankefulnesse. So that it is a sure rule commonly, What wee winne with prayer, that wee weare with thankefulnesse, and that which wee get without prayer, wee spend, and use without any lifting up of the heart to *God*, in praising him, and acknowledging his hand in bestowing it upon us: so you see what this duty is. And,

Note. What we get without prayer, is spent unthankefully.

Secondly,

Secondly, why the *Lord* will have this duty performed.

Now thirdly, (in a word) what is it to *pray continually*? The word in the originall signifieth, such a performance of this duty, as that you doe not cease to doe it; at such times as God requires it at your hands. Compare this with that in the second Epistle to *Timothy* 1.3. The Apostle sayth there, that hee hath him in *continuall remembrance, praying for him night and day*, where the same word is used that is here. Now wee cannot thinke that the Apostle had *Timothy* in continuall remembrance, that hee was never out of his thought, but the meaning is, when hee did call upon God, from day to day, hee still remembred him. So to *pray continually* is to pray very much, to pray at those times when *God* requires us to pray. For it is the definition that Philosophers give of idlenesse, a man is then said to bee idle, when hee doth not that which hee ought, in the time when it is required of him. He is an idle man that workes not when hee ought to worke; so hee is sayd not to pray continually, that prayes not when hee ought to pray. In a like manner I conceive this to be the meaning of the Apostle, *Rejoyce evermore, Phil.* 4.4. so here when hee comes to this exhortation of prayer, hee contents not himselfe to say, pray very often, but *pray continually*, as wee use to expresse our selves when wee would have a thing frequently done, wee say, see that you bee alwayes doing of this. So the Apostles scope is to

3 What it is to pray continually. Ἀδιαλείπτως.

2 *Tim.* 1.3.

Idlenes, what.

to ſhew that it ſhould bee exceeding often, and that it ſhould be very much done. Hence wee gather this by the way.

Obſer. A conſtant courſe of prayer, at leaſt twice a day is our duty.

That wee are bound to keepe our conſtant courſe of calling upon God, at the leaſt twice a day, whatſoever wee doe more.

Queſt. But you will ſay, what ground have you for that, why doe you inſtance in that twice a day?

Anſw. The grounds of it. 1 From the Text. 2 From examples.

The ground of it is this, in that the Apoſtle bids us *pray continually*, that is, doe it exceeding much, doe it very often, the leaſt we can doe it, is twice a day, we may doe it oftener, but that, I ſay, is the leaſt. When wee have ſuch a command as this, when wee have ſuch a precept as this, *Pray continually*, and this rule illuſtrated by ſuch examples as we have in the Scripture, why is it recorded, if it be not true of every example in that kind that is ſayd of the generall example, 1. *Cor.* 10. *They are written for our learning?* When it is ſayd that *David* prayed oft, and *Daniel* expreſly in *Dan.* 6. 3. *Hee prayed three times a day*, that was his conſtant courſe, I ſay, wee may thinke wee are bound to doe it at the leaſt twice a day.

Dan. 6 3.

3 From reaſons.

Conſider alſo a little the reaſon of it, why wee are bound to doe it; In the *Temple*, you know the *Lord* was worſhipped twice a day, there was *the Morning and Evening Sacrifice*. What was the ground of that commandement? There was no reaſon of it, but that the LORD might bee worſhipped, and that was the time that he would have it done, twice a day, morning and evening: but beſides that, it was not onely that

1 That God might be worſhipped.

that the *Lord* might be worshipped, (wherein we should follow that example of worshipping him morning and evening.) But likewise our occasions are such, that, that is the least we can doe, to call upon him constantly morning and evening: for there is no day but wee use many blessings, and we take many of his creatures. Now we may not take any of them without his leave; so that thou art bound to aske for them before thou take them, and pray for a blessing upon them, or else thou hast no right to them, thou hast no lawfull use of them: that place is plaine, 1 *Tim.*4. *Every Creature of God is good, and ought not to be refused, if it be received with thanksgiving; for it is sanctified by prayer.* So that, if you take common blessings every day, and doe not seeke them at the *Lords* hands before you take them, they are not sanctified unto you, you have not a lawfull use of them, you have no right unto them.

2 That we may use blessings aright.

1 *Tim.* 4. 4.

Besides, my beloved, it is that which the *Lord* commands in every thing, *Make your requests knowne in every thing*, that is, whensoever you need any thing, make your requests knowne; so *in every thing give thanks.* And therefore the least we can doe, when we have received, and doe need so many mercies, is to give thankes, and to seeke to him so often, from day to day.

3 From Gods command.

Moreover, doe not our hearts need it, are they not ready to goe out of order, are they not ready to contract hardnesse, are they not ready to goe from the *Lord*, and to bee hardened from *Gods* feare? Therefore this duty is needfull, in that re-

4 To keepe our hearts in order.

gard to compose them, and bring them backe againe into order.

5 To get forgivenesse of of daily sinnes.

Lastly, doe not the sinnes wee commit daily, put a necessity upon us of doing this, that they may bee forgiven, and done away, and that wee may bee reconciled to GOD againe? Therefore doe not think that it is an arbitrary thing to call upon *God*, twice a day, because there is no particular expresse command; for if you consider these places that I have named, and the reasons, wee shall see there is a necessity lies upon us to doe it. So much shall serve for that, I come now to make some use of this that hath beene delivered.

Vse 1. Shewing the misery of wicked men, in that they cannot pray.

First, in that such prayers as the *Lord* accepts, are an expression of holy desires; such desires, I meane, as rise from the regenerate part of a man: Hence then wee see that all naturall men are in a miserable condition, when times of extremity come, when the day of death comes, when there is no other helpe in the world, but seeking to the *Lord*, when all the creatures forsake them, and are not able to help them, & there is no way to go to the *Lord* but by prayer; if prayer be an effect and fruit only of the regenerate part of a man, wherof a carnall man is not partaker, then he is in a miserable condition. Therefore let such men consider this as put all off to times of extremity. Put the case, thou hast warning enough, at such a time, & hast the use of thy understanding, yet thou art not able to doe any good without this regeneration; for, if there be not grace in the heart, thou art

Note.

not

not able to make a spirituall prayer to the *Lord*, such as hee accepts. Therefore take heed of deferring and putting off, labour to bee regenerate, to have your hearts renewed, while you have time, and if thou be not able to call upon *God* in the time of health, how wilt thou doe it when thy wits, and thy spirits are spent and lost, in the times of sickenesse and extreamity? Therefore let that be considered, which wee doe but touch by the way briefly.

Vse 2.

Secondly, if the LORD command this, if it bee the command of *God*, *Pray continually:* Then take heed of neglecting this duty, rather bee exhorted to bee frequent, and fervent in it, *to continue therein, and watch thereto with all perseverance.* It is a common fault amongst us, either wee are ready to omit it, or come to it unwillingly, or else wee performe it in a carelesse and negligent manner, not considering what a command lyeth upon the sons of men to performe it constantly and conscionably. I beseech you therefore consider first, that it is a priviledge purchased by the blood of *Iesus Christ*: *Christ* died for this end, it cost him the shedding of his blood, *That wee through him, might have entrance to the Throne of grace:* and will you let such a priviledge as this lie still? If you doe, so far as is in you, you cause his blood to bee shed in vaine: for if you neglect the privileges gotten by that blood, so far you neglect the blood that procured them; but to neglect this duty, is to neglect that. Besides, if we aske you the reason, why you abstaine from other sins, why you

Ephes. 6.

Motives to prayer.

1 Christ died for this end.

2 It is Gods command.

you ſteale not, why you commit not adulterie, and murther; The reaſon that you give, is, becauſe the *Lord* hath commanded you. Hath not the *Lord* commanded you to pray conſtantly, at all times? If you make conſcience of one commandement, why doe you not of another?

3 The example of Saints, *Dan.* 6. 10.

Conſider *Daniel* in this caſe, in the 6. of *Daniel*, hee would not omit a conſtant courſe of prayer, hee did it three times a day, and that was his ordinary cuſtome. If hee would not omit it to ſpare his life, if hee would not omit it in ſuch a caſe of danger as that; why will you omit it for buſineſſe, for a little advantage, for a little gaine, for a little wealth, or pelfe, or pompe, or pleaſure, or whatſoever may draw you from that dutie?

4 The equity of it.

Doe but conſider, what an unreaſonable, and unequall thing it is: that when the *Lord* gives us meat and drinke, and clothes, from day to day, when hee gives us ſleepe every night, when hee provides for us ſuch comforts, as wee have neede of, ſo that the leaſt creature doth not us any ſervice, but as farre as hee ſets it on worke to doe that ſervice, for us to forget him, and not to give him thankes, and not to aske theſe things at his hands, not to ſeeke unto him, but to live as without God *in the world*, as many doe, who neglect this duty: I ſay, it is a profeſſion of living without God in the world; wee are ſtrangers to him, it is open rebellion againſt him. Therefore take heed of omitting it, take heed of neglecting it.

Beſides

Besides all this, wee should doe it for our owne sakes, if wee consider what use we have of this duty for our selves, Is it not the key that openeth all *Gods* treasures? When Heaven was shut up, was not this the key that open'd it? when the wombes were shut up, was not this it that opened them? You know, *Eliah prayed for raine*; so wee may say for every other blessing. All GODS treasures are locked up to those that doe not call upon his name, this opens the doore to them all, whatsoever they be that we have occasion to use, this is effectual. And this doth it better than any thing besides; If a man be sicke, I will be bold to say, a faithful praier is more able to heale his disease than the best medicine; *The praier of faith shal heale the sicke, Iam.* 5. You know the woman that had the bloody issue, when she had spent all upon Physicians, and could doe no good, then shee came to Christ, and offered a faithfull prayer to him, that did it, when so many yeeres Physicke could not doe it. *Beloved*, if there be a Prince, or a great man, whose minde wee would have turned towards us, a faithfull prayer will doe it sooner than the best friends. So it was with *Nehemiah*, you know his request, that the *Lord* would *give him favour in the sight of the man*; if wee bee in any strait, as it was in *Ioseph's* case, if we have any difficult matter to bring to passe, this praier and seeking to the *Lord*, will expedite, and set us at liberty sooner, it will finde a way to bring it about more than all the wits in the world, because it sets *God* on worke. You have no power to doe any thing.

5 The benefit of it.

Prayer the key to unlocke *Gods* treasures.

Iames 5.

Nehem. 1. 11.

Prevalent prayer.

Certainely a praying Christian that is prevalent and potent with *God*, (that seekes to him) hee is able to do more than all the witches in the world, for they set the Divell a-worke, but prayer sets *God* a-worke, it sets him a-worke to doe us good, to heale us, and to deliver us out of extremities: and therefore, I say, for our owne sakes, even out of selfe-love, and for common comforts you have need to use this. Certainely, if these things were beleeved, (for you heare them onely, you give us the hearing for the time, but if they were beleeved,) many would be more frequent in this duty, they would not be so negligent in it, or come in so careleſſe a manner to it.

6 It is the best way to fill the heart with joy.

Furthermore, I beseech you to consider this, every man desires joy and comfort, and commonly one thing that keepes us off from this duty, is sports and pleasures, one thing or other, that we take delight in, which dampe and hinder us in these things, in spirituall performances: Praier is the best way of all other to fill thy heart with true joy, as we see in *Ioh.* 16. 24. hee saith there, *In my Name yee have asked nothing hitherto, but now aske, that your joy may be full.* This is one motive that Christ useth to exhort us to bee frequent in this duty, that our joy may be full: which I take to be the meaning of that in *Iames* 5. *If any man be sad, let him pray*, not onely because prayer is sutable to such a disposition, but likewise it will cheere him up, it is the way to get comfort; *If any bee sad, let him pray.* So it is in *Phil.* 4. 6. *In all things make your requests knowne, and the peace of God shall keepe*

Iohn 16. 24.

Iames 5. 23.

Phil. 4. 6.

keepe you in the communion of Iesus Christ: That is it that brings peace, and quietnesse; and therefore there is much reason why we should be constant in this duty, it is that which quickens us, it is that which fills us with joy, and comfort, and with true peace, which every one desires.

Moreover, consider it is thy buckler; prayer is the helmet that keeps thee safe; when a man neglects it, when he ceaseth to goe to *God* by prayer, when he once shewes himselfe to be a stranger to the *Lord* by neglecting this duty, then hee is out of the pales of his protectiō, like the conies that goe out of their burrowes; for so is the *Lord* to those that pray: the *Lord* is a protection to those that call upon his Name. The very calling upon his name is a running under GODS wings, as it were, that is, a putting our selves under his shadow; but when thou neglecteſt that, thou wandreſt abroad from him. Now doe wee not need protection from outward dangers, from day to day? doe we not need to be kept from the inward danger of sinne and temptation? Surely praier is one part of the *spiritual Armour*, as we see *Eph. 6.* In the *compleat Armor of God, prayer* is reckoned up the last, as that which buckles up all the rest; saith the Apostle, *Continue in prayer, and watch to it with perseverance.* And you have the more reason to do it, because it is not onely a part of this armour, but it enables you to use all the rest, to use the Word, and to use Faith, for prayer stirs them up all. What is it to have Armor, and not to have it ready? now prayer makes it ready. Therfore you

7 Our safety consists in it.

Ephes. 6.

Prayer teacheth to use the rest of the spirituall armour.

Mat. 26. 41.

ſee *Chriſt* preſcribes the ſame rule in *Mat.* 26. 41. *Pray, that you enter not into temptation:* as if that were the way to ſecure us, to ſhelter and to keepe us ſafe from falling into temptation. It is a thing I would adviſe you to, to pray, and to ſeeke to the *Lord* continually. Therefore, if wee ſhould uſe onely this one reaſon to you, to bee conſtant in this dutie, becauſe it is for your ſafety, it were ſufficient. You know, when a man is *as a Citie whoſe Walls are broken downe*, when hee lies expoſed to temptation, he is in a dangerous caſe. So I may uſe this *Dilemma* to you, if you have a diſpoſition, and you think thus, I hope I am well enough, I hope my heart is in a good temper enough, I am not now expoſed to any temptation, I feare nothing; make this argument againſt thy ſelfe, Why doe I negle& ſo good a gale, if my heart be ſo well diſpoſed to pray, why doe I then omit it? Againe, if there be any indiſpoſition in me, why doe I hazard my ſelfe? what if Satan ſhould ſet upon thee? what if the World ſhould ſet upon thee? what if a ſutable temptation agreeable to thy luſts be offred? art thou not in danger? and therefore a conſtant courſe ſhould be kept in it, we ſhould take heed of being negligent in it. And will a man now profeſſe that he hopes hee is the ſervant of *God*, and in a good eſtate, although he do not pray ſo much as others, (we ſpeak not of frequency ſimply, but of ſuch a performance as is required) I ſay, to profeſſe that thou art a ſervant of *Chriſt*, and that thou loveſt him, and that hee is thy husband, and that thou art

Note.

We cannot love Chriſt but we muſt call upon him.

art his servant, and yet callest not upon him from day to day, that is an idle thing, it is impossible; if thou diddest love him, thou wouldest expresse thy selfe in calling upon his name. Shall a friend that is an acquaintance onely to us, in whom wee delight, but come to us; and wee are willing to spend many houres with him; and shall we professe our selves to bee friends of *God*, and him to bee our friend, and that wee delight in him, and yet neglect this dutie? This is a common thing amongst you, when you see a man that meditates all his matters himselfe, or if hee doe open his minde, and tell them to some body else, it must bee such a one as professeth to be a friend to him; now if this friend should never heare from him, nor hee should never speake to him, or if hee doe, it is in such a negligent manner, as it may appeare, hee doth not trust him, hee doth not regard what hee can doe for him; and hee doth it so shortly, that hee can scarsely tell what the businesse is, I say, in such a case, would you not reckon his profession of friendship to bee an idle and empty profession? Now apply it to thy selfe, those that say they have communion with *God*, and they hope their estate is good enough, they stand in good tearmes with him, but yet, if they be in any necessitie, for all the matters and occasions that fall out from day to day, either they thinke of them in themselves, or they are apt enough to declare them to man, or if they goe to God, they doe it negligently, they poast over the matter, so as they have

Simile.

If wee bee friends of *God* wee must acquaint him with our state by prayer.

have ſcarce leaſure to expreſſe themſelves and their doings; doe you thinke hee will take ſuch for friends? and doe you thinke, that this is true, ſound, and hearty profeſſion? Therefore (to end this) I beſeech you conſider it, and take heed of being remiſſe and negligent in it; for you ſee it is a command from the LORD,

Pray continually.

(***)

FINIS.

THE

THE SECOND SERMON.

1 Thess. 5. 17.

Pray continually.

OT to repeat what hath beene delivered, but to presse this point on us a little further, (for, what is more necessary, than that wee should keepe a constant course in this dutie, since the very life of Religion consists in it?) I adde this to all I pressed in the morning, that if you doe neglect this dutie, it exposeth you to great disadvantage; both for the outward man, and for the inward man; and there are but these two that you need to care for.

8 The omission of it doth disadvantage men.

For

1 In the outward man.

For the outward man, it deprives you of the blessing: put the case you have never so good successe in your enterprizes, put the case you have outward comforts in abundance, yet still the blessing is wanting; and not onely so, but it uncovers the roofe, as it were, and the curse is rained downe upon your tables, upon your meat and drinke, upon all the endeavours, and all the enterprizes you take in hand. Wee consider not what we doe, when we neglect this duty, to what danger wee expose our selves unto from day to day; for it is one thing to have outward comforts, and another thing to have the blessing with them.

Simile.

2 In the inward man.

Againe, consider what losse you suffer in the inward man, when yee neglect this duty at any time; for that is ready to be distempered, and to goe out of order, it is ready to contract hardnesse, to contract soile; spirituall grace is ready to decay. It fals out with a mans heart, as it doth with a Garden that is neglected, it will quickly bee over-runne with weedes, if you looke not diligently to it, and the way to looke to it, is constancie in this dutie. That is a notable place *Iob* 15. 4. when *Eliphaz* observed some distemper in *Iobs* affections (as he apprehended it) he tels him that the speech hee used was not comely, but vaine, and sinfull: and what then? *Surely Iob* (saith hee) *thou restrainest prayer from the Lord:* As if he should say, It is impossible, *Iob*, that thou shouldest fall into these distempers, if thou diddest keepe thy course constantly in this duty; therefore

Simile.

Iob 15. 4.

fore surely (saith he) thou restraineſt prayer from the *Lord*; So it is with us, let us restraine prayer from GOD, and distempers will arise quickly in our spirits, worldly-mindednesse will bee ready to grow upon us, wee shall bee apt to bee carnall, wee shall forget *God*, and forget our selves, and forget the good purposes, and desires wee had: and therefore that you may keepe your hearts in order, you must keepe a constant course in this dutie: which if you doe, though your peace be interrupted, this will repaire it againe, it will make up the breaches againe, though there bee some distempered affections that grow upon us, yet prayer will compose all. As sleepe composeth drunkennesse, so prayer will compose the affections: a man may pray himselfe sober againe, nothing doth it sooner, nothing doth it more effectually; and this you shall finde, that as you either omit it, or slight it over, so you shall finde a proportionable weakenesse growing upon the inward man, as the bodie feeles, when it neglecteth either sleepe or dyet, or exercise: therefore to end this exhortation, let us bee constant in it.

Inward distempers arise, if prayer be neglected.

Simile.

Onely remember this, (when wee exhort you thus to keepe a constant course, for which you heard so many reasons in the morning, I say, remember this caution) that if it be performed in a formall, or in a customarie and overly manner, you were as good to omit it altogether: for the *Lord* takes not our prayers by number, but by weight: when it is an outward picture, a dead carcasse

Wee were as good not pray at all, as doe it in a formall overly manner.

carcasse of prayer, when there is no life, no fervency in it, hee regards it not. Bee not deceived in this, it is a very usuall deceit; it may bee a mans conscience would bee upon him, if bee should omit it altogether; and therefore when hee doth something, his heart is satisfied, and so hee growes worse and worse: therefore consider, I say, that the very doing of this duty, is not that which the LORD heeds, but hee will have it so performed, that the end may bee obtained, and that the thing may be effected, for which you pray. If a man send his servant to goe to such a place, it is not his going to and fro that hee regards, but hee would have him to dispatch the businesse; so in all other workes, hee cares not for the formalitie of performance, but would have the thing so done, that it may bee of use to him: If you set a servant to make a fire for you, and he goe, and lay some greene wood together, and perhaps put a few coales under, this is not to make a fire for you, but he must either get dry wood, or hee must blow till it burne, and be fit for use: so when your hearts are unfit, when they are like greene wood, when you come to warme them, and to quicken them by prayer to *God*, it may bee you post over this dutie, and leave your hearts as cold, and as distempered as they were before: My *Beloved*, this is not to performe this dutie. This duty is effectually performed, when your hearts are wrought upon by it, and when they are brought to a better tune; and to a better temper than they were before. If you finde

When prayer is performed aright.

Simile.

Simile.

Prayer in a customary manner amends not the heart.

find sinfull lusts there, your businesse is to worke them out by prayer, to reason the matter, to expostulate the thing before the LORD, and not to give over, till you have set all the wheeles of your soule right, till you have made your hearts perfect with GOD; and if you finde your hearts too much cleaving to the world, you must weane them, and take them off; if you finde a deadnesse, unaptnes and indisposition in you, you must lift up your soules to the *Lord*, and not give over till you be quickned; and this is to performe the dutie in such a manner as the *Lord* accepts, otherwise it is an hypocriticall performance: for this is hypocrisie, when a man is not willing to let the duty goe altogether, nor yet is willing to performe it fervently, and in a quicke and zealous manner: for hee that omits it altogether is a profane person, and hee that performes it zealously, and to purpose, is an holy man; but an hypocrite goes betweene both, hee would doe something at it, but he will not doe it throughly. And therefore, if thou finde that thou hast slubbred over this dutie from day to day; that thou performest it in a negligent manner, and perfunctorilie, know that it is an hypocriticall performance; and therefore when we spend so much time in exhorting you to a constant course in this duty, still remember, that you must performe it in such a manner, that it may have heate and life in it, that it may bee acceptable to GOD, and doe good to your owne hearts, to bring them to a more holy frame of grace,

What we must doe in prayer

Hypocrisie, what.

Note.

grace, and to a better temper, than (it may bee) you found them in, when you went about the duty.

Object. 1. This duty requireth much time.

And if you object now; I, but it will cost us much time to doe this.

Answ. Three-fold.

Answ. 1. The time spent in prayer hindreth not.

Indeed this is one common cause, among all the rest, that keepes us off from the thorow performance of this duty, but (to speake to that in a word) remember this, that the time that is spent in calling upon God, hinders you not in your businesse, though it seeme to hinder you, and though it takes so much from the heape, yet indeed it increaseth the heape, as it is said of tithes and offerings, *Bring them in*, and thinke not, that because you lessen the heape, that you are poorer men: no, saith the *Lord*, it will increase your store, *I will open the windowes of Heaven*, and you shall have so much the more for it; so it is true in this case. In other things you see it well enough; You know, the baiting of the horse hinders not the journey, and the oyling of the wheele, and the whetting of the scith, though there be a stop in the worke for a time, yet as our common saying is, *A whet is no let*, and the doing of this is no impediment.

Mal. 3. 10.

Simile.

Answ. 2. It is greater than worldly businesse, and therefore shou'd be preferred.

Secondly, put the case it were, yet is it not the greater businesse? what is it that you get by all your labours, and travailes? if it bee riches, it comes not into any comparison with grace and holinesse, with that riches wherewith prayer makes you rich. But, say it bee somewhat more noble than that, as learning, or knowledge: yet what

what is that to the renewing of *Gods* Image in us? were it not better, to ſpend time to get grace to make us *rich to God*, to make us to get ſtrength in the inward man, to paſſe thorow all varieties of afflictions, in getting that which is the chieſeſt excellency of all others? for is not that the beſt excellency? When *Adam* was in *Paradiſe*, the having of *Gods Image*, you know it excelled all other excellencies in the world, and ſo it doth ſtill: now the more you pray, the more you get of this *Image*: for a man of much praier is alwaies a man of much grace, it much increaſeth thoſe ſpirituall gifts, which are better then all the outward thinges you can get by your imployment and diligence in them: therefore, I ſay, though it do ſpend you much time, yet know (as *Chriſt* ſaid to *Mary*) hee that prayes much, though hee be a great loſer in other things, yet he *chooſeth the better part.*

What is mans beſt excellencie.

Prayer increaſeth Gods Image.

Laſt of all, conſider this, when thou comeſt to offer ſacrifice to *God*, wouldeſt thou offer that which coſt thee nothing? If thy continuing in prayer and ſpending much time in it, ſhould coſt thee ſome diſadvantage in thy affaires, & ſhould loſe thee that which another gaines, ſo that thou getteſt not ſo much knowledge, as another man doth, thou doeſt not ſo much in thy trade, in thy buſineſſe, thou doeſt not ſet things in order, as thou mighteſt have done; yet know this, that it is great wiſedome to make our ſervice to God coſtly to us; you know *Davids* choiſe; *Shall I offer to the Lord that which coſt mee nothing?* and therefore

Anſw. 3. We muſt performe it though with diſadvantage, that our ſacrifice may coſt ſomewhat.

hee would needes give the worth to *Araunah* the *Iebusite* for that which he bought; in like manner since it is to a good Master that sees what you doe, that knowes what it costeth, and what losse you are at, and withall that is willing and able to recompence it, why should you shorten this businesse, and post it over, because of other occasions, and other businesse that you have to doe?

Object. 2 In respect of unfitnesse.

Oh, but a man will say further, I am willing to doe it, but I am unfit for it, and it may be the longer I strive, the unfitter I grow.

Answ. 1. God accepts the wil for the deed, when.

To this I answer, first, in generall, if thou doe it as well as thou canst, though thou doe it not so well as thou shouldest, in this case, *God accepts the will for the deede*, when a man puts his strength to it, when there is no indiligence in him, when there is no lazinesse, (for in that case he will not accept the will for the deed, but) when a man doth his utmost, as those that would have given more, and could not, their will was accepted for the deede, in 2. *Cor.* 8. 12. I say, when thou doest what thou canst, when thou spareſt no labour to get thy heart upon the wing, to raise and quicken it, and to inlarge it to this duty: then God accepts it.

2 Cor. 8. 12. 13.

Answ. 2. The best fitting to it, is to fall upon performance.

But againe, I adde further, there is an unskilfulnesse in going about this duty: many times when we are not fit, we thinke to make our selves fitter, by spending time in thoughts, and meditations before; which I deny not but they may be profitable, but yet this I will propound to you, that

that the best way to fit our selves to this dutie, when we finde an indisposition unto it, as, not to stay till wee have prepared our selves by meditation, but to fall presently upon this duty; (I will give you the reason of it) because though a preparation is required for the performance of every spirituall dutie, yet, the remote preparation is that which is intended, and meant, when wee say we must prepare: for, if we speake of that which is immediate, the very doing of the duty is the best preparation to it. For example, if a man were to runne a race, if hee were to doe any bodily exercise, there must bee strength of body, hee must be fed well, that he may have ability; but the use of the very exercise it selfe, the very particular act, which is of the same kinde with the exercise, is the best thing to fit him for it: so in this dutie of prayer, it is true, to be strong in the *inward man*, to have much knowledge, to have much grace, makes a man able and fit for the dutie; but if you speake of the immediate preparation for it, I say, the best way to prepare us is the very duty it selfe, as all actions (of the same kind) increase the habits, so prayer makes us fit for prayer; and that is a rule, *The way to godlinesse is in the compasse of godlinesse it selfe*; that is, the way to grow in any grace is the exercise of that grace.

Simile.

Exercise of grace increaseth it.

Note.

It is a point that *Luther* pressed, and hee pressed it out of his owne experience, and this reason hee useth; In this case, saith he, when a man goes about to fit himselfe, by working on his owne thoughts, now he goes about to overcome

Note this expression of *Luther.*

his unfitnesse by his owne strength, and to contend with Satan alone; but when a man feeleth an indisposition, and goes to *God* by prayer, resting on GOD to fit him, hee takes *Gods* strength to oppose the indisposition, and deadnesse of his flesh, and the temptations of Satan, that hinder him, and resist him. Therefore you shall find this to bee the best way to fit your selves for prayer, namely to performe the duty. If you seeke to expedite, and devolve your selves out of your unfitnesse, by the working of your owne thoughts, commonly you involve your selves farther into those labyrinths, and are caught more and more. But this I speake by the way concerning matter of unfitnesse: The maine answer to this objection is, that which I gave you before, that if a man doe what he can, and do it faithfully, and in sincerity, that indisposition shall not hinder him: therfore still remember it must be done, it is not an excuse to us, at any time, nor ought to be, that we should omit the dutie wholly, under pretence of an unfitnesse.

By labouring against indisposition by our owne strength, we are more intangled.

Object. 3 A man is ready to say againe. But I find many difficulties, how shall I doe to remove them?

Answ. The best way hereunto I can take, is the very naming of the difficulties themselves to you, that you may know them, and make account of them; therefore consider this in generall, that it is not an easie thing to call upon GOD constantly: our misprision of the dutie, our reckoning of it, that it is a more facile and easie thing than it is, make us more to slight it, and causeth us

Seven impediments in prayer, that makes it difficult.

us not to goe about it with that intension, which otherwise wee would, but consider a little what it is. The dutie is very spirituall, and our *hearts* are *carnall*, and it is no easie thing to bring spirituall duties, and carnall hearts together.

1 Impediment: Our hearts are carnall.

Note.

Then againe, our natures are very *backward* to come into the *Lords presence*, partly by reason of his great glory, by reason of his Majestie, who *dwells in light inaccessible*; and our weake eyes are apt to be dazeled with it; and partly out of unaccustomednesse, wee are not used to it, and therefore we are ready to fly from him, as beasts that are wilde, and never were tamed to our hands, are ready to fly from us, so backeward is our nature to come into his presence.

2 Our backwardnesse to come into *Gods* presence, and why.

Simile.

Againe, the variety of occasions hinders us, every thing keepes us backe, for if a mans heart be cheerefull, it is apt to delight in other things; & if a mans heart be sad (on the other side) if it bee a slight sadnesse, men are ready to drive it away with company, and with sports, and with doing other things: But if the sadnesse be great, we are swallowed up with anguish of spirit, and then any thing is easier than to pray; as you may see by *Iudas*, it was easier for him to dispatch himselfe, than to goe and call upon *God*; so it is with men, when they have excessive griefe, when their anguish of heart is exceeding great: so that whether a man hath a cheerefull disposition, or a sad, whether the sadnesse bee great or small, still you shall finde a difficulty. If wee be idle, and have

3 Variety of occasions hinder us.

Note.

nothing to doe, our hearts will bee posseſt with vaine thoughts, and if we be ful of buſineſſe, that diſtracts us alſo, and Indiſpoſeth us on the other ſide: ſo ſtill there are impediments.

4 Worldly cares.

But there is one great impediment, among the reſt, and moſt common, which is *worldly cares*; and worldly-mindedneſſe; worldly cares hinder ſpirituall prayer, and ſpirituall conference, and the holy performance (almoſt) of every duty; and therefore if you finde a difficulty in it, looke narrowly if that be not the cauſe.

5 Want of faith in *Gods* power and providence.

Againe, another great cauſe of this difficulty in prayer, of ſuch backwardneſſe to it, of ſuch indiſpoſition to it, is, becauſe wee doe not well conſider the nature of *God*, wee want *faith in his power*, and in his providence; wee doe not conſider GODS diſpoſing hand, which hath the guidance in every thing that belongs to us, in health, in ſickeneſſe, in poverty, in riches, in good ſucceſſe, and ill ſucceſſe: for if wee did ſee the providence of *God*, and acknowledge it more, wee ſhould be ready to call upon him; but this want of faith in his providence, that the *Lord* is not ſeene in his greatneſſe, and in his mighty power, this cauſeth men to bee backeward to ſeeke to him, but very forward to ſeeke to the creatures. When wee have any thing to doe, of any conſequence, wee are ready to poſt from this man to that man, and from this meanes to that meanes, but very backeward and negligent to go to *God* in prayer, to have the thing brought to paſſe that wee deſire, and this ariſeth from want of faith, and

When wee are ſo backward to pray to God.

and from ignorance of GOD, and our not right consideration of him.

Besides, *Satan* hinders us exceedingly in this duty; for he knowes of what moment it is, and of what consequence, and therefore hee doth as the *Aramites* did, hee *fights not against small nor great, but against the King*; he knowes it is this duty which quickens every grace, it is the greatest enemy which he hath, and if he can keepe us from prayer, hee hath the upper hand of us, hee hath wrested the weapon out of our hands, hee hath disarmed us, as it were, and then he may doe what he will with us.

6 Satan hindereth. 1 Kings 22. 31.

Lastly, the *sinnes* we commit, especially grosse sinnes, they are a great hindrance to this dutie, and keepe from the spirituall and cheerefull performance of it: for sinne wounds the conscience, it disjoynteth and dismembers the soule, and a disjoynted member, you know, is unfit to doe any businesse; yea, when the sinne is healed and forgiven, yet there is a soreneſſe left in the heart, though some assurance of pardon should follow upon the commission of a great sinne, so that this is another impediment. But I must not stand to reckon up any more, for wee shall finde enow by continuall experience.

7 The commission of great sinnes.

Simile.

The use wee must make of it is, that if the impediments bee so many, and the difficulties that keepe us from a constant course in prayer, and from the performance of it to purpose, so great, then we must put on a resolution to breake through all; and lay it, as an inviolable law upon

Vse What course is to be taken against these impediments.

our ſelves, that wee will not alter. Let us thinke with our ſelves that the thing is difficult, and will coſt all the care, and all the intenſion that may be; yea, when thou haſt overcome the difficulties at one time, it may be, the next day, thou ſhalt meet with new conflicts, new diſtempers, new affections, new ſtrength of luſts, and a new indiſpoſition of mind will be on thee, and therefore hee that will be conſtant in this duty, muſt put on a ſtrong reſolution; as it was the ſaying of a holy man, (one of the holieſt men that theſe later times had) that hee never went to pray to *God*, but he found ſo many impediments, that except he bound himſelfe by an inalterable reſolution, which he reſolved not to break upon any occaſion, he could never have kept a conſtant courſe in it, or, if he had, hee ſhould never have kept himſelfe from a formall, cuſtomary performance of it. But I will adde no more, to preſſe this upon you, there hath been enough ſaid, I beſeech you conſider it.

A new indiſpoſition will be on us daily to prayer.

Note this well.

I come now to that I promiſed in the morning to doe, which is, that which doth exceedingly ſtrengthen us to the performance of this duty of calling upon God, of *praying continually*, (which we are here commanded to doe) *viz.* is to remove certaine objections, which are in the mindes of men, that ſecretly weaken the eſtimation of this truth, and inſenſibly, take us off, when wee marke them not: for, Beloved, when wee are ſo negligent in it, ſurely there is ſomething that is the cauſe of it, and if wee could finde the cauſe,

Removing the objections that are againſt prayer, doth ſtrengthen us to the duty.

cause, and remove it, wee could not spend an houre better.

The objections, that are commonly in the hearts of men, are many, I will name to you but these foure briefly.

4 Objections against prayer

First, a man is ready to say, what need I spend so much time, and be so large in the expression of my wants to *God*, when hee knowes them? I cannot make them better knowne to him, he knowes them well enough already, and therefore what needeth it?

Object. 1.

To this I answere (in a word, because it is an objection that hath not much weight in it) that it is true, the *Lord* knowes thy wants, but withall, hee will have thee to know them; because otherwise thou wilt not seek to him for them, thou wilt not set a price upon the things that hee bestowes on thee, thou wilt not be thankfull to him when hee hath granted them; and therefore you shall finde our Saviour Christ useth this very argument, as a meanes to quicken us to prayer, saying, *Your heavenly Father knowes what you have need of*; what then? Shall we not therefore pray? Yes, saith hee, therefore pray yee the more earnestly, and the more importunately to him: for since he knowes your wants, hee will bee more ready to heare your requests.

Answ. Why God will have us to pray though hee know our wants.

Math. 6.

I but it will be said againe, that he doth not only know them, but he also meanes, and purposeth to bestow them: for he hath made a promise to us, and his promise is firme and sure, and God is just, and must keepe his promise, and when hee hath

Object. 2.

hath fully purposed it, what needs so much praying to bring it to passe?

Answ. 1. Though God purpose to give blessings, it is upon condition that we pray.

I answer, the promises of *God* are to be understood with this secret condition annexed, I will doe such and such a thing for you, if you pray; though the condition be not alwayes expressed: and therefore wee see when *God* promised things in particular, yet still they prayed, and prayed earnestly. When he promised *Eliah* that it should raine, yet, wee see, hee prayed, and contended much in his prayer; so when hee made a promise to *David*, that he would *make him an house*, yet, you know, *David* went to the house of the *Lord*, & sate before him, and made earnest prayer, as you may see in the second book of *Samuel*: so *Daniel* had a particular promise, yet he prayed, & prayed long. The example of our Saviour *Christ* is without exception, who had all the promises sure to him, yet, you see, *he prayed*, yea, *he spent whole nights in prayer*; and therfore you must understand it, that though you have a promise made, though the thing bee never so sure to you, yet it is to bee understood with this condition, if you call upon *God*.

1 *Kings* 18. 41, 42.

2 *Sam.* 7. 11. 2 *Sam.* 7. 18. *Dan.* 9.

Answ. 2. Hee will have us to doe it to worship him.

Now why the *Lord* will have you doe it, I shewed you many reasons in the morning, to which we will adde this one: What if the *Lord* will have thee call upon him, though he purpose to do the thing, even for this end, that thou maist worship him? For, what else is it to worship the *Lord?* you shall finde this usuall in the Old Testament, *The people bowed themselves and worshipped*, or *they fell upon their faces and worshipped.* The meaning

To worship God, what.

is

is this, to worship *God* is nothing else, but to acknowledge the worthinesse that is in him. As when you doe worship to a man, you doe use so much outward demeanor and observance to him, as may acknowledge a worth in him above another man: and as outward gesture, is the outward worshipping of *God*, so the inward worship is inwardly to acknowledge his attributes. Now you shall see, prayer gives an acknowledgement of his Attributes most of any thing: for hee that prayes to *God*, he doth, in so doing, acknowledge his *omnipresence*, and his *omniscience*; that he heares that which the Idols of the *Gentiles* could not doe; that hee knowes the secrets of mens hearts, that neither men nor Angels can doe.

Prayer acknowledgeth all Gods Attributes.

Omniscience.

Againe, it acknowledgeth his Almighty *Power*, that hee is able to doe any thing; for that is presupposed, when we come and seeke to him.

Power.

Thirdly, it acknowledgeth his *Mercy* and his goodnesse; that he is not onely able, but exceeding willing to helpe.

Mercy.

Lastly, it acknowledgeth his *Truth*, that as he hath promised so, I make account hee will performe it, when I goe and seeke to him; in a word, all the Attributes of *God* are acknowledged in prayer. Therefore, therein you worship him in a speciall manner, when you goe and seeke to him, & pray to him; for in so doing you acknowledge him; yea, you acknowledge him to be a *Lord* and a Father; as when we see a child runne to a man, and aske him blessing, when we see him aske him food:

Truth.

Simile.

food, and rayment, wee say, surely such a man is his Father; so this very praying to God, is a worshipping of him, because it acknowledgeth his Attributes, and his relation to us, and ours to him.

Object. 3. But againe, thirdly, it will bee objected, I but alas, what can the endeavours or the prayers of a weake man doe? can they change the purpose of Almighty *God*, if hee doe not intend to doe this thing for mee, shall I hope to alter him?

Answ. God is not changed by our prayers, but our selves. *Simile.* For answere hereto, I say this, in briefe, that when you doe call upon *God*, hee is not changed by your prayers, but the change is wrought in you, as wee have sayd to you, heretofore, when a Physician is sought unto by his Patient, the Patient desires him earnestly to give him such a cordiall, and such a restorative Physicke, that is pleasing to him, the Physician denies him long, yet in the end, hee yeelds unto it, Why? not because there is any change in the Physician, but because there is a change in the Patient, hee is now fitted for this, before hee was not: so then the Physician yeelds now, whereas before he refused; and yet the change is in the Patient, and not in the Physician: in like manner beloved, when you goe about to strive with *God* in prayer, when you contend, and wrastle with him, (for so, we ought to doe) when you use many reasons to perswade him, you alter not him, but your selves: for those arguments that you use, are not so much to perswade him to helpe you,

you, as to perſwade your owne hearts to more faith, to more love, to more obedience, to more humilitie and thankefulneſſe; and that indeed is the reaſon, why prayer prevailes with *God*, not that the very ſending it up is that that prevailes with him, but becauſe a faithfull and ſpirituall prayer puts the heart in a better diſpoſition, ſo that a man is now made readie to receive a bleſſing at GODS hands, that before hee was not: And therefore, when you thinke you draw *God* to you, with your arguments, in truth, you draw your ſelves neerer to him; as when a man in a ſhip pluckes a rocke, it ſeemeth as if he plucked the rocke neerer to the ſhip, when as indeed the ſhip is plucked neerer to the rocke: ſo, I ſay, we draw our ſelves neerer to the *Lord*; now when wee draw neerer to the LORD, in prayer, and there is a ſpirituall diſpoſition wrought in our hearts, by the exerciſe of this dutie, then indeede the *Lord* drawes neere to us, to ſend us helpe, and to grant our requeſts, that wee put up to him; and therefore I ſay (which you ſhould marke by the way) that every prayer, as it hath a higher pitch of holineſſe in affection, and as it hath ſtronger arguments in it, ſo it is a better prayer, not becauſe this prayer ſhall prevaile with GOD more, or, that the excellencie of this prayer ſhould move him, but becauſe this pitch of holy affection, and ſtrength of argument workes upon your hearts: for the ſtrength of arguments moves your underſtanding, and the holineſſe of affection puts your will in a frame,

Arguments in prayer are not to perſwade God but our ſelves.

Simile.

What prayers are the beſt.

frame, and ſo diſpoſeth your hearts; and fits you, as the Patient, we ſpake of before, is fitted when the Phyſician is willing to give the thing he deſired.

Object. 4. Two-fold.

But the laſt objection, which indeed is more than all the reſt, is this;

1

A man is ready to pray, wee ſee there are many men that doe not call upon *God*, and yet enjoy many mercies: it may bee, a man can ſay with himſelfe, when hee did not uſe to pray, hee had health, and ſleepe, and protection.

2

Againe, on the other ſide, he hath prayed for ſuch and ſuch things, and yet they have not beene granted. So this objection hath two parts, that a man hath obtained bleſſings, without prayer, and againe hee hath prayed, and yet he hath not obtained the bleſſings he ſought for, at the *Lords* hands.

Anſw.

For anſwer to the firſt, that men doe obtaine many bleſſings that doe not pray, (as how many young men are there, and old men too, that have health, and wealth, and peace, and liberty, and abundance of all things, and yet either they ſeek not to *God*, or if they doe, yet not in a holy and ſpirituall manner) and therefore this objection had need to bee anſwered; which I will doe with as much brevitie as I can.

1 Anſwer to the firſt part of the objection.

Anſw. 1.

Firſt, though they have theſe bleſſings, yet they have them uncertainly, they have no promiſe of them, they cannot build upon them; whereas they are ſure mercies to the righteous man, hee can build upon theſe bleſſings: for he hath

hath a father to goe to, whose love hee knowes, and hee hath sure promises to build on; the other, though hee hath them, yet hee is in a slippery place, when he enjoyes them; it is an accidentall thing, he hath them from the hand of an enemy, and he knowes not how long he shall enjoy them.

Men that have blessings without prayer, have them uncertainely.

But I answere againe, (which is the chiefe answer to this objection) that there is a great deale of difference betweene having blessings through the *providence of God*, and betweene having them from the *mercy* of GOD, and by vertue of his promise, and out of his love to us in *Christ Iesus*. A naturall man may have many blessings of GOD, (so *God* said that hee made *Ieroboam* a King, hee gave him a Kingdome; and many such passages we shall finde, when men come unjustly to them, as hee did to the Kingdome, yet *God* saith, he did it, that is, it was by his providence) and yet hee hath them not in mercy: for if thou hast these blessings, health, and sleepe, and successe in thy enterprizes, from day to day, and yet thy heart tels thee within, that thou hast not sought them at the *Lords* hands, as thou oughtest, I say to such a man, (and marke it) it were better for him that hee should want them: for certainely, when hee hath them, in this manner, hee hath them without a blessing; yea, hee hath them with a curse, and so had better to be without them, as it had bin better for *Achab* to have been without his vineyard, and as it had beene better for *Gehezi*, to have gone without his reward, that hee had of *Naa-*

Answ. 2. Difference between having of blessings through the providence of God, and from the love of God.

To have outward things without praier we were better want them.

man

man, the *Assyrian*, for you know hee had the leprosie with it: it had beene better for the children of *Israel* to have gone without their quailes; for you know the curse that followed, death went along with them; so when a man shall have peace and prosperity, and abundance of all things without seeking them at the *Lords* hands, from day to day, I say, hee had much better want them: for there goes death together with them. It is sayd plainely, that *ease slayeth the foolish*, (that is to say) this very prosperity, this thriving (notwithstanding a neglecting of prayer, and of holy duties) I say, it carries death along with it, as the obtaining of the Vineyard, brought death to *Achab*, the getting of the Kingdome was the destruction of *Ieroboam*, and therefore men have little cause to comfort themselves with this, that they enjoy many blessings, and never pray for them.

Answ. 3. Many things bestowed on wicked men for the Churches good.

But to answere this point more fully, I say, many blessings are bestowed upon men, not for their owne sakes, but for the Churches sake. A man may have strength of bodie, hee may have great gifts of mind, he may have great successe in using those gifts, he may bring great enterprizes to passe, so that you may truly say, the hand of *God* is with him, all this may bee done, not for his owne sake, but for the sake of the Church, and glory of *God* some other way, that hee might doe some service; to this purpose you see, it is plainely sayd of *Cyrus*, (*Isaiah* 45.4.) sayth the *Lord* there, *For Iacob my servants sake, and for Israel*

Isay 45.4.

rael mine elects sake I have called thee by name, and have given thee this great power, and all this great successe, although thou thy selfe have not knowne mee. (Marke) *Cyrus* was a most prosperous man, *Gods* hand was mighty with him, and yet all this was not for his owne sake, but for the Churches sake: so you may think it is when men prosper, many times, it is not for their owne sakes, but to fulfill some other end of GODS providence: and therefore, marke this, and keep it for a rule; If thou prospereſt in thy enterprizes, if thou enjoyest wealth, and peace, and abundance of all things, and art conscious that thou doest not seeke to GOD, from day to day, that thou keepest not thy heart right and straight, and perfect before him, neither doest call upon him, in an holy and spirituall manner, (certainely it is for one of those causes) thou hast it without a blessing, and with a curse, thou hast it for other ends, and not for good to thy selfe; and therfore thou hast it very uncertainely, it may bee tooke from thee, thou knowest not how soone: yea, and this thou shalt bee sure of, that it shall bee taken from thee then, when of all other times it will bee unfittest for thee: as a Theefe comes at a time when men least looke for him, so *destruction comes suddenly* upon these men: *God* cuts them, as a man when hee would have Trees to dye, hee loppes them in that season, that of all others is the unfittest, when the sap is in the Tree, and the lopping wil cause them to wither; so the *Lord* will strike them in a season, that shall bee most

Note.

Simile.

Simile.

unfit, most unlookt for. It is quite contrary with the Saints, he cuts them in due season, hee lops them in due time, when it is best for them, that they may grow the better for it.

Answer to the second part of the objection.

But now for the other part of the objection, it may be, many among you are now ready to say, I have prayed for such and such things, and I have been earnest, and yet the *Lord* hath denyed me. My Beloved, if we can satisfie this objection, wee shall then take this impediment away, that wee propound in this objection, which, as I said, hath those two parts. Therefore to this I answer:

Answ. Our prayers are oft times amisse in one of these three respects.

First, in respect of the principle whence they flow, when they are but naturall desires.

First, if thou hast not been heard in thy prayer, consider, whether thou hast not *prayed amisse*; it is a common fault among us, when wee have spent much time in prayer, and it may bee, wee have spent time in fasting and prayer, and the thing is not granted, wee presently lay it upon the *Lord*, that hee hath not heard, when many times the cause is in our not praying as wee ought: It may bee thou hast beene very earnest, and therefore thou hopest thou hast done very well; I tell thee, thou maist be very earnest, and importunate with the *Lord*, when it may bee no more but a naturall desire, as when a man hath need to be directed in a difficult case, that much concernes him; when hee hath neede to bee extricated, and taken out of such a difficulty, and strait, wherein he is involved; when he hath need of successe in such an enterprise, or any thing of that nature; I say, a man may be earnest with the

Lord

Lord in such a case, and yet his prayer may bee amisse, it may not bee a spirituall prayer, it may not bee an expression of holy desires to the *Lord*; for they onely prevaile with him: and yet I say not the naturall are excluded, (that is not my meaning) for they may adde winde to the sailes, though holinesse may guide the rudder, and keep the course, and make the sterage, yet naturall desires may make us more importunate, and may adde much to it: therefore, I say, consider thy prayer.

Naturall desires not excluded in true prayer.

Simile.

Secondly, Consider againe, when thou hast sought so earnestly to *God*, whether it be not to *bestow it upon thy lusts*, as the Apostle speakes, *Iam.* 4.3. when thou hast a businesse to be performed, it may bee thou art earnest with *God*; but hast thou not an eye to thy owne glory, to thine owne praise and credit in it? when thou wast earnest for health, was it not that thou mightest live more deliciously? when thou desirest wealth, and successe in thine enterprizes, that tend to mend thy state, is it not out of some ambition? you know, that desire is condemned, *If any man will bee rich*; is it not a desire of greatnesse? would you not be some body in your place, and set up your house and familie? Such things indeede God bestowes upon men, but to have our desires pitched upon them, and to pray for them in that sense, is amisse; and my rule for it is in the first to *Timothy* the sixth chapter the ninth verse, *If a man will bee rich, &c.* that is, when a man desireth excessively more than food and rayment

Secondly, in respect of the end, when they are for the satisfaction of our lusts. *Iam.* 4. 3.

1 *Tim.* 6. 9.

When the natural affection degenerates into a lust.

convenient for him, then certainely the naturall affection is degenerate into a lust; for when any affection exceeds, it ceaseth to bee an affection, and begins to be a lust: and therefore where it is said, *If any man will bee rich, &c.* it is said after, it is a *lust*.

Quest.

But you will say, how shall a man know, when his prayer is to bestow that which he prayeth for upon his lusts?

Answ. How to know when we pray to bestow things on our lusts.

I answer, If a man consult with his owne heart, and deale impartially with himselfe, hee may know what his ends are; but if you cannot finde it out that way, you may know it by the effect, you may know it by the bils you bring in. What is the expence of the things *God* hath bestowed on you, when hee hath put a *price into your hands*, consider how you bestow it. If a Steward have a great summe of money that his Master hath trusted him with, and his bills bee, that hee hath bestowed so much in riot, so much in fine apparell, &c. but there hath beene but so much bestowed for his Masters advantage, it is an argument he hath spent it ill: so when wee see there hath beene so much health spent, so much time, and so much strength, in following our owne plots, and our owne worldly businesse, without respect to *God*, not serving *God*, nor men in our calling, as wee should doe; and that there hath beene little time bestowed in prayer, in reading, in making our hearts perfect with *God*, in taking paines with them from day to day; I say, if wee thus looke upon the bill of expence,

Simile.

pence, and consider how wee have bestowed our time, our health, our strength, our wits, from day to day, and our discourse (for that is one price that we have in our hands, by which we may doe good, it is as a Bucket by which wee may draw from others; and likewise it is as a spring, and fountaine, wherewith wee may feed others, with the waters of life;) consider how we have laid out all these things, and by that wee may know, how we are disposed to use the blessings wee seeke for at GODS hands, whether wee seeke them to bestow them upon our lusts, or to spend those gifts to our Masters advantage; and, if wee finde wee doe it for our own lusts; in this case I say to you, goe and amend your prayers, and GOD will amend your speeding. Wee must doe in this case, as an Angler doth when hee hath throwne the bait into the River, if it stay long, and catch nothing, hee takes up the bait, and amends it, and when hee sees it well, hee then continues, and waits: in like manner must every one of us doe; if thou pray, and pray long, and hast not obtained the thing thou prayest for, look diligently to thy prayers, see whether they be right or no; if they be not, amend thy prayers, and *God* will amend his readinesse to heare thee; if thou finde they be sincere and hearty, mingled with holy desires, and not with carnall and corrupt affections, then let the bait lye still, that is, continue to pray, and to wait, and the LORD will come in due time.

Simile.

Simile.

But this is not all, though it be one maine thing

for besides this, when thou art not heard, consider, if thou hast not prayed remissely, it is a common fault amongst us, when wee succeed not in our praiers, we attribute it to many other things, but not to our remisnesse and carelesnesse in seeking to God; if a man want sleepe, if hee finde sicknesse and weaknesse, and distemper of body, he thinkes that he hath eaten amisse, and considers not whether he hath prayed amisse; if a man have miscarried in his businesse, hee begins to thinke, whether he hath not beene improvident, whether hee hath not dealt foolishly, whether he hath not omitted such and such meanes, as hee might have used, hee never thinkes whether hee hath prayed amisse or no; when that (perhaps) is the cause of our miscarrying, and not the thing which we commonly attribute it to: for though God be not the immediate cause, you know hee is the great cause; *There is no ill, that hee hath not done*: that which moves him, is alway either grace or sinne; as that which moves him to do us good, is our obedience to him; and that which moves him to the contrary, is neglect on our part.

2 In respect of the manner, when they are uttered carelessly.

What moves God to doe us good and evil.

But to answer further; suppose thy prayers be right, yet this is to be considered, that oftentimes a man is deceived, in thinking his prayers are not heard; and therefore you must rectifie that misconceit. As for example; sometimes, when wee would have the thing in one fashion; God bestowes the same thing upon us in another; and therefore thou mayest bee deceived in that: it may bee, a man prayes earnestly, that hee

Answ. 2. God grants our prayers oft times, yet,

First, not in that manner, as we desire.

hee may have a ſtrong body, to doe God ſervice withall, when as, perhaps ſickeneſſe of body makes him doe him better ſervice, becauſe it keepes him in more awe, it weanes him more from the world, and makes him more heavenly-minded. You know the caſe of *Paul*, hee would faine have had that luſt taken away that is ſpoken of, 2.*Cor*. 12.9. and why? ſurely the thing hee would have had, was, to have his heart in an holy and right frame of grace; now, though *Paul* had not his petition granted that way he looked for, yet hee had it another way, the *Lord* increaſed in him the grace of humility by it, hee ſaw his owne weakeneſſe, and the power of Chriſt the more; and when this was diſcovered unto him, he was content. 2 *Cor*. 12.9.

Is it not all one, whether the *Lord* keepes an enemy from doing us hurt, or that hee gives us a ſtrong helmet or buckler to keepe off the blow from wounding us? it may be a man prayes for money, and for eſtate; if *God* provide him meate and drinke, and cloathes ſufficiently, in ſtead of this, is it not all one? It may bee another would have a greater degree of conveniencie for his dwelling houſe, and many other things, if God give him a body able to endure that which is more courſe, all is one, as if hee were provided for more delicately. It is all one, whether a Phyſician quench the thirſt of his Patient, by giving him Beere and Drinke that is comfortable unto him, or by giving him Barberries, or ſomewhat elſe, that will doe the thing as well: and it is e- *Simile.*

quall to the childe whether the Nurse feedes it with milke and other nourishment prepared for it, or gives it the breast which it most desireth: Even so it is all one to thee, whether the *Lord* answeres thy petition, and gives thee the thing in the very selfe-same manner that thou wouldest have it; or bestowes it in another manner every whit as well, if not better for thee.

a Not by those meanes, which we propound.

Secondly, as wee are deceived in the manner, so wee are deceived in the meanes oft times, in seeking to *God*. When a man prayes, he pitcheth upon such a particular meanes, and thinkes verily that this is the way, or none; yet it may be the *Lord* will find out another way, that thou diddest never dreame of. *Paul* prayed to have a prosperous journey to *Rome*, hee little thought, that when he was bound at *Ierusalem*, and posted up and downe from one prison to another, God was now sending him to *Rome*; yet hee sent him, and sent him very safe with a great company attending upon him, he sent him it may be in a better manner than hee himselfe would have gone; and yet it was by such a meanes as he could never dreame of. Also you know *Naaman* the *Assyrian*, hee had pitched upon a particular meanes, he thought the Prophet would have surely *come forth, and have laid his hands upon him*; but to goe and wash in *Iordan*, he thought his labour all lost, and his request which hee made to the Prophet to no purpose; for it was a thing that hee never thought of, it was a weake and poore meanes that hee made no account of, yet that was the meanes

Instances.

meanes that *God* intended: so I say, wee oft deceive our selves, wee pitch upon such particular wayes, and when these faile us, seeing that wee have prayed that these meanes might bee used, and GOD doth not use them, wee thinke presently it cannot be effected. *Ioseph* thought verily *Pharaohs steward* should have beene the meanes to bring the promise to passe, & after that, *Pharaohs Butler* he used as a meanes, when hee desired him to remember him; and yet all this was not the meanes, but another, which hee never thought of, which was a dreame of *Pharaohs*: the like was in the case of *Mordecai*, deliverance came a strange way, a way that *Mordecai* never imagined. So *Abraham* thought verily that *Ismael* had beene the sonne of the promise, but *God* tells him hee was deceived, *Isaac* was the sonne, in whom hee would make good the promise. So the *Israelites* thought that *Moses* should have delivered them, that it should have beene presently true, that the yoke of bondage should have immediately been taken off from them; but wee see GOD went another way to worke, hee sent *Moses* away into a farre Countrie, and the bondage was exceedingly increased upon them; so that they thought they were further off now than ever they were before, but in truth, they were neerer: for the increase of the bondage, increased *Pharoahs* sinne, and made him ripe for destruction: Againe, it increased the peoples humility, it made them to pray harder, and to cry more fervently to GOD for deliverance, and so it made them more fit for it;

and

and *Moses* at the last was more fitted to bee a deliverer after hee was so long trained up, and was so much humbled; so that when God seemes to us to goe a cleane contrary way, yet it is his next way to bring it to passe. *Beloved*, it is a common thing with us, wee pitch upon a certaine particular meanes, wee thinke such a man must doe it, or such a course must doe it, when the *Lord* intends nothing lesse. And the reason often is, because if wee should have deliverance many times by such meanes, by such men, and by such wayes, wee would attribute too much to the meanes. Therefore wee see, while *Gideon* had a great Army, the *Lord* would not doe it, it was too great for him; and therefore wee see to what a small number hee brought it: so oft-times men thinke, oh if I had such a mans helpe, or if I had such a meanes, it would doe the thing, the enterprise would be brought to passe: when wee make too much account of it, the *Lord* (it may bee) casts away that, which seemed most probable, and (even as he doth most of his workes, as hee builds his owne Kingdome by the most foolish and improbable meanes of all other, so) often hee doth our businesse by such meanes, that wee least dreame of: therefore bee not discouraged. Suppose we pray that such a great Prince should raise the Churches, that such a warre, that such an enterprise, and project may doe it; put the case the *Lord* will not doe it so, are wee then presently undone? and is there no helpe, because such a battaile

Wee attribute too much to meanes.

battaile is overthrowne, because such a King did not succeed, because such a Generall had not successe according to our expectation? It may be that is not the way, the *Lord* will helpe the Church after another manner, than wee dreame of; and so for a mans selfe, hee hath a great businesse to bee done, or hee is in distresse, and would have deliverance, and hee thinkes this is the way, or none; and therefore hee is earnest to have it done: now it is good, in this case, to leave it to the LORD, to make our requests knowne to him; and when wee have done that, to bee no further carefull, but leave it to the *Lord*, to doe it his owne way; for hee is most skilfull.

Simile.

If you take a skilfull Workeman, and say no more to him but thus: Sir, I pray you doe mee such a thing, if it were the bringing of water, or the setting up of a building, it may bee, hee will goe a way to worke, that thou knowest not what it meanes, and yet thou wilt trust him: why then wilt thou not trust GOD, and suffer him to goe his owne way? for when thou art crossed in that thing, wherein (it may bee) of all others, thou wouldest not be crossed, perhaps that same is the best way of all other, to bring the thing to passe that thou desirest.

Thirdly, or not in our time.

Thirdly, as wee are deceived in the manner, and the meanes, so likewise wee mistake the time: it may bee the *Lord* is willing to doe the thing, but not in that time that thou wouldest have him. When a man prayes to bee delivered

vered from ſuch trouble, from ſuch a diſtreſſe and affliction, hee thinkes the time very long, and ſaith, hee is not heard, becauſe hee is not delivered preſently: wee would all have the ſmarting plaiſter preſently tooke off; but the LORD is wiſer than wee, (as the Phyſician knowes what belongs to the Patient better than himſelfe) though hee doe it not preſently, yet hee will doe it in his good time. Therefore ſay not, thou art not heard, thou muſt take heed of taking delayes for denyals, the *Lord* will deferre to doe the thing, yet hee will doe it, and doe it in the beſt ſeaſon: for this is a generall Rule, *Gods time is the beſt time.* When thou commeſt to pray for a thing, thou wouldeſt have it done preſently, and thou thinkeſt it is the beſt time, all the controverſie betweene GOD, and thee is, which is the fitteſt time to have it done, thou thinkeſt perhaps preſently; *God* againe (it may bee) will doe it a yeere hence; ſurely he is the beſt chooſer, and wee ſhall finde it ſo; and therefore be content to wait his leaſure: For hee may have many ends in deferring it, it may bee to try thy faith, (as hee did the faith of the *Canaanite*, whom therefore hee would not heare;) it may be to increaſe thy holines, to put thy heart into a better temper, and therefore hee deferres longer. Hee meant to doe that for *Iacob*, that he did, yet hee ſuffered *Iacob* to *wraſtle all night*, and yet hee would not doe it till the inſtant of the morning appeared: ſo it was with *Daniel*, the answer

Simile.

Wee muſt not take *Gods* delayes for denyals.

Note.

Why God deferres to anſwer us.

Note.

swer went forth when hee began to pray, yet hee would have him instant, and continue in prayer; so (I say) the *Lord* may have many ends why hee deferres, let us therefore bee content to take his owne time.

Last of all, consider this, when thou seekest to the *Lord*, to have any thing done, it is possible that it may crosse some other passage of his providence; and in this case thou shouldest be content to be denied.

Answ. 3. Our prayers may crosse some passage of Gods providence.

But, you will say, why may not both bee accommodated?

Object.

I answere, so they shall, though thou see not how; for it is not with *God* as it is with man: if a man doe a good turne to one, two being earnest petitioners whose well-being wholly depends on the successe, hee must needs doe an ill turne to another; but *God* composeth all for the best. As for example, *David* desired exceedingly to build a Temple; yet the *Lord* had another end; for hee had resolved in his providence to make *Salomon* the builder of it, which indeede was much better for *David*: for what more than hee had could *David* have gotten, if he had done it? seeing the *Lord* gave him as full a reward, as if he had done it: for he tels him, that for that purpose of building GOD an house, he would build him an house: so that *David* had his end to the full, though *Salomon* did build the Temple. In like manner in the Land of *Canaan* amongst the *Israelites* the *Lord* kept the *Canaanites*, but it was for their profit to exercise them, and keepe them in feare;

Answ.

Simile.

feare, left at any time they should forget him. So also wee finde by experience, there are some passages of GODS providence, that if wee knew; we would willingly yeeld to, in that it were better, that it should be so, than otherwise; and therefore it is better, in some case, that we should bee denyed.

FINIS.

THE

THE THIRD SERMON.

1 Thess. 5. 17.

Pray continually.

Ow wee proceede to that which remaines; for something more wee may adde to the demonstrating the time of *Gods* granting our petitions, and the measure of satisfying them, which wee touched a little before. See page 59.

For the time; wee are deceived in that wee thinke, when *God* deferres he denies; for many times *God* deferres for speciall reasons, and yet he grants the requests, in the fittest time for us, as the Physiciã knoweth the fittest time to give the Patient Physicke of one kind or another; and in this *Simile.*

this wee must yeeld to GOD; as he doth all his workes in the fittest time, so hee grants our petitions in the fittest time; there is an appointed time for any deliverance to be granted, for any blessing, for any comfort that wee need, and expect from his hands. Now, if our selves did rightly see it, wee would have things done for us in the most inconvenient time, wee would have the smarting plaister pulled off, before the wound be healed, whereas it is best for us to have it kept on: *Beloved*, you shall finde, that *God* divides betweene *Satan* and us, in this case, as we see *Revel.* 2. 10. *Satan shall cast some of you into prison, and you shall be there for tenne dayes*: it was not so long as Satan would have had it, it may be, he would have had it ten and ten too; nor againe, it was not so short as *God* would have had it, but GOD sets downe the time betweene them both: and therefore we must rest upon him, and thinke that many times there is great reason, why we should be deferred, when wee aske things at his hands. Now you shall find *God* deferres for one of these causes, for the most part:

Simile.

Revel. 2. 10.

Note.

Foure reasons of Gods deferring to grant our requests.

1 To try our faith.

Sometimes, for the tryall of our faith, as wee see, he deferred to grant to the woman of *Canaan*, although he did meane to grant her request, yet hee deferred long, that hee might put her to the tryall; and you see, shee was no loser by it, but when she held out in her prayers, she had her request granted to the full.

2 To humble us more.

Sometimes, hee deferres to grant it, that wee may be more humbled, as you know, *Paul* prayed earnestly

earneſtly, but *God* told him, that he would deferre him, becauſe he needed more humilitie: ſo he deferred to grant the requeſt that the men of *Iſrael* put up to him againſt *Benjamin*, when the cauſe was juſt, and *God* intended to helpe them, yet they fell before their enemies twice, though they faſted and prayed; his end was, as we ſee in the Text, that they might be more humbled, that their hearts might be more broken, that they might be more fitted to receive it.

Againe, ſometimes *God* deferres, that we might be more able to uſe thoſe bleſſings that he means to beſtow upon us: ſo he deferred to raiſe *Ioſeph* to preferment; ſo he deferred to bring *David* to the Kingdome; that thoſe afflictions that they endured, might the better fit them to enjoy ſo great proſperitie, as he had provided for them afterwards.

3 To enable us to uſe his bleſſings, when we have them.

And laſtly, hee deferres, that hee might ſet a higher price upon his bleſſings, that he might inhaunce the price of them: as the fiſher drawes away the bait, that the fiſh might follow it the more; ſo *God* with-holds his bleſſings, that wee might have a greater edge ſet upon our deſires, that wee might pray harder for them, that wee might prize them more, when wee have obtained them.

4 To make us to prize his bleſſings. *Simile.*

Now, as hee doth thus for the time, and as wee are often deceived in the time, in taking delayes for denyals; ſo likewiſe wee are often deceived in the meaſure: Many times, *God* grants the things that wee would have; but becauſe wee

Concerning the meaſure, if God gives us not ſo much as we aske.

have not so large a measure as wee expect, therefore wee thinke wee have it not at all, and that the *Lord* hath denyed us our prayers, when indeed hee hath not; for a lesser measure, many times, may serve as well as a greater: as God saith to *Paul*, *My grace is sufficient for thee.* Though the temptation doe abide upon us, if there be sufficient grace to keepe us in a continuall conflict, and warre against it, if there be sufficient grace to obtaine pardon, to uphold, and to comfort us in it, it is enough, it may bring us to Heaven; wee have a deliverance from it, even when wee seeme not to be delivered; though wee have not so full a victorie as wee would have, yet that grace may be sufficient.

A lesse measure may serve as well as a greater. Cleared in Instances.

You shall see this almost in all the things wee have occasion to request at Gods hands, That a lesser measure may serve as well as a greater. Take it first in outward things.

1 Wealth. *Psal.* 37. 16.

A little wealth may serve, as well as great revenues: as in *Psal.* 37. 16. *A little that the righteous hath, is better than the great revenues of the wicked*; because a little, when God shall fill it with his blessings, it shall serve the turne as well: but, if a man hath great revenues, and God blowes upon them, and leaves an emptinesse in them; if a man have great revenues, if hee have great outward comforts; yet if there be an emptinesse; if there be a vanitie in them, if they be as the huske without the graine, as the shell without the kernell, as they are often; though there be a great bulke, and they seeme very fit to comfort us, yet they

Simile.

will

will doe us little good; whereas a little, on the other side, with *Gods* blessing, will do much good: for in this case it is as 'twas with *Manna, Those that had little, had sufficient, and those that gathered ever, had never a whit the more*; that is, for their use and comfort. You know, the little that *Daniel* had, it nourished and strengthened him, as much as the great portion of the Kings meat, that others had; and therefore a little, in this kind, may serve as well as much.

And so likewise, a little grace may be so used, and improved, that it may enable you to doe much, it may preserve you from sinning against GOD, as well as a great measure. For the confirmation of this, looke to *Rev.* 3. 8. which is a notable place for this purpose: it is said there to the Church of *Philadelphia, Thou hast a little strength*; they had but a little strength, and yet you see there what that little strength did: *Thou hast but a little strength, and yet thou hast kept my word, and hast not denyed my Name.* There were but two things for them to doe, to keepe his Word, and to be kept from running out to the deniall of his Name, and committing other sins: now the little strength they had, was sufficient for these ends. So that we see, he findes no fault with that Church; other Churches that had more strength, it may be, they fell into greater sinnes. But this is a rule which is true, you will find it true in all observations through the Scriptures, That sometimes those that have great grace, notwithstanding fall into great sinnes, they may bee subject to some

2 Instance in grace.

Revel. 3. 8.

Those that have more grace may fall, when weake ones stand.

ſtrong prevailing luſt; as *David*, you know, had a great grace, and yet, wee ſee, he was ſubject to great ſinnes together with it.

And againe, a man may have but a little grace, and yet that little grace may be ſo ordered, and husbanded, and improved, that that little grace may keepe him from ſinne, more than the other. This muſt be warily underſtood, not but that great grace enables a man to doe greater workes than the other, it enables a man, in the ordinary courſe, to reſiſt greater temptations, more than leſſe grace; but yet, (I ſay for our comfort, that) though a man have but a little ſtrength, as it is ſaid in the place newly mentioned, *Rev.* 3. in that little ſtrength, *I have ſet a doore open to thee*; it opened the doore of heaven wide enough, ſo that no man could ſhut it.

Note in what ſenſe this is to be taken.

Revel. 3.

3 Inſtance in gifts.

And as we ſay of grace, ſo likewiſe for gifts; ſmaller gifts, meaner gifts may ſerve the turne many times, as well as greater gifts: for (you know) a little finger, a ſmall hand, may ſerve to thread a needle, as well as a greater, and (it may be) will doe it better; for in the Church there are varieties of operations, and variety of functions, and meaner gifts may ſerve for the diſcharge of ſome operations, of ſome ſervices for the Church as well as greater. And therefore, as there are variety of functions, ſo there are varietie of members, ſome ſtronger, ſome weaker, and the weaker may ſerve, in ſome caſes, as well as the ſtronger; a little Barke may doe better in a ſmall River, than a greater Ship; ſo a man that hath

Simile.

Simile.

hath but meane gifts, may serve meane capacities, as well as greater and better: and therefore thinke not that things are denied, when the thing is granted, not in such a measure as wee desire. Lastly, to be faithfull in a little gift, will bring as great a reward, as to be faithfull in greater. *Thou hast bin faithfull in little*, may *make* a man *ruler over much*, and may bring a great increase of the *talents* after: Therefore let not a man be discouraged, if he have not so great a measure as others have.

Faithfulnesse in little brings as great a reward as in more.

So likewise, if a man desire patience & strength to goe thorow all varietie of conditions, thorow all the troubles he meets with: as sometimes the *Lord* layes a great burthen upon a mans shoulders, and gives him great strength to beare it; sometimes againe he gives but a little strength, and then hee proportions the burthen to it; for is it not all one, whether the burthen bee great, and the strength answerable, or the burthen bee lesse, and the strength little? Sometimes he takes away calamity quite, sometimes he layes it upon a man, and gives him as much strength as enables him to beare it, and that is as good as if it were removed; else, what is the meaning of that, *You shall have an hundred fold with persecution*, but that you shall have so much joy and strength in persecution, that it shall bee all one as if you wanted it? So wee see *Heb.* 5.7. when Christ prayed for deliverance, in that great houre of triall, the Text sayth, *Hee was heard in the things hee feared*; and yet, wee see, the cup did not passe from him, but onely hee was strengthened to beare it,

4 Instance, in crosses and afflictions.

Simile.

Heb. 5.7.

Note.

and so it is in this case. All which may serve for a full answer to that, that we be not mistaken in judging our prayers not to bee heard, when they are heard.

Dangers of omitting, or neglecting prayer.

And now, *Beloved*, what remaines but that wee set our selves to the duty, to doe that wee are exhorted unto heere, namely to *Pray continually*, that is, to pray very much, to keepe at least a constant course in it; for first, if we doe neglect it, we doe but robbe GOD of his mercies, we take them without his leave.

1

2 Againe, we are guilty of the sinne of unthanksfulnesse, for we ought to *give thankes in all things*.

3 Besides, we neglect his worship; for you know prayer is a part of his worship, and the neglect of it from day to day, or at any time, when we omit it, is a neglect of that worship and service we owe unto him.

4 And moreover, wee doe not onely suffer sin to lye unforgiven, which is very dangerous, but also

5 wee deprive our selves of blessings, and bring a

6 curse upon us; nay wee suffer our hearts to grow hard, and to be distempered: for from out neglect of prayer comes that deadnesse of spirit, that worldly mindednesse, and unaptnesse to pray, to heare the word, and to keep the Sabboth: for what else is the reason, why those that have beene forward and zealous professours, in former times, have lost their light, and fallen from their place; I say, what is the reason of it, when they were sometimes *fervent in spirit serving the Lord*? but because that fire was not kept alive with the fuel of prayer,

Why men decline in their graces.

er; and when they declined from that pitch, from that degree of faith, which they had obtained, you shall finde that it did commonly arise from remisnesse in this duty. Therefore we say to such, *Repent, and amend, and doe your first workes*; that is, use your former diligence, renew that, and that will renew grace and strength againe: therefore take heed of being negligent, and remisse in this duty. Wee have great cause to be encouraged to it, for there is not a faithfull prayer that we make shalbe lost, but they come up into remembrance. And therfore you must consider with your selves, not onely what you doe for the present, but what stocke of prayers you have layd up. You know a man may have much in bils and bonds, as well as in present money; so there is a certaine stocke of prayer, a certaine treasure layd up, that shall not be forgotten. The husbandman lookes not only upon the graine that he hath in his garner, but hee lookes upon that which is sowne, though it be out of his hand, yea, he reckons that the better of the two; so those prayers that have beene sowne, (it may be, many yeeres agoe) are such as will bring in a sure increase. Therefore let us be exhorted to be constant in this duty, to bee frequent therein, to *continue in it*, *watching thereto with perseverance*.

Benefit of frequency, and diligence in prayer.

No faithfull prayer is lost.

Simile.

Simile.

And now wee have dispatched this wee will come to answer some cases of conscience that fall out in the performance of this duty, which are divers.

Nine cases of conscience concerning prayer.

First, that is one; What shall a man judge of his

Case 1.

About wandring thoughts in prayer.

his prayers, when they are accompanied with wandring thoughts, whether those prayers are such as *God* wholly refuseth; or what he is to doe in such a case, when he is subject to wandring thoughts, to vanitie of minde, and distemper in the performance of that dutie?

Answ.

To this I answer, that wee must distinguish of the cause whence these wandring thoughts arise.

I. The cause of them, is weaknesse.

Sometimes they arise, not so much from our owne neglect, as from weakenesse, from temptation; and in such a case, *God* layes them not so much to our charge. As for example; one that aymes at a marke, and doth his best to hit the marke; yet, if he hath a hand, or an arme, that hath the Palsey in it, or if one jogge him while he is about it, the fault was not so much in him; it was not want of good will to doe it, nor want of diligence; but either it is his weakenesse, or it is an impediment cast in by another: so it is in this case; this wandring of minde proceedes from a naturall infirmitie and imbecilitie that hangs upon the nature of man, which is not so able to keepe it selfe close to such a spirituall businesse: and this, *God* considers; for he is wise, and *knowes that wee are but flesh*. When a weake servant goes about a businesse, though he doe it not so well as a stronger, yet a man is wise to consider, that the servant is but weake: in like manner, the *Lord* considers the naturall weakenesse that we are subject unto, and he deales mercifully with us, in such a case: for herein, a man is as one that hath a Bow in

Simile.

Simile.

Simile.

his

his hand, but he hath a palsey-arme, and therefore he cannot keepe it steddy, though he have a mind to doe it.

So also in the other case is it, when he is jogged in his shooting by another, that is, when Satan interrupts him, who is alwayes diligent to hinder him in such a duty; in this case, God chargeth it not upon him, neither doth hee cast us off, nor reject our prayers because of that. 2 Temptation.

But on the other side, when this wandring of mind shal rise from meer negligence on our part, from profanenesse, from want of reverence, because wee do not intend holy duties as we ought, we come not to them with that conscionablenes, with that carefulnesse as we should doe; in this case it is a great sinne, and this moves the *Lord* to anger, when we performe that duty in that manner, when wee doe not so much as set our selves about it with our strength, but suffer our mindes to wander without any resistance. 3 Negligence.

Or secondly, when we our selves bee the cause of it, by admitting of loose thoughts, by suffring our selves to bee worldly minded, by suffring an indisposition to grow upon us, and not labouring to resist it, and cast it off againe. You know, when an instrument is out of tune, if the lesson be never so good that is played upon it, yet it is unpleasant, because the instrument is out of tune, and whose fault is that? So, when thou commest to God, and suffereſt thy heart to bee distempered before, and doest not looke to keepe it in order, that is thy sinne, as well as thy profanenesse and 4 Voluntarie admitting of vain thoughts. *Simile.*

and neglect in the very time of the performance.

And by this you may learne, how to judge of wandring thoughts in the performance of this duty, and likewise you may see how to prevent them. The way to prevent them, is first, to keepe our hearts in tune before, to have them ready, as *the wise man hath his heart at his right hand*; that is, he hath it ready when he hath it to use. When a man is to use his horse, he doth not suffer him to runne up and downe in the pastures wildely, but will have him under bridle; so wee should keepe our hearts in frame, that they may be ready to do us service in such an holy duty, when wee have need of them.

How to prevent wandring thoughts in prayer.

Simile.

Secondly, we must be diligent, when we come to performe the duty, that though our minds do wander, yet we may be ready to recall them presently, to set our selves to it with all diligence. So much for answering this first case.

Case 2. About indisposednes, and dulnesse, and unaptnesse to prayer.

The second Case is, what a man is to do, when hee findes a great indisposition to prayer, such a dulnesse and deadnesse in him, that hee knowes not how to goe about the duty, and he thinkes, if he do it, it were as good be undone.

Answ.

To this I answer briefly, that in all such cases, a man is bound notwithstanding to performe it, let his heart bee never so much out of temper, let there be never so great a dulnesse, and deadnesse of spirit upon him, yet he is bound to doe it.

Object.

But you will say, Why, but I am altogether unfit.

Answ.

I answer, That a man by setting himselfe upon the

the worke shall gather a fitnesse, though he were unfit at the first. You know, members that are benummed, yet by using them, they get life and heat, and come, in the end, to bee nimble enough; so it is with the heart, in this case, when it is benummed, the very using of it makes it fit for the duty. You know, wood though it be greene, yet if it be long blowed, at the length it will bee dry, and take fire, so it is with the heart, a man may bee long about getting it on the wing, yet with much adoe he may doe it; and therefore he ought to doe this duty in such a case; yea, so much the rather, because there is never more need of calling upon God, than at such time: for then a man lyes most exposed to temptation, then, if any sinne come, hee is ready to be overtaken with it, he is unfit for any thing: and therefore, if ever he have need to call upon *God*, it is at that time.

Simile.

Simile.

Never more need to pray, than when we are most indisposed.

Note.

But you will say, It may bee God will not accept it.

Object.

I answer briefly, Although a mans heart bee so indisposed, that when hee hath done all hee can, yet hee can get no life, hee can get no heat in the performance of such a duty, yet *God* may accept that prayer, as well as that which is most fervent. And that you may understand this aright, you must take it with this distinction: for alwayes this dulnesse and deadnesse in praier, comes from one of these two causes.

Answ.

One is, when God withdrawes his owne Spirit, that is, withdrawes not his spirit altogether; (for there may be an helpe, when wee perceive it not,

Causes of dulnesse.

not) but when he withdrawes the livelineſſe, and quickneſſe of his ſpirit; and in this caſe, if we doe our duty, if wee doe the beſt wee can, the *Lord* doth accept it, though hee hath not vouchſafed ſuch inlargement of our hearts, though hee hath not powred out his ſpirit upon us, in the performance of the duty, as at other times, but he gives a ſecret helpe, that perhaps we feele not, nor peradventure is ſo great as at other times; yet I ſay, when it ariſeth from his owne withdrawing of that fitneſſe, and we our ſelves are not negligent (which is the other cauſe) but endeavor as much as we can to doe our beſt, in this caſe *God accepteth the will for the deed*; as I have often ſaid to you, that rule alway holds good, when the impediment is ſuch as wee cannot remove, when the dulneſſe of ſpirit is ſuch as it is not in our power to remove it, though we have uſed our utmoſt diligence, in that caſe it is no hindrance. And therefore it is a great comfort unto us, that wee have uſed our diligence in this duty, and have imployed our beſt ſtrength to quicken our hearts; though it be not done, yet God accepts our prayers, as well as if they were performed in a more lively and fervent manner.

From negligence.

When indiſpoſition is no hinderance.

Caſe 3. About praying after a man hath committed ſome groſſe ſinne.

The next caſe is, what a man is to doe after he hath committed ſome great ſinne, after he hath wounded his conſcience; whether then, notwithſtanding hee muſt come, and keepe his conſtant courſe in praying, morning and evening; whether he ſhalbe ſo bold, as to come into *Gods* preſence, after he hath ſo exceedingly offended him?

To

To this I anſwer, that a man is bound (notwithſtanding any ſinne that he hath committed, be it what it will bee,) to keepe this courſe conſtantly in prayer, and not to omit it, not to keepe off, not to deferre it. And my ground for it is, becauſe this is a duty, it is a charge that *God* hath laid upon all, to *Pray continually*; that is, at the leaſt twice a day, as we ſhewed before, to keepe a conſtant courſe in it. Now it is certain, our failing in one thing muſt not excuſe us in another: when the duty lies on us, wee have no diſpenſation to be negligent in it; and therefore wee are bound to doe it.

Anſw. In this caſe, prayer is not to be neglected.

Reaſon 1. It is Gods command.

Note.

Againe, conſider this, that a particular offence doth not offend ſo much, as if we grow ſtrangers to GOD, as if wee grow to a generall rebellion againſt him. As, put the caſe, a child commits a great offence againſt his father, yet, if he runne away from his fathers houſe, and grow a ſtranger to him, that is more than the particular offence: for a generall rebellion muſt needs be more than the particular. And to give over calling upon *God*, to breake off that courſe, to grow a ſtranger to him, to runne away from his houſe, and (as it were) to be ready to give over all his ordinances, and a conſtant courſe of obedience to him, this is a generall rebellion, and is worſe than the particular; yea, ſuch a carriage, after ſinne committed, moves GOD to anger more than the ſinne it ſelfe: as many times, the contemptuous, negligent, rebellious carriage, after an offence, moves a maſter, a husband, or a parent more than the particular

Reaſon 2. Neglect in this is worſe than the ſinne wee commited before.

ticular falling though it were exceeding great.

Reason 3. It leaves the breach in the conscience open.

Besides, consider when a man commits a great sinne, hee makes a great gappe in his conscience, he makes a great breach there; and will you have that breach lye open? is not that very dangerous? is not that the way to bring in more sinne, and to suffer those good things that are in the heart to steale out? I will give you but one instance for this: You see, S. *Peter*, when he had committed a great sinne, in denying his Master, and forswearing of him too, yet, because he came in presently, and repented, and sought for pardon, (as you know he did,) hee was graciously preserved from running into further arrerages; for hee made up the gappe, he made up the breach by his true repentance.

If we recover not quickly out of a sinne, we adde more to it.

Wee see, on the other side, when *David* had committed that sinne with *Bathsheba*, and did not come unto *God*, as he should have done, to keepe his ordinary course in sacrificing unto him, in repenting, and renewing his repentance, and praying to him, you know, how many sinnes hee fell into. And likewise that was the case of *Salomon*; you know, to what a height he grew, by not comming to *God*, at his first failing: And therefore, I say, there is reason, that we should doe it; though the sinne be never so great, we ought to come in, and to keepe our course constantly.

Quest. But may I not stay till I bee more fitted, till my heart bee more softened, and more humbled?

Answ. Beloved, to stay in this case is dangerous, for the

the heart commonly growes more hard in sinne, by continuance; the conscience is more tender immediately after the sin is committed, than it is afterwards; and when thou stayest for more humility, thou findest lesse: And therefore, while the wound is greene, and when the fire hath taken newly hold, it is then best to quench it, before the wound be festered, before it hath continued long; for the heart will grow worse and worse, as it is *Heb.* 3.12. *Take heed that you be not hardened through the deceitfulnesse of sinne.* The meaning is this, when you commit a sinne, you thinke, if you stay a weeke, or a fortnight, or a month, you shall come in as well as at the first; no, sayth the Apostle, *While it is to day* come in, that is, doe it presently, for sin will deceive you, it will harden your heart before you be aware, it will make a distance betweene *God* and you, it will take you off from him, it will leade you further on: and therefore take heed, that your hearts be not hardened through the deceitfulnesse of sinne, that sinne doe not deceive you, which it will doe before you thinke of it. And therefore in this case you should do as you do with waters; when waters breake out a little, it is best to stop them presently, if you suffer them, they will make the breach greater, till at length you bee unable to stop them; so in this case, when you have committed a great sinne, come in speedily, before the wound grow incurable.

Stayingfor fitnesse after sin committed, we become more unfit.

Heb. 3.12.

Simile.

But you will say, What shall a man come into *Gods* presence, who is most holy, after he hath defiled

Object.

filed himselfe with some great sinne; is not this an unreverent thing?

Answ. We must come to God with a disposition turned from sinne.

I answer briefly, it is very true; if thou be bold to come into *Gods* presence with the same disposition wherewith the sinne was committed, with a minde so fashioned, and so framed; in that case thou doest exceedingly provoke him, this is a very high degree of prophanenesse: And therefore, when we say, thou must come in, and keepe a constant course in prayer; notwithstanding, the meaning is, you must come in with a disposition turned aside from your sinnes, and brought home to *God*, with a minde to abhorre that which is evill, and to cleave to that which is good; there must be this conversion of the minde to him, thou must not come in with the same disposition, that must be altered. So much shall serve for the answer to this Case.

Case 1. About a set forme of prayer.

Another Case is, whether wee may use a set forme of prayer; and likewise, whether it be sufficient?

Answ.

I need not say much to you; for I thinke there is none here that doubt of it, but that a set forme of prayer may be used: you know; Christ prescribed a forme; you know, there were certaine *Psalmes* that were prayers, that were used constantly; and therefore there is no doubt, but that a set forme may be used, for wee have those and other examples for it: And in the Church, at all times, both in the primitive times, and all along to the beginning of the reformed times, to *Luther* and *Calvins* time, still in all times the Church had

had set formes they used, and I know no objection against it of weight. One maine objection is this:

That in stinted prayer the spirit is straitned, when a man is tyed to a forme, then hee shall have his spirit (as it were) bounded and limited, that he cannot goe beyond that which is prescribed; and therefore, say they, it is reason a man should bee left to more liberty, (as hee is in conceived prayers,) and not tyed to a strict forme. *Object.*

To this I answer, even those men that are against this, and that use this reason, they doe the same thing daily in the congregation: for when another prayes, that is a set forme to him that heares it; I say, it is a forme to him: for put the case, that he which is an hearer, and doth attend another praying, suppose that his spirit be more inlarged, it is a straitning to him, hee hath no liberty to goe out, he is bound to keepe his minde intent upon that which the other prayeth: And therefore, if that were a sufficient reason, that a man might not use a set forme, because the spirit is straitned, a man should not heare another pray (though it be a conceived prayer) because, in that case, his spirit is limited; it may bee, the hearer hath a larger heart (a great deale) than hee that speakes and prayes; so that there is a bounding, and straitning, and a limiting of the spirit to him. And therefore that reason cannot be good. *Answ. 1.* They that object against a set forme of prayer, do the same thing. *Note.*

Againe, I answer, though the spirit be limited, at that time in publike, yet he hath a liberty at other times. *Answ. 2.* Wee have liberty at other times.

ther times, to pray as freely as he will in private; and therefore he is not so tied, but though at that time in the congregation he be, yet it is no generall tye; at another time, or immediately after, he may be as free as he will in secret.

Answ. 3. The spirit is not restrained in a set forme of prayer.

Againe, I answer, it is not a bond, or restraint of the spirit, because there is a tye of words; for the largenesse of the heart stands not so much in the multitude and variety of expressions, as in the extent of the affection: now then the heart may be very large, for all that; though hee be tyed in words, yet there is not a tye upon the affection, that may bee extended more, in putting up the same petition, when another man is more straitned: therfore there is no tye, and limit upon that. And this is enough to satisfie that case, that a set forme of prayer must be used.

Quest. Though a set forme may be used in prayer, yet that alone is not sufficient.

But now, if you aske, whether that be sufficient? whether a man may thinke, if he have been present at publike Prayer, (which is a commendable and religious thing to use constantly) I say, whether that be sufficient?

Answ.

My Beloved, this is a matter of some moment, to consider what wee ought to doe in this case, for we may be deceived in it; and I answer plainly, It is not sufficient: A man that is diligent in publike prayers, that keepes them morning and evening, if hee thinkes now hee hath discharged his duty, he is in a very great errour: and this is the reason, because they are not sufficient. Indeed they ought to be used constantly, for *God* is worshipped in thē; & it is a more divine worship, for when

when God is honoured before many (as a man, when there are many spectators, more honour is done to him) it is a greater honour, which is when men joyne in this worship. Many other reasons might bee produced for it, but that is not the thing I am now upon, to commend it to you; but I say, it is not sufficient, although it ought to be done, because there are many particular sinnes, which cannot bee confessed in publike prayer, there are many particular wants, which in publike prayer you cannot unfold, and open, or expresse unto the *Lord*.

Simile.

5 Reasons proving that a set forme of prayer is not sufficient.

Reason 1.

Againe, the end of a set forme of prayer is to be an helpe for the private, (for the publike it is another case) a helpe that one may use that is yet exceeding weake: a child, that cannot goe, may have a prop to helpe it, but wee must not alway be children, we must not alway use that helpe.

Reason 2.

Simile.

Besides, we must consider this, that there is no man that hath any work of grace in his heart, but he is enabled in some measure to pray, without a set forme of prayer, hee is able to expresse his desires to *God* in private, one way or other: There was never any man in any extreme want, but hee knew how to expresse himselfe, where he had libertie to speake; so it is in this case.

Reason 3.

Besides, the spirit of a man hath greater libertie in private; there a man may *powre forth his soule to the Lord*, as *Hanna* saith, 1 *Sam.* 1. which in publike he cannot doe freely: there are many particular mercies, which hee hath cause to bee thankefull to *God* for.

Reason 4.

1 *Sam.* 1.

Reason 5.

Besides, there is a particular paines that a man is to take with his heart, from day to day, which in the publike common petitions, hee is not able to doe: for, *Beloved*, know this, that the prayer which is required from day to day, is not so much the performance of the duty, the doing of the taske, but the end is to keepe the heart in order; for if sinfull lusts grow upon it, and distempers, and worldly-mindednesse, the end of this duty is to worke them out againe, to renew repentance againe; and when there is a forgetfulnesse of the covenant, when grace growes weake, when good desires begin to languish, to renew, and recover them, to put fuell to them: and this is not done by the performance of the publike onely. And therefore, I say, though you performe it in your families, and meet in the Congregation, you must not thinke that this is enough, for you are bound to a private performance of this duty.

The end why prayer is used.

Case 5. About using the voyce, and about the gesture in secret prayer.

Againe, this is another Case, what a man is to doe in the private performance of this duty, whether hee bee bound alwaies to use his voyce? whether hee bee bound alwaies to such a kinde of gesture?

Answ.

I answer this briefly, (for there is no great difficulty in these things, and therefore I passe them over) for the gesture in publike, there is more heed to bee taken of that, because it is a publike and open worship of God; and therefore in publike the gesture is alway to be reverent. You know how often it is repeated, (in the Old Testament

ſtament eſpecially) that they *bowed downe, and worſhipped*, and ſo *Chriſt* looked up to heaven, *Paul kneeled downe*, and the reſt with him, and prayed; and many ſuch like expreſſions you have mentioned in the Scriptures: where you have prayer mentioned in publike, ſtill you ſhall find an expreſſion of ſome reverent geſture; therfore when wee appeare before the *Lord* in the publike performance of this duty, eſpeciall care muſt bee taken heereunto. In the private, the caſe is different, there variety of geſtures may be uſed, and I do not ſee but al manner of geſtures may be vſed; there are many examples for walking, and lying, and ſitting; onely this is to be taken heed to, that even in private, as far as may bee, the geſture bee ſuch as may both expreſſe the inward reverence in the heart; for elſe of the outward man, I ſee not but there is a libertie in that: And indeed I think this is the beſt rule in private, that that geſture be uſed, that doth moſt quicken, & doth help the duty moſt. Some geſture may bring a dulneſſe, and indiſpoſition, when another may quicken the body, & make it more fit for prayer: ſometimes lying is inconvenient, and ſometimes more convenient: And therefore, in this caſe, the beſt rule is to uſe that geſture, which quickens moſt, which helps moſt the duty. Some geſtures may breed a wearineſſe in the body, ſome may breed a dulnes; ſome are painefull to the body; all this is a hindrance to the duty, when as the change of it may quicken and helpe it forward.

Note. That geſture is to be uſed in private prayer that doth moſt quicken.

Now for the voyce, I ſay, for that, (as for the

gesture) it is not simply required: for *God is a spirit, and he will be worshipped in spirit.* Men that have eares, and bodies, they must have men speake to them: but *God*, that is a Spirit, delights in that which is like himselfe; and therefore all his eye is upon the inward behaviour of the Spirit. Besides, the spirit may speake to *God*, when the voyce doth not; as, you know, the *Angels* speake to *God*, and they speake one to another. The Schoolemen have great disputes about the speech of *Angels*, but this they agree in, that one *Angel* speakes to another after this manner: When any one hath a conceit in his mind of any thing, with a will that another should understand it, & that *God* should understand it, that is enough for the expression of it; so is it with the spirit of man, when hee hath such a petition in his heart, in his minde, and there is a desire in his will, that *God* should understand that petition, that is an offering it up to the *Lord*; it is as true a speaking to the *Lord*, as when you deliver it by an outward voyce; for the spirit agrees with the *Angels*, so farre as it is a spirit, and as they speake one to another, and to the *Lord*; so doth the spirit of man; though indeed the tongue be to be used, as it is said, *Iam.* 3. 9. *Therewith blesse wee God*, and therewith should wee pray among others, and before others, and speake before others: but when there is any cause to use the voyce in private, it is this, as far as it may quicken the heart, (as I say of gesture) and as far as thereby wee may keepe our thoughts from wandring. If the voyce were not used, perhaps

Iohn 4. 24.

Angels how they speake to God, and one another.

Iames 3. 9.

Why the voyce is used in prayer.

haps the thoughts would bee subject to more wandring, and wee should not be ready to take notice of them, but they would slip before wee are aware; and therefore when the voyce is used, it must be to keepe in the thoughts. In some cases, to omit the voyce is more convenient, when it may draw any other inconveniencie; but that is left to every mans particular case, as hee shall find the use of it to hinder him, or further him. And so much shall serve for this Case.

FINIS.

THE FOURTH SERMON.

1 Thess. 5. 17.

Pray continually.

Case 6. About want of leisure to pray by reason of present businesses to bee speedily dispatched.

Nother Case of conscience in the businesse of prayer is, what a man is to doe, when hee is in a strait of time, by reason of some weighty businesse, that requires a quicke and sudden dispatch, and gives him not the leisure and liberty, that otherwise hee might have had?

To this I answer, you shall find, that in Scriptures the prayers of Saints have been sometimes longer; and sometimes shorter. Our Saviour Christ, you know, sometimes spent a whole night

night in prayer: Surely, he did not take so much time alwayes; and no doubt, wee have liberty sometimes to be longer, sometimes shorter, according as our occasions will permit. But yet this you must remember, that though the businesse bee great, yet that businesse that concernes the salvation of our soules, and the worship of *God*, is greater: And therefore, before and above all other services, this is still to be preferred: for it is a businesse of greater moment: take heed then you give a just weight to your businesse, and not suffer every small occasion that comes in, to thrust out this duty; for heere you keepe not the due proportion, but neglect the greater, and take the lesse.

Matters concerning salvation to be preferred before outward businesse.

Besides, doe you not say, when you have great businesse in hand, that a man must have a dining time, and a sleeping time, &c. Why may wee not say as well, A man must have a praying time; is it not necessary? You know what *Iob* sayth, you know the course that he kept in reading the Word, (for that is clearely meant in that place) *It was more precious to him than his appoynted food:* that is, he had rather omit his usuall meales, (for that he means by *his appoynted food*) than to omit a constant course in performing those holy duties. Therefore, I say, it ought carefully to be tooke heed of, that wee omit it not, except it be in a very great strait; which if it should happen, we may be short in it, *God* ties us not so exactly you see, for no rules are set down in the Scriptures wherein we are tyed precisely to such an houre, to such a time,

We should allot time for prayer, as well as for other businesse.

a time, but *God* in mercy, and in wisedome, hath left it to our liberty: only observe, this is the command, *Pray continually*, doe it exceeding often, at the least, keepe a constant course in it, (as wee heard before) though you should be the shorter in it.

Cautions about shortnes of prayer in great straits.

Now let these five Cautions be observed:

Caution 1. Husband time well 2 wayes.

First, take heed that the straitning come not from your ill husbandry, that is, from your il husbanding of time; for, if a man were carefull to redeeme time before, (it may be) hee need not be put to such a strait as he is at that time, when he is to performe this duty. Suppose you have a journey to go, that requires much time, and you must be gone early; you may so husband the time before, that you may get time enough for your journey, and for the performance of this duty: and so for other businesse, as I sayd in the morning, you should labour to sequester your selves to performe this duty of prayer; and therfore take heed you be good stewards of your time, and that you husband it well.

1

2

And likewise, this is another part of husbanding your time, that you let not that which is very precious, goe for things of small moment; for that is ill husbandry. You should redeem the time, & buy it with the losse of something: You finde time enough to bestow in the weightiest busines of your calling, in things that belong to the good of man, muchmore should you in this that belongs to the worship of *God*: And therefore, if it may be, redeeme it with some losse; so

you

you ought to husband it, otherwise you redeeme not time as you ought. This is the first Caution that ought to bee observed, to husband and redeeme the time well.

The second is, if wee bee straitned at any time, recompence it at another time: for if it be not a feined excuse and pretence, if you frame not to your selves a straitning, when you have liberty, you will bee carefull to spend more time in it at another season; by that you shall know your sincerity in it, that it is true, and that it is not an excuse, and a putting off.

Caution 2. Recompence it another time.

Moreover, another Caution to be observed is, that you take not too much businesse, upon you: if you be straitned with businesse, and therefore cannot be so large in the performance of this duty, as otherwise you would if you did not take so much upon you, your selves are the cause of it. And therefore, he that takes lesse, hee that spends more time in the things that belong to salvation, he hath made the better choise; as *Mary* made a better choise than *Martha*, though her imployment also were good.

Caution 3. Take heed of too much businesse.

Likewise, as you must not pester your selves with too much businesse, so likewise you must take care, that your mindes bee not too much intent upon them; for too much intention of mind upon businesse, causeth distraction in prayer, and causeth us to post over the duty, as well as too much businesse: when a mans minde shoots it selfe too farre in businesse, when it is too much occupied about it, when it is too much intent; when

Caution 4. Be not too intent upon businesse.

when the ſoule cleaves too faſt upon the buſines, and cannot looſe it ſelfe to the performance of ſpirituall duties, which require freedome.

Caution 5. Looke to the ground of the ſtrait.

The laſt Caution is, that the ſtrait riſe not from diffidence in *God*, and confidence in the uſe of the meanes; for it falls out oft times, when wee have buſineſſe of moment in hand, there is a turning, and poſting from one creature to another, from the uſe of one meanes to another, that wee cannot get time in prayer, not ſo much for want ſimply, but becauſe wee mind the meanes too much, wee intend them too much, we doe not truſt *God* enough with the buſineſſe; if wee did, we might ſpend leſſe time in them, and more in ſeeking to him. So much for that Caſe.

Caſe 7. About uſe of the meanes.

Another Caſe of conſcience in this buſineſſe of calling upon God is, What a man is to doe for the uſe of the meanes? for when wee are bid to pray, and ſeeke to God, it is an ordinary queſtion amongſt us; But may wee not uſe the meanes too?

Anſw. Reaſons why meanes muſt be uſed.

Reaſon 1. Elſe our deſires are not good.

To this I anſwer, That prayer is ſo farre from excluding the meanes, that it includes them; for if the deſire bee fervent, when wee deſire any thing at Gods hands, it will make us diligent in the uſe of the meanes, to uſe a convenient diligence, as it will make you earneſt in ſeeking to *God*, and in putting up your requeſt to him. For, if a man ſhall pray and bee negligent in the uſe of the meanes, I will bee bold to ſay it; it is but like the deſire of the ſluggard, that is, a languiſhing, and fainting deſire: He deſires, but his

his soule hath nothing; for he desires, but he puts his hand into his bosome: the desires which you expresse, when you pray, they are not fervent, they are not earnest, if you bee remisse in the use of the meanes. Hee that desires grace, and strength against sinfull lusts and temptation, and yet is remisse in the use of the meanes, by which grace should bee increased, and strength gained, to resist those corruptions and temptations, certainely his desires are but vaine and empty desires.

Reason 2. Else it is a signe we trust not God.

Besides, it is an argument that we trust not in God, that wee make no accompt of our prayers, except wee be diligent in the use of the meanes, therefore wee are farre from excluding them; for, if you seeke to God, and trust to your prayers, and thinke that they will prevaile with him, it will worke this effect, that you will be carefull to use such meanes, as *God* hath ordained to bring the thing to passe. Even as, if a man seeke to a Physician, to such a Physician as hee trusts to, into whose hands hee would put his life; when this Physician prescribes such a course, such a dyet, and such a thing to bee taken at such a time, the more hee rests upon the Physician, the more carefull hee will bee to observe his prescription and rules: And so, in this case, the more you rest on *God*, the more carefull you will be to use such meanes as hee hath appointed, when hee hath said, these and these meanes are to bee used. In this case, I say, it is a signe your prayers are more

Simile.

to

to purpose, when you are diligent in the use of them, when you dare not sleight nor neglect them.

Reason 3. It is that wee pray for.

Againe, you must consider this, that when wee pray, at any time, wee doe not pray to have any thing done without meanes; but wee pray to have a blessing upon the meanes; and, if wee pray for a blessing upon the meanes, our minde is not that they should be omitted: for, you know, *God* doth all things by second causes, hee saves us not without our selves, that is, hee useth us as instruments, hee doth every thing by men, by creatures, and by meanes; and the end of our prayers is, not to have them done without meanes, but to have a blessing powred downe upon them. But that which is chiefly to bee observed to cleere this point to you is this; That prayer is not the onely meanes, it is but part of the meanes to bring any thing to passe.

Reason 4. Prayer not the onely meanes.

There are two things to effect a businesse, that is, prayer and meanes both: wee doe not say prayer is the onely meanes, indeede, then the other were excluded; but since it is but a part, and the other makes up the totall meanes of bringing any thing to passe, it doth not exclude them, but they may bee both joyned together, prayer and the use of the meanes. This is enough to shew that we may use meanes, wee may pray, and lay our hand on the Plough, wee may seeke to *God*, and be diligent, and as diligent as any body else. But now these three Cautions are to be observed.

Cautions about the use of the meanes.

The

The first is, That, if wee doe use meanes, wee should use those that are right; for if you trust *God*, and depend upon him, you will not steppe out to any inordinate meanes, nor use lawfull meanes in an inordinate manner: If you doe so, it is an argument that your prayers are of no value in your owne esteeme, for you doe not rest on GOD, which if you did, you would never use any other meanes, than hee hath appointed.

Caution 1. Wee must use right meanes.

Secondly, though you use the meanes, and pray both, yet you must so use the meanes and prayer both, as that your confidence rests not onely thereupon: for it is one thing to use the meanes, & it is another thing to have confidence in them. And therfore wee say to you in this case, that you must doe as he that useth the light of the Sun; he so useth the light, as that hee hath an eye upon the Sun, from whom that light comes; for hee knowes, that if the Sun were set, the light would bee gone. Or as hee that takes water in a Cisterne, or River, hee so takes it, as that hee hath an eye to the Fountaine, hee knowes if the Fountaine were stopped, the River would bee quickly dryed up: So you should thinke with your selves, if I use any meanes, any creature, any instrument to bring things to passe, mine eye must bee upon *God*: for all the helpe that we have from the creature, it is but as a beame to the helpe that comes from *God* himselfe. And therefore you must doe in this case, as Physicians are wont to doe, they put many ingredients into a thing, but it is one principall

Caution 2. Not trust the meanes.

Simile.

Simile.

Simile.

pall ingredient, amongst the rest, that he makes account will cure the disease. So doe in this case, make use, both of prayer, and of the meanes; yet you must know, that neither prayer nor the meanes are the principall effector of the thing, but the principall meanes indeed, wherein your confidence is to be, is *God* that doth bring every thing to passe: There is no good in the City, nor no evill, but he doth it; you know hee takes all to himselfe. All the meanes, by which good and ill is conveyed to you, doe not doe the thing, they are but the *vehicula*, they are but the instruments; as the Beere and the Wine wherein the Physicke is taken, but it is the Physicke and the medicine that cures; So all the meanes cannot doe it, it is the helpe and the power of God, the efficacy that comes from him, that brings things to passe; therefore that must bee remembred, use the meanes continually, but with dependance upon God, with an eye upon him, let not your hearts rest upon them onely; for if they doe, it is an inordinate use of them.

Simile.

Caution 3. Not to sticke to particular meanes.

Lastly, you must take heed of sticking in any particular meanes; for if you doe, it is a signe that you trust not God as you ought to doe. It is a fault commonly, we pitch upon such a particular way, and wee thinke that must doe it, or nothing. Now if God be trusted to, he hath more wayes to the wood than one, he hath more means to bring a thing to passe than one: And therefore wee must leave it to him, who often doth it best by

by another meanes than wee dreamed of. As for example; *David* had a promise of the Kingdome: Now, when hee had the Kingdome of *Iudah*, yet you know, the Kingdome of *Israel* stood out; for *Ishbosheth* had the Kingdome, and *Abner* was his chiefe Captaine: besides, in his comming into his Kingdome of *Iudah*, we see how *God* wrought the businesse, without his device, by a meanes that he never thought of, in that battell, when *Saul* was killed, and so many of his sonnes, there was so much way made for him, when himselfe used no meanes to bring it to passe. Afterward, when the Kingdome of *Israel* was kept from him, and hee had onely *Iudah*, wee see, *God* caused division betweene *Ishbosheth*, and *Abner* his chiefe Captaine: upon that comes *Abner*, and offers to *David* the whole Kingdome, but yet he was but a reconciled enemie; and what *Abner* might have done, he knew not. Therefore, *God* by his providence, (though *Ioab* sinned in it) caused *Abner* to be taken away by *Ioab*: when this was done, yet *Ishbosheth* was alive still; then were there two men set by the providence of *God*, (though it were a great sinne in them) to take away his head; and so the Kingdome came wholly to *David*: for, there were but two sonnes; *Mephibosheth*, that was lame of his feet; and *Ishbosheth*, that was lame in his minde; a weake man, unable to manage so great and weightie a businesse, to purpose. So *God* brought the businesse to passe, by a way that *David* thought not of. Therefore, though wee may use meanes; yet, after the use of them, wee

must depend upon *God*, and leave it to *God*, to take one meanes, or other. We must doe in this case, as wee doe when wee goe to a man that is very skilfull to doe a worke for us: If wee goe to a Carpenter, and tell him wee have such a thing to be done; or, if we goe to those that we call *Aquarioli*, that bring water from place to place, we tell him, this is our desire: but how he will worke, and which way he will bring it to passe, we know not, and yet we trust such an one; for we say, He is an honest man of his word, and if he have undertaken it, it is enough: Why then will you not trust *God*, that goes so much beyond us, that hath an infinite Wisdome, and an infinite power? And therefore let us all so use the meanes, that withall we keepe our dependance upon him; that wee leave it to him, to use this or that meanes as it pleaseth him: for sometimes, it may bee, hee takes away that which wee are about; sometimes hee leaves us partly destitute, and finds a way of his owne, that wee might trust to him, and bee confident of his Power and Wisdome, in that he is able to do the thing wee desire. So much likewise shall serve for this Case.

Wee are more apt to trust men than *God*.

Why God workes not by our meanes.

Case 8. About praying in faith, when a man wants a particular promise, that the thing which he asketh shall be granted.

Another Case is, What it is to pray in faith? You know that is required. Now there is a common error in this point: for a man may say, If I pray for the salvation of another, I have no promise; how can I pray in faith? When a man prayes to be guided in such a businesse, to have such an enterprize to be brought to passe, to have deliverance from such a trouble, such a sicknesse, from

from such a calamitie, that he lyes under, he finds no particular promise, and for ought he knowes, it shall never be granted: How can he then be said to pray in faith? For, to pray in faith, is to beleeve that the thing wee pray for, shall be brought to passe and accomplished.

Answ.

I answer, That to pray in faith, is to goe as far as the promise goes. Now no particular man hath any particular promise, that he shall have such a deliverance, that hee shall have such a particular mercy granted him; and therefore it is not required to beleeve, that that particular thing should be done.

Object. What faith is required in prayer.

But you will say, What faith is it then that is required?

Answ.

I say, it is enough to beleeve that God is a Father, that hee is ready to heare; and not onely that hee is readie to heare, but that hee is readie to doe that which is best for me, in such a particular: for both are required, That you beleeve him to bee well affected towards you, as a Father, as one that tenders your good; and not only so, but that hee will doe that, in that particular, that shall be most for his owne glory, and for your good: And, if you doe so, you pray in faith; though (for the particular) you know not, whether it shall bee granted or no. Indeed, if wee had a particular promise, as *Elias* had, that it should not raine, &c. in that case, wee were bound to beleeve in particular; but not having that, wee are not tyed unto it: for the promise is the object of faith, and the habit is

Wee are not bound to beleeve, that the particular thing shalbe granted which we pray for.

not to worke beyond the object; for the object is the rule and the limit of the habit: therefore you may pray in faith, when yet you have no ground to beleeve, and to thinke, that that particular thing ſhould be granted. For example: If a Father pray, that his ſonne may have grace wrought in his heart, that his ſoule may be ſaved; it may be the LORD will never doe it: or, if one friend pray for another, to the ſame purpoſe; though the thing bee not done, yet the prayer returnes into his boſome, hee is no loſer by it, there is a reward belongs to him, for ſeeking to GOD in ſinceritie; it is his duty, that hee ſhould doe ſo. The like I may ſay for every other particular caſe. And this encouragement you may have, That there is never any particular prayer put up, wherein you ſeeke things that are not granted, but you miſtake in it; for, if you beleeve thus farre, as I ſaid to you, be ſure that your prayers are accepted, *God* will doe that which is beſt for you, and your prayers ſhall not be loſt. So much alſo for that.

If our prayers be not granted, we miſtake in them.

Caſe 9. About a mans knowledge that his prayer is heard.

The laſt caſe is, How ſhall a man know whether his prayer be heard, or not?

Anſw.

For anſwer to this, wee will give you this one rule, (and that is as farre as wee can goe) That thoſe prayers that are made by the aſſiſtance of *Gods* holy Spirit, it is certaine, they are alwayes heard: if you finde that at any time, you need make no queſtion, but that GOD heares it, and will doe the thing, obſerving the Cautions that wee have given you heretofore, that is, for the meanes,

meanes, the manner, the time, and the measure: for it cannot be, but that when the heart is inlarged by GODS owne Spirit, and the prayer is an expression of holy desires, the LORD alwayes heares. That place is cleare for it, *Rom.*8. 27. that *Hee knowes the meaning of the Spirit:* that is, he so knowes it, that hee hearkeneth to it, that hee alwayes accepts of it: and therefore, when you come in such a case, at any time, that your hearts are inlarged in a speciall manner: Marke, I say, when your hearts are inlarged in a speciall manner, and that, with holy desires, certainely, then GOD meanes to grant our requests: hee would not send his spirit to bee an intercessour in your hearts, if hee did not meane to doe it: for, on the contrary, he withholds his spirit, he gives us not that inlargement of heart. Only this distinction must be carefully remembred; you may be sometime very earnest, (the parent may bee very earnest for his childe, as *David* was for his; and *Moses* for ought wee see, was earnest to have gone into the Land of *Canaan*, they were things that they desired) and yet that may be an expression of naturall desires. In which case a man may bee very earnest, and yet hee cannot build upon it, to say, my heart is much inlarged in prayer, and therefore I shall be heard.

*Rom.*8.27.

When God will grant our prayers, and when not.

Note.

But observe this, when the heart is inlarged with holy desires, and that in a speciall manner, somewhat more than ordinary, as that, you see, it is the worke of the spirit of GOD, quickning your heart, opening it wide, strengthening and inlar-

What kinde of inlargement of heart argues that our prayers are heard.

inlarging it, and ſharpening grace and holineſſe in you, in thoſe requeſts you put up to *God*, in this caſe, build upon it, for you may be ſure your praiers are heard from that ground wee even now gave you, *Hee knowes the meaning of the ſpirit*. So much ſhall ſerve for thoſe Caſes of Conſcience in this ſpirituall duty of calling upon *God*.

Qualifications or conditions required in that prayer that ſhall bee accepted.

Now the laſt thing wee propounded was this: What the qualification is that is required in our prayers: for ſince we have ſayd ſo much of prayer, it is a neceſſary thing that wee know what conditions are required, that it may bee acceptable.

Caution 1. That the perſon be right. *Iames* 5.16.

And the firſt (we will commend to you, which is the ground, and firſt in order before all the reſt) is, that *the perſon be right. The prayer of the righteous doth prevaile much, Iames* 5.16.

1 Becauſe a man muſt have Chriſt, before he have any thing elſe.

The ground of it is this; a man muſt firſt have Chriſt before he can have any thing elſe, *He hath given us all things elſe with Chriſt*: If wee have all things elſe, if we have not him, it is nothing: *All his promiſes* (you know) *are yea and Amen*, but it is in *him*; ſo that we muſt firſt have him.

2 The generall Covenant is before the particular.

And beſides, the generall Covenant muſt goe before the particular, for the ground of all praier is this or that particular promiſe, but you muſt firſt be within the Covenant, you muſt firſt have the generall Covenant belonging to you, before you can have the particular branches of it, & therfore a man muſt be within the covenant, his perſõ muſt be firſt righteous, before he be accepted: & therefore let none deceive himſelfe in this caſe, to thinke

thinke thus with himselfe, he hopes his heart is sincere, and his prayers right, and his ends are good; for though all this were true, yet if his person be not right, GOD regards it not. You know the blood of a sheepe, and the blood of a Swine, they are both alike, it may bee the blood of the Swine is better than the other, yet the blood of the Swine was not to be offered, because it was the blood of a Swine. So in this case, the praier of an unregenerate man may be as well framed, for the petitions, for every thing that is required immediately to a prayer, but the heart from whence it comes, the person, from whence it proceeds, that is it that makes the difference: let this therefore be chiefly observed, that the person be right. And therefore you shall finde *Psal.* 4. 3. *David* makes that the ground, why his prayers should he heard: saith he, *Bee yee sure that God hath chosen for himselfe the godly man: And when I call upon him I shall be heard.* For that is the ground that hee takes to himselfe, why he shall be heard, because *God* hath chosen to himselfe the godly man. As if he should say, I am of the number of the godly, and therfore you that are mine enemies, and think to prevaile against me, I feare you not, for I pray to a *God* that will defend me; I am a godly man, and upon that ground I beleeve that my prayer is heard. *Beloved*, otherwise though wee pray, and pray hard, yet our sinnes cry lowder than our prayers, they cry downe our prayers, they make a greater noise than they; for the noyse that our sinnes make is like the noyse of a Thunder,

Simile.

An unregenerate man may frame a prayer as well as a holy man.

Psal. 4. 3.

Our sins outcry our praiers till our persons be right.

when thenoise of our praiers is but like the crackling of thornes, which cannot bee heard for the noise that sinne makes in the eares of the *Lord*. Thus it is, in this case, when wee come before *God* in our sins, when a man comes into his presence in his unregeneracy.

Simile.

2 Remove particular sinnes.

But this is not all, for certaine it is, a man that is within the Covenant, may have a particular sinne, (as you heard heretofore) that may intercept his praiers, and that may hinder the blessing: so that, that sinne must be removed, before his prayers can bee heard. It is true, *The sonne abides in the house for ever*, but yet the sonne may commit such an offence, that his father may use him as a servant, hee may deny his requests, and refuse them, when hee comes to seeke any thing at his hands: And therefore, there must bee a particular reconciliation, a particular repentance, that sinne must be removed, and done away, that stands in the way. This was the method the Saints alwaies have kept in calling upon *God*: See it in *Daniel*, and *Ezra*, all of them, for the most part, when they make any compleat praier, wee see, still they begin with humiliation, and confession of sinnes. And the reason of it is, that their persons might bee cleere and innocent, that those sinnes might be removed, which would stand in their way; and this likewise is a ground of that, 1 *Tim.* 2. 8. sayth the Apostle there, *I will, that prayers bee made in all places, that you lift up pure hands without wrath and doubting*: The meaning is this, not onely that a man bee within the Covenant, but that

Why the Saints begin their prayers with humiliation.

1 *Tim.* 2. 8.

that he be cleanſed from all particular ſins, that might cleave to him, and hang upon him. As for example, when thou wouldeſt be accepted of *God*, if there doe any particular ſin hang on thee, that muſt bee removed by renewing thy repentance. And beſides that, ſee what the Scripture takes notice of, when a man comes to pray, his heart muſt bee cleanſed from pride (for *God reſiſts the proud*) his heart muſt be brought to an humble diſpoſition; likewiſe it muſt be cleanſed from wrath, hee muſt *lift up pure hands without wrath*; which is oft required; *Mat. 5. Leave thine offering, and goe and make peace with thy brother.* So likewiſe from unthankefulneſſe; our prayers are not accepted, except we be thankefull for mercies received. The like wee may ſay of every particular ſinne; wee muſt be carefull to cleanſe our ſelves from all ſinfull luſts, and corrupt affections, that they have not dominion in our hearts; but that we lift up pure hearts, and innocent hands. And this is the firſt thing that is required, that the perſon be right; that is, not onely that hee bee within the Covenant, but likewiſe that thoſe particular ſinnes be removed, that may bee an impediment to his prayers.

When we pray we muſt cleanſe our hearts.

1 From pride.

2 From wrath. *Mat.5.23.24.*

3 From unthankfulneſſe.

The ſecond thing required is *Faith*; *Lift up pure hands without wrath and doubting.* You know that in *Iames*, *Let him that wanteth wiſedome aske of God, let him aske in faith and waver not.* So that though prayer be the key to open *Gods* treaſures, yet faith is the hand that turnes the key, without which it will doe no good.

2 Requiſite or condition is faith. *James 1.5,6.*

Simile.

Now

Why the Lord requires faith in prayer.

1 Now the *Lord* requires faith, partly, for his owne sake, hee should not otherwise be acknowledged, if you did not trust him, when you come to seeke him, if you did not rest upon him. Besides he should lose his glory; for in this we glorifie him when we trust him, and wee dishonour him when we distrust him; when wee come and seeke to him, and doe not rest upon him, wee dishonour him.

2 Besides, in regard of us he requires faith, and will not heare us without it; because, as it is *Iames* 1. 6. in the same place, where faith is required, there is good reason why it is required; for saith the Apostle there, *He that beleeves not, or hee that wavers, hee is like a wave of the Sea:* that is, sometimes in his prayer hee is very earnest, as a wave that swels high; sometimes againe hee will be nothing at all: yea, saith the Apostle, he is not only uneven in the businesse of prayer, sometimes earnest and forward, and sometimes giving over again, off and on, but such a man is unstable in all his wayes; for he that trusts in *God*, will be carefull, not in prayer only, but to keep all his wayes right; but he that trusts him not, wavers in every thing: he is (it may be) diligent in prayer, he will looke to his wayes for a time, but he rests not upon *God*, hee rests upon other things, *Hee is like a wave*, he is not constant: and therefore faith is required. Now when I say faith is required, know this, that there is a double faith required:

Iames 1. 6.

A two fold faith required in our prayers.

1. The one is a faith in the *providence* of *God*, the other is a faith in his *promise*.

First,

First, I say, faith in *Gods providence* (which is a thing of much moment, and we are apt to forget it.) We see it cleerely, *Psal.* 146. *Blessed is he that trusts in the God of Iacob, &c. who made heaven, and earth, and the sea, who keepes covenant, and mercy for ever:* you see faith there required in the providence, *He made heaven and earth, the sea*, hee is such a *God*, who is able to bring great things to passe; for he made heaven and earth: and is he not able to doe any thing besides?

Faith in Gods providence. *Psal.* 146. 5, 6.

Secondly, there must be a faith in his *promises*, which is expressed in the next words, *He keepeth Covenant for ever.* So likewise to expresse the defect of it: You see when *Martha* and *Mary* came to *Christ* to raise *Lazarus*, they beleeved he was ready enough to doe it (there was faith in his willingnesse) but they wanted faith in his providence; for *Martha* comes to him, and tells him, *Lord*, sayth she, *Hee hath beene in the grave foure dayes*; as if she had sayd, surely now it cannot be done, if thou hadst come sooner, it might have bin brought to passe: so she beleeved him to bee willing, but there wanted faith in the providence.

2 Faith in the promises.

Againe, as here faith in the providence was wanting; so wee see, in the Leper, there was faith in the providence (it may bee, the other was wanting, but that is not expressed, it is more probable hee had both) *Lord, if thou wilt, thou canst make mee whole:* Here was an evidence of faith in the providence, hee acknowledgeth his power, *if thou wilt, thou canst make mee whole:* but because *Christ* did fulfill his desire, it is likely hee had faith

faith in the promise too; so, I say, there must be a faith, first, in the providence; secondly, there must bee a faith also in the promise of *God*: you have ground enough for that, you have his sure word for it, hee hath sayd, *Aske and you shall have, seeke and yee shall finde, knocke and it shall be opened to you; and whatsoever you aske, if it bee according to his will, it shall be done to you.* So that is the thing wee are chiefly to looke unto; to consider this faith in *Gods* promise; for men are ready to say, I doubt not but *God* is able, but all the question is, whether he bee willing or no. And therefore, if we will have our prayers strong, and prevalent, we must bee carefull to strengthen our faith in his promise: for, as that is strong, so our prayers doe more prevaile with *God*. It is a matter of much moment, and therefore we will shew briefly how your faith may bestrengthened, and likewise how you may know it.

Mat. 7. 7.

We doubt of Gods willingnes more than of his power to grant our requests.

First, you shall strengthen your faith, if you consider the *nature* of God. *Beloved*, this is a great cause why wee beleeve not the promise of *God*, and his readinesse to helpe us in difficult cases, because wee are ignorant of the Nature of *God*, of the Attributes of *God*; or at least, we doe not consider them. For example, (that I may open it to you a little, and shew you the way of making use of the Attributes of *God*, in calling upon him, & strengthening our faith from them) consider first, the *Iustice* of *God*, (I will give you examples, how the Saints have still strengthned their faith frõ *Gods* Attributes) *David* useth this Argu-

How faith may be strengthned in prayer. From Gods Attributes, which are of two sorts. 1 Absolute.

1 *Iustice.*

Argument; *Lord, thou art Iust, I am Innocent:* When hee telleth *God* of his Justice, and withall expresseth his owne Innocencie, it is a strong Argument. *David*, you see, useth it oft, (I need not to name particulars) *Lord, reward me according to mine Innocencie, &c. Thou knowest I am righteous*, and mine enemies have done me thus and thus much wrong, and *thou art just: God* cannot deny this; for it is a strong Argument, that is taken from such an Attribute.

So againe, the *Goodnesse of God: Lord, thou art full of Mercie*; on the other side, *I am full of Miserie:* And when these are put together, it is a great meanes to strengthen our faith. And therefore, wee see, *David* often expresseth his owne calamitie, his disease, how hee was oppressed by enemies, and slandered, &c. and *Gods* Mercie, (that is the ground of it) *God is full of compassion:* As if he should say; Thou art full of goodnesse, and I am in calamity, and miserie, at this time: and that was an Argument whereby hee strengthened his faith. 2 Mercy.

So againe, another Attribute of GOD is, his *Glory:* when we make the Argument thus; *Lord*, Thou hast an eye to thy Glory, and I aime at thy Glory: in such a request, it is a strong prevailing Argument with him. You know, *Moses* prevailed with him, when he sought the saving of the whole people of *Israel: Lord* (saith he) *thy Name will be polluted, what will the Heathen say?* And since I aime at thy Glory in it, deny me not. And likewise *Ezekias*, and *David*, they use the same Argument 3 Glory.

gument to *God*; *shall the dust praise thee?* Shall any Glory be given to thee in the grave? shall wee be able to doe any thing for thy honor, when we are dead? So that the Arguments that are taken from *Gods* Glory, and our aime at his Glory, is another meanes to strengthen our faith.

4 Power. Moreover, the *Power* of GOD, that is another Attribute; whereby we may conceive the same Argument, (as I said before) when wee goe to *God*, and expresse our weakenesse, and his Power: LORD we are weake, we are able to doe nothing; *Lord*, thou art Almighty, thou mad'st Heaven and Earth; it is a strong Argument to prevaile with him. So, we see, *Asa* prevailed with *God*, 2. *Chron.* 14. *Oh Lord* (saith he) *it is all one with thee to helpe with many, or few, and we rest upon thee.* As if hee should say: Wee are exceeding few, wee are exceeding weake, wee are able to doe nothing; but thou art able to do it with a few, as well as with a great multitude: there hee puts them together. And the like wee have of *Iehosaphat*: *Lord we have no strength to stand before our enemies, but our eyes are to thee.* As if he should say; Thou hast strength & power enough, thou art able to doe it though we are unable. This is another Argument taken from the Power of *God*.

2 Chron. 14. 11.

2 Chron. 20. 12.

5 Vnchangeableness. Againe, the *Vnchangeableneſſe* of *God*. When one comes to the LORD, and shall say to him: *Lord*, thou hast done thus and thus in former times for thy servants; *Lord*, thou hast done thus and thus for me, in another case; and thou art unchangeable, thou art the same *God*: this is a great meanes

meanes to ſtrengthen our faith. As you know, it is in your Law-ſuits, when you have a preſident, it addes ſtrength to the cauſe, ſo when wee have preſidents for this, it will adde ſtrength to us, & that ſtrength is taken from *Gods* unchangeableneſſe: if wee put them together, *Lord*, thou art unchangeable, *Lord*, thou haſt done it to other men in the like caſe; thou haſt done it to me alſo in the like caſe: It is a ſtrong Argument, and an Argument that *David* uſeth; you ſee how hee is ſtayed up by it, *Pſal.* 22.4. *Lord, our fathers truſted in thee, and were delivered, they truſted in thee, and were not confounded.* As if hee ſhould ſay; *Lord*, thou art unchangeable, thou heardeſt them in the ſame caſe when they truſted in thee; now, it is my caſe; and therfore I beſeech thee to helpe mee in my diſtreſſe. *Simile.* *Pſal.* 22.4.

Againe, the *faithfulneſſe* of *God*, the fidelity of *God*; that is another of his Attributes: and when wee make our Argument thus, *Lord*, thou art faithfull, and I truſt in thee; it is a ſtrong Argument, for you know, it is an Argument that prevailes much with men; a man is ready to ſay, hee truſts me, I muſt not deceive him: Much more the LORD keepes Covenant, and Mercy for ever. When wee come, and uſe this to him, *Lord*, thou art faithfull, thou haſt ſaid, thou wilt keepe Covenant and Mercy for ever; thou canſt not doe otherwiſe, it is thy nature, thou canſt not deny thy ſelfe, and I reſt on thee, I depend on thee; in ſuch a caſe, it cannot bee the *Lord* ſhould faile us: If a man will not faile one that truſts in him; 6 Faithfulneſſe.

certainly

certainely the *Lord* will not: and that is an Argument that is used oft, Thou never failest them that trust thee.

2 Relative.

Then, besides the absolute Attributes of *God*, consider his relative Attributes; he is a *Father*, and a *Master*: It is a strong Argument that is taken from these. If wee goe to the *Lord*, and say, *Lord*, thou art a Father, thou art a Master, thou art an Husband; Whither should the Children go, but to their Father? Whither should the Wife goe, but to her Husband? Whither should the Servants goe, but to their Master, to their *Lord? Lord*, thou hast commanded us to provide for our own, and, *He is worse than an Infidel, that provides not for his owne: Lord*, wee belong to thee, wee are thine. Wee see, *David* useth this Argument, That *God had made him*. You have it oft in the *Psalmes*, That God had made him, not onely his Creature, but had made him againe, hee was his Servant; *I am thy Servant*: Hee useth oft this Relative, That God was *his* God, and that hee was Gods *servant*, one that did belong to him, and that did depend upon him. And surely (my Beloved) dependance, and seeking to *God*, is a great meanes to win him to us. When wee see another depend upon us; and lookes after no body else, that is an effectuall motive with men: the same is as prevalent with God; and therefore may strengthen our faith. Now, when I say these Arguments prevaile with God, the meaning is indeed, that they prevaile with us, they strengthen our faith, they enable us to beleeve, that God is ready to helpe

Arguments in prayer strengthen our faith.

helpe us, and when wee beleeve it, and truſt upon him, then indeed God is ready to ſecond it; becauſe then wee are prepared, wee can then put up our deſires in the prayer of faith; otherwiſe they are put up with doubting, and that makes them unacceptable to God, and uneffectuall. And, now as I have ſhewed you the way, ſo likewiſe in a word, we will ſhew you when we doe pray in faith (for that is a thing that is very uſeful) you ſhal know it by this (for I adde that, becauſe I ſee the Scripture requires it, as ſuch a maine condition, without which a man cannot be accepted, *Be it done to thee according to thy faith*; it is every where inculcated) you ſhall know it, I ſay, by the quietneſſe of your mind, and your ſecurity. When a man calls upon God, and his mind is quiet in it, it is a ſigne that he beleeves, and truſts in him, it is a praier of faith. *Hannah*, you know, in that caſe, *looked no more ſad*, becauſe ſhe truſted in *God*, ſhee beleeved the thing ſhould be done and reſted therein: and therefore if you finde ſolicitude and perplexity in your mind, it is a ſigne that your praiers want ſo much faith; for if you did reſt upon *God*, you would be quiet, and ſecure in him.

How we may know that we pray in faith.

1 By the quietneſſe of the mind after.

Secondly, if you doe beleeve, you will continue in prayer. You know, it was an argument of the faith of the woman of *Canaan*, that ſhe continued, that ſhe would take no deniall; though the *Lord* did not grant her requeſt, but put her off, yet ſhe held out: & what was the reaſõ of it? becauſe ſhe beleevd that he was the ſon of *David*, that he

2 By continuance in praier.

was mercifull, and that hee would heare in the end. So that continuance in prayer is an argument we doe beleeve the *Lord*. As a man that beleeves such a man is within the house whom he desires to speake with, is content to wait long for him: Or he, that hath a suit, and knowes that he shall have an end of it at such a time, hee will never give over till it bee effected: So it is in this case, if we beleeve, we will be content to wait, *He that beleeves will not make haste*, because hee trusts in GOD, and depends upon him.

Simile.

Esay. 28.

3 Diligence in the use of the meanes.

Lastly, a diligent use of those meanes that *God* hath prescribed, and no other, is a great argument that our prayer is with faith. And thus we have shewed you the two things that are required in prayer; first, that the person must be righteous, and within the Covenant; secondly, that there must bee a beleeving in *God*: as also how this faith is wrought, both in his providence, and in his promises; and likewise how we shall know, whether our prayers be the prayers of faith, or no.

FINIS.

THE

THE FIFTH SERMON.

1 Thess. 5. 17.

Pray continually.

THE next condition required in prayer is *fervency*; you know the place, *The prayer of the righteous availeth much, if it bee fervent.* The *Lord* requires this qualification in prayer, because it puts the heart into a holy and spirituall disposition: for it is not simply the making of the request, that *God* lookes for at our hands, but such a working upon our hearts by prayer, such a bringing of them to a good frame of grace, by that duty, that thereby we are more

3 Condition required in prayer is fervency. *Iames. 5. 16.*

What God requires in prayer.

fitted to receive the mercy, that before we were not. When a man is fervent in prayer, it sets all the wheeles of his soul the right way, it puts the heart into a holy and spirituall disposition and temper; so that the *Lord* sees it now fit to bestow mercy upon such a man, that before was unfit, by reason of his untowardnesse, and stubbornnes of heart, by reason of that uncleane and unholy disposition, that he saw in him. And therefore hee will have praier fervent; not so much because the very fervency of prayer it selfe is respected, but because by vertue of that fervency the heart is made better: when a man comes to *God* with a request, like the request of the patiēt to the Physician, it may be the Physician denies long, when the Patient askes things that are pleasant and agreeable to him, not because he is unwilling to give thē, but because his body must be brought into another temper, he must take a vomit, or a purge, which perhaps is grievous to the Patient; but this must be done before he be fit to receive such cordials: so the *Lord* deales with his servants; though he be willing to bestow such mercies on them, yet, because they are not fitted, he requires continuance in prayer, and fervency in it. Therefore, we say, in prayer all the graces of *Gods* Spirit are set on worke, & the more fervent the prayer is, the more they are intended, the more they are acted, the more they are increased; and therefore the *Lord* is moved by this fervency, to bestow a mercy on us, that otherwise hee would not doe.

Why God requires fervency.

Simile.

But

But now all the question is, what this fervencie is.

Quest.

You shall find it usually expressed in the Scriptures by such metaphors as these, *Crying to the Lord, wrestling with the Lord, striving with him,* and *giving him no rest* : wherein these two things are to be marked:

Answ. When a man is said to bee fervent.

First, a man is said then to be fervent, when he puts all his strength to prayer, when hee is very earnest, and importunate with the *Lord*, when hee strives and contends with him, though he find many difficulties, and impediments, yet hee breakes through all; this is to be fervent in prayer, to be importunate with the *Lord*. For example, when a man comes to pray, hee findes many discouragements, and himselfe (perhaps) guilty of many sinnes, yea, he findes little holinesse, hee hath but feeble faith to his owne sense, and much deadnesse of spirit, yet he continues instant notwithstanding; nay, further hee doth not onely find these impediments in himselfe, but hee finds the *Lord* exceeding backward to the thing, either giving no answere, turning the deafe eare to him, or (it may be) giving a contrary answere, as to the woman of *Canaan*. But to give you a particular example; when a man comes to pray for health, it may be his sicknes increaseth upon him more; when he prayes to overcome such a lust or temptation, it may be, it is doubled upon him; when hee prayes for such a deliverance, it may be, the oppression growes more and more, as it was with the *Israelites*, when they sought for de-

1 When we put to all our strength notwithstanding difficulties.

Mat.15.

liverance out of *Ægypt*, the oppression grew greater: now to hold out notwithstanding this, and to continue in praier, and to out-wrastle *God* in it, though he seeme backeward to the request; this is to be fervent in prayer.

2 When we are constant.

Secondly, fervency is not onely loud praying, but continuall knocking, when a man is not only importunate with the *Lord*, but hee continues long, hee will not give over, till he have got the blessing. You know, *Iacobs* fervency was seene in that, that he continued all night, *He wrestled with the Lord*. What was the reason that hee wrestled? *He would not let him goe, till hee had got the blessing*, till he had obtained the thing he sought for. So I say, this earnestnesse, & continuance in praier, the breaking thorow all difficulties, this is to wrestle with the *Lord*: for all wrestling and striving (you know) supposeth some opposition on the other part. Indeed, if there were no opposition, it were a small thing; but, I say, when the *Lord* is most backward, when the thing is most improbable, when there is much difficulty, so that you know not how it should be brought to passe, yet if you continue striving, and give the *Lord* no rest, as though you would never give over, this is fervency in prayer, and this is a condition that the *Lord* requires: but here two Cautions must be remembred, that we mistake not this fervency.

Cautions about fervency.

1 That it be a fruit of faith.

First (remember) fervency, if it be right, it must be a fruit of faith: for there is a fervency that comes not from faith, but from a naturall sence of want, when a man is indeed as a swine

that

that is pinched, which you know, will cry exceeding loud, not because it lookes for help, but because it is pinched: so any other creature, or a mã naturally will use importunity, when he wants any thing, and will be earnest in his requests; such fervency the *Lord* regards not, because there is no more but a meere expression of naturall desires, there is no holinesse in it, there is no fire of the Spirit; but when this is added to it, that there is not onely a sence of the thing wee want, but also a hope of mercy, a ground to beleeve that I shall have the thing granted, and out of this ground I am earnest and importunate; now earnestnesse is a fruit of faith. When Iesus Christ lived upon earth, when men came and cryed earnestly unto him and were exceeding importunate; some to bee healed of their diseases; some to have devils cast out, &c. we see his answere was still to them, Be it to thee (how?) not according to their importunity and fervency, but according to their faith: as if hee should say, I heed not, I regard not all this clamour and earnestnesse, if they bee onely expressions of such wants, if they be onely in the sense of such need, and no more; but if they proceed from faith, and that faith set you on worke to call upon mee, *Bee it unto thee according to that*. For indeed, these two things make up fervency in prayer; *sense of need, and hope of mercy*; when a man hath faith and hope to increase his fervency, and it ariseth from that ground, as well as out of the other (not that I exclude the other, for it is a very great helpe, and

When fervency is a fruit of faith.

Whence fervency springs.

Simile.

that which puts sticks on the fire (as it were) to make our fervency the more) I say, from sense of our need, when we consider seriously what want wee have, and then adde this hope, and faith; when these two shall set you on worke, this fervency is a fruit of faith. And this is one Caution that must be remembred.

Caution 3. That it be mingled with sincerity.

Another Caution is this, that your fervency be joyned with sincerity; for a man may be fervent to obtaine such and such blessings, as hee may beg at GODS hand very earnestly, hee may aske credit, he may aske to have guidance in such a businesse, he may aske wisedome to bring such an enterprise to passe, hee may aske health, and continuance of life, but to what end? if it be that he may bestow it upon his lusts, if it be that hee may live more deliciously, that he may be some body more in the world, that hee may have outward conveniences, such as his flesh desires, if this be all, here this fervency is not regarded; not that these things are excluded, for the *Lord* gives us leave to seeke our owne comforts, and you may be earnest, and importunate, even for the comfort it selfe; but yet all these if they bee not capable of a further use, if that be not intended, but the abuse of them, and an intent to use them another way, the LORD heeds it not, it is no true fervency. And therefore in *Rom.* 12.11. it is the exhortation of the Apostle, *Be feruent in spirit, serving the Lord*; when wee many times (it may bee) are fervent in spirit, serving our selves, we are fervent to aske such and such requests, out of

Note.

Rom. 12.11.

ofends of our owne, as when a man desires able gifts, high gifts, to get glory, and to get wealth to himselfe, and not to serve his Master, this is to aske the talent, not for his masters use, but for his owne; doe you thinke the *Lord* will heare such prayers? can you expect it at his hands? You shall see the contrary practice in the Saints; when they were earnest with the *Lord* for any thing, still they expresse that to him, and say, LORD, wee desire not this for our selves, but for thy glory, that we may use it for some good purpose, &c. *David*, when hee was earnest for life, when he was in sickenesse, and doubted of his recovery, what argument doth he use? *Lord*, saith hee, *Shalt thou have glory in the grave?* As if hee should say, if thou give me life, I will give it thee againe, I will improve it, and husband it to thy advantage, and not to mine owne. And so *Hanna*, when she was earnest for a sonne, shee makes this promise to the *Lord*, that he shall be for him and his advantage, she would dedicate him to his use, and consecrate him to his service. So *Iacob*, when hee was earnest with the *Lord* to give him meat, drinke, and cloathes, &c. LORD, saith he, *If thou doe, I will give the tenth part to thee againe.* I say, when the heart is thus disposed in our fervency, in our importunity, when wee aske any thing at the *Lords* hands, that our conscience tels us within, that if wee had it, wee would bestow it upon the LORD, wee would not abuse it, wee would not spend it on our lusts, it should not be to serve our selves, but to serve the LORD with-

What Arguments the Saints have used in their prayers.

all,

all, then our fervency is rightly ordered.

4 Condition required in prayer is humility. *Iames 4. 2 Chron. 7. 14.*

The next condition required, is *humility*; *as Iames 4. The Lord gives grace to the humble*: And 2 *Chron.* 7. 14. *If my people humble themselves, and call upon my Name, then will I heare in heaven, and grant their requests.* And throughout the Scripture you see, that this is a condition that the *Lord* puts in every where; *Hee hath a respect to the low estate, Isay 66. 2.* saith the *Lord, All these things have my hands made*, looking upon all the creatures, the whole frame of them, they are all good, and I have respect unto them; but, saith hee, I regard not all these in comparison of an humble heart, *To him will I looke that is of an humble and contrite spirit*: when the *Lord* lookes upon our prayers, if they come not from a broken heart, they want that condition that he looks for: for *he gives grace to the humble*; that is, to such a man as is little in his owne eyes, and therefore fit to be exalted, fit to receive a mercy at *Gods* hands.

Isa. 66. 2.

Reasons why humility is required in prayer.

1 God exalts such.

You know, it is a rule that the *Lord* keeps; for such as are humble and low, such he exalts; and those that exalt themselves he puls downe. Now when a man is little in his owne eyes, that parvity, that sense of his owne unworthinesse is a prevailing argument with him; and therefore *Gen 32. Iacob* useth that Argument, when hee comes to put up his petition, to bee delivered from *Esau*: *Lord, I am lesse then all thy mercies*: that is, take any one of thy mercies, the least, and put in one end of the balance, and put me in the other, and I am lesse than it; and lighter than it, take all the

Gen. 32.

the worth that is in me, it is not heauy enough for the least mercy. Now, when hee was thus humbled, and little, and vile in his owne eyes, the *Lord* bestowed that mercy on him, hee was now fit to receive it. So *David*, when the *Lord* sends him word by *Nathan*, that hee would *build him a house for ever* (you see how hee expressed himselfe) *Hee went into the house of the Lord, and sate before him, and said, Lord, what am I, and what is my fathers house?* As if hee should say, I was taken out of the dust, I was one of the meanest men of *Israel*, and a man of no account, of no worth, and yet thou hast had respect unto me thus farre, not onely to make me King over thy people; but to build my Kingdome, and my house, to make me a constant house for ever. I say, this sense of our owne unworthinesse, makes us more fit to receive the mercy, to bee exalted by receiving such a request, as wee put up to the *Lord*; and therefore hee regards the prayer of the humble.

2 Sam. 7. 18.

2 God gives grace to such.

Moreover, *God gives grace to the humble*, that is, he shewes favour to them, when they come and aske any thing at his hands, because an humble man will be ready to doe whatsoever hee will, it is an expression of *David*, in *Acts* 13. 22. *Hee will doe whatsoever I will*: that may bee said of every humble man, he is exceeding pliable to the *Lords* will, hee is ready to doe whatsoever hee knowes to bee his pleasure, he resists him in nothing. Now, when a man will do whatsoever *God* will, the *Lord* will be ready to doe whatsoever

Acts 13. 22.

ver hee will; he will be ready to say to him, as he did to the *Canaanite*, *Oh woman, bee it to thee as thou wilt*. When a man on the otherside, resists the LORD (as every proud man doth, saith the text) the *Lord* resists him, the *Lord resists the proud, and gives grace to the humble*. A resisting spirit causeth the *Lord* to resist our prayers; and therefore it is, that the *Lord* is ready to the humble man, because he yeelds to the *Lord* in all things; and when a man yeelds to the *Lord* (take that for a rule) in obeying *Gods* commandements, *God* will yeeld to us in granting our petitions.

Note.

3 It is an acceptable sacrifice.

Besides, when the heart is humbled, and broken, and contrite, it is an acceptable sacrifice to the *Lord*, which winnes it at his hands: he smells a sweet savour from such a sacrifice above all other; yea, it is that which sets a high price upon every sacrifice that wee offer; the best prayers, the best workes, that proceed not from an humble heart, he regards them not: as *Psal.* 51. *Lord*, saith *David*, *if I offer sacrifice, thou wilt not regard it*, but *the sacrifice of a contrite, and humble spirit*, those thou regardest, and those sacrifices that proceed from it. When we come to make a petition to the *Lord* (it was the manner in the old law not to come empty-handed) a proud person comes empty-handed, but an humble person comes with a sacrifice, and the best sacrifice, because he sacrificeth himselfe, and his owne will, that is, he empties himselfe of himselfe, he opens a doore to the *Lord*, to come, and dwell in him, when a proud man barres him out; such a sacrifice

ſice the *Lord* is well pleaſed with, and ſuch a ſacrifice ſpeakes for one, it makes a way for his requeſts, and therefore the *Lord* hearkens to it.

Laſtly, the *Lord* is ready to heare thoſe that are humble, becauſe whatſoever they receive, they take it as of grace, and not as debt: whereas a proud man, a man that hath a good conceit of himſelfe, a man that is lift up in his owne opinion, thinkes it to be due, he thinkes there is ſome correſpondence between his workes, & the wages. You know what is ſaid of the *Phariſee*, that *the Publicane went away juſtified rather than he.* Why ſo? Becauſe the *Publican* thought himſelfe worthy of nothing. And therfore *Ezek.* 36.31. when the *Lord* promiſeth thoſe great mercies to his people, he requires this condition of them, that they ſhould *acknowledge themſelves worthy to be deſtroyed.* When a man hath a ſenſe of his owne unworthineſſe, and ſo comes to the *Lord*, and askes it as of meere grace and mercy, that is a great motive to prevaile with him: for he is very carefull of that. You know in *Deut.* 8.11. how wary the *Lord* was in giving this rule to them; *Take heed when thou commeſt into that good Land, thinke not to ſay with thy ſelfe, the Lord hath done this for my owne righteouſneſſe.* *No*, ſaith he, *I have not done it for that, but for my Covenant which I made with Abraham, Iſaac and Iacob:* that is, for my owne name ſake, for my mercies ſake, for the covenant that I confirmed with them, that is, the covenant in Ieſus Chriſt, therefore I have done it, and not for your owne righteouſnes. So thē you ſee, that this

4 They receive all as of free grace.

Luke 18.

Ezek 36 31.

Deut. 8.11.

this is a condition the *Lord* will have obſerved in our calling upon him, that our hearts be humbled, that a man be little, and vile in his own eies, that he come with a broken, and contrite heart, pliable to him in all things, ready to obey him; when the heart is ſo diſpoſed, he *gives grace*, that is he ſhewes favour, hee is ready to grant our requeſts.

5 Condition required in prayer is, to ſanctifie the Lord in our hearts.

The next condition required in prayer, is, that wee *ſanctifie the Lord, in our hearts.* You know when *Nadab* and *Abihu* drew neere unto him with a common fire (when they ſhould have brought ſuch fire as came from heaven, holy fire) the *Lord* deſtroyed them: and hee gives this reaſon; *For I will be ſanctified in thoſe that draw neere to me.* When wee come to call upon the *Lord*, wee know, then wee come neere to him, and in ſuch drawing neere, wee muſt ſanctifie him in our hearts, that is, wee muſt conceive him to be, as he is, moſt holy. Now if the *Lord* be moſt holy, if he that is uncleane, and impure, and unholy, ſhall come neere him, he ſanctifies not the *Lord God*, (that is) he comes not to him as to a moſt holy *God*, but he lookes upon him, as if he were a common perſon. And therfore whenſoever they came to offer a ſacrifice, in the old Law, they were firſt purified; if any man were uncleane, and ſhould offer a ſacrifice, hee was to bee cut off from his people. Therefore to ſanctifie the *Lord* in our hearts, is to come with holy hearts, as in 1 *Tim.* 2.8. It is the charge that the Apoſtle gives there, *Lift up your hands without wrath or doubting:*

1 *Tim.* 2.8.

lift

lift up your hearts, and innocent hands, without wrath or doubting.

But you will say, what is this holinesse?

Quest.

Beloved, it is nothing but *a sequestring, or separating any thing from a common use, and appropriating it to God alone*; that is holinesse. You know, whatsoever was holy to the *Lord*, in the Temple, or otherwise, whether it were holy vessels, or holy men, as the Priests, it was separated from all other uses, and made peculiar to him, and to his service. Now the heart of a man is holy then, when it is withdrawne from all things else, and peculiar to the *Lord* alone. As a chaste wife is to her husband, whose affections are bestowed vpon him, and no other person else; so when the heart is to the *Lord* alone, when all the affections are intent vpon him, and bestowed upon him, and upon none else, this is to have the heart holy to him. So that now hee that will have an eye upon credit, upon vaine-glory, upon wealth, upon his lusts, upon any thing besides the *Lord*, whereto the heart is wedded, so that he bestowes any part of that conjugal affectiō upon it, which should be wholly the *Lords*, this man is an unholy man, his heart is not holy: for it is not sequestred from other things, and consecrated to him alone: for that onely is to be holy.

Answ. Holines what.

1 The heart must be holy. *Simile.*

An unholy man who.

And as the heart must bee holy, so must the prayer be holy. When a man prayes to the *Lord* with respect unto him, and hath an eye upon him, and nothing else comes in to take away part of this prayer; if by-respect, and worldly, and carnall

2 The prayer must be holy.

carnall thoughts come in,and set you on work to pray,now these haue a portiõ & interest in your prayers, they make your prayers profane and common,they are not peculiar to the *Lord*,they are unholy. So that is the holines then in seeking the *Lord*,when wee are knit,and wedded to him, when one takes this resolution to himselfe,I am the *Lords* servant,and him will I serve, I am not the servant of man,nor of any creature,I am married to the *Lord*,and his will I be alone, I will withdraw my heart from all things else. So likewise when a man prayes, so that his soule is intent upon the *Lord*, and upon nothing besides, when the whole streame of his affections are caried to him,this is to seeke to him in holinesse, this is to sanctifie the *Lord* in our hearts.

*Heb.*10.2.

3 Particular sins must be repented of.

And lastly,if there be any conscience of sinne (that phrase I finde used in *Heb.*10.) that is, if there be any evil conscience, if a man be conscious to himselfe of any sin that is unrepented of, such a man cannot pray,that makes him unholy: if there be any sinfull lust yet living in him,that is unmortified in him, which is not washed away, such a man is unholy: yea, my Beloved, the Saints themselves, when they sinne against *God*, as you heard heretofore, they are suspended from the Covenant; though they be within the Covenant, yet they are suspended from receiving the benefit by it, which otherwise they might have: till that sinne be washed away,they are not holy. A Priest,or one that was holy,if he touched any uncleane thing, hee remained unholy

holy, till he was washed, though otherwise hee were holy habitually, wholly dedicated to *Gods* service; so it may be with those, that are within the Covenant; though thou be a holy man, yet, if thou touch pitch, that is, if thy heart be polluted with any sinne, of one kind or other, as long as that remaines, thou art unholy. If thou come now, and seeke to the *Lord*, you know what the judgement was in the old law, such a one was to bee cut off from his people. And therefore, you shall finde, this was the constant practice of the Saints, when they sought the *Lord*, for any speciall mercy, they began with taking paines with their owne hearts, with humbling themselves for their owne sinnes, and the sinnes of the people: as we know, *Daniel*, and *Ezra*, and *David*, did in their prayers; but I will not stand to enlarge my selfe therein, for it is well enough known to such as are conversant in the Scriptures: onely let me exhort every man, when hee commeth with any request and petition to the *Lord*, let him first examine his heart and life diligently, looke backe to all his former wayes, consider and go through all the particulars; see if there bee any thing amisse, if there be any tincture of uncleannesse yet lying upon him, which is not yet washed away, if there be any pollution, any defilement of flesh, or spirit; and let him know, that it is but labour lost, it is a provoking of the *Lord*, to come with unpreparednesse to draw neere to him, except he be cleansed.

The practice of holy men in their prayers.

But you will say, How shall wee be cleansed? *Quest.*

Answ. 2 Meanes of cleansing a mans selfe.

1 I answere, you are cleansed by renewing your repentance, and sprinkling the blood of Christ: when a man humbles himselfe for his sinne, and entreth into a covenant with *God*, not to returne unto it, when he makes his heart perfect, and sincere with the *Lord* in that particular.

2 And secondly, when he shall withall beleeve, that it is forgiven through Christ, when hee is sprinkled with his blood to wash it away: though thy sinne be great, yet this will make thee pure, now thou art washed; as it is in 1 *Corinth. 6. 9.* *Now you are washed, now you are sanctified, now you are justified*: therefore let no man bee discouraged in this case: for, I confesse, there is nothing that gives such a check to our prayers, that gives so many stabs to them (as it were) that hinders us in that duty, as the consciousnesse of sinne, when a man remembers such and such a sinne he hath committed, which doth much discourage him, if by the blood of Iesus Christ they bee not washed away. Though a mans face be very foule, yet you know a bason of cleare water will wash it cleane, and all the filth is gone; now the blood of Christ is more effectuall to rinse thy conscience, and to purge it from dead workes, to take away, both the guilt, and likewise the filth and staine of sin, than water is to clense thy face, and therefore if thou hast any sinne, labour to be washed from it, that so thou maiest come to the *Lord*, having thy heart sprinkled from an evill conscience, and thy body washed in pure water, as it is *Heb.* 10. 22. *Let us draw neere*, saith the Apostle,

1 *Cor.6.9.*

Consciousnes of sin a great hindrance in our prayers.

Simile.

Heb.10.22.

postle, *in assurance of faith*; (but how?) *having our hearts sprinkled from an evill conscience*: as if hee should say, otherwise your drawing neere will be to no purpose, you shall but provoke the *Lord* in drawing neere, except you be thus sprinkled, and thus washed, and thus purifyed.

Object.

I, but you will say to me, if this be required, who shall be heard in his prayers? For who can say his heart is pure, and his hands are innocent? and if this be required, that we must lift up holy and pure hearts, or else we shall not be accepted; what comfort shall wee have in calling upon the *Lord*, at any time?

Answ. What it is to have a pure heart.

To this I answere, that to have a pure heart is not to be free from sinne, and from daily failings, (for so indeed none should have a pure heart) but purenesse of heart, holinesse of heart is, to have *our hearts sprinkled from an evill conscience, and to have our bodies washed with pure water*; (that is) to be purified before the *Lord* is nothing else, but to have such an habituall disposition, which makes a man ready to wash himselfe still, though hee bee still spotted with sinne. So that this is the disposition of a holy man; if a man that drawes neere to the LORD with a pure heart, though hee bee still spotted, and polluted, and defiled, yet hee hath an habituall disposition, hee hath a principle within, hee hath a new nature within, that is still working out that impurity, and washing it away; though still he be opposed, and assaulted, and tempted, and sometimes foiled, yet still he resists it, and fights against it;

as the *Israelites* had a charge never to make peace with *Amalek*: such a disposition is in a holy man, hee never makes peace with any sinne; though he be led captive sometimes by it, yet hee yeelds not to that captivity. This is to have a pure heart; though his heart be defiled sometimes, as a vessell will be foule, yet hee washeth, and rinseth his heart, he never suffers it to continue muddy, and uncleane, and in a filthy disposition, but hee hath a fountaine, a spring of grace within, that will worke out all impurity, as a spring workes out mudde; hee that thus purifies himselfe still, though the fountaine be muddy, though there bee many injections, many temptations, many lusts and sinnes; yet if hee be purified himselfe, that hee will suffer no sinne to mingle with his heart (as it were) to rest there, and to abide, and dwell there, to lye and continue there, such a man hath a pure heart. We say, that is pure, that is full of it selfe, and will have no *heterogenea*, no other thing mingled with it, such a thing is pure, as pure oyle is nothing else but oyle. Now hee that hath a pure heart, is not he that hath simply nothing else, that hath no sinne mingled, that hath no drosse mingled with his wine, but hee that suffers it not to rest there; for as oyle and water, when you jumble them together (as you know) when they are shaken together, they mingle, yet the oyle workes out and purifies it selfe, it will not suffer it selfe to abide with the water: so a man that is regenerate, a man that is *borne of God*, hath a seed remaining in him, though hee do sin,

A holy heart never makes peace with sin.

Purity, what.

Simile.

ſin, yet, ſaith the Apoſtle, *he cannot ſinne*, that is, he doth not agree, he doth not mingle with that ſin, it hath no reſt in his heart, but he workes it out; in a paſſion when hee is ſhaken (as it were) when he is tranſported, when he is not himſelfe, there may bee a mixture, and the fountaine, and the ſpring may be made muddy, yet let him come to himſelfe, ſtill hee workes it out: and this it is to have a pure heart. So that a man, a man thus affected, may come with boldneſſe to the throne of grace, and not be diſcouraged; what though thy ſinnes be many, and very great, and often repeated? yet if thou find in thyſelfe ſuch a diſpoſition of pureneſſe and holineſſe, ſtill to cleanſe thy ſelfe, though thou be ſtill polluted and defiled, I can aſſure thee, thy heart is pure, thou maieſt go with confidence to the throne of grace.

But now you will ſay this to me (for that may be objected) why? but may not any carnall man ſay as much, he ſins againſt GOD, and comes and askes mercy, he comes and cries for forgiveneſſe and ſaith he will ſinne no more, and yet he ſinnes againe the next day, and *addes drunkenneſſe to thirſt* that is, his ſinne and his repentance they run in a circle, as drunkenneſſe and thirſt? how ſhall we then diſtinguiſh betweene theſe two? that purifying diſpoſition in the Saints, and thoſe vaniſhing purpoſes that carnall men may have, who notwithſtanding never had experience of the worke of grace, of that purity of heart that wee ſpeake of? *Object.*

To this I anſwere briefly, you ſhall know the *Anſw.*

Difference betweene the godly and others in falling into sinne.

difference by this, a godly man, when he falls into sinne, and is defiled with it, hee washeth himselfe from day to day; you shal find alwaies this, that he gets ground of the sin, of the lust which manifests it selfe in any actuall transgression, still it looseth by it, it gathers not strength, but loseth strength: in a carnall man it is quite contrary, his sinne still increaseth, and intends the habit, and the lust growes stronger and stronger, it gets ground of him, and those good things that hee hath, they are more and more worne out, and so they grow worse and worse from day to day: and that is the property of an evill man, of unregeneracy wheresoever, it is apt to grow worse and worse, and the more falls they have, the more sinne gets ground, and the more they lose; but it is not so with an holy man, the more he falls, the more strength he gathers, he is the more holy by it, the more wary, and watchfull over his wayes, hee is the more emptied of himselfe, and drawes neerer to the LORD, and is the more inflamed with love of him, yea he is strengthened in faith, and repentance, and in every grace; so that here the rule now holds not true, that *Acts increase habits*; but the contrary, *Acts lessen the habits*, which is a paradox in Philosophy, but here it is so.

Sinne in a carnal man groweth stronger, in a godly man weaker.

Acts lessen the habites.

Quest. If you aske how this can be?

Answ. I answere, in its owne nature every act intends the habit, as well in a godly man, as another man, but it comes to passe *by accident*, as wee say, because the grace in him is stirred up, by those

How sin in a godly man is weakened by his fall.

those foiles, and slips, those fals and infirmities, to which he is subject; I say, grace is stirred up in him more and more, and hee receives more vigour and strength thereby. As we say of true valour, it is encreased more by opposition; so it comes to passe, that the more the childe of *God* falls into sinne, the more grace is intended, Satan gets lesse ground; as *Hezekiah*, when hee fell into pride, the pride of his heart was lessened more by it after the act, than it was at that time when he shewed his treasure to the Ambassador of the King of *Babel*, he knew not before the pride of his heart; that sinne, that fall, did manifest his corruption, which he did not see before: for when the heart is sincere, when it is pure, when there is a right principle within, grace is more set on worke to resist sinne. So *David*, when hee had numbred the people, that made him more humble, and therefore the *Lord* shewed him more mercy afterwards, than ever hee did before, hee shewed him where the Temple should be built, and used him in that worke, whereas hee never shewed him such mercy, and kindnesse before: (I cannot stand to expresse particulars) so it is with all *Gods* children; their hearts are never better, nor in a more holy temper, in a more gracious disposition feareful to offend, thē after their fals. And therefore consider this, that thou be not deceived; but maist distinguish betweene this falling into sinne, and washing your selves, and that relapse to which evill men are subject; keep that for a rule, that wheresoever there is true

Valour increased by opposition.

The heart of the Godly best after.

Note.

Simile.

Vertue gets strength by wounds.

Simile.

grace, still it stirres it selfe more and more, as it findes more resistance, even as the wind and the water, and the fire doth; you know, the water when it findes a stop, it growes more violent, and so also the winde; of the same nature is grace, where it findes a stop, or resistance, it growes more strong, and intent. The heathen had a little glimpse of this truth, when they said of vertue, that it growes more fresh and vigorous by being wounded; it is true of grace and holinesse, the truest vertue, the more it is opposed, the more it growes: even as you see in opposition in the disputes of Schollars, and all kind of contentions in law, or any thing else, the stronger the objection is, where there is ability in the party, it produceth new motions, and new answeres, and puts them more to it; so these assaults and temptations, when there is truth of heart within, it drawes out more holinesse to *God*, and more strength, it multiplies the grace of *God* within: so that the graces receive increase, and the more they are exercised, and intended, sinnefull lusts decrease, the minde is more emptied forth, the chaffe that is in us, and the drosse is more winnowed out, and the heart is more clensed from it. So much shall serve for this, that whosoever will come to the *Lord* in prayer, must sanctifie him in his heart, that is, he must come with a holy and with a pure heart. Wherewithall we have shewed what this holinesse and purenesse is, wherein it consists, and likewise how the objection is answered, that might deceive us.

I

I must adde another, you shall finde in *Phil.*4. 6. whensoever you come to make your requests to the *Lord*, this is another condition that he requires, to bee *thankefull* for the mercies you have received already: *In all things*, saith hee, *let your requests bee made knowne to the Lord, with thankesgiving*: as if hee should say, Take heed of this, that whensoever you come to put up any petition to the *Lord*, you forget not the duty of thankfulnesse, but still when you come to aske any thing that you want, remember that you give thankes for that you have. Beloved, this condition must not be omitted; you see the *Lord* himselfe puts it in very carefully, *Let your requests bee made knowne with prayer, and supplication, and with thankesgiving*. There is much reason why our petitions and requests should bee accompanied with thankesgiving to the *Lord*: for is it not reason when you come to aske somewhat for your selves, that you should doe that also that is acceptable to *God?* will a man serve himselfe altogether to come meerely to aske the thing hee wants? This a man may doe out of love to himselfe, out of respect to himselfe, but you must remember to doe something that is pleasing and acceptable to the *Lord*. And therefore you shall finde in the old Law, whensoever they had any speciall request to the *Lord*, they were commanded still to come with *peace offrings*, that is, Offerings, wherein they expressed thankfulnes, you shal find this custome set down in *Levit.*& other places, that such a man as came to request any thing

6 Condition required in prayer, is Thankfulnes. *Phil.*4.6.

Note.

thing at the *Lords* hands, might not come *empty-handed*: and what ſhould he bring with him? a peace offering: what was that? thankefulneſſe for that peace hee had injoyed, that was a peace offering. For *peace* is a generall word, comprehending all kinde of mercies, for what is our health, but the peace of our humours within? what is our cheerefulneſſe and joy, but the peace of conſcience within? all the comfort wee have in our name and ſtate, it is peace in the particular, &c. So I ſay, whenſoever thou commeſt with a petition; forget not to come with a peace offering, that is, forget not to come with thankeſgiving to the *Lord*, for that which thou haſt received; doe ſomewhat that is acceptable to him as well as ſeeke for that which is uſefull for thy ſelfe. Beloved, there is much reaſon for it; becauſe, if a man be poring on his wants ſtill, if it be in his mind when he comes to call upon *God*, it wil indiſpoſe him for ſpirituall performance, it will beget murmuring, and ſowreneſſe, & diſcontent, it will imbitter his ſpirit; but when as a man remembers many mercies that he hath received, when he makes a catalogue of them, and enumerates them, it ſweetens his ſpirit, it makes him more gracious, it acts thoſe graces that are in him, it drawes him neerer to the *Lord*, it quickens him, it makes him more contented with his condition that he is in: whereas, on the other ſide, forgetfullneſſe of mercies, when a man is onely intent upon his petition to have the thing done, hee breaks many times into that ſullenneſſe of

All mercies reduced to peace.

If wee looke onely on our wants, we cannot be thankfull.

diſpo-

Simile.

disposition, that we find in children, that when they cannot have all that they would, they throw away that which they have; in like manner it is our fault many times, when we come and seeke to the *Lord* for any thing that we have need, wee are so intent upon it, that we forget al the mercies we have received, as if they were nothing: the *Lord* would not have it so, but will have us remember what wee receive, that wee may bee content to want, that our hearts may bee brought to patience and contentment, under the crosse, and to want what it shall please him for a time to deny us, as *Iob* reasoneth, saith he, *I have received good, from the Lords hands* (it is his answere to his wife) *and shall I not receive ill?* So, if a good man bee thankefull for mercies, it will make him ready to doe so, it will make him content with that present want: for hee lookes to that which hee hath had in hand. When a man saith thus with himselfe, thus, and thus much good I have received at the *Lords* hands; what though I want such a thing? what though I be prest with such an affliction, and calamity? I will be content to beare it: I say, the *Lord* lookes for this; expostulating with him and murmuring against him, is not acceptable to him, but a meeke manner of asking things at his hands, when a man so askes, that withall he is content to bee denied, if his good pleasure be so, this he accepts. Now, thankfulnes for mercy, makes us ready to be so affected, to be willing to be denied, to be content to resigne our selves to the *Lord*, and therefore hee will have thanke-

The sight of some good received will makes us content to want.

thankefullneſſe to goe with it, whenſoever wee come to aske any thing at his hands. Looke to it then, that whenſoever you come to ſeeke the *Lord*, you be thankefull for the mercies you have had, remember them, for it is a great meanes to prevaile in our requeſts. Thankfullneſſe is (as it were) the incenſe that perfumes your petitions, that makes them acceptable, and prevalent with the *Lord*, ſo much the ſooner: Prayer goes up without incenſe, when wee offer up our petitions without thankfulneſſe, becauſe that is a ſacrifice, as you know it is called the *calves of our lippes*, and ever when you joyne thankefulneſſe with your petitions, it is like a ſacrifice mingled with it, that helps to prevaile with you.

7. Condition required in prayer, is to come in the name of the Lord Ieſus Chriſt. *Iames* 4.

The next condition is, and it muſt not be forgotten of all the reſt, that wee come to the *Lord*, *in the name of Ieſus Chriſt*. This is a thing commonly knowne, you will ſay, who knowes not that except wee come in the name of *Chriſt*, no petition can be acceptable? Beloved, I ſay to you in that caſe, as the Apoſtle *Iames* ſpeakes, *Iam*.4. where hee gives this rule, that wee ſhould ſay, *If the Lord will, wee will doe ſuch and ſuch a thing to morrow, &c*. And when the anſwere would bee ready, Who knowes not this, ſaith hee, *if you know the will of the* LORD, *and doe it not, your judgement ſhall be greater*; ſo I ſay, if any doe not practiſe this (and it is a thing wee are exceeding ready to forget, or wee are ready to doe it in a formall, and in a cuſtomary manner, but to doe it in good earneſt, as wee ought to doe it, therein

therein commonly wee come short) you know how great a sinne it was, in the old law, to offer without a Priest; in the 17. of *Leviticus* it is said, if any man brought his sacrifice, though it were the best Sacrifice and the choicest, yet, saith the Text, *If hee did not bring it to the Priest, and to the Altar, but slay his sacrifice else-where, without a Priest, such a man was guilty of blood, and was to bee cut off from his people*: that is, hee was to bee cut off by the Priest, by excommunication, and after by the civill Magistrate. You know, it was *Vzziahs* fault to offer incense, when it was proper to the Priest onely to doe it. The same sinne wee commit when wee come to the *Lord*, and thinke, because wee have repented, and prayed fervently a little while, and our hearts and spirits are in a good disposition, and because wee know no sinne of which wee are conscious, therefore wee conclude that wee shall be heard. It is true, the *Lord* requires these qualifications in the party, when hee prayes; but take heed of thinking to bee heard for this, this is to offer without a Priest. You must come thus to the LORD, and say thus unto him, LORD, I confesse (notwithstanding all this) I am unworthy, I have nothing in mee; why thou shouldest regard me, it cannot bee, that either I, or my prayers should be acceptable, but I beseech thee, take them at the hands of CHRIST our *High Priest*, hee that is *entred into the vaile*, he that takes the *Prayers of the Saints, and mingles them with sweet odours*; when a man can really doe

Levit. 17.

How we ought to come to God.

doe this, with dependance upon Christ, and come boldly in his name, that is to offer a sacrifice to him. This wee must carefully remember, and therefore wee see an excellent expression of it in *Levit.* 5. where this is made cleare to you, that it is not any excellency in the person, nor any fervency in the prayer, nor any purenesse, or holinesse that is found in him, nothing that comes from man, that causeth his prayer to bee acceptable, but it is the Priest: See the place from *vers.* 8. to the 11. You shall finde there the law was, that he that came to sacrifice, *must bring a sheepe or a shee goate*; but if hee were not so rich as to doe so, he was able enough to bring *two Turtle Doves*, yet if he were not able to doe that, then saith the Text, *Hee shall bring the tenth part of an Ephah of fine flower* (a very small thing) and then it is said, *Let him give it to the Priest, and hee shall make an atonement for him, and his sinne shall bee forgiven.* Whence I observe this, that it is not the goodnesse of the sacrifice, the price, nor the choisnesse nor the excellency of that, though it were a thousand Rammes, and so many Sheepe, and Bullocks (as you reade of many great sacrifices that were offered by the Kings) yet the tenth part of an Epha of fine Flowre, which was exceeding little, this prevailed full as much: whence it is evident, that it is not in the excellency of the sacrifice, but the poorest, and the smallest, and the meanest sacrifice will prevaile with *God*, as well as the richest, aud the greatest. What is the reason? The text saith, It is the *Priest* that must offer it,

Levit. 5.

Our prayers are not heard for any excellency in them, but for Christ.

it, he makes it acceptable. So in this case, let the sacrifice be never so meane, yet if it bee Christ that offers the sacrifice, if it be commended to the Priest, and he offers it, the *Lord* will accept it. You shall find that rule, *Lev.* 5. 11. *He that brings a sacrifice* (this caution was given) *he must put no incense to it, neither oyle.* But should the sacrifice be offered without incense? No you shall find in *Levit.* 16. that alwayes, *the Priest*, when he entred into the *Holy of Holiest*, hee *burnt incense, that the cloud of that incense might cover the Mercy-seate*: the meaning is this, that when any man comes to offer a prayer to the *Lord*, hee can put no incense to it, the Priest only he must put in incense, that is IESVS CHRIST onely must suffer the sacrifice, wherein the *Lord* smells a savour of rest: for the *Lord* expresseth himselfe in this manner, as if he were disquieted for sin, and can take no rest; now, when *Iesus Christ* offers a sacrifice, hee smells a savour of rest; because it comes from him, in whom hee is well pleased: so I say, wee must be carefull that we remember we come in the name of *Christ*.

Levit. 5. 11.

Levit. 16. 11. Christ must put incense to our prayers.

But, you will say, every man doth so, and how shall we know it?

Object.

You shall know it by this, if you have boldnesse and confidence, that is an argument that you looke not upon your selves, but upon *Christ*. When a man is so exceeding timerous, and doubting, and fearefull, that he dares not come to the throne of grace, or, if hee doe, yet hee makes a great question, whether he shalbe heard

Answ. How to know when we come in our owne names in prayer.

or

What required in the heart that comes to God in Christs Name.

or no, this is too much looking to himselfe, here the High Priest is forgotten. If thou come in his name, there is enough to carry thee out, it will breed boldnesse in thee, it will breed confidence: if thou come in the name of Christ, and offer up thy prayers through him, it will cause thee, in every petition thou putteſt up, to thinke thy selfe so much beholding to Christ, that thou wilt be ready to say in thy heart, whensoever any petition is granted thee, I may thanke Iesus Christ for this. When a man, I say, shall be so much put uponhis score, it will make him so much indebted to the Lord Iesus for his sin that is remitted, and his petition that he hath granted, as that his heart shall bee more enlarged to thankefullnesse, when hee is able to consider the benefit of redemption, and is ready to say with himselfe, If Iesus Christ had not dyed, if I had not had such an high Priest, that hath entred into the very heavens, as the Apostle saith, *Heb. 9. To make intercession for mee*, I had lost this benefit, I had never come to have put up a prayer to the *Lord*, or if I had, it should not have beene heard.

Heb. 9.

Object.

But you will say to mee, if wee bee heard for Christ, then though a man be sinfull, and though he havenone of the precedent conditions, though he have not that holinesse that is required, if the Priest make him acceptable, why may hee not hope as well as the most holy man?

Answ. Two things required in our sacrifice.

I answere, briefly, though the Priest give all acceptance to the sacrifice, and our prayers are accepted through him, yet that is not all, there are

are two things besides required, 1. That the person that brings the sacrifice, be cleane; no impure person was to bring a sacrifice: 2. That the sacrifice be without blemish; he that hath a male, and brings a female, is cursed: so then this is required, that the person be righteous, and that the prayer be fervent, such as is indited by the helpe of *Gods* Spirit, that it may be a sacrifice fit for the *Lord*. But now, what wee have from CHRIST is this, that though the person, and the prayer bee thus qualified, aud have those fore-noted conditions in it, yet it is not acceptable without the Priest. And therefore this should encourage you when you consider the glorious GOD, his holinesse, that great distance betweene him and you; and your selves on the other side, how vile and sinfull you are, & unfit to come and put up your requests to him, now, when you thinke of a Mediator, of an high Priest, who is entred into heaven, who is gone thither, and sits at the right hand of Majesty, making intercession for you, when you consider there is one high Priest who is able to prevaile, not like the Priests in the Law, but one that is over the house of *God*, one that is his very Son, who is not entred in through the blood of Bulls and Goats, but with his owne blood; when out of this you shall receive confidence, & come neere him with boldnesse, this is to make use of *Christ*, and to offer sacrifice in him. There is no more remaining now, but that when you have considered all the conditions mentioned, & fitted your prayers according to them, that you

The person must be holy and the prayer fervent.

How to make use of *Christ* as our Priest.

be confident, and expect much, that when you have prayed, you may say thus; *Lord*, I expect now the granting of them, thou canst not now denie them, *Lord*, I will wait now. And this is our fault, when we have prayed, and the thing comes not presently, we are readie to give over, wee are not willing to waite. Beloved, that is one thing specially to bee remembred, wee must so farre magnifie our prayers, wee must set a price upon them so farre, and so esteeme them, and thinke them of that worth, that they will bring the thing to passe. If a man take a drugge, or a medicine, or an herbe, and use it to a wound, or a disease, once or twice, or thrice, and if hee see it doth no good, he will lay it aside, and take another medicine: for, saith he, I have tryed it, and it will doe me no good; so a man doth with his prayers: he saith, I have sought to the LORD, I have prayed for this thing twice, or thrice, and it is not granted me; and therefore he is ready to lay it aside, as if it were not effectuall, and to take another meanes: this neglect of prayer is, not to know the force of the medicine. You must know therefore of what efficacie prayer is; and trust it, and not give over (for it is effectuall to bring the thing to passe) and make not haste, but stay, and wait. It was *Sarah's* fault, when *Abraham* and shee sought to the *Lord* for a sonne, she made too much haste to give *Hagar* to *Abraham*, when as they should have stayed till the LORD had done it his owne way. So *Rebekkah*, there was a promise, and no doubt *Iacob* and shee prayed for the fulfilling of that

Waiting in prayer required.

Simile.

Instances of being overhasty after prayer.

that promiſe; but ſhe made too much haſte, ſhe tooke a wrong way to get the bleſſing by lying; this was not waiting, but a ſtepping out to another meanes, becauſe they thought prayer and dependance upon *God* would not doe it. So *Saul* would not wait upon GOD, but hee would offer ſacrifice; this was to make haſte. And ſo it is, when a man is diſcouraged; *David*, when the thing was not preſently granted, he was ready to give over, and falls to a deſperate complaint, ſaying, *One day I ſhall fall by the hands of Saul.* Take heed of this, and when wee offer up our prayers thus, learne to know what they are, learne to truſt them, and to depend, and wait upon *God*; ſay, certainly I ſhall not be denyed, the thing ſhall ſurely be granted.

1 Sam. 27. 1.

(***)

FINIS.

THE TABLE.

A.

Acceptable. Fol.

NO *naturall man can make a prayer* acceptable *to God.* 9

Acquaintance.

Acquaintance *how it is gotten and lost.* 14

Amisse.

We pray amisse *in three respects.* 50.

Angels.

Angels, *how they speake to God, and one another.* 36

Arguments.

Arguments *in praier of what use.* 45

Arguments, *in praier strengthen our faith.* 112

Arguments *used by the Saints of old* 121

Armour.

Praier teacheth to use the rest of our spirituall armour. 23

Attributes.

Attributes *of God acknowledged in prayer.* 108

Attributes *of two sorts.* *ibid.*

B.

Benefit.

Prayer, the benefit *of it.* 21

Blessings.

Blessings *bestowed upon condition we pray.* 42

Blessings *enjoyed without prayer uncertaine.* 47

Blessings *bestowed from love & providence different.* *ibid.*

Blessings, *God deferres to heare us, to teach us to use them.* 65

Businesse.

Businesse *overmuch hinders time from prayer.* 91

Businesse, *wee must not be too intent upon it.* *ibid.*

C.

Care.

Worldly care *hinders from prayer.* 38

Care *required in prayer.* 54

Carnall.

A holy man may make a carnall *prayer.* 9

Our hearts being carnall *are loth to come to God in prayer.* 37

Case.

Nine cases *of Conscience touching prayer.* 71

Change.

Prayer changeth *not God but us.* 44

Christ.

A man must have Christ *before God give him any thing else.* 102

Our praiers must be offered through Christ. 140

Our prayers granted for Christ. 142

What required of us to come to God in Christ. 144

Church.
God bestowes things on wicked men for the good of the Church. 48
Cleanse.
Meanes to cleanse *a mans selfe.* 130
Command.
It is Gods command *wee should pray.* 19,77
Communion.
Communion *with God maintained by prayer.* 13
Conscience.
Conscience, *the breaches of it made up by prayer.* 78
Conscience *of sin hinders prayer.* 130
Condition.
Conditions *or qualifications of prayer,* 7. 102
Continuance, Continuall.
Continually *to pray, what.* 15
Continuall *praying, the benefit of it.* 71
Continuance *in prayer required.* 113
Continuall *praying, a note of fervency.* 118
Costly.
We should make our services to God costly. 33
Covenant.
Covenant *generall before the particular.* 102
D.
Danger.
Dangers *in omitting prayer* 6. 70
Deferre.
God defers *to answer us many times.* 60
God deferres *to answer us for foure reasons.* 64
Delay.
Delayes *must not be taken for denials from God.* 60
Desire.
Desires, *when they be good.* 4
Desires *must bee offered to God.* 6
Desires *good, whence they must rise.* ibid.
Desires *not good, without the use of meanes.* 92
See outward, see Naturall.
Dyed.
The end why Christ dyed. 19
Disadvantage.
Disadvantage *that comes by omission of prayer.* 27
Dulnesse.
Dulnesse *to prayer, two causes of it.* 57
E.
Equity.
Equity *in performing the duty of prayer.* 20
Exalt.
Who they be that God exalts. 122
Example.
Example *of the Saints a motive to prayer.* 20
Excellency.
Excellency *of man what.* 33
F.
Faith.
Faith *in Gods power and providence, the want of it hinders prayer.* 38

Faith

Faith *tryed by Gods deferring to grant our prayers.* 64
Of praying in faith, *when we want a particular promise.* 98
Faith *required in prayer, what.* 99 105
Faith *required in prayer, why.* 106
Faith *twofold.* *ibid.*
How to know we pray in faith. 113
Faith, *fervency a fruit of it.* 119

Faithfulnesse.

Faithfulnes *of God strengthens faith in prayer.* 111

Fall.

Men of great grace may fall. 67
Falls *of the godly and others differ.* 134
Falls *of the godly weaken sinne.* *ibid.*
The hearts of Saints best after falls. 135

Fervency.

Fervency *required in prayer.* 115
Fervency *why requisite.* 116
When a man is sayd to be fervent. 117
Cautions about fervency. 118
Fervency *whence it springs.* 119

Fit.

The best way to fit *us to prayer.* 34
Staying for fitnesse *after sinne committed, we are more unfit.* 79

Forme.

Concerning praying after a set form 80
Objecters against a set forme, *doe the same thing.* 81
A set forme *of prayer, though it it may be used, yet it is not sufficient for five reasons.* 83

Friends.

How to know that God and we are friends. 25

G.

Gesture.

Gesture *used in prayer.* 85

Gifts.

Prayer acknowledgeth Gods gifts. 13

God.

God, *what moves him to doe us good and evill,* 54

Glory.

Glory, *what.* 12
Glory *of God strengtheneth faith in prayer.* 109

Grace.

Grace *may be prayed for in a carnall man.* 5
Grace *increased and exercised by prayer.* 13
Grace *growes by exercise.* 35
Grace, *why men decline in it.* 70
Grace *given to the humble.* 123
Who receive all of free grace. 125
See *Fall.*

Greater.

Prayer a greater *matter than worldly businesse.* 32, 89

H.

Heard.

How to know when our prayers are heard. 100

Heart.

Heart *is not bettered by customary prayer.* 30
Heart *inlarged.* 101

Heart *must bee cleansed when wee pray.* 105
Heart *must be holy in prayer.* 127
Heart *pure what?* 131

Hypocrisie.

Hypocrisie *what?* 31

Hinderance.

Time spent in prayer is no hindrance 32

Holinesse.

Holinesse *required in prayer.* 126
Holinesse *what?* 127

Honour.

Honour *that God hath by prayer.* 13

Humble, Humiliation.

God deferres to grant our requests to humble *us.* 64
The Saints begin their prayers with humiliation, *why?* 104
Humility *requisite in prayer.* 122

I.

Idlenesse.

Idlenesse *what?* 15

Image.

Image *of God increased by prayer.* 33

Impediments.

Impediments *to prayer 7.* 36
Remedy against impediments. 39

Incense.

Christ puts incense *to our prayers* 143

Indisposition.

Indisposition *to prayer.* 40,74
Indisposition *a motive to prayer.* 75
Indisposition *when it hinders not.* 76

Infirmities.

Infirmities, *how the spirit helps them* 10

Inward.

Inward *man disadvantaged by neglecting prayer.* 28
Inward *distemper, whence it is.* 29

Ioy.

Ioy *comes by prayer.* 22

Iustice.

Iustice *of God strengtheneth faith in prayer,* 109

K.

Key.

Prayer the key *that unlockes Gods treasures.* 21

L.

Little.

A little *measure may serve as well as greater.* 66
Faithfulnesse in little. 69

Love.

Love *of Christ will make us pray to him.* 24

Lusts.

Lusts, *when we pray to satisfie them* 51
When the naturall affection becomes a lust. 52
How to know we pray for our lust *sib*
Luther. 35

M.

Manner.

Manner *of desiring things.* 4
God grants not prayers in our manner. 54
Manner *of comming to God.* 141

Meanes.

God effects not things by our meanes 56, 98

Meanes

Meanes, *wee give too much to them.* 58
Meanes *the use of them.* 92
Meanes *must bee used for foure reasons.* 3
Wee pray to have things in use of meanes. 94
Prayer not the onely meanes. *ibid.*
Meanes, *three Cautions in using them.* 95
When we pray in faith, we are diligent in the use of the meanes. 114

Measure.

Measure *in granting our prayers.* 65
A lesse measure *of grace may serve as well as greater.* 65

Mercy.

Mercy *of God strengtheneth faith in in prayer.* 109

Misery.

The misery *of wicked men.* 18

Mistake.

If our prayers be not granted, wee mistake *in them.* 100

N.

Name.

Prayer must bee offered in Christs name, *and why?* 10, 11
How to know when wee come to God in our owne name. 143

Naturall.

Naturall *desires not excluded in prayer.* 51

Neglect.

Neglect *the cause of our wandring thoughts.* 73
Prayer must not bee neglected *after great sinne.* 77

O.

Objections.

Objections, *the removing of them helpes to prayer.* 40
Objections *against prayer* 4. 41

Occasions.

Occasions, *the variety of them hinder from prayer.* 37

Outward.

Outward *things, when the desire of them is good.* 5
Outward *man disadvantaged by neglect of prayer.* 28
Outward *things enjoyed without prayer.* 47

P.

Particular.

How far we must beleeve the granting particular *requests.* 99
Particular *sinnes must bee removed when we pray.* 104

Peace.

An holy man never at peace *with sinne.* 132
All mercies reduced to peace. 138

Person.

Person *accepted.* 102, 145
See sinne.

Powre.

To powre *out the soule what?* 8

Power.

Power *of God strengtheneth faith in prayer.* 110

Practice.

Practice *of holy men in their prayers* 129

Prayer.

Prayer *what.* 2
Prayer *of two sorts.* 3
Prayer *of wicked men howlings.* ib.
Prayer, *how expressed in Script.* 6
Prayer *right what* 9
Prayer, 8. *motives to it.* 19
Prayer *prevalent.* 22
Prayer *formall as good as none.* 29
Prayer, *when it is rightly performed.* 30
Prayer, *what we must doe in it.* 31 115
Prayer, *what makes men slight it.* 36
Prayers, *which are best.* 45
Prayers *faithfull not lost.* 71
Prayer *why used.* 84
Prayer *when granted, and when not.* 101

Priest.

How to make use of Christ as a Priest 145

Presence.

We are loth to come into Gods presence, *and why.* 37

Pride.

The heart must be purged from pride *in our prayers.* 105

Promises.

Faith in Gods promises *required in Prayer.* 107

Providence.

Want of faith in Gods providence *hindreth prayer.* 38
Providence *of God may be crossed by our prayers.* 61
Faith in Gods providence *requisite in prayer.* 107

Purity.

Purity what.
See Heart. 132

Q.

Quiet.

When wee pray in faith, the minde is quiet. 113

R.

Regenerate.

Two things in a regenerate *man.* 9
Regenerate *part apt to prayer.* ibid.

Repentance.

Repentance *of particular sinnes when we pray.* 128

S.

Sacrifice.

Humility an acceptable Sacrifice, 124
Sacrifice, *what required in it.* 144

Safety.

Safety, *wherein it consists.* 23

Satan.

Satan *hinders prayer.* 39

Short.

5. *Cautions about* shortnesse *of prayer.* 90

Sinne.

Sinnes *committed hinder from prayer.* 39
Sinnes *committed must not make us neglect prayer, and why.* 76, 77
Sinnes *increase if we recover not.* 78
Sinne, *how we must be disposed to it.* 80
Sinnes *cry louder than our prayers, till our persons be right.* 103

Sinnes

Sinnes *particular must bee removed when we pray.* 104
Sinne, *the conscience of it hinders prayer.* 130

Sincerity.

Sincerity *in prayer.* 120

Spira.

Spira *his case.* 6

Spirit.

To serue God in spirit, *what.* 7
Spirit *not straitned in a set forme of praier.* 82
See Infirmity.

Strength.

We cannot fit our selves to prayer by our owne strength. 36

T.

Temptation.

Temptation, *a cause of wandring thoughts.* 73

Thankefulnesse.

God requires prayer, that we might be thankefull. 14
Thankefulnes *requiste in prayer.* 137
What hinders thankefulnesse. 138

Thoughts.

Case of Conscience about wandring thoughts. 72
Thoughts *wandring in prayer, foure causes of them.* *ibid.*
Vaine thoughts *admitted, cause wandring in prayer.* 73
Thoughts *wandring, how to prevent them.* 74

Time.

Times *of prayer, twice a day at the least.* 16
Objection touching time *spent in prayer.* 104
God grants not prayers in our time. 59
Of straitning in time *of prayer.* 88
Time *should be allowed for prayer.* 89
Time *husbanded well for prayer.* 90

Trust.

Wee trust *not God, if wee use not meanes.* 93
Wee are readier to trust *men than God.* 98

V.

Valour.

True valour, *how increased.* 135

Vnchangeable.

Vnchangeablenesse of *God strengtheneth faith in prayer.* 110

Vnfitnesse.

Objections against prayer, in regard of unfitnesse. 34

Vnholy.

Vnholy *man who.* 127

Vnregenerate.

Vnregenerate *men may frame prayers as well as others.* 103

Vnthankefulnesse.

Vnthankefulnesse, *the heart must bee purged from.* 105

Voice.

Voice *used in prayer.* 84
Voice, *why used in prayer,* 86

W.

W.

Wandring, *see* thoughts.

Wants.

We must pray, though God know our wants, *and why.* 11,41.

Wee must not alway looke on our wants. 138

How to be content to want. 139

Waiting.

Waiting *required in prayer.* 146

Weakenesse.

Weakenesse *cause of wandring in prayer.* 71

Sinne weakened *in a godly man, and how.* 134

Will, VVilling.

VVill *accepted for the deed when.* 34

We doubt more whether God be willing, *than able.* 108

Worship.

Prayer required that we may worship *God.* 42

To worship *God what.* *ibid.*

VVound.

Vertue gets strength by wounds. 136

VVrath.

The heart must bee cleansed from wrath *in prayer.* 105

FINIS.

Provision for family ... 112

John Carrington
His Book

12

Hon Capt Thos Rouse in St
Ams Land Moses Moses Gut
London

Then after diverse Meetings and Consults *of our whole* Number, *to consider of the former* La-