

UNIVERSITY OF TORONTO



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A SERMON
PREACHED IN THAT FINE
LEARNED AND REVEREND
JOHN DONNE
DOCTOR IN DIVINITY ONCE
DEAN OF THE CATHEDRAL
CHURCH OF SAINT PAUL'S

CHOSEN FROM THE WHOLE
BODY OF DONNE'S SERMONS
BY GEOFFREY KEYNES AND
PUBLISHED MDCCCXXIII BY
THE NONESUCH PRESS
W GERRARD STREET SOHO

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PREACHED TO THE LL. UPON EASTER-DAY AT THE
COMMUNION THE KING BEING THEN DANGER-
OUSLY SICK AT NEW-MARKET

WHAT MAN IS HE THAT LIVETH AND SHALL NOT
SEE DEATH?

PSAL. 89. 48



AT FIRST, God gave the judgement of death upon man, when he should transgresse, absolutely, *Morte morieris*, Thou shalt surely dye: The woman in her Dialogue with the Serpent, she mollifies it, *Ne forte moriamur*, perchance, if we eate, we may die; and then the Devill is as peremptory on the other side, *Nequaquam moriemini*, do what you will, surely you shall not die; And now God in this Text comes to his reply, *Quis est homo*, shall they not die? Give me but one instance, but one exception to this rule, *What man is hee that liveth, and shall not see death?* Let no man, no woman, no devill offer a *Ne forte*, (perchance we may dye) much lesse a *Nequaquam*, (surely we shall not dye) except he be provided of an answer to this question, except he can give an instance against this generall, except he can produce that mans name, and history, that hath lived, and shall not see death. Wee are all conceived in close Prison; in our Mothers wombes, we are close Prisoners all; when we are borne, we are borne but to the liberty of the house; Prisoners still, though within larger walls; and then all our life is but a going out to the place of Execution, to death. Now was there ever any man seen to sleep in the Cart, between New-gate, and Tyborne? between the Prison, and the place of Execution, does any man sleep? And we sleep all the way; from the womb to the grave we are never thoroughly awake; but passe on with such dreames, and imaginations as these, I may live as well, as another, and why should I dye, rather then another? but awake, and tell me, sayes this Text, *Quis homo?* who is that other that thou talkest of? *What man is he that liveth, and shall not see death?*

In these words, we shall first, for our generall humiliation, consider the unanswerableness of this question, There is no man that lives, and shall not see death. Secondly, we shall see, how that modification of Eve may stand, *forte moriemur*, how there may be a probable answer made to this question, that it is like enough, that there are some men that live, & shall not see death: And thirdly, we shall finde that truly spoken, which the Devill spake deceitfully then, we shall finde the *Nequaquam* verified, we shall finde a direct, and full answer to this question; we shall finde a man that lives, and shall not see death, our Lord, and Saviour Christ Jesus, of whom both S. *Augustine*, and S. *Hierome*, doe take this question to be principally asked, and this Text to be principally intended. Aske me this question then, of all the sons of men, generally guilty of originall sin, *Quis homo*, and I am speechlesse, I can make no answer; Aske me this question of those men, which shall be alive upon earth at the last day, when Christ comes to judgement, *Quis homo*, and I can make a probable answer; *forte morie-*

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mur, perchance they shall die; It is a problematicall matter, and we say nothing too peremptorily. Aske me this question without relation to originall sin, *Quis homo*, and then I will answer directly, fully, confidently, *Ecce homo*, there was a man that lived, and was not subject to death by the law, neither did he actually die so, but that he fulfilled the rest of this verse; *Eruit animam de inferno*, by his owne power, he delivered his soule from the hand of the grave. From the first, this lesson rises, Generall doctrines must be generally delivered, All men must die: From the second, this lesson, Collaterall, an unrevealed doctrines must be soberly delivered, How we shall be changed at the last day, we know not so clearly: From the third, this lesson arises, Conditionall Doctrines must be conditionally delivered, If we be dead with him, we shall be raised with him.

First then, for the generality, Those other degrees of punishment, which God inflicted upon *Adam*, and *Eve*, and in them upon us, were as absolutely, and illimitedly pronounced, as this of death, and yet we see, they are many wayes extended, or contracted; To man it was said, *In sudore vultus, In the sweat of thy browes, thou shalt eate thy bread*, and how many men never sweat, till they sweat with eating? To the woman was said, *Thy desire shall be to thy husband, and he shall rule over thee*: and how many women have no desire to their husbands, how many over-rule them? Hunger, and thirst, and wearinesse, and sicknesse are denounced upon all, and yet if you ask me *Quis homo*? What is that man that hungers and thirsts not, that labours not, that sickens not? I can tell you of many, that never felt any of these; but contract the question to that one of death, *Quis homo*? What man is he that shall not taste death? And I know none. Whether we consider the Summer Solstice, when the day is sixteen houres, and the night but eight, or the Winter Solstice, when the night is sixteen houres, and the day but eight, still all is but twenty foure houres, and still the evening and morning make but a day: The Patriarchs in the old Testament had their Summer day, long lives; we are in the Winter, short lived; but *Quis homo*? Which of them, or us come not to our night in death? If we consider violent deaths, casuall deaths, it is almost a scornfull thing to see, with what wantonnesse, and sportfulnesse, death playes with us; We have seen a man Canon profe in the time of War, and slain with his own Pistoll in the time of peace: We have seen a man recovered after his drowning, and live to hang himselfe. But for that one kinde of death, which is generall, (though nothing be in truth more against nature then dissolution, and corruption, which is death) we are come to call that death, naturall death, then which, indeed, nothing is more unnaturall; The generality makes it naturall; *Moses* sayes, that Mans age is seventy, and eighty is labour and pain; and yet himselfe was more then eighty, and in a good state and habitude when he said so. No length, no strength enables us to answer this *Quis homo? What man? &c.*

Take a flat Map, a Globe *in plano*, and here is East, and there is West, as far asunder as two points can be put: but reduce this flat Map to roundnesse,

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which is the true form, and then East and West touch one another, and are all one: So consider mans life aright, to be a Circle, *Pulvis es, & in pulverem reverteris, Dust thou art, and to dust thou must return; Nudus egressus, Nudus revertar, Naked I came, and naked I must go;* In this, the circle, the two points meet, the womb and the grave are but one point, they make but one station, there is but a step from that to this. This brought in that custome amongst the Greek Emperours, that ever at the day of their Coronation, they were presented with severall sorts of Marble, that they might then bespeak their Tombe. And this brought in that Custome into the Primitive Church, that they called the Martyrs dayes, wherein they suffered, *Natalitia Martyrum*, their birth dayes; birth and death is all one.

Their death was a birth to them into another life, into the glory of God; It ended one Circle, and created another; for immortality, and eternity is a Circle too; not a Circle where two points meet, but a Circle made at once; This life is a Circle, made with a Compasse, that passes from point to point; That life is a Circle stamped with a print, an endlesse, and perfect Circle, as soone as it begins. Of this Circle, the Mathematician is our great and good God; The other Circle we make up our selves; we bring the Cradle, and Grave together by a course of nature. Every man does; *Mi Gheber*, sayes the Originall; It is not *Ishe*, which is the first name of man, in the Scriptures, and signifies nothing but a *sound*; a voyce, a word, a Muscicall ayre dyes, and evaporates, what wonder if man, that is but *Ishe*, a *sound*, dye too? It is not *Adam*, which is another name of man, and signifies nothing but *red earth*; Let it be earth red with blood, (with that murder which we have done upon our selves) let it be earth red with blushing, (so the word is used in the Originall) with a conscience of our own infirmity, what wonder if man, that is but *Adam*, guilty of this self-murder in himself, guilty of this in-borne frailty in himself, dye too? It is not *Enos*, which is also a third name of man, and signifies nothing but a *wretched and miserable creature*; what wonder if man, that is but earth, that is a burden to his Neighbours, to his friends, to his kindred, to himselfe, to whom all others, and to whom himself desires death, what wonder if he dye? But this question is framed upon none of these names; Not *Ishe*, not *Adam*, not *Enos*; but it is *Mi Gheber*, *Quis vir*; which is the word alwayes signifying a man accomplished in all excellencies, a man accompanied with all advantages; fame, and good opinion justly conceived, keepes him from being *Ishe*, a meere sound, standing onely upon popular acclamation; Innocency and integrity keepes him from being *Adam*, red earth, from bleeding, or blushing at any thing hee hath done; That holy and Religious Art of Arts, which *S. Paul* professed, *That he knew how to want, and how to abound*, keepes him from being *Enos*, miserable or wretched in any fortune; Hee is *Gheber*, a great Man, and a good Man, a happy Man, and a holy Man, and yet *Mi Gheber*, *Quis homo*, this man must see death.

And therefore we will carry this question a little higher, from *Quis homo*, to

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Quis deorum, Which of the gods have not seene death? Aske it of those, who are Gods by participation of Gods power, of those of whom God saies, *Ego dixi, dii estis*, and God answers for them, and of them, and to them, *You shall dye like men*; Aske it of those gods, who are gods by imputation, whom Creatures have created, whom Men have made gods, the gods of the Heathen, and do we not know, where all these gods dyed? Sometimes divers places dispute, who hath their tombes; but do not they deny their godhead in confessing their tombes? doe they not all answer, that they cannot answer this text, *Mi Gheber, Quis homo*, What man, *Quis deorum*, What god of mans making hath not seen death? As *Justin Martyr* asks that question, Why should I pray to *Apollo* or *Esculapius* for health, *Qui apud Chironem medicinam didicerunt*, when I know who taught them all that they knew? so why should I looke for Immortality from such or such a god, whose grave I finde for a witnesse, that he himselfe is dead? Nay, carry this question higher then so, from this *Quis homo*, to *quid homo*, what is there in the nature and essence of Man, free from death? The whole man is not, for the dissolution of body and soule is death. The body is not; I shall as soone finde an immortall Rose, an eternall Flower, as an immortall body. And for the Immortality of the Soule, It is safelier said to be immortall, by preservation, then immortall by nature; That God keepes it from dying, then, that it cannot dye. We magnifie God in an humble and faithfull acknowledgment of the immortality of our soules, but if we aske, *quid homo*, what is there in the nature of Man, that should keepe him from death, even in that point, the question is not easily answered.

It is every mans case then; every man dyes; and though it may perchance be but a meere Hebraisme to say, that every man shall *see death*, perchance it amounts to no more, but to that phrase, *Gustare mortem*, *To taste death*, yet thus much may be implied in it too, That as every man must dye, so every man may see, that he must dye; as it cannot be avoided, so it may be understood. A beast dyes, but he does not see death; *S. Basil* sayes, he saw an Oxeweepe for the death of his yoke-fellow; but *S. Basil* might mistake the occasion of that Oxes teares. Many men dye too, and yet doe not see death; The approaches of death amaze them, and stupifie them; they feele no colluctation with Powers, and Principalities, upon their death bed; that is true; they feele no terrors in their consciences, no apprehensions of Judgement, upon their death bed; that is true; and this we call going away like a Lambe. But the Lambe of God had a sorrowfull sense of death; His soule was heavy unto death, and he had an apprehension, that his Father had forsaken him; And in this text, the Chalde Paraphrase expresses it thus, *Videbit Angelum mortis*, he shall see a Messenger, a forerunner, a power of Death, an executioner of Death, he shall see something with horror, though not such as shall shake his morall, or his Christian constancy.

So that this *Videbunt, They shall see*, implies also a *Viderunt*, they have seene, that is, they have used to see death, to observe a death in the decay of them-

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selves, and of every creature, and of the whole World. Almost fourteene hundred yeares agoe, S. *Cyprian* writing against *Demetrianus*, who imputed all the warres, and deaths, and unseasonablenesses of that time, to the contempt, and irreligion of the Christians, that they were the cause of all those ils, because they would not worship their Gods, *Cyprian* imputes all those distempers to the age of the whole World; *Canos videmus in pueris*, saies hee, Wee see Children borne gray-headed; *Capilli deficiunt, antequam crescant*, Their haire is changed, before it be growne. *Nec ætas in senectute desinit, sed incipit a senectute*, Wee doe not dye with age, but wee are borne old. Many of us have seene Death in our particular selves; in many of those steps, in which the morall Man expresses it; Wee have seene *Mortem infantia, pueritiam*, The death of infancy in youth; and *Pueritiæ, adolescentiam*, and the death of youth in our middle age; And at last we shall see *Mortem senectutis, mortem ipsam*, the death of age in death it selfe. But yet after that, a step farther then that Morall man went, *Mortem mortis in morte Jesu*, We shall see the death of Death it self in the death of Christ. As we could not be cloathed at first, in Paradise, till some Creatures were dead, (for we were cloathed in beasts skins) so we cannot be cloathed in Heaven, but in his garment who dyed for us.

This *Videbunt*, this future sight of Death implies a *viderunt*, they have seene, they have studied Death in every Booke, in every Creature; and it implies a *Vident*, they doe presently see death in every object, They see the houre-glasse running to the death of the houre; They see the death of some prophane thoughts in themselves, by the entrance of some Religious thought of compunction, and conversion to God; and then they see the death of that Religious thought, by an inundation of new prophane thoughts, that overflow those. As Christ sayes, that as often as wee eate the Sacramentall Bread, we should remember his Death, so as often, as we eate ordinary bread, we may remember our death; for even hunger and thirst, are diseases; they are *Mors quotidiana*, a daily death, and if they lasted long, would kill us. In every object and subject, we all have, and doe, and shall see death; not to our comfort as an end of misery, not onely as such a misery in it selfe, as the Philosopher takes it to be, *Mors omnium miseriarum*, That Death is the death of all miserie, because it destroys and dissolves our beeing; but as it is *Stipendium peccati*, The reward of sin; That as *Solomon* sayes, *Indignatio Regis nuncius mortis*, The wrath of the King, is as a messenger of Death, so *Mors nuncius indignationis Regis*, We see in Death a testimony, that our Heavenly King is angry; for, but for his indignation against our sinnes, we should not dye. And this death, as it is *Malum*, ill, (for if ye weigh it in the Philosophers balance, it is an annihilation of our present beeing, and if ye weigh it in the Divine Balance, it is a seale of Gods anger against sin) so this death is generall; of this, this question there is no answer, *Quis homo*, What man, &c.

We passe then from the *Morte moriemini*, to the *forte moriemini*, from the

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generality and the unescapableness of death, from this question, as it admits no answer, to the *Forte moriemini*, perchance we shall dye; that is, to the question as it may admit a probable answer. Of which, we said at first, that in such questions, nothing becomes a Christian better then sobriety; to make a true difference betweene problematicall, and dogmaticall points, betweene upper buildings, and foundations, betweene collaterall doctrines, and Doctrines in the right line: for fundamentall things, *Sine basitatione credantur*, They must be beleaved without disputing; there is no more to be done for them, but beleaving; for things that are not so, we are to weigh them in two balances, in the balance of Analogy, and in the balance of scandall: we must hold them so, as may be analogall, proportionable, agreeable to the Articles of our Faith, and we must hold them so, as our brother be not justly offended, nor scandalized by them; wee must weigh them with faith, for our own strength, and we must weigh them with charity, for others weaknesse. Certainly nothing endangers a Church more, then to draw indifferent things to be necessary; I meane of a primary necessity, of a necessity to be beleaved *De fide*, not a secondary necessity, a necessity to be performed and practised for obedience: Without doubt, the Roman Church repents now, and sees now that she should better have preserved her selfe, if they had not denied so many particular things, which were indifferently and problematically disputed before, to bee had necessarily *De fide*, in the Councell of Trent.

Taking then this Text for a probleme, *Quis homo, What man lives, and shall not see Death?* we answer, It may be that those Men, whom Christ shal find upon the earth alive, at his returne to Judge the World, shall dye then, and it may be thay shall but be changed, and not dye. That Christ shall judge quick and dead, is a fundamentall thing; we heare it in S. *Peters* Sermon, to *Cornelius* and his company, and we say it every day in the Creed, *Hee shall judge the quick and the dead*. But though we doe not take the quick and the dead, as *Augustine* and *Chrysostome* doe, for the Righteous which lived in faith, and the unrighteous, which were dead in sinne, Though wee doe not take the quick and the dead, as *Ruffinus* and others doe, for the soule and the body, (He shall judge the soule, which was alwaies alive, and he shall the body, which was dead for a time) though we take the words (as becomes us best) literally, yet the letter does not conclude, but that they, whom Christ shall finde alive upon earth, shall have a present and sudden dissolution, and a present and sudden re-union of body and soul again. Saint *Paul* sayes, *Behold I shew you a mystery*; Therefore it is not a clear case, and presently, and peremptorily determined; but what is it? *We shall not all sleep, but we shall all be changed*. But whether this sleeping be spoke of death it self, and exclude that, that we shall not die, or whether this sleep be spoke of a rest in the grave, and exclude that, we shall not be buried, and remain in death, that may be a mystery still. S. *Paul* sayes too, *The dead in Christ shall rise first; Then we which are alive, and remain, shall be caught up together with*

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them in the clouds, to meet the Lord in the ayre. But whether that may not still be true, that S. *Augustine* sayes, that there shall be *Mors in raptu*, An instant and sudden dis-union, and re-union of body and soul, which is death, who can tell? So on the other side, when it is said to him, in whom all we were, to *Adam*, *Pulvis es, Dust thou art, and into dust thou shalt return*, when it is said, *In Adam all die*, when it is said, *Death passed upon all men, for all have sinned*, Why may not all those sentences of Scripture, which imply a necessity of dying, admit that restriction, *Nisi dies judicii naturæ cursum immutet*, We shall all die, except those, in whom the comming of Christ shall change the course of Nature.

Consider the Scriptures then, and we shall be absolutely concluded neither way; Consider Authority, and we shall finde the Fathers for the most part one way, and the Schoole for the most part another; Take later men, and all those in the Romane Church; Then *Cajetan* thinks, that they shall not die, and *Catharin* is so peremptory, that they shall, as that he sayes of the other opinion, *Falsam esse confidenter asserimus, & contra Scripturas satis manifestas, & omnino sine ratione*; It is false, and against Scriptures, and reason, saith he; Take later men, and all those in the Reformed Church; and *Calvin* sayes, *Quia aboletur prior natura, censetur species mortis, sed non migrabit anima a corpore*: S. *Paul* calls it death, because it is a destruction of the former Beeing; but it is not truly death, saith *Calvin*; and *Luther* saith, That S. *Pauls* purpose in that place is only to shew the suddennesse of Christs comming to Judgement, *Non autem inficiatur omnes morituros; nam dormire, est sepeliri*: But S. *Paul* doth not deny, but that all shall die; for that sleeping which he speaks of, is buriall; and all shall die, though all shall not be buried, saith *Luther*.

Take then that which is certain; It is certain, a judgement thou must passe: If thy close and cautelous proceeding have saved thee from all informations in the Exchequer, thy clearnesse of thy title from all Courts at Common Law, thy moderation from the Chancery, and Star-Chamber, If heighth of thy place, and Authority, have saved thee, even from the tongues of men, so that ill men dare not slander thy actions, nor good men dare not discover thy actions, no not to thy self, All those judgements, and all the judgements of the world, are but interlocutory judgements; There is a finall judgement, *In judicantes & judicatos*, against Prisoners and Judges too, where all shal be judged again; *Datum est omne judicium*, All judgement is given to the Son of man, and upon all the sons of men must his judgement passe. A judgement is certain, and the uncertainty of this judgement is certain too; perchance God will put off thy judgement; thou shalt not die yet; but who knows whether God in his mercy, do put off this judgement, till these good motions which his blessed Spirit inspires into thee now, may take roote, and receive growth, and bring forth fruit, or whether he put it off, for a heavier judgement, to let thee see, by thy departing from these good motions, and returning to thy former sins, after a remorse conceived against those sins, that thou art inexcusable even to thy self, and thy

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condemnation is just, even to thine own conscience. So perchance God will bring this judgement upon thee now; now thou maist die; but whether God will bring that judgement upon thee now, in mercy, whilst his Graces, in his Ordinance of preaching, work some tendernes in thee, and gives thee some preparation, some fitness, some courage to say, *Veni Domine Jesu, Come Lord Jesu*, come quickly, come now, or whether he will come now in judgement, because all this can work no tendernes in thee, who can tell?

Thou hearest the word of God preached, as thou hearest an Oration, with some gladnes in thy self, if thou canst heare him, and never be moved by his Oratory; thou thinkest it a degree of wisdom, to be above perswasion; and when thou art told, that he that feares God, feares nothing else, thou thinkest thy self more valiant then so, if thou feare not God neither; Whether or why God defers, or hastens the judgement, we know not; This is certain, this all *S. Pauls* places collineate to, this all the Fathers, and all the Schoole, all the *Cajetans*, and all the *Catharins*, all the *Luthers*, and all the *Calvins* agree in, *A judgement must be*, and it must be *In icu oculi, In the twinkling of an eye*, and *Fur in nocte, A thiefe in the night*. Make the question, *Quis homo?* What man is he that liveth, and shall not passe this judgement? or, what man is he that liveth, and knowes when this judgement shall be? So it is a *Nemo scit*, A question without an answer; but ask it, as in the text, *Quis homo?* Who liveth, and shall not die? so it is a problematicall matter; and in such things as are problematicall, if thou love the peace of Sion, be not too inquisitive to know, not too vehement, when thou thinkest thou dost know it.

Come then to ask this question, not problematically, (as it is contracted to them that shall live in the last dayes) nor peremptorily of man, (as he is subject to originall sin) but at large, so, as the question may include Christ himself, and then to that *Quis homo? What man is he?* We answer directly, here is the man that shall not see death; And of him principally, and literally, *S. Augustine* (as we said before) takes this question to be framed; *Ut queras, dictum, non ut desperes*, saith he, this question is moved, to move thee to seek out, and to have thy recourse to that man which is the Lord of Life, not to make thee despaire, that there is no such man, in whoself, and in whom, for all us, there is Redemption from death: For, sayes he, this question is an exception to that which was said before the text; which is, *Wherefore hast thou made all men in vain?* Consider it better, sayes the Holy Ghost, here, and it will not prove so; Man is not made in vain at first, though he do die now; for, *Perditio tua exte*, This death proceeds from man himself; and *Quare moriemini domus Israel? Why will ye die, o house of Israel?* God made not death, neither hath he pleasure in the destruction of the living; The Wise man sayes it, and the true God swears it, *As I live saith the Lord, I would not the death of a sinner*. God did not create man in vain then, though he die; not in vain, for since he will needs die, God receives glory even by his death, in the execution of his justice; not in vaine neither, because

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though he be dead, God hath provided him a Redeemer from death, in his mercy; Man is not created in vain at all; nor all men, so neare vanity as to die; for here is one man, God and Man Christ Jesus, which liveth, and shall not see death. And conformable to S. *Augustines* purpose, speakes S. *Hierome* too, *Scio quod nullus homo carneus evadet, sed novi Deum sub velamento carnis latentem*; I know there is no man but shall die; but I know where there is a God clothed in mans flesh, and that person cannot die.

But did not Christ die then? Shall we joyne with any of those Heretiques, which brought Christ upon the stage to play a part, and say he was born, or lived, or dyed, *In phantasmate*, In apparance only, and representation; God forbid; so all men were created in vain indeed, if we had not a regeneration in his true death. Where is the contract between him, and his Father, that *Oportuit pati*, *All this Christ ought to suffer, and so enter into glory*: Is that contract void, and of none effect? Must he not die? Where is the ratification of that contract in all the Prophets? Where is *Esays Vere languores nostros tulit*, *Surely he hath born our sorrows*; and, *he made his grave with the wicked in his death*; Is the ratification of the Prophets cancelled? Shall he not, must he not die? Where is the consummation, and the testification of all this? Where is the Gospell, *Consummatum est*? *And he bowed his head, and gave up the ghost*? Is that fabulous? Did he not die? How stands the validity of that contract, Christ must die; the dignity of those Prophecies, Christ will die; the truth of the Gospell, Christ did die, with this answer to this question, Here is a man that liveth and shall not see death? Very well; For though Christ Jesus did truly die, so as was contracted, so as was prophecied, so as was related, yet hee did not die so, as was intended in this question, so as other naturall men do die.

For first, Christ dyed because he would dye; other men admitted to the dignity of Martyrdome, are willing to dye; but they dye by the torments of the Executioners, they cannot bid their soules goe out, and say, now I will dye. And this was Christs case: It was not only, *I lay down my life for my sheep*, but he sayes also, *No man can take away my soule*; And, *I have power to lay it down*; And *De facto*, he did lay it down, he did dye, before the torments could have extorted his soule from him; Many crucified men lived many dayes upon the Crosse; The thieves were alive, long after Christ was dead; and therefore Pilate wondred, that he was already dead. His soule did not leave his body by force, but because he would, and when he would, and how he would; Thus far then first, this is an answer to this question, *Quis homo*? Christ did not die naturally, nor violently, as all others doe, but only voluntarily.

Again, the penalty of death appertaining only to them, who were derived from *Adam* by carnall, and sinfull generation, Christ Jesus being conceived miraculously of a Virgin, by the over-shadowing of the Holy Ghost, was not subject to the Law of death; and therefore in his person, it is a true answer to this *Quis homo*? Here is a man, that shall not see death, that is, he need not see

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death, he hath not incurred Gods displeasure, he is not involved in a general rebellion, and therefore is not involved in the generall mortality, not included in the generall penalty. He needed not have dyed by the rigour of any Law, all we must; he could not dye by the malice, or force of any Executioner, all we must; at least by natures generall Executioners, Age, and Sicknesse; And then, when out of his own pleasure, and to advance our salvation, he would dye, yet he dyed so, as that though there were a dis-union of body and soule, (which is truly death) yet there remained a Nobler, and faster union, then that of body and soule, the Hypostaticall Union of the God-head, not onely to his soule, but to his body too; so that even in his death, both parts were still, not onely inhabited by, but united to the God-head it selfe; and in respect of that inseparable Union, we may answer to this question, *Quis homo?* Here is a man that shall not see death, that is, he shall see no separation of that, which is incomparably, and incomprehensibly, a better soul then his soule, the God-head shall not be separated from his body.

But, that which is indeed the most direct, and literall answer, to this question, is, That whereas the death in this Text, is intended of such a death, as hath Dominion over us, and from which we have no power to raise our selves, we may truly, and fully answer to his *Quis homo?* here is a man, that shall never see death so, but that he shall even in the jawes, and teeth of death, and in the bowels and wombe of the grave, and in the sink, and furnace of hell it selfe, retaine an Almighty power, and an effectuall purpose, to deliver his soule from death, by a glorious, a victorious, and a Triumphant Resurrection: So it is true, Christ Jesus dyed, else none of us could live; but yet hee dyed not so, as is intended in this question; Not by the necessity of any Law, not by the violence of any Executioner, not by the separation of his best soule, (if we may so call it) the God-head, nor by such a separation of his naturall, and humane soule, as that he would not, or could not, or did not resume it againe.

If then this question had beene asked of Angels at first, *Quis Angelus?* what Angel is that, that stands, and shall not fall? though as many of those Angels, as were disposed to that answer, *Erimus similes Altissimo*, We will be like God, and stand of our selves, without any dependance upon him, did fall, yet otherwise they might have answered the question fairly, All we may stand, if we will; If this question had been asked of *Adam* in Paradise, *Quis homo?* though when he harkned to her, who had harkned to that voyce, *Eritis sicut Dii, You shall be as Gods*, he fell too, yet otherwise, he might have answered the question fairly so, I may live, and not dye, if I will; so, if this question be asked of us now, as the question implies the generall penalty, as it considers us onely as the sons of *Adam*, we have no other answer, but that by *Adam* sin entred upon all, and death by sin upon all; as it implies the state of them onely, whom Christ at his second comming shall finde upon earth, wee have no other answer but a modest, *non liquet*, we are not sure, whether we shall dye then, or no; wee are

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onely sure, it shall be so, as most conduces to our good, and Gods glory; but as the question implies us to be members of our Head, Christ Jesus, as it was a true answer in him, it is true in every one of us, adopted in him, Here is a man that liveth, and shall not see death.

Death and life are in the power of the tongue, sayes *Solomon*, in another sense; and in this sense too, If my tongue, suggested by my heart, and by my heart rooted in faith, can say, *Non moriar, non moriar*; If I can say, (and my conscience doe not tell me, that I belye mine owne state) if I can say, That the blood of my Saviour runs in my veines, That the breath of his Spirit quickens all my purposes, that all my deaths have their Resurrection, all my sins their remorses, all my rebellions their reconciliations, I will harken no more after this question, as it is intended *de morte naturali*, of a naturall death, I know I must die that death, what care I? nor *de morte spiritali*, the death of sin, I know I doe, and shall die so; why despaire I? but I will finde out another death, *mortem raptus*, a death of rapture, and of extasie, that death which *S. Paul* died more then once, The death which *S. Gregory* speaks of, *Divina contemplatio quoddam sepulchrum animæ*, The contemplation of God, and heaven, is a kinde of buriall, and Sepulchre, and rest of the soule; and in this death of rapture, and extasie, in this death of the Contemplation of my interest in my Saviour, I shall finde my self, and all my sins enterred, and entombed in his wounds, and like a Lily in Paradise, out of red earth, I shall see my soule rise out of his blade, in a candor, and in an innocence, contracted there, acceptable in the sight of his Father.

Though I have been dead, in the delight of sin, so that that of *S. Paul*, *That a Widow that liveth in pleasure, is dead while she liveth*, be true of my soule, that so, *viduatur, gratia mortua*, when Christ is dead, not for the soule, but in the soule, that the soule hath no sense of Christ, *Viduatur anima*, the soul is a Widow, and no Dowager, she hath lost her husband, and hath nothing from him; yea though *I have made a Covenant with death, and have been at an agreement with hell*, and in a vain confidence have said to my self, *that when the overflowing scourge shall passe through, it shall not come to me*, yet God shall annull that covenant, he shall bring that scourge, that is, some medicinall correction upon me, and so give me a participation of all the stripes of his son; he shall give me a sweat, that is, some horreur, and religious feare, and so give me a participation of his Agony; he shall give me a diet, perchance want, and penury, and so a participation of his fasting; and if he draw blood, if he kill me, all this shall be but *Mors raptus*, a death of rapture towards him, into a heavenly, and assured Contemplation, that I have a part in all his passion, yea such an intire interest in his whole passion, as though all that he did, or suffered, had been done, and suffered for my soule alone; *Quasi moriens, & ecce vivo*: some shew of death I shall have, for I shall sin; and some shew of death again, for I shall have a dissolution of this Tabernacle; *Sed ecce vivo*, still the Lord of life will keep me alive, and that with an *Ecce*, Behold, I live; that is, he will declare, and manifest my blessed state to

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me; I shall not sit in the shadow of death; no nor I shall not sit in darknesse; his gracious purpose shall evermore be upon me, and I shall ever discern that gracious purpose of his; I shall not die, nor I shall not doubt that I shall; If I be dead within doores, (If I have sinned in my heart) why, *Suscitavit in domo*, Christ gave a Resurrection to the Rulers daughter within doores, in the house; If I be dead in the gate, (If I have sinned in the gates of my soule) in mine Eies, or Eares, or Hands, in actuall sins, why, *Suscitavit in porta*, Christ gave a Resurrection to the young man at the gate of *Najm*. If I be dead in the grave, (in customary, and habituall sins) why, *Suscitavit in Sepulchro*, Christ gave a Resurrection to *Lazarus* in the grave too. If God give me *mortem raptus*, a death of rapture, of extasie, of fervent Contemplation of Christ Jesus, a Transfusion, a Transplantation, a Transmigration, a Transmutation into him, (for good digestion brings alwaies assimilation, certainly, if I come to a true meditation upon Christ, I come to a conformity with Christ) this is principally that *Pretiosa mors Sanctorum*, *Pretious in the sight of the Lord, is the death of his Saints*, by which they are dead and buried, and risen again in Christ Jesus: pretious is that death, by which we apply that pretious blood to our selves, and grow strong enough by it, to meet *Dauids* question, *Quis homo?* what man? with

Christs answer, *Ego homo*, I am the man, in whom whosoever abideth,
shall not see death.

AMEN

PREACHED UPON THE PENITENTIALL PSALMES

BE NOT AS THE HORSE OR THE MULE WHO HAVE
NO UNDERSTANDING WHOSE MOUTH MUST BE
HELD IN WITH BIT AND BRIDLE LEST THEY COME
NEERE UNTO THEE.

PSAL. 32. 9

AS GOD, above whom there is nothing, lookes downewards to us; So except we, below whom there is nothing that belongs to us, looke upward toward him, we shall never meet. And therefore God foreseeing such a descent in man, as might make him incapable, and put him out of distance of the rich promises of this Psalme, in this Text hee forewarnes him, of such a Descent, such a dejection, such a diminution of himselfe. And first hee forbids a Descent generally into a lower nature; *Nolite fieri*, Be not made at all, not made any other, then God hath made you. God would have man, who was his Medal at first, (when God stamped and imprinted his Image in him) And was Gods Robe, and garment at last, (when Christ Jesus invested and put on our Nature) God would have this man preserve this Dignity, *Nolite fieri*, Be not made any new thing. Secondly, he forbids him a Descent, into certaine particular depravations, and deteriorations of our Nature, in those qualities, which are intimated and specified, in the nature and disposition of those two beasts, *The Horse*, and *the Mule*, *Nolite fieri sicut Equus & Mulus*, Be not as the Horse, or the Mule. But principally, for that which is in the third place, *Quia non intellectus*, Not because they have no faith, but because they have no understanding, for then, it is impossible that ever they should have faith; And so it is a reason proportioned to our Reason; Do not so, for it will vitiate, it will annihilate your understanding, your reason, and then what are you, for supernaturall, or for naturall knowledge? But then there is another reason proportioned to the sense, that this Declination of ours, into these inferiour natures, brings God to a necessity to bit, and bridle, and curbe us, that is, to inflict afflictions upon us; And then that reason is aggravated by the greatest waight that can be laid upon it, That God will inflict all these punishments upon these perverse men, metamorphosed into these Beasts, not onely *Ne approximent*, That they may not come neare Gods Servants, to do them harme, (which seemes indeed to be the most literall sense of the word) But, (as some of our Expositors have found reason to interpret them) *Ne approximent*, That they shall not come neare him; not neare God in the service of his Church, to do themselves any good; his Corrections shall harden them, and remove them farther from him, and from all benefit by his Ordinances.

First then God armes him with a pre-increpation upon Descent, *Nolite fieri*, Goe no lesse, be not made lower. The first sin that ever was, was an ascending, a climbing too high; when the purest Understandings of all, The Angels, fell by their ascending; when *Lucifer* was tumbled downe, by his *Similis ero Altissimo*,

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I will be like the most High, then he tried upon them, who were next to him in Dignity, upon Man, how that clambring would worke upon him. He presents to man, the same ladder; He infuses into man the same Ambition, and as he fell with a *Similis ero Altissimo*, *I will be like the most High*, So he overthrew man, with an *Eritis sicut Dii*, *Ye shall be as Gods*. It seemes this fall hath broake the neck of Mans ambition, and now we dare not be so like God, as we should be. Ever since this fall, man is so far from affecting higher places, then his nature is capable of, that he is still groveling upon the ground, and participates, and imitates, and expresses more of the nature of the Beast then of his owne. There is no creature but man that degenerates willingly from his naturall Dignity; Those degrees of goodnesse, which God imprinted in them at first, they preserve still; As God saw they were good then, so he may see they are good still; They have kept their Talent; They have not bought nor sold; They have not gained nor lost; They are not departed from their native and naturall dignity, by any thing that they have done. But of Man, it seemes, God was distrustfull from the beginning; He did not pronounce upon Mans Creation, (as he did upon the other Creatures) that *He was good*; because his goodnesse was a contingent thing, and consisted in the future use of his free will. For that faculty and power of the will, is *Virtus transformativa*; by it we change our selves into that we love most, and we are come to love those things most, which are below us. As God said to the Earth, (and it was enough to say so) *Germinet terra juxta genus suum*, *Let the Earth bring forth according to her kinde*; So, *Vive juxta genus tuum*, sayes S. Ambrose to Man, Live according to thy kinde; *Non adulteres genus tuum*, doe not abase, doe not allay, doe not betray, do not abastardise that noble kinde, that noble nature, which God hath imparted to thee, imprinted in thee.

Mundi moles liber est, This whole world is one Booke; And is it not a barbarous thing, when all the whole booke besides remains intire, to deface that leafe in which the Authors picture, the Image of God is expressed, as it is in man? God brought man into the world, as the King goes in state, Lords, and Earles, and persons of other ranks before him. So God sent out Light, and Firmament, and Earth, and Sea, and Sunne, and Moone, to give a dignity to mans procession; and onely Man himselfe disorders all, and that by displacing himselfe, by losing his place. *The Heavens and Earth were finished*, *Et omnis exercitus eorum*, sayes Moses, *All the Host thereof*; and all this whole Army preserves that Discipline, onely the Generall that should governe them, mis-governs himselfe. And whereas we see that Tygers and Wolves, Beasts of annoyance, doe still keepe their places and natures in the world; and so doe Herbs and Plants, even those which are in their nature offensive and deadly, (for *Alia esui*, *alia usui*, Some herbs are made to eat, some to adorne, some to supply in Physick) whilst we dispute in Schools, whether if it were possible for Man to doe so, it were lawfull for him to destroy any one species of Gods Creatures,

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though it were but the species of Toads and Spiders, (because this were a taking away one linke of Gods chaine, one Note of his harmony) we have taken away that which is the Jewel at the chaine, that which is the burden of the Song, Man himselfe. *Partus sequitur ventrem*; We verifie the Law treacherously, mischievously; we all follow our Mother, we grovell upon the earth, whose children we are, and being made like our Father, in his Image, we neglect him. *What is Man that thou art mindfull of him, and the sonne of Man, that thou visitest him?* David admires not so much mans littlenesse in that place, as his greatnesse; *He is a little lower then Angels; A little lower then God*, sayes our former Translation; agreeably enough to the word, and in a good sense too; Gods Lievtenant, his Vice-gerent over all Creatures; *Thou hast made him to have Dominion over the works of thy hands*; (and Dominion is a great, it is a supreme estate) *And thou hast put all things under his feet*; (as it follows there) And yet we have forfeited this Jurisdiction, this Dominion, and more, our owne Essence; we are not onely inferior to the Beasts, and under their annoyance, but we are our selves become Beasts. Consider the dignitie of thy soule, which onely, of all other Creatures is capable, susciptible of Grace; if God would bestow grace any where els, no creature could receive it but thou. Thou art so necessary to God, as that God had no utterance, no exercise, no employment for his grace and mercy, but for thee. And if thou make thy selfe incapable of this mercy and this grace, of which nothing but thou is capable, then thou destroyest thy nature. And remember then, that as in the Kingdome of Heaven, in those orders which we conceive to be in those glorious Spirits, there is no falling from a higher to a lower order, a Cherubim or Seraphim does not fall, and so become an Archangel, or an Angel, but those of that place that fell, fell into the bottomlesse pit; So, if thou depart from thy nature, from that susciptiblenesse, that capacity of receiving Grace, if thou degenerate so from a Man to a Beast, thou shalt not rest there in the state and nature of a Beast, whose soule breaths out to nothing, and vanishes with the life, thou shalt not be so happy, but thy better nature will remain, in despite of thee, thine everlasting soule must suffer everlasting torment.

Now as many men when they see a greater piece of coyne then ordinary, they doe not presently know the value of it, though they know it to be silver, but those lesser coyns which are in currant use, and come to their hands every day, they know at first sight; so because this stamp, this impression of the image of God in Man, is not well and clearly understood by every Man, neither this descent and departing from the dignity thereof, being delivered but in generall, (*Nolite fieri*, Be yee made like nothingels) Therefore the Holy Ghost brings us here to the consideration of some lesser pieces, things which are alwayes within distance and apprehension, alwayes in our eye, *Nolite fieri sicut*, Descend not to the qualities of the Horse and the Mule. Though (as God summed up his temporall blessings to the Jews, in that totall, *Et profecisti in reg-*

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num, Thou didst prosper into a Kingdome) He may also summe up his spirituall blessings to us in this, *Et profecisti in Ecclesiam, & in Ecclesiam credentium*, (for there is *Ecclesia malignantium*, *Odivi Ecclesiam malignantium*, sayes David, *I have hated the Congregation of evill doers*) I have brought thee first from the Nations, from the Common, into a visible Church, And then from Babylon, from that ✓ Church of confusion, that makes the word of God and the word of Man equall, into an Orthodox and sincere Church, yet our sinnes have cast us *Infra Gentes*, and *Infra Babylonem*, Below all these againe. For, for the Gentils, *The Gentils which have not the law, doe by nature the things contained in the law*; wee that have the helpe of the Law and Gospel too, doe not. And for Rome, the example of our Reformation, and their own shame, contracted thereby, hath wrought upon the Church of Rome it selfe; They are the better for the Reformation, (in frequent Catechizing and preaching) and we are not. Compare us with the Gentils, and we shall fall under that increpation of the Apostle, *There is such fornication amongst you, as is not once named amongst the Gentils*: We commit those things which they forbore to speake of. Compare us with Rome, and I feare that will belong to us, which God sayes and sweares in the Prophet, *As I live, saith the Lord, Sodome thy sister hath not done as thou hast done*.

Where, by the way, be pleased to note, that God calls even Samaria, and Sodome, sisters of Jerusalem; there is a fraternity grounded in charity, which nothing must devest; If Sodome and Jerusalem were Sisters, Babylon and we may be so too; uterin sisters of one wombe, (for there is but one Baptisme) though fornication it selfe, (and fornication, in the spirituall sense of the Scriptures, hath a heavy signification, and reaches even to Idolatry) have made that Church, as some thinke, scarce capable of the name of a Church, yet Sodome is a sister.

But be shee as far degenerate as she can, our sin hath made a descent below them that are below us. It hath cast us below the Inhabitants of the Earth, Beasts, and below the Earth it selfe, even to Hell; for we make this life, which is the place of repentance, the place of obstinacy and obduration; and obduration is Hell. Yea, it hath cast us below the Devill himselfe; our state is, in this, worse then theirs; They sinned before God had given them any expresse law; and before God had made any examples, or taken any revenge upon any sinners; But we sin after a manifest law, and after they, and many others have been made our examples. They were never restored, we have been restored often; They proceed in their obstinacy, when God casts them from him, we proceed even when God calls us to him; They against God which turnes from them, and is glorified in their destruction, we against him that comes to us, and emptied and humbled himselfe to the shame, to the scorne, to the paine, to the death of the Crosse for us. These be the lamentable descents of sinne: But the particular descent to which this text doth purposely bend it selfe, is, That as God said at beginning, in contempt, and in derision, *Ecce Adam*,

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quasi unus ex nobis, Behold, Man is become as one of us; So now, (as S. Bernard makes the note) the Horse and Mule may say, *Quasi unus ex nobis*, Behold, Man is become as one of us; and, *Nolite fieri*, sayes God in our text, Be not as the Horse or the Mule.

According to the severall natures of these two Beasts, the Fathers, and other Expositors have made severall interpretations; at least, severall Allusions. They consider the Horse and the Mule, to admit any Rider, any burden, without discretion or difference, without debatement or consideration; They never aske whether their rider be noble or base, nor whether their load be gold for the treasure, or roots for the market. And those Expositors finde the same indifferency in an habituall sinner, to any kinde of sinne: whether he sin for pleasure, or sin for profit, or sin but for company, still he sins. They consider the Mule to be engendred of two kinds, two species, and yet to beget, to produce neither, but to be alwayes barren; And they finde us to be composed of a double, a heavenly, and earthly nature, and thereby bound to duties of both kinds, towards God, and towards men, but to be defective and barren in both. They consider in the Mule, that one of his Parents being more ignoble then the other, he is likest the worst, He hath more of the Asse then of the Horse in him; And they finde in us, that all our actions, and thoughts, taste more of the ignobler part of earth then of heaven. S. *Hierome* thinks fiercenesse and rashnesse to be presented in the Horse, and sloth in the Mule. And S. *Augustine* carries these two qualities farre; He thinks that in this fiercenesse of the Horse, the Gentiles are represented, which ran farre from the knowledge of Christianity; And by the lazinesse of the Mule, the Jews, who came nothing so fast, as they were invited by their former helps, to the imbracing thereof. They have gone farre in these allusions, and applications; and they might have gone as farre farther as it had pleased them; They have Sea-roome enough, that will compare a Beast, and a Sinner together; and they shall finde many times, in the way, the Beast the better Man.

Here we may contract it best, if we understand Pride by the Horse, and Lust by the Mule; for, though both these, pride and lust, might have been represented in the horse, which is, (as the Philosopher notes) *Animal, post hominem salacissimum*, The most intemperate, and lustful of all creatures, but man, (still man, for this infamous prerogative, must be excepted) and though the Scriptures present that sin, Lust, by the horse, (*They rose in the morning like fed horses, and every man neighed after his neighbours wife*) (and therefore S. *Hierome* delights himself with that curious note, That when a man brings his wife to that triall and conviction of jealousie, the offering that the man brings is *Barley*, Horse-provender in those parts, sayes S. *Hierome*) though both sins, pride and lust, might be taxed in the horse, yet pride is proper to him, and lust to the mule, both because the mule is *Carne virgo*, but *Mente impudicus*, which is one high degree of lust, to have a lustfull desire in an impotent body, And then, he is engendred by un-

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naturall mixture, which is another high degree of the same sin. And these two vices we take to be presented here, as the two principall enemies, the two chiefe corrupters of mankind; pride to be the principall spirituall sin, and lust, the principall that works upon the body. To avoid both, consider we both in both these beasts.

It is not much controverted in the Schooles, but that the first sin of the Angels was Pride. But because (as we said before) the danger of man is more in sinking down, then in climbing up, in dejecting, then in raising himselfe, we must therefore remember, that it is not pride, to desire to be better. *Angeli quæsiuerunt id, ad quod peruenissent, si stetissent.* The Angels sin was pride; but their pride consisted not in aspiring to the best degrees that their nature was capable of: but in this, that they would come to that state, by other meanes then were ordained for it. It could not possibly fall within so pure, and cleare understandings, as the Angels were, to think that they could be God; that God could be multiplied; That they who knew themselves to be but new made, could think, not only that they were not made, but that they made all things else; To think that they were God, is impossible, this could not fall into them, though they would be *Similes Altissimo*, Like the most High. But this was their pride, and in this they would be like the most High, That whereas God subsisted in his Essence of himselfe, for those degrees of perfection, which appertained to them, they would have them of themselves; They would stand in their perfection, without any turning towards God, without any farther assistance from him; by themselves, and not by meanes ordained for them. This is the pride that is forbidden man; not that he think well of himselfe, *In genere suo*, That hee value aright the dignity of his nature, in the Creation thereof according to the Image of God, and the infinite improvement that that nature received, in being assumed by the Son of God; This is not pride, but not to acknowledge that all this dignity in nature, and all that it conduces to, that is, grace here, and glory hereafter, is not onely infused by God at first, but sustained by God still, and that nothing in the beginning, or way, or end, is of our selves, this is pride.

Man may, and must think that God hath given him the *Subjicite*, and *Dominamini*, A Majesticall Character even in his person, to subdue and governe all the creatures in the world; That he hath given him a nature, already above all other creatures, and a nature capable of a better then his owne is yet; (for, *By his precious promises we are made partakers of the Divine nature*) We are made *Semen Dei*, The seed of God, borne of God; *Genus Dei*, The off-spring of God; *Idem Spiritus cum Domino*, The same Spirit with the Lord; He the same flesh with us, and we the same spirit with him. In Gods servants, to have said to *Nebuchadnezzar*, *Our God is able to deliver us, and he will deliver us; but, if he doe not, yet we will not serve thy Gods*: In the Martyrs of the Primitive Church, to have contemned torments, and tormentors with personall scornes and affronts: In all calamities and aduersities of this life, to rely upon that assurance, I have a better substance

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in me then any man can hurt, I have a better inheritance prepared for me, then any man can take from me, I am called to Triumph, and I goe to receive a Crown of Immortality, these high contemplations of Kingdomes, and Triumphs, and Crowns, are not pride; To know a better state, and desire it, is not pride; for pride is onely in taking wrong wayes to it. So that, to think we can come to this by our own strength, without Gods inward working a beliefe, or to think that we can believe out of *Plato*, where we may find a God, but without a Christ, or come to be good men out of *Plutarch* or *Seneca*, without a Church and Sacraments, to pursue the truth it selfe by any other way then he hath laid open to us, this is pride, and the pride of the Angels.

Now there is also a pride, which is the Horses pride, conversant upon earthly things; To desire Riches, and Honour, and Preferment in this world, is not pride; for they have all good uses in Gods service; but to desire these by corrupt meanes, or to ill ends, to get them by supplantation of others, or for oppression of others, this is pride, and a Beastiall pride. And this proud man is elegantly expressed in the Horse; *The horse rejoyceth in his strength, he goes forth to meet the armed man, he mocks at feare, he turnes upon the sword, and he swallowes the ground. The River is mine, sayes Pharaoh, and I have made it for my self:* They take all, and they mistake all; That which is but lent them for use, they think theirs; (*The River is mine*) That which God gave them, they think of their own getting; (*I made it*) And that which God placed upon them, as his Stewards for the good of others, they appropriate to themselves; (*I have made it for my self*) But *when time is, God mounteth on high, and he mocks the horse and the rider. In that day, I will smite every horse with astonishment, and his rider with madnesse. The horse beleeveth not that it is the sound of the Trumpet;* When the Trumpet sounds to us in our last Bell, (for the last Bell that carries us out of this world, and the Trumpet that cals us to the next, is all one voyce to us, for we heare nothing between) the worldly man shall not beleieve that it is the sound of the Trumpet, he shall not know it, not take knowledge of it, but passe away unsensible of his own condition.

So then is Pride well represented in the Horse; and so is the other, Lust, licentiousnesse in the Mule. For, besides that reason of assimilation, that it desires, and cannot, and that reason, that it presents unnaturall and promiscuous lust, for this reason is that vice well represented in that Beast, because it is so apt to beare any burdens. For, certainly, no man is so inclinable to submit himselfe to any burden of labour, of danger, of cost, of dishonour, of law, of sicknesse, as the licentious man is; He refuses none, to come to his ends. Neither is there any tree so loaded with boughs, any one sin that hath so many branches, so many species as this. Shedding of blood we can limit in murder, and manslaughter, and a few more; and other sins in as few names. In this sin of lust, the sexe, the quality, the distance, the manner, and a great many other circumstances, create new names to the sin, and make it a sin of another kinde. And

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as the sin is a Mule, to beare all these loads, so the sinner in this kind is so too, and (as we finde an example in the Nephew of a Pope) delights to take as many loads of this sin upon him, as he could; to vary, and to multiply the kindes of this sin in one act, He would not satisfie his lust by a fornication, or adultery, or incest, (these were vulgar) but upon his own sex; and that not upon an ordinary person, but in their account, upon a Prince; And he, a spirituall Prince, A Cardinall; And all this, not by sollicitation, but by force: for thus he compiled his sins, He ravished a Cardinall. This is the sin, in which men pack up as much sin as they can, and as though it were a shame to have too little, they belie their own pack, they bragge of sins in this kinde, which they never did, as S. *Augustine* with a holy and penitent ingenuity confesses of himselfe.

This sin then, (though one great mischiefe in it be, that for the most part, it destroyes two together, (the Devill will have his creatures come to his Arke by couples too, two and two together) yet this sin we are able to commit without a companion, upon our own bodies, yea without bodies; (in the weaknesse of our bodies our mindes can sin this sin) This which the Wise-man cals a pit, *The mouth of a strange woman is as a deep pit, he with whom the Lord is angry, shall fall therein.* And therefore he that pursues that sin, is called to a double sad consideration, both that he angers the Lord in committing that sinne then; And that the Lord was angry with him before for some other sinne, and for a punishment of that former sin, God suffered him to fall into this. And it is truly a fearefull condition, when God punishes sin by sin; other corrections bring us to a peace with God; He will not be angry for ever, he will not punish twice, when he hath punished a sin, he hath done: But when he punishes sin by sinne, wee are not thereby the nearer to a peace or reconciliation by that punishment, for still there is a new sin that continues us in his displeasure. Punish me O Lord, with all thy scourges, with poverty, with sicknesse, with dishonour, with losse of parents, and children, but with that rod of wyre, with that scorpion, to punish sin with sinne, Lord scourge me not, for then how shall I enter into thy rest?

And this is the condition of this sinne; for, *He with whom the Lord is angry, shall fall into it.* And when he is fallen, he shall not understand his state, but thinke himselfe well; For *Nathan* presents *Dauids* sinne to him, in a parable of a feast, of an entertainment of a stranger: He tastes no sownesse, no bitterness in it; not because there is none, but because a carcassee, a man already slain cannot feele a new wound; A man dead in the habit of a sinne, hath no sense of it: This sinne of which S. *Augustin*, who had beene overcome by it, and was afraid that his case was a common case, saith in the person of all, *Continua pugna, victoria rara*; In a defensive warre, where we are put to a continuall resistance, it is hard comming to a victory; what hope then where there is no resistance, no defence, but a spontaneous and voluntary opening our selves to all provocations, yea provoking of provocations by high diet, a tempting of ten-

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tations by exposing our selves to dangerous company, when as the Angels who were safe enough in themselves, yet withdrew themselves from the uncleannesse of the Sodomits. This sinne will not be overcome but by a league, *Jobs league*, *Pepigi fedus*, *I have made a covenant with mine eyes, why then should I think upon a maid?* Since I have bound my senses, why should my mind be at liberty to sinne? This league should bind both; I have taken a promise of mine eyes, that they will not betray me by wanton glaunces, by carying me to dangerous objects, why should not I keepe covenant with them? why should my thoughts be scattered upon such tentations? The league must be kept on both parts, the mind and the senses; wee must not entertain tentations from without, we must not create them within. *Eloquia Domini casta*, *The words of the Lord are chaste words, pure words*, and so must all the talke, and conversation of him, that loves God, be. And then, *Castificate animas vestras*, you must see that you keepe your minds pure and chaste. If we have not both chaste minds, and chaste bodies, we shall have neither; And then follows the excommunication: *S. Augustine* saith, That according to most probability, there were no Mules in the Arke; but undisputably there are no Mules in the Church, in the triumphant Church, none of our metaphoricall Mules there: The Apostle hath put it beyond a Problem, *Bee not deceived, neither fornicators, nor adulterers, nor effeminate persons shall inherit the Kingdome of heaven*, there is the fearefull excommunication: And therefore *Nolite fieri sicut*, *Be not made like the Horse or the Mule*, in pride, or wantonnesse especially, *Quia non Intellectus*, because then you lose your understanding, and so become absolutely irrecoverable, and leave God nothing to worke upon: For the understanding of man is the field which God sowes, and the tree in which he engraffes faith it selfe; and therefore take heed of such a descent, as induces the losse of the understanding, and that is the case here, (and our next consideration) *Non Intellectus*, *They have no understanding*.

This faculty of the understanding in man is not alwayes well understood by men. The whole Psalme is a Psalme to rectifie the understanding; It is in the title thereof, *Dauids Instruction*: And that office God undertakes in the verse before our Text, *I will instruct thee*, which is in some Latin Copies, *Faciam te intelligere*, *I will make thee understand*, and in others, (the vulgar) *Intellectum tibi dabo*, *I will give thee understanding*; Now though this *Instruction*, and this *Understanding*, which is intended in the Title, and specified in the former verse, bee not the same *Understanding* as this in our Text, (for this is but of that naturall faculty of man, wherewith God enlightneth every man that commeth into the world, till hee make himselfe like the horse or the mule) the other is Gods superedification upon this, those other super-naturall Graces, which God produces out of the understanding, or infuses into the understanding; yet this *Understanding* in our Text, though it be but the naturall faculty, is a considerable thing, and hath, in part, the nature of materials for God to worke upon. That *Instruction* which is the subject of the whole Psalme, is that saving Doctrine, *That there is no blessednesse*

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but in the remission of sinnes. That *David* establishes for his foundation in the first verse, and would say nothing till he had said that. But then, though this remission of sinnes (which onely constitutes Blessednesse) proceed meereley from the goodnesse of God, yet that goodnesse of God, as it excites primarily, so it works still upon that act of man, penitent confession, *Notum feci, I acknowledged my sinne*, and *Dixi confitebor*, I prepared my selfe to confesse my sinne, and thou forgavest all.

This then S. *Hierome* delivers to be the Instruction of the Psalme, *Hominem, non propriis meritis, sed Dei gratia, posse salvari, si confiteatur admissa*; That man of himselfe is irrecoverable, But yet there is a way opened to salvation in Christ Jesus: But this way is onely open to them, who enter by Confession. And though S. *Hierome*, and S. *Augustin* differ often in the exposition of the Psalmes, yet here they speake almost the same words. The Instruction of this Psalme is, *Intelligentia, qua intelligitur, non meritis operum, sed gratia Dei hominem liberari, confitentem sua peccata*, That no man is saved by his owne merits, That any man may bee saved by the mercy of God in the merits of Christ, That no man attaines this mercy, but by confession of his sinnes: And that that rule, *In ore duorum aut trium*, may have the largest fulnesse, adde wee a third witnesse, *Intellectus est*, This is the Instruction that *David* promises, *Nemo ante fidem*, Let no man presume of merits, before faith; But in all this they all three agree, Every man must know, that hee may bee saved, And that by his owne merits hee cannot, And lastly, that the merits of Christ are applied to no man, that doth nothing for himselfe. *Quid est Intellectus?* saith he againe, What is this understanding? It is, saith he, no more but this, *Ut non jactes opera ante fidem*, Never to take confidence in works, otherwise then as they are rooted in faith: For (as hee enlarges this Meditation) if thou shouldst see a man pull at an Oare, till his eye-strings, and sinews, and muscles broke, and thou shouldst aske him, whither he rowed; If thou shouldst see a man runne himselfe out of breath, and shouldst aske him whither hee ranne; If thou shouldst see him dig till his backe broke, and shouldst aske him, what he sought, And any of these should answer thee, they could not tell, wouldst not thou thinke them mad? So are all Disciplines, all Mortifications, all whippings, all starvings, all works of Piety, and of Charity madnesse, if they have any other root then faith, any other title or dignity, then effects and fruits of a preceding reconciliation to God. *Multi pagani*, saith he, There are many Infidels that refuse to bee made Christians, because they are so good already; *Sibi sufficiunt de sua bona vita*; They are the worse for being so good, and they thinke they need no faith, but are rich enough in their morall honesty. And there are Christians, that are the worse for thinking and beleev- ing that it is enough to Beleeve. It is not faith to beleeve in grosse, that I shall be saved, but I must beleeve, that I shall be saved by him that died for me. If I consider that, I cannot chuse but love him too; And if I love him, I shall doe his will; *Ama & operaberis*, whomsoever thou lovest, thou wilt doe what thou

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canst to please him. *Da mihi vacantem amorem*; I would bee glad to see an idle love, that that man, that loved any thing in this world, should not labour to compass that that he loved: But *purga amorem*, saith hee, I doe not forbid thee loving, (it is a noble affection) but purge and purifie thy love; *Aquam fluentem in cloacam converte in hortum*; Turne that water which hath served thy stables, and sewers before, into thy gardens: Turne those teares which thou hast spent upon thy love, or thy losses, upon thy sinnes, and the displeasure of thy God, and *Quales impetus habebas ad mundum, habebis ad Creatorem mundi*, Those passions which transported thee upon the creature, will establish thee upon the Creator.

The *Instruction* then of the whole Psalme, is peace with God, in the merits of Christ, declared in a holy life; which being the summe of all our Christian profession, is farre beyond this *Understanding* in our Text, (*They have no understanding*) but yet upon this Understanding God raises that great building, and therefore wee take this faculty, *The Understanding*, into a more particular consideration. Here is the danger, He that at ripe yeares hath no understanding, hath no grace, A little understanding may have much grace; but he that hath none of the former, can have none of this. God therefore brings us to the consideration, not of the greatest, but of the first thing; not of his superedifications, but of his foundations, our understanding, our reason. For, though *Animalis homo*, *The naturall man perceiveth not the things that be of the Spirit of God*, yet let him bee what man he will, Naturall or Supernaturall, hee must bee a man, that must *probare spiritum*, prove and discern the spirit; let him have as much more as you will, it is requisite hee have so much reason, and understanding, as to perceive the maine points of Religion; not that he must necessarily have a naturall explicite reason for every Article of faith, but it were fit he had reason to prove, that those Articles need not reason to prove them. If I beleve upon the Authority of my Teacher, or of the Church, or of the Scripture, very expedient it were to have reason to prove to my selfe that these Authorities are certaine, and irrefragable. And therefore, *Cæteris animalibus, se ignorare, natura est, homini vitium*, If a Horse or a Mule understand not it selfe, it is never the worse Horse nor Mule, for it is borne with that ignorance; But if man, having opportunities, both in respect of his parts and calling, to be better instructed, either by a negligent and lazy and implicate relying upon the opinion of others, doe but lay himselfe downe as a leafe upon the water, to be carried along with the tide, or by a wilfull drowsinesse, and security in his sins, have given over the debatement, the discussing, the understanding of the maine of his believe, and of his life, if either he keepe not his understanding awake, or over-watch it, if he doe nothing with it, or employ it too busily, too fervently, too eagerly upon the world, I would it were true of them, *Facti sicut*, you are like the Horse, and the Mule; but *Utinam essetis*, I would you were so well, as the Horse, and the Mule, who, though they have no understanding, have no forfeiture, no losse, no abuse of understanding to answer for.

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First then the Horse, The proud man, hath no understanding; He hath forgot his letters, his Alphabet; how he was spelled and put together, and made of body and soule. You may as well call him an Anatomist, that knowes how to pare a naile, or cut a corne, or him a Surgeon, that knowes how to cut, and curle haire, as allow him understanding, that knowes how to gather riches, or how to buy an Office, or how to hurt, and oppresse others, when he hath those meanes. That absurdity, that height of strange ignorance, that the Prophet observes in an Idolatrous Image-maker, is in this proud man; *He burnes halfe in the fire, and the residue he makes a god.* He hath seene as great estates as his, burne to ashes, as great persons as himselfe ruined and destroyed, burne out, and vanish into sparks, and stinking smoake; He hath seene halfe his owne time burnt out and wasted, and yet hee dreames of an eternity in himselfe; He sayes, I am, and none else; hee will not say so to me in expresse words, but does hee not say so to the whole world, in his manifest actions?

The Horse then, The proud man, hath no understanding, and the Mule, the licentious man, as little. The Ancients had a purpose to expresse that, when they placed by their Goddesses of Licentiousnesse, *Venus*, A Tortoyse, A Creature that had no heart; capable of no understanding. And it is better expressed in those licentious persons, who pursued *Lots* guests. Their blindness brought them to an impossibility of finding the doore, (*They were weary in seeking the doore*) And if they had found it, they had found it shut. A man that hath wallowed long in that sin, when he seekes a doore to repentance, he will quickly be weary, for there lie hard conditions upon him; and he is in danger of finding the doore so shut, as his understanding (and that is all his key) cannot open; Hee will make shift for reasons, why he should continue in that sin, and he will call it ill nature, or falshood, or breach of promise, and inconstancy, to depart from the Conversation that nourishes that sin. The doore will be shut, and his Reason cannot, nay his Reason would not open it, but rather plead in the sins behalfe.

Thus far our first reason hath carried us, Doe it not, least you loose your understanding, The field of that blessed seed, The tree of that fruitfull graft, The materials for that glorious building, Faith; For, the understanding is the receptacle of Faith: But doe it not, the rather, because if ye do it, God will be brought to a necessity, *In chamo & freno maxillas constringere*, to hold in your mouths with *bit* and *bridle*, to come to hard usage, when as he would faine have you reduced by faire and gentle meanes. But to this way God is often brought; and, by this way of affliction, the cure is sometimes wrought upon us. S. *Augustine* proposes to himselfe a wonder, why the first woman was called at first, and in her best state, but *Isha*, *Virago*, which was a name of diminution, as she was taken from the man, (for *Isha* is but a *shee-man*) And then in her worse state, when she had sinned, she was called *Eva*, *Mater viventium*, *The Mother of all living*; she had a better name in her worst estate. But this was not in respect

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of her sin, sayes that Father, but in respect of her punishment. Now that she was become mortall by a sentence of death pronounced upon her, and knew that she must dye, and resolve to dust, now, sayes he, there was no danger in her, of growing proud by any glorious title; affliction had tamed her, and rectified her now; and to that purpose sometimes does God bit and bridle us with afflictions, that our corrupt affections might not transport us. Wee finde that *Absolom* sent for *Joab*; The Kings Son for the Kings servant; There was coldnesse, some drinesse betweene *Absolom*, and his Father, *Absolom* was under a cloud at Court, and so *Joab* neglected him, he would not come; *Absolom* sent againe, and againe *Joab* refused; But then *Absolom* sent his servants to burne *Joabs* Corne fields, and then *Joab* came apace. Affliction and calamity are the bit and the bridle, that God puts into our mouth sometimes to turne us to him. *Behold, we put bits into the horses moutbes, that they should obey us, and we turne all the body about.* And to this belongs that, *A whip for the Horse, a bridle for the Asse, and a rod for the fooles back;* When we are become fooles, made like the Horse and Mule, that we have no understanding, then God bits and bridles us, he whips and scourges us, sometimes lest our desires should mislead us a wrong way, sometimes, if they have, to turne us into the right way againe; But here in our text, it is, *Ne approximant te, Their mouths must be held with bit and bridle, lest they come neere unto thee.*

When God, by their incorrigibility, have given over all care of them, yet hee takes care of us, of his Servants, of his Church, and he bits and bridles his and our enemies, so, as that they shall not come neare us, they shall not hurt us. So God said to *Senacherib*, *Because thou ragest against me,* (God was far enough out of *Senacheribs* reach, but God accounts his Jerusalem as Heaven, and his *Hezekias* as himselfe) *Because thy rage is against me, I will put my hooke into thy nose, and my bridle in thy lips, and will turne thee back, by the way by which thou camest.* When man is become as the Horse, proud of his strength, *In chamo, et fræno*, God shall bit him, and bridle him so, as that he shall be able to doe no harme; and certainly, the godly have not a greater joy, when they are able to do good to others, then the wicked have sorrow, when having power in their hands, yet they are not able to execute their mischievous purposes upon them that they hate. Satan was glad of any Commission upon *Job*, because *God made a hedge about him, and about his house, Ne approximaret,* That Satan could not come neare him; He was glad God gave him power, to annoy him any way; but sorry that he exempted his person, in that first Commission, *(Onely upon himselfe put not forth thy hand)* He was glad that in a second Commission, God did lay open his person to his power, but sorry that he excepted his life, *(Behold he is in thy hand, but save his life)* For, till the wicked come to an utter destruction of their enemies, they thinke it no approximation, They are never come neare enough to them. And *In chamo, & fræno*, therefore God bits and bridles them, that they shal not come neare, not so neare, to destroy; and certainly, Gods children have not so much

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sorrow for that which the wicked doe inflict upon them, as the wicked have for that which they cannot inflict upon them; The wicked are more tormented that they can do no more, then the godly are, that they have done so much. And this is a comfortable, (and truly, the most literall sense of this *Ne approximant*) *Their mouths must be held*, They must, though none can hold them but God, yet God must, God himselfe for his owne glory, and the preservation of his Church, is reduced to a necessity, he must, he will *hold* them in *with bit and bridle*, lest they come neare us. But there is a sadder, and a heavier sense arising out of these words, as S. Hierom accepts and pursues the words, with which we shall end all that belongs to them.

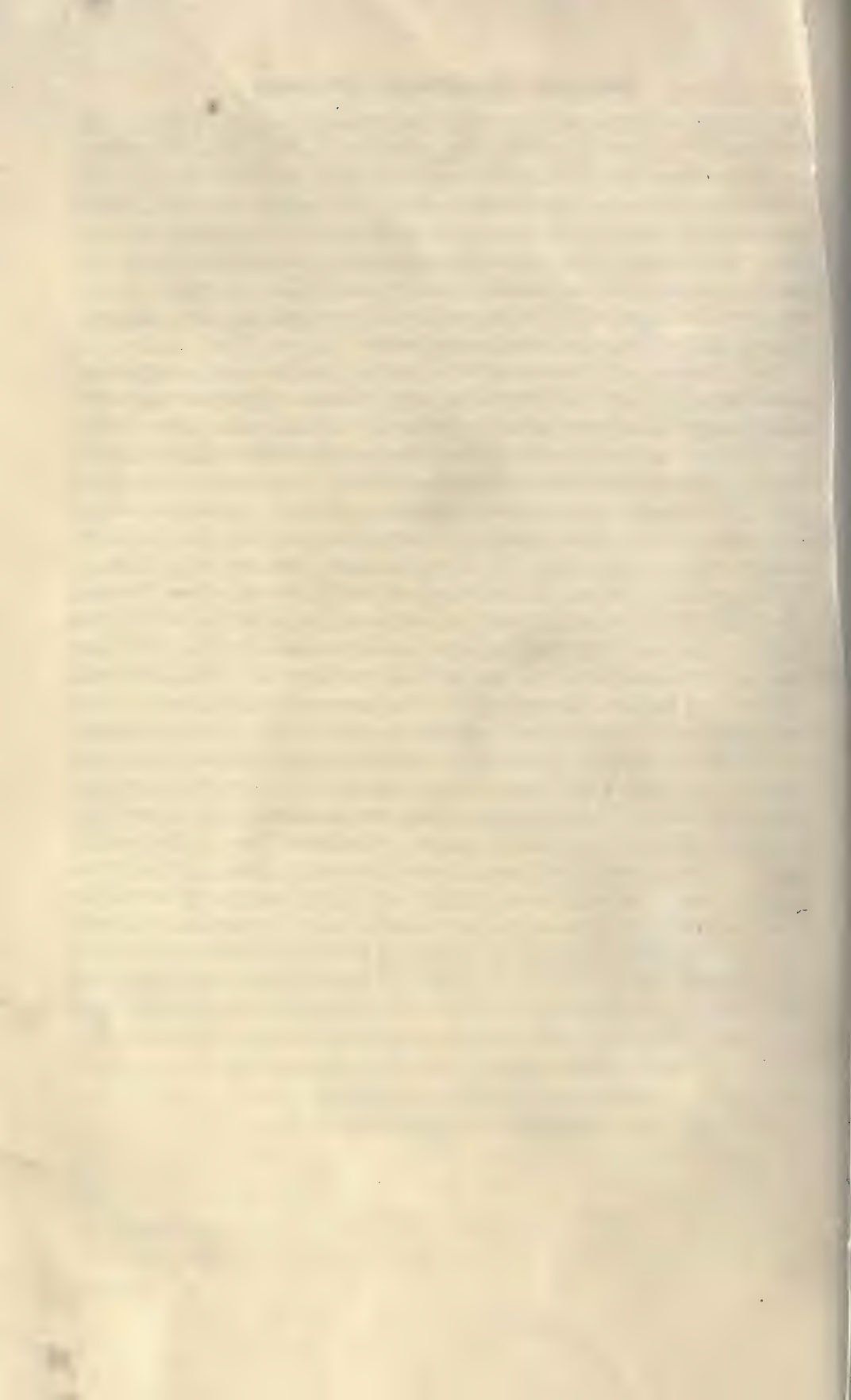
S. Hierom reads these words so, as that when God hath said, *Nolite fieri, Be not as the Horse or Mule, that have no understanding*, God hath done, and sayes no more; and that in the rest of the words, *In chamo & freno maxillas eorum constringe*, (*hold in their mouthes with bit and bridle, who come not neare thee*) the Church speaks to God; and so, this inhibition, *Ne approximant, That they come not neare thee*, may very well be, *That they come not neare God*, That God bits and bridles them so, afflicts and multiplies afflictions so, that even those afflictions drive them farther from God, and seale their condemnation in their owne blood. Gods Spirit shall fanne them, sift them; That might do them good; purifie them, cleanse them; No, it shall do them no good; for, (as it follows) *God shall sift them with a sieve of vanity*; In vaine, to no purpose, without any amendment; And there shall be, *Frænum erroris*, a bridle in their jawes causing them to erre; Their impatient mis-interpretation of Gods corrections, shall turne them upon a wrong way on the left hand, and depart them farther and farther from God, And then, *He that being often reprovèd, hardneth his neck, shall suddenly be destroyed, and that without remedy*; suddenly, and irrecoverably; suddenly, no time given him to deprecate his destruction, no reprieve; Irrecoverably, if he had never so much time; *I will not heare them in the time that they cry unto me for their trouble*. Shall any be able to cry unto God, and not be heard? Yes, to cry, and to cry for their trouble; for all this may be done, and yet no true prayer made, nor right foundation laid; when onely impatience upon affliction extorts, and presses, and vents a cry, God will not heare them. No, nor when they are thus disabled to pray for themselves, will God heare any other to pray for them. Thrice doth God chide the Prophet Jeremy from that charitable disposition of praying for that people. *Lift not up a cry nor prayer for them*; Not a Cry, by way of remembring me of their pressures and afflictions, as though that should move me; Not a Prayer, by remembring me of my Covenant of mercy towards them, as though that should binde me. At other times, *God sought for a man among them, that should make up the hedge, and stand in the gap before him for the land, that he might not destroy it, but he found none*. Here Jeremy offers himselfe in the gap, and God will not receive him to that Mediatorship, to that Intercession for that people. When Moses importuned God for the people, God tells

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him, for thy selfe thou shalt be no loser; whatsoever become of this people; (*I will make thee a great Nation*) But yet, sayes God, (*Let me alone, that my wrath may wax hot against this people, that I may consume them.*) O how contagious and pestilent are the sinnes of man, that can thus (if we may so speake) infect God himselfe! How violent, how impetuous, how tempestuous are the sinnes of man, that can thus, (if we may so speake) transport God himselfe, and carry him beyond himselfe! for himselfe is mercy, and there is no roome for our own prayers, no roome for the prayers of others to open any doore, any pore of mercy to flow out, or to breath out upon us.

Truly, Beloved, it is hard to conceive, how any height of sin in man should worke thus upon God, as to throw him away, without any purpose of re-assuming him againe, or any possibility of returning to him againe. But to impute that distemper to God, that God should thus peremptorily hate Man, thus irreparably destroy Man, before he considered that Man, as a sinner, and as a manifold sinner, and as an obdurate sinner, nay before he considered him, as a Man, as a Creature, that first he should mean to damne him, if he had him, and then mean to make him, that he might damne him; this is to impute to God, a sowrer and worse affected nature, then falls into any man. Doth any man desire that his enemy had a sonne, that he might kill him? Doth any man beget a sonne therefore, that he might dis-inherit him? Doth God hate any man therefore, because he will hate him? Deliver me, O Lord, from my sins, pardon them, and then returne to thy first purposes upon me; for I am sure they were good, till I was ill; and my illness came not from thee; but may be so multiplied by my selfe, as that thou mayest bit me and bridle me so, as that I shall not come near thee, in any of those accesses which thou hast opened in thy Church: Prayer, Preaching, Sacraments, Absolution, all shall be unavailable upon me, ineffectuall to me. And therefore, as God would have us conserve the dignity of our nature in his Image, and not descend to the qualities of these Beasts, Horse and Mule, specified by the Holy Ghost, to represent to us those two sins, which are the wombes and mothers of very many others, Pride and Lust, (the greatest spirituall, and the greatest bodily sin) because thereby we lose all understanding, which is the matter upon which Grace works; so would he have us doe it for this also, that he might not be put to a necessity of biting and bridling us, of hard usage towards us, which may turne us as well to Obduration as Contrition, and so come to lose our faith at last, as we had done our reason and understanding before.

AMEN



PREACHED AT LINCOLNS INNE

AND THOUGH AFTER MY SKIN WORMES DESTROY
THIS BODY YET IN MY FLESH SHALL I SEE
GOD.

JOB. 19. 26



AMONGST those *Articles*, in which our Church hath explain'd, and declar'd her faith, this is the *eight* Article, that the three Creeds, (that of the councill of *Nice*, that of *Athanasius*, and that which is commonly known by the name of the *Apostles Creed*) ought thoroughly to be received, and embrac'd. The meaning of the Church is not, that onely that should be beleev'd in which those three Creeds agree; (for, the *Nicen Creed* mentions no Article after that of the *holy Ghost*, not the Catholique Church, not the Communion of Saints, not the Resurrection of the flesh; *Athanasius* his Creed does mention the Resurrection, but not the Catholique Church, nor the communion of Saints,) but that *all* should be beleev'd, which is in any of them, all which is summ'd up in the *Apostles Creed*. Now, the reason expressed in that Article of our Church, why all this is to be beleev'd, is; *'Because all this may be prov'd by most certaine warrant of holy Scriptures.* The Article does not insist upon particular places of Scripture; not so much as point to them. But, they who have enlarged the Articles, by way of explanation, have done that. And when they come to cite those places of Scripture, which prove the Article of the Resurrection, I observe that amongst those places they forbear this text; so that it may seem, that in their opinion, this Scripture doth not concerne the *'Resurrection*. It will not therefore be impertinent, to make it a first part of this exercise, whether this Scripture ① be to be understood of the Resurrection, or no; And then, to make the particular handling of the words, a second part. In the first, we shall see, that the *Jews* ② always had, and have still, a persuasion of the Resurrection. We shall look after, by *what light* they saw that; whether by the light of *naturall reason*; And, if not by that, by what light given in other places of Scripture; and then, we shall shut up this inquisition with a unanime consent, (so unanime, as I can remember but *one* that denies it, and he but faintly) that in this text, the doctrine of the resurrection is established. In the second part, the doctrine it selfe comprised in the words of the text, (*And though after my skin, wormes destroy this body, yet in my flesh shall I see God*) we shall see first, that the *Saints* of God themselves, are not priviledged from the common corruption and dissolution of the body; After that curse upon the Serpent, *super pectus gradieris*, upon thy belly shalt thou goe, we shall as soon see a Serpent goe upright, and not craule, as, after that Judgment, *In pulverem reverteris*, to dust thou shalt returne, see a man, that shall not see death, and corruption in death. Corruption upon our *skin*, says the text, (our outward beauty;) corruption upon our *body*, (our whole strength, and constitution.) And, this corruption, not a green palenesse, not a yellow jaundise, not a blue lividnesse, not a black morpheu upon our skin, not a bony

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leannesse, not a sweaty faintnesse, not an ungracious decrepitnessse upon our body, but a destruction, a destruction to both, *After my skin my body shall be destroyed*. Though not destroyed by being resolved to ashes in the fire, (perchance I shall not be burnt) not destroyed by being washed to slime, in the sea, (perchance I shall not be drowned) but destroyed contemptibly, by those whom I breed, and feed, by wormes; (*After my skin wormes shall destroy my body*.) And thus farre our case is equall; one event to the good and bad; wormes shall destroy all in them all. And farther then this, their case is equall too, for, they shall both rise againe from this destruction. But in this lies the future glory, in this lies the present comfort of the Saints of God, that, *after all this*, (so that this is not my last act, to dye, nor my last scene, to lie in the grave, nor my last *exit*, to goe out of the grave) *after*, says *Job*; And indefinitely, *After*, I know not how soone, nor how late, I presse not into Gods secrets for that; but, *after all this*, *Ego*, I, I that speak now, and shall not speak then, silenced in the grave, I that see now, and shall not see then, *ego videbo*, I shall see, (I shall have a new *faculty*) *videbo Deum*, I shall see *God* (I shall have a new *object*) and, *In carne*, I shall see him in the *flesh*, (I shall have a new *organ*, and a new *medium*) and, *In carne mea*, that flesh shall be *my flesh*, (I shall have a new propriety in that flesh) this flesh which I have now, is not *mine*, but the wormes; but that flesh shall be so mine, as I shall never *devest it more*, but *In my flesh I shall see God for ever*.

In the first part then, which is an inquiry, whether this text concerne the Resurrection, or no, we take knowledge of a *Crediderunt*, and of a *Credunt* in the *Jews*, that the *Jews* did beleieve a Resurrection, and that they doe beleieve it still. That they doe so now, appears out of the doctrine of their *Talmud*, where we find, that *onely the Jews* shall rise againe, but all the Gentiles shall perish, body and soule together, as *Korah*, *Dathan*, and *Abiram* were swallowed all at once, body, and soule into hell. And to this purpose, (for the first part thereof, that the *Jews* shall rise) they abuse that place of *Esay*, *Thy dead men shall live; awake and sing, yee that dwell in the dust*. And, for the second part, that the Gentiles shall not rise, they apply the words of the same Prophet before, *They are dead, they shall not live, they are deceased, they shall not rise*. The *Jews* onely, say they shall rise; but, *not all they*; but onely the *righteous* amongst them. And, to that purpose, they abuse that place of the Prophet *Zachary*, *two parts shall be cut off, and dye, but the third shall be left therein, and I will bring that third part, through the fire, and will refine them, as silver is refined, and try them, as gold is tried*. The *Jews* onely of all men, the good *Jews* onely of all *Jews*, and of these good *Jews*, onely they who were buried in the land of promise shall have this present, and immediate resurrection; And to that purpose they force that place in *Genesis* where *Jacob*, upon his deathbed, advised his sonne *Joseph*, to bury him in *Canaan*, and not in *Egypt*, and to that purpose, they detort also, that place of *Jeremy*, where the Prophet lays that curse upon *Pashur*, *That he should dye in Babylon, and be buried*

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there. For, though the *Jews* doe not absolutely say, that all that are buried out of *Canaan*, shall be without a resurrection, yet, they say, that even those good and righteous *Jews*, which are not buried in that great Churchyard, the land of promise, must, at the day of judgment, be brought through the hollow parts of the earth, into the land of promise at that time, and onely in that place, receive their resurrection, wheresoever they were buried. But yet, though none but *Jews*, none but righteous *Jews*, none but righteous *Jews* in that place, must be partakers of the Resurrection, yet still a Resurrection there is in their doctrine.

It is so now; it was so always. We see, in that time, when *Christ* walked upon the earth, when he came to the raising of *Lazarus*, and said to his sister *Martha*, *Thy brother shall rise againe*, she replies to *Christ*, *Alas*, I know *he shall rise againe*, at the *Resurrection of the last day*, I make no doubt of that, we all know that. So also, when *Christ* put forth that parable, that in placing of benefits, we should rather choose such persons, as were able to make no recompense, he gives that reason, *Thou shalt be recompensed at the resurrection of the just*. The Resurrection was a vulgar doctrine, well knowne to the *Jews* then, and always. For, even *Herod*, when *Christ* preached and did miracles, was apt to say, *John Baptist is risen from the dead*; And when it is said of those two great *Apostles*, (the loving, and the beloved *Apostle*, *Peter*, and *John*) that as yet they knew not the Scripture, that *Christ must rise from the dead*, this argues no more, but that as *Peters* compassion before *Christs* death, made him dissuade *Christ* from going up to *Jerusalem*, to suffer, so their extreme passion after *Christs* death, made them the lesse attentively to consider those particular Scriptures, which spoke of the Resurrection. For, the *Jews* in generall, (much more, they) had always an apprehension, and an acknowledgment of the Resurrection of the dead. By what light they saw this, and how they came to this knowledge, is our next consideration.

Had they this by the common notions of other men, out of naturall Reason? *Melancthon*, (who is no bold, nor rash, nor dangerous expressor of himselfe) says well, *Articulus resurrectionis propria Ecclesiae vox*; It is the Christian Church, that hath delivered to us the article of the resurrection. Nature says it not, Philosophy says it not; it is the language and the Idiotisme of the Church of God, that the resurrection is to be beleevd as an article of faith. For, though articles of faith be not *facta Ecclesiae*, they are *dicta Ecclesiae*, though the Church doe not *make* articles, yet she *declares* them. In the Creation, the way was, *Dixit & facta sunt*, God spake, and so things were made; In the Gospell, the way is, *Fecit, & dicta sunt*, God makes articles of faith, and the Church utters them, presents them. That's *manifeste verum*, evidently, undeniably true, that Nature, and Philosophy say nothing of articles of faith. But, even in Nature, and in Philosophy, there is some preparation *A priore*, and much illustration *A posteriore*, of the Resurrection. For, first, we know by naturall reason, that it is no such thing, as God cannot doe; It implies no contradiction in it selfe, as that

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new article of *Transubstantiation* does; It implies no defectiveness in God, as that new article, *The necessity of a perpetuall Vicar upon earth*, does. For, things contradictory in themselves, (which necessarily imply a falshood) things arguing a defectiveness, in God (which implies necessarily a derogation, to his nature, to his naturall goodnesse, to that which we may justly call even *the God of God*, that which makes him God to us, *his mercy*) such things God himselfe cannot doe, not things which make him an unmercifull, a cruell, a precondemning God. But, excepting onely such things, God, who is that, *Quod cum dicitur non potest dici*, whom if you name you cannot give him halfe his name; for, if you call him God, he hath not his Christen name, for he is Christ as well as God, a Saviour, as well as a Creator; *Quod cum aestimatur, non potest aestimari*, If you value God, weigh God, you cannot give him halfe his weight; for, you can put nothing into the balance, to weigh him withall, but all this world; and, there is no single sand in the sea, no single dust upon the earth, no single atome in the ayre, that is not likelier to weigh down all the world, then all the world is to counterpose God; *What is the whole world to a soule?* says Christ; but what are all the soules of the world, to God? *What is man*, that *God should be mindefull of him*, that God should ever thinke of him, and not forget that there is such a thing, such a nothing? *Quod cum definitur, ipsa definitione crescit*, says the same Father; If you limit God with any definition, hee growes larger by that definition; for even by that definition you discern presently that he is something else then that definition comprehends. That God, *Quem omnia nesciunt, & metuendo sciunt*, whom no man knows perfectly, yet every man knows so well, as to stand in feare of him, this incomprehensible God, I say, *that works*, and *who shall let it?* can raise our bodies again from the dead, because, to doe so, implies no derogation to himselfe, no contradiction to his word.

Our reason tells us, he *can* doe it; doth our reason tell us as much of his *will*, that he will doe it? Our reason tells us, that he will doe, whatsoever is most convenient for the Creature, whom, because he hath made him, he loves, and for his owne glory. Now this dignity afforded to the dead body of man, cannot be conceived, but, as a great addition to him. Nor can it be such a diminution to God, to take man into heaven, as it was for God to descend, and to take mans nature upon him, upon Earth. A King does not diminish himselfe so much, by taking an inferior person into his bosome at Court, as he should doe by going to live with that person, in the Countrey, or City; and this God did, in the incarnation of his Sonne. It cannot be thought inconvenient, it cannot be thought hard. Our reason tells us, that in all Gods works, in all his materiall works, still his latter works are easier then his former. The *Creation*, which was the first, and was a meer production out of nothing, was the hardest of all. The *specification* of Creatures, and the disposing of them, into their severall kinds, the making of that which was made something of nothing before, a particular thing, a beast, a fowle, a fish, a plant, a man, a Sun or Moon, was not so hard,

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as the first production out of nothing. And then, the *conservation* of all these, in that order in which they are first created, and then distinguished, the Administration of these creatures by a constant working of second causes, which naturally produce their effects, is not so hard as that. And so, accordingly, and in that proportion, the last worke is easiest of all; Distinction and specification easier then creation, conservation, and administration easier then that distinction, and restitution by resurrection, easiest of all. *Tertullian* hath expressed it well, *Plus est fecisse quam refecisse, & dedisse quam reddidisse*; It is a harder worke to make, then to mend, and, to give thee that which was mine, then to restore thee that which was thine. *Et institutio carnis quam destitutio*; It is a lesse matter to recover a sicke man, then to make a whole man. Does this trouble thee, says *Justin Martyr*, (and *Athenagoras* proceeds in the same way of argumentation too, in his Apology) does this trouble thee, *Quod homo a piscibus, & piscis ab homine comeditur*, that one man is devoured by a fish, and then another man that eats the flesh of that fish, eats, and becomes the other man? *Id nec hominem resolvit in piscem, nec piscem in hominem*, that first man did not become that fish that ate him, nor that fish become that second man, that ate it; *sed utriusque resolutio fit in elementa*, both that man, and that fish are resolved into their owne elements, of which they were made at first. Howsoever it be, if thine imagination could carry thee so low, as to thinke, not onely that thou wert become some other thing, a fish, or a dogge that had fed upon thee, and so, thou couldst not have thine owne body, but therewithall must have his body too, but that thou wert infinitely farther gone, that thou wert annihilated, become nothing, canst thou chuse but thinke God as perfect now, at least as he was at first, and can hee not as easily make thee up againe of nothing, as he made thee of nothing at first? *Recogita quid fueris, antequam esses*; Thinke over thy selfe; what wast thou before thou wast any thing? *Meminisses utique, si fuisses*; If thou hadst been any thing then, surely thou wouldst remember it now. *Qui non eras, factus es; Cum iterum non eris, fies*; Thou that wast once nothing, wast made this that thou art now; and when thou shalt be nothing againe, thou shalt be made better then thou art yet. And, *Redderationem qua factus es, & ego reddam rationem qua fies*; Doe thou tell me, how thou wast made then, and I will tell thee how thou shalt be made hereafter. And yet as *Solomon* sends us to creatures, & to creatures of a low rank and station, to Ants & Spiders, for instruction, so Saint *Gregory* sends us to creatures, to learne the Resurrection. *Lux quotidie moritur, & quotidie resurgit*; That glorious creature, that first creature, the light, dyes every day, and every day hath a resurrection. *In arbutis folia resurrectione erumpunt*; from the Cedar of *Libanus*, to the Hyssop upon the wall, every leafe dyes every yeare, and every yeare hath a Resurrection. *Ubi in brevitae seminis, tam immensa arbor latuit?* (as he pursues that meditation.) If thou hadst seen the bodies of men rise out of the grave, at Christs Resurrection, could that be a stranger thing to thee, then, (if thou hadst never seen, nor heard, nor imagined it before) to see an Oake that spreads so

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farre, rise out of an Akorne? Or if Churchyards did vent themselves every spring, and that there were such a Resurrection of bodies every yeare, when thou hadst seen as many Resurrections as years, the Resurrection would be no stranger to thee, then the spring is. And thus, this, and many other good and reverend men, and so the *holy Ghost* himselfe sends us to *Reason*, and to the *Creature*, for the doctrine of the Resurrection; *Saint Paul* allows him not the reason of a man, that proceeds not so; *Thou fool*, says he, *that which thou sowest, is not quickened except it dye*; but then it is. It is truly harder to conceive a translation of the body into heaven, then a Resurrection of the body from the earth. *Num in hominibus terra degenerat, quæ omnia regenerare consuevit?* Doe all kinds of earth regenerate, and shall onely the Churchyard degenerate? Is there a yearly Resurrection of every other thing, and never of men? *Omnia pereundo servantur*, All other things are preserved, and continued by dying; *Tu homo solus ad hoc morieris, ut pereas?* And canst thou, O man, suspect of thy selfe, that the end of thy dying is an end of thee? Fall as low as thou canst, corrupt and putrefie as desperately as thou canst, *sis nihil*, thinke thy selfe nothing; *Ejus est nihilum ipsum cujus est totum*, even that nothing is as much in his power, as the world which he made of nothing; And, as he called thee when thou wast not, as if thou hadst been, so will he call thee againe, when thou art ignorant of that being which thou hast in the grave, and give thee againe thy former, and glorifie it with a better being.

The *Jews* then, if they had no other helpes, might have, (as naturall men may) preparations *a Priore*, and illustrations *a Posteriore*, for the doctrine of the Resurrection. The *Jews* had seen resuscitations from the dead in particular persons, and they had seen miraculous cures done by their Prophets. And *Gregory Nyssen* says well, that those miraculous cures which Christ wrought, with a *Tolle grabatum*, and an *Esto sanus*, and no more, they were *præludia resurrectionis*, halfe-resurrections, prologues, and inducements to the doctrine of the resurrection, which shall be transacted with a *Surgite mortui*, and no more. So these naturall helps in the consideration of the creature, are *præludia resurrectionis*, they are halfe-resurrections, and these naturall resurrections carry us halfe way to the miraculous resurrection. But certainly, the *Jews*, who had that, which the Gentiles wanted, *The Scriptures*, had from them, a generall, though not an explicite knowledge of the resurrection. That they had it, we see by that practise of *Judas the Maccabee*, in gathering a contribution to send to *Jerusalem*, which is therefore commended, because he was therein mindefull of the Resurrection. Neither doth Christ find any that opposed the doctrine of the Resurrection, but those, who though they were tolerated in the State, because they were otherwise great persons, were absolute *Heretiques*, even amongst the *Jews*, *The Sadduces*. And *Saint Paul*, when, finding himselfe to bee oppressed in Judgement, hee used his Christian wisdom, and to draw a strong party to himselfe, protested himselfe to bee of the sect of the *Pharisees*, and that, as they, and all

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the rest, in generall, did, he maintained the Resurrection, he knew it would seem a strange injury, and an oppression, to be called in question for that, that they all beleaved; Though therefore our Saviour Christ, who disputed then, onely against the Sadduces, argued for the doctrine of the Resurrection, onely from that place of the Scripture, which those Sadduces acknowledged to be Scripture, (for they denied all but the *bookes of Moses*) and so insisted upon those words, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, yet certainly the *Jews* had established that doctrine, upon other places too, though to the Sadduces who accepted *Moses* onely, *Moses* were the best evidence. It is evident enough in that particular place of *Daniel*, *Many of them that sleep in the dust of the earth, shall awake*, some to everlasting life, and some to shame, and everlasting contempt. And in *Daniel*, that word *many*, must not be restrained to lesse then all; *Daniel* intends by that many, that how many soever they are, they shall all arise; as Saint *Paul* does, when he says, By one mans disobedience, *many* were made sinners; that is, *All*; for, death passed over *all men*; for all have sinned. And Christ doth but paraphrase that place of *Daniel*, who says, *Multi*, many, when he says, *Omnes*, all; *All that are in the grave shall heare his voyce and shall come forth*; They that have done good, unto the resurrection of life, and they that have done evill to the resurrection of damnation. This then being thus far settled, that the *Jews* understood the resurrection, and more then that, they beleaved it, and therefore, as they had light in nature, they had assurance in Scripture, come we now, to that which was our last purpose in this first part, whether in *this* text, in these words of *Job*, (*though after my skin, wormes destroy my body*) there be any such light of the Resurrection given.

It is true, that in the new Testament, where the doctrine of the resurrection is more evidently, more liquidly delivered, then in the old, (though it be delivered in the old too) there is no place cited out of the book of *Job*, for the resurrection; and so, this is not. But it is no marvaile; both upon that reason which we noted before, that they who were to be convinced, were such as received onely the *books of Moses*, and therefore all citations from this booke of *Job*, or any other had been impertinently and frivolously employed, and, because in the new Testament, there is but one place of this booke of *Job* cited at all. To the *Corinthians* the Apostle makes use of those words in *Job*, *God taketh the wise in their owne craft*; And more then this one place, is not, (I thinke) cited out of this booke of *Job* in the new Testament. But, the authority of *Job* is established in another place; *you have heard of the patience of Job, and you have seen the end of the Lord*, says Saint *James*. As you have seen this, so you have heard that; seen and heard one way, out of the Scripture; you have hard that out of the booke of *Job*, you have seen this out of the Gospell. And further then this, there is no naming of *Jobs* person, or his booke in the new Testament. Saint *Hierome* confesses, that both the Greeke, and Latine Copies of this booke, were so defective in his time, that seven or eight hundred verses of the originall

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were wanting in the booke. And, for the originall it selfe, he says, *Obliquus totus liber fertur, & lubricus*, it is an uncertaine and slippery book. But this is onely for the sense of some places of the book; And that made the authority of this book, to be longer suspended in the Church, and oftner called into question by particular men, then any other book of the Bible. But, in those who have, for many ages, received this book for Canonically, there is an unanime acknowledgement, (at least, tacitely) that this peece of it, this text, (*When, after my skin, wormes shall destroy my body, yet in my flesh I shall see God*) does establish the Resurrection.

Divide the expositors into three branches; (for, so, the world will needs divide them) The first, the Roman Church will call theirs; though they have no other title to them, but that they received the same translation that they doe. And all they use this text for the resurrection. *Verba viri in gentilitate positi erubescamus*; It is a shame for us, who have the word of God it selfe, (which *Job* had not) and have had such a commentary, such an exposition upon al the former word of God, as the reall, and actuall, and visible resurrection of Christ himselfe, *Erubescamus verba viri in gentilitate positi*, let us be ashamed and confounded, if *Job*, a person that lived not within the light of the covenant, saw the resurrection more clearly, and professed it more constantly then we doe. And, as this *Gregory of Rome*, so *Gregory Nyssen* understood *Job* too. For, he considers *Jobs* case thus; God promised *Job* twofold of all that he had lost; And in his sheep and camels, and oxen, and asses, which were utterly destroyed, and brought to nothing, God performes it punctually, he had all in a double proportion. But *Job* had seven sonnes, and three daughters before, and God gives him but seven sonnes, and three daughters againe; And yet *Job* had twofold of these too; for, *Postnati cum prioribus numerantur, quia omnes deo vivunt*; Those which were gone, and those which were new given, lived all one life, because they lived all in God; *Nec quicquam aliud est mors, nisi vitiositatis expiatio*; Death is nothing else, but a deveesting of those defects, which made us lesse fit for God. And therefore, agreeably to this purpose, says Saint *Cyprian*, *Scimus non amitti, sed præmitti*; thy dead are not lost, but lent. *Non recedere, sed præcedere*; They are not gone into any other wombe, then we shall follow them into; *nec acquirendæ, atræ vestes, pro iis qui albis induuntur*, neither should we put on blacks, for them that are clothed in white, nor mourne for them, that are entred into their Masters joy. We can enlarge our selves no farther in this consideration of the first branch of expositors, but that all the *ancients* tooke occasion from this text to argue for the resurrection.

Take into your Consideration the other two branches of moderne expositors, (whom others sometimes contumeliously, and themselves sometimes perversely have call'd *Lutherans* and *Calvinists*, and you may know, that in the first ranke, *Osiander*, and with him, all his interpret these words so; And in the other ranke, *Tremellius*, and *Pellicanus*, heretofore, *Polanus* lately, and *Piscator*, for the

present; All these, and all the Translators into the vulgar tongues of all our neighbours of Europe, do all establish the doctrine of the Resurrection by these words, this place of *Job*. And therefore, though one, (and truly for any thing I know, but one) though one, to whom we all owe much, for the interpretation of the Scriptures, do think that *Job* intends no other resurrection in this place, but that, when he shall be reduc'd to the miserablest estate that can bee in this life, still he will look upon God, and trust in him for his restitution, and reparation in this life; let us with the whole Christian Church, embrace and magnifie this Holy and Heroicall Spirit of *Job*; *Scio*, says he; I know it, (which is more in him, then the *Credo* is in us, more to *know* it then, in that state, then to *believe* it now, after it hath been so evidently declar'd, not onely to be a certain truth, but to be an article of faith) *Scio Redemptorem*, says he; I know not onely a Creator, but a Redeemer; And, *Redemptorem meum*, My Redeemer, which implies a confidence, and a personall application of that Redemption to himself. *Scio vivere*, says he; I know that he lives; I know that hee begunne not in his Incarnation, I know he ended not in his death, but it always was, and is now, and shall for ever be true, *Uivvit*, that he lives still. And then, *Scio venturum*, says he too; I know hee shall stand at the last day to Judge me and all the world; And after that, and *after my skinne and body is destroyed by worms, yet in my flesh I shall see God*. And so have you as much as we proposed for our first part; That the Jews do now, that they always did believe a Resurrection; That as naturall men, and by naturall reason they might know it, both in the possibility of the thing, and in the purpose of God, that they had better helps then naturall reason, for they had divers places of their Scripture, and that this place of Scripture, which is our text, hath evermore been received for a proof of the Resurrection. Proceed we now, to those particulars which constitute our second part, such instructions concerning the Resurrection, as arise out of these words, *Though after my skinne, worms destroy my body, yet in my flesh I shall see God*.

In this second part, the first thing that was propos'd, was, That the Saints of God, are not priviledg'd from this, which fell upon *Job*, This Death, this dissolution after death. Upon the *Morte morieris*, that double death, interminated by God upon *Adam*, there is a *Non obstante*; *Revertere*, turn to God, and thou shalt not dy the death, not the second death. But upon that part of the sentence, *In pulverem reverteris*, *To dust thou shalt return*, there is no *Non obstante*; though thou turn to God, thou must turn into the grave; for, hee that redeem'd thee from the other death, redeem'd not himself from this. Carry this consideration to the last minute of the world, when we that remain shall bee caught up in the clouds, yet even that last fire may be our fever, those clouds our winding sheets, that rapture our dissolution; and so, with *Saint Augustine*, most of the ancients, most of the latter men think, that there shall be a sudden dissolution of body and soul, which is death, and a sudden re-uniting of both, which is resurrection, in that instant; *Quis Homo*, is *Dauids* question; *What man is he that liveth and shall*

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not see death? Let us adde, *Quis Deorum?* What God is he amongst the Gentiles, that hath not seen death? Which of their three hundred *Jupiters*, which of their thousands of other gods, have not seen death? *Mortibus moriuntur*; we may adde to that double death in Gods mouth, another death; The gods of the Gentiles have dyed *thrice*; In body, in soul, and in fame; for, though they have been glorified with a Deification, not one of all those old gods, is, at this day, worshipt, in any part of the world, but all those temporary, and transitory Gods, are worn out, and dead in all senses. Those gods, who were but men, fall under *Dauids* question, *Quis Homo?* And that man who was truly God, fals under it too, Christ Jesus; He saw death, though he saw not the death of this text, *Corruption*. And, if we consider the effusion of his precious blood, the contusion of his sacred flesh, the extention of those sinews, and ligaments which tyed heaven, and earth together, in a reconciliation, the departing of that Intelligence from that sphear, of that high Priest from that Temple, of that Dove from that Arke, of that soul from that body, that dissolution (which, as an ordinary man he should have had in the grave, but that the decree of God, declar'd in the infallibility of the manifold prophesies, preserv'd him from it) had been but a slumber, in respect of these tortures, which he did suffer; The *Godhead* staid with him in the grave, and so he did not corrupt, but, though our souls be gone up to God, our bodies shall.

Corruption in the skin, says *Job*; In the outward beauty, These be the Records of velim, these be the parchmins, the endictments, and the evidences that shall condemn many of us, at the last day, our *own skins*; we have the book of God, the Law, written in our own hearts; we have the image of God imprinted in our own souls; wee have the character, and seal of God stamped in us, in our baptism; and, all this is bound up in this velim, in this parchmin, in this skin of ours, and we neglect book, and image, and character, and seal, and all for the covering. It is not a clear case, if we consider the originall words properly, *That Jesabel did paint*; and yet all translators, and expositors have taken a just occasion, out of the ambiguity of those words, to cry down that abomination of painting. It is not a clear case, if we consider the propriety of the words, *That Absolon was hanged by the hair of the head*; and yet the Fathers and others have made use of that indifferency, and verisimilitude, to explode that abomination, of cherishing and curling haire, to the enveagling, and ensnaring, and entangling of others; *Judicium patietur æternum*, says *Saint Hierome*, Thou art guilty of a murder, though no body die; *Quia vinum attulisti, si fuisset qui bibisset*; Thou hast poyson'd a cup, if any would drink, thou hast prepar'd a tentation, if any would swallow it. *Tertullian* thought he had done enough, when he had writ his book *De Habitu muliebri*, against the excesse of women in clothes, but he was fain to adde another with more vehemence, *De cultu faminarum*, that went beyond their clothes to their skin. And he concludes, *Illud ambitionis crimen*, there's vain-glory in their excesse of clothes, but, *Hoc prostitut-*

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ionis, there's prostitution in drawing the eye to the skin. *Pliny* says, that when their thin silke stuffes were first invented at Rome, *ExcoGITatum ad fēminas denudandas*; It was but an invention that women might go naked in clothes, for their skins might bee seen through those clothes, those thinne stuffes: Our women are not so carefull, but they expose their nakednesse professedly, and paint it, to cast bird-lime for the passengers eye. Beloved, good dyet makes the best Complexion, and a good Conscience is a continuall feast; A cheerfull heart makes the best blood, and peace with God is the true cheerfulness of heart, Thy Saviour neglected his skin so much, as that at last, hee scarce had any; all was torn with the whips, and scourges; and thy skin shall come to that absolute corruption, as that, though a hundred years after thou art buried, one may find thy bones, and say, this was a *tall* man, this was a *strong* man, yet we shall soon be past saying, upon any relique of thy skinne, This was a *fair* man; Corruption seises the skinne, all outward beauty quickly, and so it does the body, the whole frame and constitution, which is another consideration; *After my skinne, my Body.*

If the whole body were an eye, or an ear, where were the body, says Saint Paul; but, when of the whole body there is neither eye nor ear, nor any member left, where is the body? And what should an eye do there, where there is nothing to be seen but loathsomnesse; or a nose there, where there is nothing to be smelt, but putrefaction; or an ear, where in the grave they doe not praise God? Doth not that body that boasted but yesterday of that priviledge above all creatures, that it onely could goe upright, lie to day as flat upon the earth as the body of a horse, or of a dogge? And doth it not to morrow lose his other priviledge, of looking up to heaven? Is it not farther remov'd from the eye of heaven, the Sunne, then any dogge, or horse, by being cover'd with the earth, which they are not? Painters have presented to us with some horror, the *skeleton*, the frame of the bones of a mans body; but the state of a body, in the dissolution of the grave, no pencil can present to us. Between that excrementall jelly that thy body is made of at first, and that jelly which thy body dissolves to at last; there is not so noysome, so putrid a thing in nature. This skinne, (this outward beauty) this body, (this whole constitution) must be destroy'd, says *Job*, in the next place.

The word is well chosen, by which all this is expressed, in this text, *Nakaph*, which is a word of as heavy a signification, to expresse an utter abolition, and annihilation, as perchance can be found in all the Scriptures. *Tremellius* hath mollified it in his translation; there it is but *Confodere*, to pierce. And yet it is such a piercing, such a sapping, such an undermining, such a demolishing of a fort or Castle, as may justly remove us from any high valuation, or any great confidence, in that skinne, and in that body, upon which this *Confoderint* must fall. But, in the great Bible it is *Contriverint*, Thy skinne, and thy body shall be ground away, trod away upon the ground. Aske where that iron is that is ground

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off of a knife, or axe; Aske that marble that is worn off of the threshold in the Church-porch by continuall treading, and with that iron, and with that marble, thou mayst finde thy Fathers skinne, and body; *Contrita sunt*, The knife, the marble, the skinne, the body are ground away, trod away, they are destroy'd, who knows the revolutions of dust? Dust upon the Kings high-way, and dust upon the Kings grave, are both, or neither, Dust Royall, and may change places; who knows the revolutions of dust? Even in the dead body of Christ Jesus himself, one dram of the decree of his Father, one sheet, one sentence of the prediction of the Prophets preserv'd his body from corruption, and incineration, more then all *Josephs* new tombs, and fine linnen, and great proportion of spices could have done. O, who can express this inexpressible mystery? The soul of Christ Jesus, which took no harm by him, contracted no Originall sin, in coming to him, was guilty of no more sin, when it went out, then when it came from the breath and bosome of God; yet this soul left this body in death. And the Divinity, the Godhead, incomparably better then that soul, which soul was incomparably better then all the Saints, and Angels in heaven, that Divinity, that God-head did not forsake the body, though it were dead. If we might compare things infinite in themselves, it was nothing so much, that God did assume mans nature, as that God did still cleave to that man, then when he was no man, in the separation of body and soul, in the grave. But fall we from incomprehensible mysteries; for, there is mortification enough, (and mortification is vivification, and ædification) in this obvious consideration; *skinne and body*, beauty and substance must be destroy'd; And, *Destroyed by wormes*, which is another descent in this humiliation, and exinanition of man, in death; *After my skinne, wormes shall destroy this body*.

I will not insist long upon this, because it is not the Originall; In the Originall there is no mention of *wormes*. But because in other places of *Job* there is, (*They shal lye down alike in the dust, and the worms shall cover them*) (*The womb shal forget them, and the worm shal feed sweetly on them*; and because the word *Destroying* is presented in that form & number, *Contriverint*, when *they* shall destroy, *they* and no other persons, no other creatures named) both our later translations, (for indeed, our first translation hath no mention of *wormes*) and so very many others, even *Tremellius* that adheres most to the letter of the Hebrew, have filled up this place, with that addition, *Destroyed by wormes*. It makes the destruction the more contemptible; Thou that wouldest not admit the beames of the Sunne upon thy skinne, and yet hast admitted the pollutions of sinne; Thou that wouldest not admit the breath of the ayre upon thy skinne, and yet hast admitted the spirit of lust, and unchast solicitations to breath upon thee, in execrable oathes, and blasphemies, to vicious purposes; Thou, whose body hath (as farre as it can) putrefyed and corrupted even the body of thy Saviour, in an unworthy receiving thereof, in this *skinne*, in this *body*, must be the food of worms, the prey of destroying worms. After a low birth thou mayst passe an

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honourable life, after a sentence of an ignominious death, thou mayst have an honourable end; But, in the grave canst thou make these worms silke worms? They were bold and early worms that eat up *Herod* before he dyed; They are bold and everlasting worms, which after thy skinne and body is destroyed, shall remain as long as God remains, in an eternall gnawing of thy conscience; long, long after the destroying of skinne and body, by bodily worms.

Thus farre then to the *destroying of skinne and body by worms*, all men are equall; Thus farre all's *Common Law*, and no *Prerogative*, so is it also in the next step too; The Resurrection is common to all: The *Prerogative* lies not in the Rising, but in the rising to the fruition of the sight of God; in which consideration, the first beam of comfort is the *Postquam*, *After all this*, destruction before by worms; ruinous misery before; but there is something else to be done upon me after. God leaves no state without comfort. God leaves some inhabitants of the earth, under longer nights then others, but none under an everlasting night; and, those, whom he leaves under those long nights, he recompenses with as long days, after. I were miserable, if there were not an *Antequam* in my behalfe; if before I had done well or ill actually in this world, God had not wrapped me up, in his *good purpose* upon me. And I were miserable againe, if there were not a *Postquam* in my behalfe; If, after my sinne had cast me into the grave, there were not a lowd trumpet to call me up, and a gracious countenance to looke upon me, when I were risen. Nay, let my life have been as religious, as the infirmities of this life can admit, yet, *If in this life onely we have hope in Christ, we are, of all men, most miserable*. For, for the worldly things of this life, first, the children of God have them in the least proportions of any; and, besides that, those children of God, which have them in larger proportion, do yet make the least use of them, of any others, because the children of the world, are not so tender conscienced, nor so much afraid, lest those worldly things should become snares, and occasions of tentation to them, if they open themselves to a full enjoying thereof, as the children of God are. And therefore, after my wanting of many worldly things, (after a penurious life) and, after my not daring to use those things that I have, so freely as others doe, after that holy and conscientious forbearing of those things that other men afford themselves, after my leaving all these absolutely behind me here, and my skin and body in destruction in the grave, After all, there remains something else for me. *After*; but *how long after*? That's next.

When Christ was in the body of that flesh, which we are in, now, (sinne onely excepted) he said, in that state that he was in then, *Of that day and houre, no man knoweth, not the Angels, not the Sonne*. Then, in that state, he excludes himselfe. And when Christ was risen againe, in an uncorruptible body, he said, even to his nearest followers, *Non est vestrum*, it is not for you, to know times, and seasons. Before in his state of mortality, *seipsum annumeravit ignorantibus*, he pretended to know no more of this, then they that knew nothing. After,

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when he had invested immortality, *per sui exceptionem*, (says that Father) he excepts none but himselfe; all the rest, even the *Apostles*, were left ignorant thereof. For this *non est vestrum*, (it is not for you) is part of the last sentence that ever Christ spake to them. If it be a convenient answer to say, Christ knew it not, as man, how bold is that man that will pretend to know it? And, if it be a convenient interpretation of Christs words, that he knew it not, that is, knew it not so, as that he might tell it them, how indiscreet are they, who, though they may seem to know it, will publish it? For, thereby they fill other men with scruples, and vexations, and they open themselves to scorne and reproach, when their predictions prove false, as Saint *Augustine* observed in his time, and every age hath given examples since, of confident men that have failed in these conjectures. It is a poore pretence to say, this intimation, this impression of a certaine time, prepares men with better dispositions. For, they have so often been found false, that it rather weakens the credit of the thing it selfe. In the old world they knew exactly the time of the destruction of the world; that there should be an hundred & twenty years, before the flood came; And yet, upon how few, did that prediction, though from the mouth of God himselfe, work to repentance? *Noah* found grace in Gods eyes; but it was not because he mended his life upon that prediction, but he was gracious in Gods sight before. At the day of our death, we write *Pridie resurrectionis*, the day before the resurrection; It is *Vigilia resurrectionis*; Our Easter Eve. *Adveniat regnum tuum*, possesse my soule of thy kingdome then: And, *Fiat voluntas tua*, my body shall arise after, but how soon after, or how late after, thy will bee done then, by thy selfe, and thy will bee knowne, till then, to thy selfe.

We passe on. As in *Massa damnata*, the whole lump of mankind is under the condemnation of *Adams sinne*, and yet the good purpose of God severs some men from that condemnation, so, at the resurrection, all shall rise; but not all to glory. But, amongst them, that doe, *Ego*, says *Job*, I shall. I, as I am the same man, made up of the same body, and the same soule. Shall I imagine a difficulty in my body, because I have lost an Arme in the East, and a leg in the West? because I have left some bloud in the North, and some bones in the South? Doe but remember, with what ease you have sate in the chaire, casting an account, and made a shilling on one hand, a pound on the other, or five shillings below, ten above, because all these lay easily within your reach. Consider how much lesse, all this earth is to him, that sits in heaven, and spans all this world, and reunites in an instant armes, and legs, bloud, and bones, in what corners so ever they be scattered. The greater work may seem to be in reducing the soul; That that soule which sped so ill in that body, last time it came to it, as that it contracted *Originall sinne* then, and was put to the slavery to serve that body, and to serve it in the ways of sinne, not for an Apprentiship of seven, but seventy years after, that that soul after it hath once got loose by death, and liv'd God knows how many thousands of years, free from that body, that abus'd it so be-

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fore, and in the sight and fruition of that God, where it was in no danger, should willingly, nay desirously, ambitiously seek this scattered body; this Eastern, and Western, and Northern, and Southern body, this is the most inconsiderable consideration, and yet, *Ego*, I, I the same body, and the same soul, shall be recompaſt again, and be identically, numerically, individually the same man. The same integrity of body, and soul, and the same integrity in the Organs of my body, and in the faculties of my soul too; I shall be all there, my body, and my soul, & all my body, & all my soul. I am not all here, I am here now preaching upon this text, and I am at home in my Library considering whethet *S. Gregory*, or *S. Hierome*, have said best of this text, before. I am here speaking to you, and yet I consider by the way, in the same instant, what it is likely you will say to one another, when I have done, you are not all here neither; you are here now, hearing me, and yet you are thinking that you have heard a better Sermon somewhere else, of this text before; you are here, and yet you think you could have heard some other doctrine of down-right *Predestination*, and *Reprobation* roundly delivered somewhere else with more edification to you; you are here, and you remember your selves that now yee think of it: This had been the fittest time, now, when every body else is at Church, to have made such and such a private visit; and because you would bee there, you are there. I cannot say, you cannot say so perfectly, so entirely now, as at the Resurrection, *Ego*, I am here; I, body and soul; I, soul and faculties: as Christ sayd to *Peter*, *Noli timere*, *Ego sum*, *Fear nothing, it is I*; so I say to my selfe, *Noli timere*; My soul, why art thou so sad, my body, why doſt thou languish? *Ego*, I, body and soul, soul and faculties, shall say to Christ Jesus, *Ego sum*, Lord, it is I, and hee shall not say, *Nescio te*, *I know thee not*, but avow me, and place me at his right hand. *Ego sum*, *I am the man that hath seen affliction, by the rod of his wrath*; *Ego sum*, and I the same man, shall receive the crown of glory which shall not fade.

Ego, I, the same person; *Ego videbo*, I shall see; I have had no looking-glasse in my grave, to see how my body looks in the dissolution; I know not how. I have had no houre-glasse in my grave to see how my time passes; I know not when: for, *when my eyelids are closed in my death-bed, the Angel hath said to me, That time shall be no more*; Till I see eternity, the ancient of days, I shall see no more; but then I shall: Now, why is *Job* gladder of the use of this sense of seeing, then of any of the other? He is not; He is glad of seeing, but not of the sense, but of the Object. It is true that is said in the School, *Vicinius se habent potentia sensitivæ ad animam quam corpus*; Our sensitive faculties have more relation to the soul, then to the body; but yet to some purpose, and in some measure, all the senses shall be in our glorified bodies, *In actu*, or *in potentia*, say they; so as that wee shall use them, or so as that we might. But this sight that *Job* speaks of, is onely the fruition of the presence of God, in which consists eternall blessednesse. Here, in this world, we see God *per speculum*, says the Apostle, by reflec-

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tion, upon a glasse; we see a creature; and from that there arises an assurance that there is a Creator, we see him *in enigmatē*, says he; which is not ill rendred in the margin, in a *Riddle*, we see him in the Church; but men have made it a riddle, which is the Church, we see him in the Sacrament, but men have made it a riddle; by what light, and at what window: Doe I see him at the window of bread and wine; Is he in that; or doe I see him by the window of faith; and is he onely in that? still it is in a riddle. Doe I see him *a Priore*, (I see that I am elected, and therefore I cannot sinne to death.) Or doe I see him *a Posteriore*, (because I see my selfe carefull not to sin to death, therefore I am elected.) I shall see all problematicall things come to be dogmaticall, I shall see all these rocks in Divinity, come to bee smooth alleys; I shall see Prophetes untyed, Riddles dissolved, controversies reconciled; but I shall never see that, till I come to this sight which follows in our text, *Videbo Deum, I shall see God.*

No man ever saw God and liv'd; and yet, I shall not live till I see God; and when I have seen him I shall never dye. What have I ever seen in this world, that hath been truly the same thing that it seemed to me? I have seen marble buildings, and a chip, a crust, a plaster, a face of marble hath pilld off, and I see brick-bowels within. I have seen beauty, and a strong breath from another, tels me, that that complexion is from without, not from a sound constitution within. I have seen the state of Princes, and all that is but ceremony; and, I would be loath to put a *Master of ceremonies* to define *ceremony*, and tell me what it is, and to include so various a thing as ceremony, in so constant a thing, as a Definition. I see a great Officer, and I see a man of mine own profession, of great revenues, and I see not the interest of the money, that was paid for it, I see not the pensions, nor the Annuities, that are charged upon that Office, or that Church. As he that fears God, fears nothing else, so he that sees God, sees every thing else: when we shall see God, *Sicuti est*, as he is, we shall see all things *Sicuti sunt*, as they are; for that's their Essence, as they conduce to his glory. We shall be no more deluded with outward appearances: for, when this sight, which we intend here comes, there will be no delusory thing to be seen. All that we have made as though we saw, in this world, will be vanished, and I shall see nothing but God, and what is in him; and him I shall see *In carne, in the flesh*, which is another degree of Exaltation in mine Exinanition.

I shall see him, *In carne sua, in his flesh*: And this was one branch in *Saint Augustines* great wish, That he might have seen Rome in her state, That he might have heard *S. Paul* preach, That he might have seen Christ in the flesh: *Saint Augustine* hath seen Christ in the flesh one thousand two hundred yeares; in Christs glorified flesh; but, it is with the eyes of his understanding, and in his soul. Our flesh, even in the Resurrection, cannot be a spectacle, a perspective glasse to our soul. We shall see the Humanity of Christ with our bodily eyes, then glorified; but, that flesh, though glorified, cannot make us see God better, nor clearer, then the soul alone hath done, all the time, from our death, to our

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resurrection. But as an indulgent Father, or as a tender mother, when they go to see the King in any Solemnity, or any other thing of observation, and curiosity, delights to carry their child, which is flesh of their flesh, and bone of their bone, with them, and though the child cannot comprehend it as well as they, they are as glad that the child sees it, as that they see it themselves; such a gladnesse shall my soul have, that this flesh, (which she will no longer call her prison, nor her tempter, but her friend, her companion, her wife) that this flesh, that is, I, in the re-union, and redintegration of both parts, shall see God; for then, one principall clause in her rejoycing, and acclamation, shall be, that this flesh is her flesh; *In carne mea, in my flesh I shall see God.*

It was the flesh of every wanton object here, that would allure it in the petulancy of mine eye. It was the flesh of every Satyricall Libeller, and defamer, and calumniator of other men, that would call upon it, and tickle mine ear with aspersions and slanders of persons in authority. And in the grave, it is the flesh of the worm; the possession is transfer'd to him. But, in heaven, it is *Caro mea, My flesh*, my souls flesh, my Saviours flesh. As my meat is assimilated to my flesh, and made one flesh with it; as my soul is assimilated to my God, and *made partaker of the divine nature*, and *Idem Spiritus*, the same Spirit with it; so, there my flesh shall be assimilated to the flesh of my Saviour, and made the same flesh with him too. *Verbum caro factum, ut caro resurgeret*; Therefore the word was made flesh, therefore God was made man, that that union might exalt the flesh of man to the right hand of God. That's spoken of the flesh of Christ; and then to facilitate the passage for us, *Reformat ad immortalitatem suam participes sui*; those who are worthy receivers of his flesh here, are the same flesh with him; And, *God shall quicken your mortall bodies, by his Spirit that dwelleth in you*. But this is not in consummation, in full accomplishment, till this resurrection, when it shall be *Caro mea*, my flesh, so, as that nothing can draw it from the allegiance of my God; and *Caro mea, My flesh*, so, as that nothing can deuest me of it. Here a bullet will aske a man, where's your arme; and a Wolf wil ask a woman, where's your breast. A sentence in the Star-chamber will aske him, where's your ear, and a mouths close prison will aske him, where's your flesh? A fever will aske him, where's your Red, and a morpew will aske him, where's your white? But when after all this, when *after my skinne worms shall destroy my body, I shall see God*, I shall see him in my flesh, which shall be mine as inseparably, (in the effect, though not in the manner) as the *Hypostaticall union* of God, and man, in Christ, makes our nature and the

Godhead one person in him. My flesh shall no more be none of mine,
then Christ shall not be man, as well as God.

AMEN



A SERMON PREACHED BEFORE THE HONOURABLE
COMPANY OF THE VIRGINIAN PLANTATION ON
THE 13 NOVEMBER 1622

BUT YEE SHALL RECEIVE POWER AFTER THAT THE
HOLY GHOST IS COME UPON YOU AND YEE SHALL
BE WITNESSES UNTO MEE BOTH IN JERUSALEM
AND IN ALL JUDEA AND IN SAMARIA AND UNTO
THE UTMOST PART OF THE EARTH. ACTS 1. 8

HERE are reckoned in this Booke, Two and Twentie *Sermons* of the *Apostles*; and yet the Book is not called the *Preaching*, but the *Practise*, not the *Words*, but the *Acts* of the *Apostles*: and the *Acts* of the *Apostles* were to convey that name of *Christ Jesus*, and to propagate his *Gospell* over all the world: Beloved, you are *Actors* upon the same Stage too: the uttermost part of the Earth are your *Scene*: Act over the *Acts* of the *Apostles*; bee you a Light to the *Gentiles*, that sit in darkness; bee you content to carrie him over these *Seas*, who dreyed up one *Red Sea* for his first people, and hath powred out another *Red Sea*, his owne Bloud, for them and us. When man was fallen, *God* cloathed him, made him a Leather Garment; there *God* descended to one Occupation: when the time of mans Redemption was come, then *God*, as it were, to house him, became a *Carpenters Sonne*; there *God* descended to another Occupation. Naturally, without doubt, man would have beene his owne Taylor, and his owne Carpenter; something in these two kinds man would have done of himselfe, though hee had had no patterns from *God*: but in preserving man who was fallen, to this redemption, by which he was to be raisd, in preserving man from perishing, in the Flood, *God* descended to a third occupation, to be his *Shipwright* to give him the modell of a Ship, an *Arke*, and so to be the author of that, which man himselfe in likelihood, would never have thought of, a means of passe from *Nation* to *Nation*. Now, as *GOD* taught us to make cloathes, not onely to cloath our selves, but to cloath him in his poore and naked members heere; as *God* taught us to build houses, not to house our selves, but to house him, in erecting *Churches*, to his glory: So *God* taught us to make Ships, not to transport our selves, but to transport him, *That when wee have received power, after that the Holy Ghost is come upon us, we might be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.*

As I speake now principally to them who are concerned in this *Plantation* of *Virginia*, yet there may be divers in this Congregation, who, though they have no interest in this *Plantation*, yet they may have benefit and edification, by that which they heare me say, so *Christ* spoke the words of this *Text*, principally to the *Apostles*, who were present and questioned him at his *Ascention*, but they are in their just extention, and due accomodation, appliable to our

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present occation of meeting heere: As *Christ* himselfe is *Alpha*, and *Omega*, so first, as that hee is last too, so these wordes which he spoke in the *East*, belong to us, who are to glorifie him in the *West*? *That we having receivd power, after that the Holy Ghost is come upon us, might be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.*

The first word of the Text is the *Cardinall* word, the word the *hinge* upon which the whole *Text* turnes; The first word, *But*, is the *But*, that all the rest shoots at. First it is an *exclusive* word; something the *Apostles* had required, which might not bee had; not that; And it is an *inclusive* word; something *Christ* was pleasd to affoord to the *Apostles*, which they thought not of; not that, not that which you beat upon, *But*, but yet, something else, something better then that, you shall have. That which this *but*, *excludes*, is that which the *Apostles* expresse in the *Verse* immediately before the *Text*, a *Temporall Kingdome*; *Wilt thou restore againe the kingdome of Israel*? No; not a temporall Kingdome, let not the riches and commodities of this world, be in your contemplation in your adventures. Or, because they aske more, *Wilt thou now restore that*? not yet: If I will give you riches, and commodities of this world, yet if I doe it not at first, if I doe it not yet, be not you discouraged; you shall not have *that*, that is not *Gods* first intention, and though that be in *Gods* intention, to give it you hereafter, you shall not have it yet; thats the *exclusive* part; *But*; there enters the *inclusive*, *You shall receive power, after that the Holy Ghost is come upon you, and you shall bee witnesses unto mee, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.* In which second part, we shall passe by these steps; *Supervenet Spiritus*, The *holy Ghost* shall come upon you, The *Spirit* shall witnesse to your *Spirit*, and rectifie your Conscience; And then, by that, you shall receive *power*; A new power besides the power you have from the *State*, and that power shall enable you, to be witnesses of *Christ*, that is, to make his doctrine the more credible, by your testimony, when you conforme your selves to him, and doe as hee did; and this witnesse you shall beare, this conformity you shall declare, first in *Jerusalem*, in this *Citie*; And in *Judea*, in all the parts of the *Kingdome*; and in *Samaria*, even amongst them who are departed from the true worship of *God*, the *Papists*; and to the uttermost part of the *Earth*, to those poore *Soules*, to whom you are continually sending. Summarily, If from the *Holy Ghost* you have a good testimony in your owne Conscience, you shall be witnesses for *Christ*, that is, as he did, you shall give satisfaction to all, to the *Citie*, to the *Countrey*, to the *Calumniating Adversary*, and the naturals of the place, to whom you shall present both *Spirituall* and *Temporall* benefit to. And so you have the *Modell* of the whole frame, and of the partitions; wee proceede now to the furnishing of the particular roomes.

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I PART

FIRST then, this first word, *But*, excludes a temporall Kingdome; the *Apostles* had fild themselies with an expectation, with an ambition of it; but that was not intended them. It was no wonder, that a woman could conceive such an expectation, and such an ambition, as to have her two sonnes sit at *Christs* right hand, and at his left, in his Kingdome, when the *Apostles* expected such a Kingdome, as might affoord them honours and preferment upon Earth. More then once they were in the disputation, in which *Christ* deprehended them, *which of them should bee the greatest in his Kingdome*. Neither hath the *Bishop of Rome*, anything, wherein he may so properly call himselfe *Apostolicall*, as this error of the *Apostles*, this their infirmitie; that he is evermore too conversant upon the contemplation of temporall Kingdomes. They did it all the way, when *Christ* was with them, and now at his last step, *Cum actu ascendisset*, when *Christ* was not *Ascending*, but in part *ascended*, when one foot was upon the Earth, and the other in the cloud that tooke him up, they aske him now, wilt thou at this time, restore the Kingdome? so women put their husbands, and men their fathers, and friends, upon their torture, at their last gaspe, and make their death-bed a racke to make them stretch and encrease joyntures, and portions, and legacies, and signe Scedules and Codicils, with their hand, when his hand that presents them is ready to close his eyes, that should signe them: And when they are upon the wing for heaven, men tye lead to their feet, and when they are laying hand fast upon *Abrahams* bosome, they must pull their hand out of his bosome againe, to obey importunities of men, and signe their papers: so underminable is the love of this World, which determines every minute. *GOD*, as hee is three persons, hath three Kingdomes; There is *Regnum potentiae*, The Kingdome of Power; and this wee attribute to the *Father*; it is power and providence: There is *Regnum gloriae*, the Kingdome of glorie; this we attribute to the *Sonne* and to his purchase; for he is *the King* that shall say, *Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the World*. And then betweene these three is *Regnum Gratiae*, The Kingdome of Grace, and this we attribute to the *Holy Ghost*; he takes them, whom the king of power, Almighty *God* hath rescued from the *Gentiles*, and as the king of grace, *Hee gives them the knowledge of the misterie of the Kingdome of GOD*, that is, of *future glory*, by sanctifying them with his grace, in his *Church*. The two first kingdomes are in this world, but yet neither of them, are of this world; because both they referre to the kingdome of glory. The kingdome of the *Father*, which is the providence of *God*, does but preserve us, The kingdome of the *Holy Ghost* which is the grace of *God*, does but prepare us to the kingdome of the *Sonne*, which is the glory of *GOD*; and thats in heaven. And therefore, though to good men, this world be the way to that kingdome, yet this kingdome is not of this world, sayes *Christ* himselfe: Though the *Apostles* themselves, as good a *Schoole* as they were bred in, could never take out that

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lesson, yet that lesson *Christ* gives, and repeates to all, you seeke a Temporall kingdome, *But*, sayes the Text, stop there, A kingdome you must not have.

Beloved in him, whose kingdome, and Gospell you seeke to advance, in this Plantation, our *Lord* and *Saviour Christ Jesus*, if you seeke to establish a temporall kingdome there, you are not rectified, if you seeke to bee *kings* in either acceptation of the word; To be a *King* signifies *Libertie* and *independency*, and *Supremacie*, to bee under no man, and to be a *King* signifies *Abundance*, and *Omnisufficiencie*, to neede no man. If those that governe there, would establish such a government, as should not depend upon this, or if those that goe thither, propose to themselves an exemption from Lawes, to live at their libertie, this is to be *Kings*, to devest *Allegeance*, to bee under no man: and if those that adventure thither, propose to themselves present benefit, and profit, a sodaine way to bee rich, and an abundance of all desirable commodities from thence, this is to be sufficient of themselves, and to neede no man: and to bee under no man and to neede no man, are the two acceptations of being *Kings*. Whom liberty drawes to goe, or present profit drawes to adventure, are not yet in the right way. O, if you could once bring a *Catechisme* to bee as good ware amongst them as a Bugle, as a knife, as a hatchet: O, if you would be as ready to hearken at the returne of a *ship*, how many *Indians* were converted to *Christ Jesus*, as what trees, or druggs, or Dyes that Ship had brought, then you were in your right way, and not till then; *Libertie* and *Abundance*, are Characters of kingdomes, and a kingdome is excluded in the Text; The *Apostles* were not to looke for it, in their employment, nor you in this your Plantation.

At least *CHRIST* expresses himselfe thus farre, in this answer, that if he would give them a kingdome, hee would not give it them yet. They aske him, *Wilt thou at this time, restore the kingdome?* and hee answers, *It is not for you to know the times*: whatsoever *God* will doe, Man must not appoint him his time. The *Apostles* thought of a kingdome presently after *Christs* departure; the comming of the *Holy Ghost*, who lead them into all truthes, soone delivered them of that error. Other men in favour of the *Jewes*, interpreting all the propheties, which are of a *Spirituell Kingdome*, the kingdome of the *Gospell*, into which, the *Jewes* shall be admitted, in a literall sense, have thought that the *Jewes* shall have, not onely a temporall kingdome in the same place, in *Jerusalem* againe, but because they finde that kingdome which is promised, (that is the kingdome of the *Gospell*) to bee expressed in large phrases, and in an abundant manner, applying all that largenesse to a temporall kingdome, they thinke, that the *Jewes* shall have such a kingdome, as shall swallow and annihilate all other kingdomes, and bee the sole *Empire* and *Monarchy* of the world. After this, very great men in the *Church* upon these words, of One thousand yeares after the Resurrection, have imagin'd a *Temporall Kingdome* of the *Saints* of *God* heere upon Earth, before they entred the joyes of heaven: and Saint *Augustine* himselfe, had at first some declinations towards that opinion, though he dispute powerfully against

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it, after: That there should bee *Sabatismus in terris*; that as the world was to last Sixe thousand yeares in troubles, there should be a Seventh thousand, in such joyes as this world could give.

And some others, who have avoided both the *Temporall kingdome* imagin'd by the *Apostles*, presently after the *Ascention*, And the *Emperiall kingdome* of the *Jewes*, before the *Resurrection*, And the *Carnall kingdome* of the *Chiliafts*, the *Millenarians*, after the *Resurrection*, though they speake of no kingdome, but the true kingdome, the kingdome of glory, yet they erre as much in assigning a certaine time when the kingdome shall beginne, when the end of this world, when the *Resurrection*, when the *Judgement* shall be. *Non est vestrum nosse tempora*, sayes *Christ* to his *Apostles* then; and lest it might be thought, that they might know these things, when the *Holy Ghost* came upon them, *Christ* denies that he himselfe knew that, as *Man*; and as *Man*, *Christ* knew more, then ever the *Apostles* knew. Whatsoever therefore *Christ* intended to his *Apostles* heere, hee would not give it presently, *non adhuc*, hee would not binde himselfe to a certaine time, *Non est vestrum nosse tempora*, It belongs not to us to know *Gods* times.

[Beloved, use godly means, and give *God* his leisure. You cannot beget a Sonne, and tell the Mother, I will have this Sonne born within five Moneths; nor, when he is borne, say, you will have him past daunger of *Wardship* within five yeares. You cannot sowe your Corne to day, and say it shall bee above ground to morrow, and in my Barne next weeke. How soone the best Husbandman, sow'd the best Seede in the best ground? *God* cast the promise of a *Messias*, as the seede of all, in Paradise; *In Semine Mulieris*; *The Seede of the Woman shall bruise the Serpents head*; and yet this Plant was Foure thousand yeares after before it appeared; this *Messias* Foure thousand yeares before he came. *God* shew'd the ground where that should grow, Two thousand yeares after the Promise; in *Abrahams* Family; *In femine tuo*, *In thy seed all Nations shall be blessed*. *God* hedg'd in this Ground almost One thousand yeares after that; In *Micheas* time, *Et tu Bethlem*, *Thou Bethlem shalt bee the place*; and *God* watered that, and weeded that, refreshed that dry expectation, with a Succession of *Prophets*, and yet it was so long before this expectation of *Nations*, this *Messias* came. So *GOD* promised the Jewes a Kingdome, in *Jacobs* Prophecie to *Juda*, *That the Scepter should not depart from his Tribe*. In Two hundred yeares more, he saies no more of it; then he ordaines some institutions for their King, when they should have one. And then it was Foure hundred yeares after that, before they had a King. *GOD* meant from the first houre, to people the whole earth; and *God* could have made men of clay, as fast as they made Bricks of Clay in *Egypt*; but he began upon two, and when they had beene multiplying and replenishing the Earth One thousand sixe hundred yeares, the *Flood* washed all that away, and *GOD* was almost to begin againe upon eight persons; and they have serv'd to people *Earth* and *Heaven* too; Bee not you discouraged, if the

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Promises which you have made to your selves, or to others, be not so soone discharg'd; though you see not your money, though you see not your men, though a *Flood*, a *Flood of Bloud* have broken in upon them, be not discouraged. Great Creatures lye long in the Wombe; Lyons are litterd perfit, but *Beare-whelpes* lick'd unto their shape; actions which Kings undertake, are cast in a mould, they have their perfection quickly; actions of private men; and private Purses, require more hammering, and more filing to their perfection. Onely let your principall end, be the propagation of the *glorious Gospell*: and though there bee an *Exclusive* in the *Text*, GOD does not promise you a *Kingdome*, *Ease*, and *Abundance* in all things, and that which hee does intend to you, he does not promise presently, yet there is an *Inclusive* too; not that, *But*, but something equivoilent at least, *But yee shall receive power, after that the Holy Ghost is come upon you, and yee shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.*

2 PART

Now our *Saviour Christ* does not say to these men, since you are so importunate, you shall have *no Kingdome*, now nor never, tis, *not yet*; *But*, hee does not say, you shall have *no Kingdome, nor any thing else*; tis, *not that*; *But*: the importunitie of beggers, sometimes drawes us to such a froward answer, For this importunitie, I will never give you any thing. Our patterne was not so froward; hee gave them not that, but as good as that. *Samuel* was sent to super-induct a *King* upon *Saul*, to annoint a new King. Hee thought his *Commission* had been determined in *Eliab*, *Surely this is the Lords Annointed*. But the *Lord* said, not hee; nor the next, *Aminadab*; nor the next, *Shammah*; nor none of the next seven; *But*, but yet there is one in the field, keeping sheepe, annoint him; *David* is hee. *Saint Paul* prayed earnestly, and frequently, to be discharged of that *Stimulus Carnis*: *God* sayes no; *not that*; but *Gratia mea sufficit*, Thou shalt have grace to overcome the tentation, though the tentation remaine. *God* sayes to you, *No Kingdome*, not *Ease*, not *Abundance*; nay *nothing at all yet*; the Plantation shall not discharge the Charges, not defray it selfe yet; but yet alreadie, now at first, it shall conduce to great uses: It shall redeeme many a wretch from the Lawes of death, from the hands of the Executioner, upon whom, perchance a small fault, or perchance a first fault, or perchance a fault heartily and sincerely repented, perchance no fault, but malice, had otherwise cast a present and ignominious death. It shall sweepe your streetes, and wash your doores, from idle persons, and the children of idle persons, and imploy them: and truely, if the whole Countrey were but such a *Bridewell*, to force idle persons to work, it had a good use. But it is alreadie, not onely a *Spleene*, to drayne the ill humors of the body, but a *Liver*, to breed good bloud; alreadie the imployment breedes Marriners; alreadie the place gives Essayes, nay, Fraights of Marchantable Commodities; alreadie it is a marke for the Envie, and for the ambition of our Enemies; I

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speake but of our *Doctrinall*, not *Nationall* Enemies: as they are *Papists*, they are sorrie wee have this Countrey; and surely, twentie Lectures in matter of Controversie doe not so much vexe them, as one Ship that goes, and strengthens that Plantation. Neyther can I recommend it to you, by any better *Rhetorique*; then their mallice: They would gladly have it, and therefore let us be glad to hold it.

Thus then this *Text* proceedes, and gathers upon you. All that you would have by this Plantation, you shall not have: GOD bindes not himselfe to measures; All that you shall have, you have not yet: GOD bindes not himselfe to times, but something you shall have; nay, you have already some great things: and of those, that in the *Text* is, *The Holy Ghost shall come upon you*. Wee finde the *Holy Ghost* to have come upon men, foure times in this Booke: First, upon the *Apostles*, at Pentecost: Then, when the whole Congregation was in prayer for the imprisonment of *Peter* and *John*. Again, when *Peter* preached in *Corneilius* his house, the *Holy Ghost* fell upon all them that heard him. And fourthly, when Saint *Paul* laid his hands upon them, who had beene formerly baptized at *Ephesus*. At the three latter times it is evident, that the *Holy Ghost* fell upon whole and promiscuous Congregations, and not upon the *Apostles* onely: and in the first, at *Pentecost*, the contrarie is not evident; nay, the Fathers, for the most part, that handle that, concur in that, that the *Holy Ghost* fell then upon the whole Congregation, men and women. The *Holy Ghost* fell upon *Peter* before hee preach'd, and it fell upon the hearers when hee preach'd, and it hath fallen upon every one of them, who have found motions in themselves, to propagate the *Gospell* of *Christ Jesus* by this meanes. The *Some* of GOD did not abhorre the *Virgins* Wombe, when hee would be made man; when hee was man, hee did not disdain to ride upon an *Asse* into *Jerusalem*: the third Person of the *Trinitie*, the *Holy Ghost*, is as humble as the second, hee refuses *Nullum vehiculum*, no conveyance, no doore of entrance into you; whether the example and precedent of other good men, or a probable imagination of future profit, or a willingness to concur to the vexation of the *Enemie*; what collaterall respect soever drew thee in, if now thou art in, thy principall respect be the glorie of God; that occasion, whatsoever it was, was *vehiculum Spiritus Sancti*; that was the Petard, that broke open thy Iron Gate; that was the Chariot, by which he entred into thee, and now hee is fallen upon thee, if thou doe not *Depose*; (lay aside all consideration of profit for ever, never to looke for returne) No, not *Sepose*, (leave out the consideration of profit for a time; for that, and Religion may well consist together;) but if thou doe but *Post-pose* the consideration of Temporall gayne, and studie first the advancement of the *Gospell* of *Christ Jesus*, the *Holy Ghost* is fallen upon you; for by that you receive Power says the *Text*.

There is a *Power* rooted in *Nature*, and a *Power* rooted in *Grace*; a *Power* issuing from the Law of *Nations*, and a *Power* growing out of the *Gospell*. In the

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Law of *Nature*, and *Nations*, A Land never inhabited by any, or utterly derelicted, and immemorially abandoned by the former Inhabitants, becomes theirs that will possesse it. So also is it, if the inhabitants doe not in some measure fill the Land, so as the Land may bring foorth her encrease for the use of men: for as a man does not become proprietarie of the Sea, because hee hath two or three Boats fishing in it; so neyther does a man become Lord of a maine Continent, because hee hath two or three Cottages in the Skirts thereof. That Rule which passes through all *Municipall Lawes* in particular States, *Interest Reipublicæ ut quis re sua bene utatur*; The State must take order, that everie man improve that which he hath, for the best advantage of that State, passes also through the Law of *Nations*, which is to all the World, as the *Municipall Law* is to a particular State: *Interest Mundo. The whole World, all Mankind must take care, that all places be improv'd as farre as maybe, to the best advantage of Mankind in generall.* Again, if the Land be peopled, and cultivated by the people, and that Land produce in abundance such things, for want whereof, their neighbours, or others (being not enemyes) perish; the Law of *Nations* may justifie some force, in seeking, by permutation of other Commodities which they neede, to come to some of theirs. Many cases may be put, when not onely *Commerce*, and *Trade*, but *Plantations* in Lands, not formerly our owne, may be lawfull. And for that, *Accipistis potestatem*, you have your *Commission*, your *Patents*, your *Charters*, your *Seales* from Him, upon whose Acts any private Subject, in Civill matters, may safely relye. But then, *Accipietis potestatem, You shall receive power*, sayes the *Text*; you shall, when the *Holy Ghost* is come upon you; that is, when the instinct, the influence, the motions of the *Holy Ghost* enables your Conscience to say, That your principall end is not *Gain*, nor *Glory*, but to *gaine Soules* to the glory of God; this seales the Great Seale, this justifies Justice it selfe, this authorises Authoritie, and gives power to Strength it selfe. Let the Conscience be upright, and then *Seales*, and *Patents*, and *Commissions*, are Wings; they assist him to flye the faster: Let the Conscience be lame, and distorted, and hee that goes upon *Seales*, and *Patents*, and *Commissions*, goes upon weake and feeble Crutches. When the *Holy Ghost* is come upon you, your Conscience rectified, you shall have *Power*, a new power out of that; what to doe? that followes, to bee *Witnesses unto Christ*.

Infamie is one of the highest punishments that the Law inflicteth upon man; for it lyes upon him even after death: *Infamie* is the worst punishment, and *Intestabilitie* (to be made *intestable*) is one of the deepest wounds of *Infamie*; and then the worst degree of *Intestabilitie*, is not to be beleaved, not to be admitted to be a *Witnesse* of any other: Hee is *Intestable*, that cannot make a *Testament*, not give his owne goods; and hee *Intestable*, that can receive nothing by the *Testament* of another; hee is *Intestable*, in whose behalfe no testimonie may be accepted: but he is the most miserably *Intestable* of all, the most detestably *intestable*, that discredits another man, by speaking well of him; and makes him the more

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suspicious, by his commendations. A *Christian* in profession, that is not a *Christian* in life, is so intestable, hee discredits *Christ*, and hardens others against him. *John Baptist* was more then a *Prophet*, because hee was a *Witnesse* of *Christ* and hee was a *Witnesse*, because hee was like him, hee did as hee did, hee lead a holy and a religious life; for hee was a *Witnesse*. That great and glorious name of *Martyr*, is but a *Witnesse*. Saint *Stephen* was a *Proto-martyr*, *Christs* first *Witnesse*, because hee was the first that did as hee did, that put on his *Colours*, that drunke of his *Cup*, that was baptised with his *Baptisme*, with his owne *Bloud*: so hee was a *Witnesse*. To be *Witnesse* for *Christ*, is to be like *Christ*; to conforme your selves to *Christ*: and they in the *Text*, and you, are to be *Witnesses of Christ in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the Earth.*

Saint *Hierome* notes, that *John Baptist* was not bid to beare witnesse in *Jerusalem*, in the *Citie*, but in the *Wildernesse*; hee, and none but hee: there were but a few men to witnesse to, there; and those few that were, came thither with a good disposition, to be wrought upon there: and there, there were few *Witnesses* to oppose *Johns* Testimonie, few *Tentations*, few worldly *Allurements*, few worldly *Businesses*. One was enough for the *Wildernesse*; but for *Jerusalem*, for the *Citie*, where all the excuses in the *Gospell* doe alwayes meete, they have bought *Commodities*, and they must utter them; they have ducharied *Lands*, and they must state them; they have married *Wives*, and they must studie them; to the *Citie*, to *Jerusalem*, *Christ* sends all his *Apostles*, and all little enough. Hee hath sent a great many *Apostles*, *Preachers*, to this *Citie*; more then to any other, that I know. *Religious persons*, as they call them, *Cloistered Friars*, are not sent to the *Citie*; by their first *Canons*, they should not preach abroad: but for those who are to doe that service, there are more in this *Citie*, then in others; for there are more *Parish Churches* heere, then in others. Now, beloved, if in this *Citie* you have taken away a great part of the revenue of the *Preacher*, to your selves, take thus much of his labour upon your selves too, as to preach to one another by a holy and examplar life, and a religious conversation. Let those of the *Citie* who have interest in the Government of this *Plantation*, be *Witnesses of Christ*, who is *Truth it selfe*, to all other *Governours of Companies*, in all true and just proceedings: That as *CHRIST* said to them who thought themselves greatest, *Except you become as this little Child*; so wee may say to the *Governours of the greatest Companies*, *Except you proceed with the integrity, with the justice, with the clearnesse of your little Sister, this Plantation, you doe not take, you doe not follow a good example.* This is to beare witnesse of *Christ in Jerusalem, in the Citie*, to bee examples of *Truth*, and *Justice*, and *Clearenesse*, to others, in, and of this *Citie*.

The *Apostles* were to doe this in *Judæa* too, their service lay in the *Countrey* as well as in the *Citie*. Birds that are kept in *Cages*, may learne some *Notes*, which they should never have sung in the *Woods*, or *Fields*; but yet they may

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forget their naturall Notes too. *Preachers* that binde themselves always to *Cities*, and *Courts*, and *great Auditories*, may learne new Notes; they may become *occasionall* Preachers, and make the emergent affaires of the time, their *Text*, and the humors of the hearers, their *Bible*: but they may lose their Naturall Notes, both the *simplicitie* & the *boldnesse* that belongs to the Preaching of the *Gospel*; both their power upon lowe Understandings, to raise them, and upon high Affections, to humble them. They may thinke, that their Errand is but to knocke at the doore, to delight the eare, and not to search the House, to ransacke the Conscience. *Christ* left the *Ninetie and nine* for one *Sheepe*; populous *Cities* are for the most part, best provided, remoter parts need our labour more, and wee should not make such differences. *Yeoman*, and *Labourer*, and *Spinster*, are distinctions upon Earth, in the Earth; in the Grave there is no distinction. The *Angell* that shall call us out of that Dust, will not stand to surway, who lyes naked, who in a Coffin, who in Wood, who in Lead; who in a fine, who in a courser Sheet: In that one day of the Resurrection, there is not a fore-noone for Lords to rise first, and an after-noone for meaner persons to rise after. *Christ* was not whipp'd, to save Beggars; and crown'd with Thornes, to save Kings; hee dyed, hee suffered all, for all: and wee (whose bearing wisse of him, is to doe as hee did) must conferre our Labours upon all; upon *Jerusalem*, and upon *Judæa* too; upon the *Citie*, and upon the *Countrey* too. You (who are his Witnesses too) must doe so too; Preach in your just actions, as to the *Citie*, to the *Countrey* too. Not to seale up the secrets, and the mysteries of your businesse within the bosome of *Merchants*, and exclude all others: to nourish an incompatibilitie betweene *Merchants* & *Gentlemen*; that *Merchants* shall say to them in reproach, You have played the *Gentlemen*; and they in equall reproach, You have played the *Merchant*: but as *Merchants* grow up into worshipfull Families, and worshipfull Families let fall Branches amongst *Merchants* againe; so for this particular Plantation, you may consider *Citie* and *Countrey* to be one Body: and as you give example of a just Government to other Companies in the *Citie*, (that's your bearing wisse in *Jerusalem*,) so you may be content to give Reasons of your Proceedings, and Account of Moneyes levied over the *Countrey*, for that's your bearing wisse in *Judæa*.

But the *Apostles Dioces* is enlarged, farther then *Jerusalem*, farther then *Judæa*, they are carried into *Samaria*; you must beare wisse of me in *Samaria*. Beloved, when I have remembred you, who the *Samaritans* were, Men that had not renounced GOD, but mingled other gods with him, Men that had not burned the Law of GOD, but made Traditions of Men equall to it; you will easily guesse to whom I apply the name of *Samaritans* now. A *Jesuit* hath told us (an ill Intelligencer I confesse, but even his Intelligencer, the *Devill* himselfe, sayes true sometimes) *Maldonate* sayes, the *Samaritans* were odious to the *Jewes*, upon the same grounds as *Heretiques* and *Schismatiques* to us; and they we know were odious to them, for mingling false gods, and false worships with the true. And if that be the

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Character of a *Samaritan*, we know who are the *Samaritans*, who the *Heretiques*, who the *Schismaticques* of our times. In the highest reproach to *Christ*, the Jewes said, *Samaritanus es & Daemonium habes, Thou art a Samaritan, and hast a Devill*. In our just detestation of these *Men*, we justly fasten both those upon them. For as they delight in lyes, & fill the world with weekly rumors, *Daemonium habent*, they have a *Devill, quia mendax est & pater eius*. As they multiply assassinations upon Princes, and Massacres upon people, *Daemonium habent*, they have a *Devill, quia homicida ab initio*: as they tolle, and tumble, and dispose kingdomes, *Daemonium habent*, they have a *Devill, Omnia haec dabo* was the Devils complement: but as they mingle truthes and falsehoods together in Religion, as they carry the word of GOD, and the Traditions of Men, in an even balance, *Samaritani sunt*, they are *Samaritanes*. At first *Christ* forbid his *Apostles*, to goe into any Citie of the *Samaritans*; after, they did preach in many of them. Beare witness first in *Jerusalem*, and in *Judaea*; give good satisfaction especially to those of the household of the Faithfull, in the *Citie* and *Country*, but yet satisfie even those *Samaritans* too.

They would be satisfied, what Miracles you work in *Virginia*, and what people you have converted to the *Christian Faith*, there. If we could as easily call natural effects Miracles, or casuall accidents Miracles, or Magicall illusions Miracles, as they do; to make a miraculous drawing of a Tooth, a miraculous cutting of a Corne; or, as *Justus Baronius* sayes, when he was converted to them, that he was miraculously cur'd of the *Cholique*, by stooping to kisse the *Popes* foot: If we would pile up Miracles so fast as *Pope John 22.* did in the Canonization of *Aquinas, Tot Miracula confecit, quot determinavit quaestiones*, hee wrought as many Miracles, as he resolv'd Questions, we might find Miracles too. In truth, their greatest Miracle to me, is, that they find men to beleieve their Miracles. If they rely upon Miracles, they imply a confession, that they induce new Doctrines; that that is old, and receiv'd, needs no Miracles: If they require Miracles, because though that be ancient Doctrine, it is newly brought into those parts, we have the confession of their Jesuit *Acosta*, that they doe no Miracle in those *Indies*; and he assignes very good reasons, why they are not necessary, nor to be expected there. But yet beare witness to these *Samaritans*, in the other point; labour to give them satisfaction in the other point of their charge, What Heathens you have converted to the Faith; which is that which is intended in the next, which is the last branch, *You are to be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the Earth.*

Literally, the *Apostles* were to be such Witnesses for *Christ*: were they so? did the *Apostles* in person preach the *Gospel* over all the World? I know that it is not hard to multiply places of the *Fathers*, in confirmation of that opinion, that the *Apostles* did actually and personally preach the *Gospel* in all Nations, in their life. *Christ* saies, *The Gospel of the Kingdome shall be preached in all the World*; and there he tels the *Apostles*, that they shall see something done, after

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that; Therefore they shall live to it. So hee saies to them, *You shall be brought before Rulers and Kings for my sake*; but the *Gospell* must first be published among all Nations: In one *Evangelist* there is the *Commission*; *Preach in my name to all Nations*. And in another, the *Execution* of this *Commission*, *And they went and preached every where*. And after the *Apostle* certifies, and returns the execution of this *Commission*, *The Gospell is come and bringeth forth fruit to all the world*: and upon those, and such places, have some of the *Fathers* beene pleased to ground their literall exposition, of an actuall and personall preaching of the *Apostles* over all the world. But had they dream'd of this world which hath beene discover'd since, into which, we dispute with perplexitie, and intricacy enough, how any men came at first, or how any beasts, especially such beasts as men were not likely to carry, they would never have doubted to have admitted a *Figure*, in that, *The Gospell was preached to all the world*; for when *Augustus* his Decree went out, *That all the World should bee taxed*, the Decree and the Taxe went not certainly into the *West Indies*; when *Saint Paul* sayes, *That their Faith was spoken of throughout the whole World*, and that *their obedience was come abroad unto all men*, surely the *West Indies* had not heard of the *faith* and the *obedience* of the *Romanes*. But as in *Moses* time, they called the *Mediterranean Sea*, the *great Sea*, because it was the greatest that those men had then seene; so in the *Apostles* time, they call'd that all the *World*, which was knowne and traded in then; and in all that, they preach'd the *Gospell*. So that as *Christ* when hee said to the *Apostles*; *I am with you unto the end of the World*, could not intend that of them in person, because they did not last to the end of the *World*, but in a succession of *Apostolike* men, so when he sayes, the *Apostles* should preach him to all the *World*, it is of the *Succession* too.

Those of our profession, that goe; you, that send them who goe, doe all an *Apostolicall* Function. What Action soever hath in the first intention thereof a purpose to propagate the *Gospell* of *Christ Jesus*, that is an *Apostolicall* Action: Before the end of the *World* come, before this Mortalitie shall put on Immortalitie, before the Creatures shall be delivered of the Bondage of Corruption under which it groanes, before the Martyrs under the Altar shall be silenc'd, before all things shall be subdued to *Christ*, his Kingdome perfited, and the last Enemy (Death) destroyed, the *Gospell* must be preached to those men to whom ye send; to all men. Further and hasten you this blessed, this joyfull, this glorious consummation of all, and happie re-union of all Bodies to their Soules, by preaching the *Gospell* to those men. Preach to them *Doctrinally*, preach to them *Practically*; enamore them with your *Justice* and (as farre as may consist with your securitie) your *Civilitie*; but inflame them with your Godlinesse, and your *Religion*. Bring them to love and reverence the name of that King, that sends men to teach them the wayes of Civilitie in this *World*; but to feare and adore the Name of that *King of Kings*, that sends men to teach them the wayes of Religion, for the next *World*. Those amongst you, that are old now,

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shall passe out of this World with this great comfort, that you contributed to the beginning of that Common Wealth, and of that Church, though they live not to see the growth thereof to perfection: *Apollo* watred, but *Paul* planted; he that begun the worke, was the greater man. And you that are young now, may live to see the Enemy as much impeached by that place, and your friends yea Children, as well accommodated in that place, as any other. You shall have made this *Iland*, which is but as the *Suburbs* of the old world, a Bridge, a Gallery to the new; to joyne all to that world that shall never grow old, the Kingdome of Heaven, You shall adde persons to this Kingdome of Heaven, and adde names to the Bookes of our Chronicles, and to the Booke of Life.

To end all, as the *Orators* which declaimed in the presence of the *Roman Emperors*, in their *Panegyriques*, tooke that way, to make those *Emperours* see what they were bound to doe; to say in those publique Orations, that those *Emperors* had done so, (for that increased the love of the Subject to the Prince, to be so told, that he had done those great things, and then it conveyd a Counsell into the Prince to doe them after.) As their way was to procure things to be done, by saying they were done, so beloved I have taken a contrary way: for when I, by way of exhortation, all this while have seemed to tell you what should be done by you; I have, indeed, but told the Congregation, what hath beene done already: neither doe I speake to move a wheele that stood still, but to keepe the wheele in due motion; nor perswade you to begin, but to continue a good worke, nor propose forreigne, but your owne Examples, to doe still, as you have done hitherto. For, for that, that which is especially in my contemplation, the conversion of the people, as I have receiv'd, so I can give this Testimonie, That of those persons who have sent in Moneyes, and conceal'd their Names, the greatest part, almost all, have limited their Devotion and Contribution upon that point, the propagation of Religion, and the conversion of the People; for the building and beautifying of the House of God, and for the instruction and education of their young Children. *Christ Jesus* himselfe is yesterday, and to day and the same for ever. In the advancing of his Glory, be you so too, yesterday, and to day, and the same for ever, here: and hereafter, when Time shall be no more, no more yesterday, no more to day, yet for ever and ever you shall enjoy that joy, and that glorie, which no ill accident can attayne to diminish, or Eclipse it.

PRAYER

We returne to thee againe, O GOD, with *Prayse* and *Prayer*; as for all thy mercies from before Minutes began, to this Minute; from our Election, to this present Beame of Sanctification, which thou hast shed upon us now; and more particularly, that thou hast afforded us that great Dignitie, to be this way Witnesses of thy Sonne *Christ Jesus*, and Instruments of his Glorie. Looke graciously, and looke powerfully upon this Body, which thou hast been now some

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yeeres in building and compacting together, this Plantation. Looke graciously upon the Head of this Body, our *Soveraigne*, and blesse him with a good disposition to this Worke, and blesse him for that disposition: Looke graciously upon them, who are as the *Braine* of this Body, those who by his power counsaile, and advise, and assist in the Government thereof: blesse them with disposition to Unitie and Concord, and blesse them for that disposition. Looke graciously upon them who are as *Eyes* of this Body, those of the *Clergie*, who have any interest therein: blesse them with a disposition to preach there, to pray here, to exhort every where, for the advancement thereof, and blesse them for that disposition. Blesse them who are the *Feet* of this Body, who goe thither; and the *Hands* of this Bodie, who labour there; and them who are the *Heart* of this Body; all that are heartily affected, and declare actually that heartinesse to this action; blesse them all with a cheereful disposition to that, and blesse them for that disposition. Blesse it so in this Calme, that when the Tempest comes, it may ride it out safely; blesse it so with Friends now, that it may stand against Enemies hereafter. Prepare thy selfe a glorious Harveſt there, and give us leave to be thy Labourers; That so the number of thy Saints being fulfilled, wee may with better assurance joyne in that Prayer, *Come Lord Jesus, come quickly*; and so meet all in that Kingdome which the Sonne of God hath purchased for us with the inestimable price of his incorruptible Bloud.

To which glorious Sonne of God, &c.

Amen.

PREACHED TO THE EARLE OF CARLILE AND HIS
COMPANY AT SION

HE THAT BELEEVETH NOT SHALL BE DAMNED, MARK 16.16

HHE first words that are recorded in the Scriptures, to have been spoken by our Saviour, are those which he spoke to his father and mother, then when they had lost him at Jerusalem, *How is it that you sought me? knew yee not that I must be about my Fathers businesse?* And the last words, which are in this Evangelist recorded to have been spoken by him, to his Apostles, are then also, when they were to lose him in Jerusalem, when he was to depart out of their presence, and set himselfe in the heavenly Jerusalem, at the right hand of his Father; of which last words of his, this Text is a part. In his first words, those to his father and mother, he doth not rebuke their care in seeking him, not their tendernesse in seeking him, (as they told him they did) *with heavy hearts*: But he lets them know, that, if not the band of nature, nor the reverentiall respect due to parents, then no respect in the world should hold him from a diligent proceeding in that worke which he came for, the advancing the kingdome of God in the salvation of mankinde. In his last words to his Apostles, he doth not discomfort them by his absence, for he sayes, *I am with you alwayes, even unto the end of the world*: But he encourageth them to a chearfull undertaking of their great worke, *the preaching of the Gospel to all Nations*, by many arguments, many inducements, of which, one of the waightiest is, That their preaching of the Gospel was not like to be uneffectuall, because he had given them the sharpest spur, and the strongest bridle upon mankinde; *Premium & penam*, Authority to reward the obedient, and authority to punish the rebellious and refractary man; he put into their hands the double key of Heaven, and of Hell; power to convey to the beleever Salvation, and upon him that beleeveth not, to inflict eternall condemnation; *He that beleeveth not, shall be damned*.

That then which man was to beleieve upon paine of damnation, if he did not, being this Commission which Christ gave to his Apostles, we shall make it our first part of this Exercise, to consider the Commission it selfe, the subject of every mans necessary believe; And our second part shall be, The penalty, the inevitable, the irreparable, the intolerable, the inexpressible penalty, everlasting condemnation, *He that beleeveth not, shall be damned*. In the first of these parts, we shall first consider some circumstantiall, and then the substantiall parts of the Commission; (for though they be essentiall things, yet because they are not of the body of the Commission, we call them branches circumstantiall) First, *An sit*, whether there be such a Commission or no; secondly, the *Ubi*, where this Commission is; and then the *Unde*, from whence this Commission proceeds; And lastly the *Quo*, how farre it extends, and reaches; And having passed thorow these, wee must looke back for the substance of the Commission; for in the Text, *He that beleeveth not*, is implied this particule, *this*,

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this word *this*, *Hee that beleeveth not this*, that is, that which Christ hath said to his Apostles immediatly before the Text, which is indeed the substance of the Commission, consisting of three parts, *Ite prædicate*, goe and preach the Gospel, *Ite Baptizate*, goe and baptize them, *Ite docete*, goe and teach them to doe, and to practise all that I have commanded; And after all these which doe but make up the first part, we shall descend to the second, which is the penalty; and as farre as the narrownesse of the time, and the narrownesse of your patience, and the narrownesse of my comprehension can reach, wee shall shew you the horror, the terror of that fearefull intermination, *Damnabitur, He that beleeveth not, shall be damned*.

First then, it is within this *Credererit*, that is, It is matter of faith to beleieve, that such a Commission there is, that God hath established meanes of salvation, and propagation of his Gospel here. If then this be matter of faith, where is the root of this faith? from whence springs it? Is there any such thing writ in the heart of man, that God hath proceeded so? Certainly as it is in *Agendis*, in those things which we are bound to do, which are all comprehended in the Decalogue, in the Ten Commandements, that there is nothing written there, in those stone Tables, which was not written before in the heart of man, (exemplifie it in that Commandement which seemes most removed from naturall reason, which is the observing of the Sabbath, yet even for that, for a Sabbath, man naturally finds this holy impression, and religious instinct in his heart, That there must bee an outward worship of that God, that hath made, and preserved him, and that is the substance, and morall part of that Commandement of the Sabbath) And it is in *Agendis*, that all things, that all men are bound to doe, all men have means to know; And as it is in *Sperandis*, in *Petendis*, of those things which man may hope for at Gods hand, or pray for, from him, there is a knowledge imprinted in mans heart too; (for the Lords Prayer is an abridgement of all those, and exemplifie also this in that Petition of the Lords Prayer, which may seeme most removed from naturall reason, That we must forgive those who have trespassed against us, yet even in that, every naturall man may see, That there is no reason for him, to looke for forgiveness from God, who can, and may justly come to an immediate execution of us, as soone as we have offended him, if we will not forgive another man, whom we cannot execute our selves, but must implore the Law, and the Magistrate to revenge our quarrell) As it is in *Agendis*, in all things which wee are bound to doe; As it is in *Petendis*, in all things which we may pray for, so it is in *Credendis*, all things that all men are bound to beleieve, all men have meanes to know.

This then, that God hath established meanes of salvation, being *Inter credenda*, one of those things which he is bound to beleieve, (for *hee that beleeveth not this, shall be damned*) Man hath thus much evidence of this in nature, that by naturall reason we know, that that God which must be worshipped, hath surely declared how he will be worshipped, and so we are led to seeke his re-

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vealed and manifested will, and that is no where to bee found but in his Scriptures. So that when all is done, the Ten Commandements, which is the sum of all that we are to doe; The Lords Prayer, which is the summe of all that we are to ask; and the Apostles Creed, which is the summe of all that we are to beleeve, are but declaratory, not introductory things; The same things are first written in mans heart, though dimly and sub-obscurely, and then the same things are extended, shed in a brighter beame, in every leafe of the Scripture; And the same things are recollected againe, into the Ten Commandements, into the Lords Prayer, and into the Apostles Creed, that we might see them al together, and so take better view and hold of them. The knowledge which wee have in nature, is the substance of all, as all matter, Heaven and earth were created at once, in the beginning; and then the further knowledge which we have in Scripture, is as that light which God created after; for as by that light, men distinguished particular creatures, so by this light of the Scripture, wee discern our particular duties. And after this, as in the Creation, all the light was gathered into the body of the Sunne, when that was made; so all that is written in our hearts radically, and diffused in the Scriptures more extensively, is remassed, and reduced to the Ten Commandements, the Lords Prayer, and to the Creed.

The heart of man is *hortus*, it is a garden, a Paradise, where all that is wholesome, and all that is delightfull growes, but it is *hortus conclusus*, a garden that we our selves have walled in; It is *fons*, a fountaine, where all knowledge springs, but *fons signatus*, a fountaine that our corruption hath sealed up. The heart is a booke, legible enough, and intelligible in it selfe; but we have so interlined that booke with impertinent knowledge, and so up clasped that booke, for feare of reading our owne history, our owne sins, as that we are the greatest strangers, and the least conversant with the examination of our owne hearts. There is then *Myrrhe* in this garden, but wee cannot smell it; and therefore, *All thy garments smell of Myrrhe*, saith *David*, that is, Gods garments; those Scriptures in which God hath apparelled, and exhibited his will, they breathe the Balme of the East, the savour of life, more discernably unto us. But after that too, there is *fasciculus Myrrhæ*, a bundle of *Myrrhe* together, *fasciculus Agendorum*, a whole bundle of those things which we are bound to doe, in the Ten Commandements; *fasciculus Petendorum*, a whole bundle of those things, which wee are bound to pray for, in the Lords Prayer; and *fasciculus Credendorum*, a whole bundle of those things, which we are bound to beleeve, in the Apostles Creed; And in that last bundle of *Myrrhe*, in that Creed, is this particular, *Ut credamus hoc*, That wee beleeve this, this, that God hath established meanes of salvation here, and *He that beleeueth not this*, that such a Commission there is, *shall be damned*.

In that bundle of *Myrrhe* then, where lies this that must necessarily bee beleeved, This Commission? In that Article of that Creed, *Credo Ecclesiam Catho-*

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licam, I beleeve the holy Catholique Church; For till I come to that graine of *Myrrhe*, to beleeve the Catholique Church, I have not the savour of life; Let me take in the first graine of this bundle of *Myrrhe*, the first Article, *Credo in Deum Patrem*, I beleeve in God the Father, by that I have a being, I am a creature, but so is a contemptible worme, and so is a venemous spider as well as I, so is a stinking weed, and so is a stinging nettle, as well as I; so is the earth it selfe, that we tread under our feet, and so is the ambitious spirit, which would have been as high as God, and is lower then the lowest, the devill himself is a creature as well as I; I am but that, by the first Article, but a creature; and I were better, if I were not that, if I were no creature, (considering how I have used my creation) if there were no more *Myrrhe* in this bundle then that first graine, no more to be got by beleeving, but that I were a creature: But take a great deale of this *Myrrhe* together, consider more Articles, That *Christ is conceived*, and *borne*, and *crucified*, and *dead*, and *buried*, and *risen*, and *ascended*, there is some savour in this; But yet, if when we shall come to *Judgement*, I must carry into his presence, a menstruous conscience, and an ugly face, in which his Image, by which he should know me, is utterly defaced, all this *Myrrhe* of his Merits, and his Mercies, is but a savour of death unto death unto me, since I, that knew the horror of my owne guiltinesse, must know too, that whatsoever he be to others, he is a just Judge, and therefore a condemning Judge to me; If I get farther then this in the Creed, to the *Credo in Spiritum Sanctum*, I beleeve in the Holy Ghost, where shall I finde the Holy Ghost? I locke my doore to my selfe, and I throw my selfe downe in the presence of my God, I devest my selfe of all worldly thoughts, and I bend all my powers, and faculties upon God, as I think, and suddenly I finde my selfe scattered, melted, fallen into vaine thoughts, into no thoughts; I am upon my knees, and I talke, and think nothing; I deprehend my selfe in it, and I goe about to mend it, I gather new forces, new purposes to try againe, and doe better, and I doe the same thing againe. I beleeve in the Holy Ghost, but doe not finde him, if I seeke him onely in private prayer; But in *Ecclesia*, when I goe to meet him in the Church, when I seeke him where hee hath promised to bee found, when I seeke him in the execution of that Commission, which is proposed to our faith in this Text, in his Ordinances, and meanes of salvation in his Church, instantly the savour of this *Myrrhe* is exalted, and multiplied to me; not a dew, but a shower is powred out upon me, and presently followes *Communio Sanctorum*, The Communion of Saints, the assistance of Militant and Triumphant Church in my behalfe; And presently followes *Remissio peccatorum*, The remission of sins, the purifying of my conscience, in that water, which is his blood, Baptisme, and in that wine, which is his blood, the other Sacrament; and presently followes *Carnis resurrectio*, A resurrection of my body; My body becomes no burthen to me; my body is better now, then my soule was before; and even here I have *Goshen* in my Egypt, incorruption in the midst of my dunghill, spirit in the midst of my flesh,

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heaven upon earth; and presently followes *Vita aeterna, Life everlasting*; this life of my body shall not last ever, nay the life of my soul in heaven is not such as it is at the first. For that soule there, even in heaven, shall receive an addition, and accesse of Joy, and Glory in the resurrection of our bodies in the consummation.

When a winde brings the River to any low part of the banke, instantly it overflows the whole Meadow; when that winde which blowes where he will, *The Holy Ghost*, leads an humble soule to the Article of the Church, to lay hold upon God, as God hath exhibited himselfe in his Ordinances, instantly he is surrounded under the blood of Christ Jesus, and all the benefits thereof; *The communion of Saints, the remission of sins, the resurrection of the body, and the life everlasting*, are poured out upon him. And therefore of this great worke, which God hath done for man, in applying himselfe to man, in the Ordinances of his Church, S. *Augustine* sayes, *Obscurius dixerunt Prophetæ de Christo, quam de Ecclesia*, The Prophets have not spoken so clearely of the person of Christ, as they have of the Church of Christ; for though S. *Hierom* interpret aright those words of *Adam* and *Eve*, *Erunt duo in carnem unam*, *They two shall be one flesh*, to be applyable to the union which is betweene Christ and his Church, (for so S. *Paul* himselfe applies them) that Christ and his Church are all one, as man and wife are all one, yet the wife is (or at least, it had wont to be so) easilier found at home, then the husband; wee can come to Christs Church, but we cannot come to him; The Church is a Hill, and that is conspicuous naturally; but the Church is such a Hill, as may be seene every where. S. *Augustine* askes his Auditory in one of his Sermons, doe any of you know the Hill Olympus? and himselfe sayes in their behalfe, none of you know it; no more sayes he, do those that dwell at *Olympus* know *Giddabam vestram*, some Hill which was about them; trouble not thy selfe to know the formes and fashions of forraine particular Churches; neither of a Church in the lake, nor a Church upon seven hils; but since God hath planted thee in a Church, where all things necessary for salvation are administred to thee, and where no erronious doctrine (even in the confession of our Adversaries) is affirmed and held, that is the Hill, and that is the Catholique Church, and there is this Commission in this text, meanes of salvation sincerely executed; So then, such a Commission there is, and it is in the Article of the Creed, that is the *ubi*.

We are now come in our order, to the third circumstantiall branch, the *Unde*, from whence, and when this Commission issued, in which we consider, that since we receive a deepe impression from the words, which our friends spake at the time of their death, much more would it worke upon us, if they could come and speake to us after their death; You know what *Dives* said, *Si quis ex mortuis*, If one from the dead might goe to my Brethren, he might bring them to any thing. Now, *Primitiæ mortuorum*, The Lord of life, and yet the first borne of the dead, Christ Jesus, returnes againe after his death, to estab-

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lish this Commission upon his Apostles; It hath therefore all the formalities of a strong and valid Commission; Christ gives it, *Ex mero motu*, meerely out of his owne goodnesse; He foresaw no merit in us that moved him; neither was he moved by any mans solicitations; for could it ever have fallen into a mans heart, to have prayed to the Father, that his Son might take our Nature and dye, and rise again, and settle a course upon earth, for our salvation, if this had not first risen in the purpose of God himself? Would any man ever have solicited or prayed him to proceed thus? It was *Ex mero motu*, out of his owne goodnesse, and it was *Ex certa scientia*, He was not deceived in his grant, he knew what he did, he knew this Commission should be executed, in despite of all Heretiques, and Tyrans that should oppose it; And as it was out of his owne Will, and with his owne knowledge, so it was *Ex plenitudine potestatis*, He exceeded not his Power; for Christ made this Commission then, when (as it is expressed in the other Evangelist) he produced that evidence, *Data est mihi, All power is given to me in Heaven and in earth*; where Christ speakes not of that Power, which he had by his eternall generation, (though even that power were given him, for he was *Deus de Deo*, God of God) nor he speakes not of that Power which was given him as Man, which was great, but all that, he had in the first minute of his conception, in the first union of the two Natures, Divine and Humane together; but that Power, from which he derives this Commission, is that, which he had purchased by his blood, and came to by conquest; *Ego vici mundum*, sayes Christ, I have conquered the world, and comming in by conquest, I may establish what forme of Government I will; and my will is, to governe my Kingdome by this Commission; and by these Commissioners, to the Worlds end; to establish these meanes upon earth, for the salvation of the world.

And as it hath all these formalities of a due Commission, made without suite, made without error, made without defect of power: so had it this also, that it was duely and authentically testified; for, though this Evangelist name but the eleven Apostles to have beene present, and they in this case might be thought *Testes domestici*, Witnesses that witsesse to their owne, or to their Masters advantage; Yet, the opinion which is most imbraced is, That this appearing of Christ, which is intended here, is that appearing, which is spoken of by S. Paul, when he appeared to more then five hundred at once; Christ rests not in his *Teste meipso*, That himselfe was his witsesse, as Princes use to doe, (and as he might have done best of any, because there were alwaies two more that testified with him, the Father, and the Holy Ghost) he rests not in calling some of his Councell, and principall Officers, to witsesse, as Princes have used too; but in a Parliament of all States, Upper and Common house, Spirituall and Temporall Apostles, Disciples and five hundred Brethren, he testifies this Commission.

Who then can measure the infinite mercy of Christ Jesus to us? which mercy became not when he began, by comming into this world; for we were elected

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in him before the foundations of the world; nor ended it when he ended, by going out of this world, for he returned to this world againe, where he had suffered so much contempt and torment, that he might establish this object of our faith, this that wee are therefore bound to beleieve, a Commission, a Church, an outward meanes of Salvation here; such a Commission there is, it is grounded in the Creed, and it was given after his Resurrection.

In which Commission (being now come to the last of the circumstantiall Branches, the extent and reach of this Commission) we finde, that it is *Omni Creatura*, Before the Text, *Preach to every Creature*, that is, Meanes of salvation offered to every Creature; and that is large enough, with out that wilde extent that their S. *Francis* gives it, in the Roman Church, whom they magnifie so much for that religious simplicity, as they call it, who thought himselfe bound literally by this Commission, *To preach to all Creatures*, and so did, as we see in his brutish Homilies, *Frater Asine*, and *Frater Bos*, Brother Oxe, and brother Asse, and the rest of his spirituall kindred; But in this Commission, *Omnis Creatura*, *Every Creature*, is every man; and to every man this Commission extends; Man is called *Omnis Creatura*, Every creature, as *Eve* is called *Mater omnium viventium*, though she were but the Mother of men, she is called the *Mother of all living*, and yet all other creatures live, as well as Man; Man is called Every creature, as it is said, *Omnis caro*, *All flesh had corrupted his wayes upon earth*, though this corruption were but in man, and other creatures were flesh as well as man; Man is every creature, sayes *Origen*, because in him, *Tanquam in officina*, *omnes Creaturae conflantur*, Because all creatures were as it were melted in one forge, and poured into one mold, when man was made. For, these being all the distinctions which are in all creatures, first, a meere being which stones and other inanimate creatures have; and then life and growth, which trees and plants have; and after that, sense and feeling, which beasts have; and lastly, reason and understanding, which Angels have, Man hath them all, and so in that respect is every creature, sayes *Origen*: He is so too, sayes *Gregory*, *Quia omnis creaturae differentia in homine*, Because all the qualities and properties of all other creatures, how remote and distant, how contrary soever in themselves, yet they all meet in man; In man, if he be a flatterer, you shall finde the groveling and crawling of a Snake; and in a man, if he be ambitious, you shall finde the high flight and piercing of the Eagle; in a voluptuous sensual man, you shall finde earthlinesse of the Hog; and in a licentious man, the intemperance, and distemper of the Goate; ever lustfull, and ever in a fever; ever in sicknesses contracted by that sin, and yet ever in a desire to proceed in that sin; and so man is every creature in that respect, sayes *Gregory*. But he is especially so, sayes S. *Augustine*, *Quia omnis creatura propter hominem*, All creatures were made for man, man is the end of all, and therefore man is all, sayes *Augustine*. So that the two Evangelists have expressed one another well; for those whom this Evangelist S. *Marke* calls *all creatures*, S. *Matthew* calls *Omnes Gentes*, *All*

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Nations; And so, that which is attributed to Christ by way of Prophecy, *It is a small matter, that thou shouldest be my servant, to raise up the tribe of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou maiest be my salvation unto the end of the earth*; That which is attributed to Christ there, is fulfilled in this Commission, given by Christ here; That he should be preached to all men; In which, wee rather admire then goe about to expresse his unexpressible mercy, who had that tendernes in his care, that he would provide man meanes of salvation in a Church, and then that largenesse in his care, as that he would in his time impart it to all men; for els, how had it ever come to us? And so we passe from the Circunstances of the Commission, That it is, And where it is, And whence it comes, And whither it goes, to the Substance it selfe.

This is expressed in three actions; first, *Ite prædicate, Goe and preach the Gospel*; And then, *Baptizate, Baptize in the Name of the Father, Sonne, and Holy Ghost*; And *Docete servare, Teach them to observe all those things which I have commanded you*; for that *Hoc, Qui non crediderit hoc*, He that beleeves not this, (which is implied in this Text) reaches to all that; as well, *Qui non fecerit hoc*, He that does not doe all this, as *Qui non crediderit hoc*, He that beleeves not this, is within the penalty of this Text, *Damnabitur*: The first of these three, is the ordinance and institution of preaching the Gospel; the second is the administration of both Sacraments; (as we shall see anone) And the third is the provocation to a good life, which is in example as well as in preaching; first preach the Gospel, that is, plant the roote, faith; then administer the Sacraments, that is, water it, cherish it, fasten and settle it with that seale; and then procure good works, that is, produce the blessed fruit of this faith, and these Sacraments: *Qui non crediderit hoc, He that does not beleieve all this, shall be damned*.

First then, *Qui non crediderit*, He that hath this Apostleship, this ministry of reconciliation, he that is a Commissioner for these new buildings, to erect the kingdome of God by the Gospel, and does not beleieve, and shew by his practise that he does beleieve himselfe to be bound to preach, he is under the penalty of this Text. When therefore the Jesuit *Maldonat* pleases himselfe so well, that, as he sayes, he cannot chuse but laugh, when the Calvinists satisfie themselves in doing that duty, that they doe preach; for, sayes he, *Docetis, sed nemo misit*, You doe preach, but you have no calling; if it were not too serious a thing to laugh at, would he not allow us to be as merry, and to say too, *Missi estis, sed non docetis*, Perchance you may have a calling, but I am sure you do not preach? for if we consider their practise, their secular Clergy, those which have the care of soules in Parishes, they doe not preach; and if we consider their Lawes, and Canons, their Regular Clergy, their Monks and Fryers should not preach abroad, out of their own Cloysters. And preaching was so far out of use amongst them, as that in these later ages, under *Innocentius* the third, they instituted *Ordinem prædicantium*, An order of Preachers; as though there had

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been no order for preaching in the Church of God, till within these foure hundred yeares. And we see by their Patent for preaching, what the cause of their institution was; It was because those who onely preached then, that is, the *Humiliati*, (which was another Order) were unlearned, and therefore they thought it not amisse, to appoint some learned men to preach: The Bishops tooke this ill at that time, that any should have leave to preach within their Diocesses; and therefore they had new Patents, to exempt them from the Jurisdiction of the Bishops; and they had liberty to preach every where; *Modo non vellicent Papam*, As long as they said nothing against the Pope, they might preach. It is therefore but of late yeares, and indeed, especially since the Reformation began, that the example of others hath brought them in the Roman Church to a more ordinary preaching; whereas the penalty of this Text lies upon all them who have that calling, and doe it not; and so it does upon them too, who doe not beleieve, that they are bound to seeke their salvation from preaching, from that ordinance and institution.

I cannot remember that in any History, for matter of fact, nor in the framing or institution of any State, for matter of Law, there hath ever been such a Law, or such a practise, as that of Preaching. Every where amongst the Gentils, (particularly amongst the Romans, where there was a publique Office, to be *Conditor Precum*, according to emergent occasions, to make Collects and Prayers for the publique use) we finde some resemblance, some representation of our common Prayer, our Liturgie; and in their ablutions, and expiations, we finde some resemblance of our Sacraments; but no where any resemblance of our Preaching. Certaine anniversary Panegyriques they had in Rome, which were Coronation Sermons, or Adoption Sermons, or Triumph Sermons, but all those, upon the matter, were but civill Commemorations. But this Institution, of keeping the people in a continuall knowledge of their religious duty, by continuall preaching, was onely an ordinance of God himselfe, for Gods own people; For, after that in the wisdom of God, the world by wisdom knew not God, *It pleased God* (sayes the Apostle) *by the foolishnesse of Preaching to save them that beleieve.*

What was this former wisdom of God, that that could not save man? it was twofold; First, God in his wisdom manifests a way to man, to know the Creator by the creature, *That the invisible things of him might be seene by the visible.* And this gracious and wise purpose of God tooke not effect, because man being brought to the contemplation of the creature, rested and dwelt upon the beauty and dignity of that, and did not passe by the creature to the Creator; and then, Gods wisdom was farther expressed, in a second way, when God manifested himselfe to man by his Word, in the Law, and in the Prophets; and then, man resting in the letter of the Law, and going no farther, and resting in the outside of the Prophets, and going no farther, not discerning the Sacrifices of the Law to be Types of the death of Christ Jesus, nor the purpose of the Pro-

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phets to be, to direct us upon that Messias, that Redeemer, *Ipsa, quæ per Prophetas locuta est, sapientia*, sayes *Clement*, the wisdom of God, in the mouth of the Prophets, could not save man; and then, when the wisdom of Nature, and the wisdom of the Law, the wisdom of the Philosophers, and the wisdom of the Scribes, became defective and insufficient, by mans perversenesse, God repayred, and supplied it by a new way, but a strange way, by the foolishnesse of preaching; for it is not onely to the subject, to the matter, to the doctrine, which they were to preach, that this foolishnesse is referred. To preach glory, by adhering to an inglorious person, lately executed for sedition and blasphemy; to preach salvation from a person, whom they saw unable to save himselfe from the Gallows; to preach joy from a person whose soule was heavy unto death, this was *Scandalum Judæis*, sayes the Apostle, even to the Jewes, who were formerly acquainted by their Prophets, that some such things as these should befall their Messias, yet for all this preparation, it was *Scandalum*, the Jewes themselves were scandalized at it; it was a *stumbling blocke to the Jewes*; but *Græcis stultitia*, sayes the Apostle there, the Gentils thought this doctrine meere foolishnesse. But not onely the matter, but the manner, not onely the Gospel, but even preaching was a foolishnesse in the eyes of man; For if such persons as the Apostles were, heires to no reputation in the State, by being derived from great families, bred in no Universities, nor sought to for learning, persons not of the civilest education, Sea-men, Fishermen, not of the honestest professions, (*Matthew* but a Publican) if such persons should come into our streets, and porches, and preach, (I doe not say, such doctrine as theirs seemed then) but if they should preach at all, should not we thinke this a meere foolishnesse; did they not mock the Apostles, and say they were drunke, as early as it was in the morning? Did not those two sects of Philosophers, who were as farre distant in opinions, as any two could be, the Stoiques, and the Epicureans, concur in defaming *S. Paul* for preaching, when they called him *Seminiverbium*, a babling and prating fellow? But the foolishnesse of God is wiser then men, said that Apostle; and out of that wisdom, God hath shut us all, under the penalty of this Text, If we that are preachers, and you that are hearers, doe not beleve, that this preaching is the ordinance of God, for the salvation of soules.

This then is matter of faith, That preaching is the way, and this is matter of faith too, that that which is preached, must be matter of faith; for the Commission is, *Prædicate Evangelium*, Preach, but preach the Gospel; And that is, first, *Evangelium solum*, Preach the Gospel onely, adde nothing to the Gospel, and then *Evangelium totum*, Preach the Gospell intirely, defalke nothing, forbear nothing of that; First then, we are to preach, you are to heare nothing but the Gospel; And we may neither postdate our Commission, nor interline it; nothing is Gospel now, which was not Gospel then, when Christ gave his Apostles their Commission; And *no man can serve God and Mammon*; no man can

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preach those things, which belong to the filling of Angels roomes in heaven, and those things which belong to the filling of the Popes Coffers at Rome, with Angels upon earth: For that was not Gospel, when Christ gave this commission. And did Christ create his Apostles, as the Bishop of Rome creates his Cardinals, *Cum clausura oris*? He makes them Cardinalls, and shuts their mouths; they have mouths, but no tongues; tongues, but no voice; they are Judges, but must give no Judgement; Cardinalls, but have no interest in the passages of businesses, till by a new favour he open their mouths againe: Did Christ make his Apostles his Ambassadors, and promise to send their instructions after them? Did he give them a Commission, and presently a *Supersedes* upon it, that they should not execute it? Did he make a Testament, a will, and referre all to future Schedules and Codicills? Did he send them to preach the Gospel, and tell them, You shall know the Gospel in the Epistles of the Popes and their Decretals hereafter? You shall know the Gospel of deposing Princes, in the Councell of Lateran hereafter; and the Gospel in deluding Heretiques, by safe conducts, in the Gospel of Constance hereafter; and the Gospel of creating new Articles of the Creed, in the Councell of Trent hereafter? If so, then was some reason for Christs Disciples to thinke, when Christ said, *Verily, I say unto you, there are some here, who shall not taste death, till they see the Sonne of man come in glory*; that he spake and meant to be understood literally, that neither *John* nor the rest of the Apostles should ever die, if they must live to preach the Gospel, and the Gospel could not be knowne by them, till the end of the world: And therefore it was wiseley done in the Romane Church, to give over preaching, since the preaching of the Gospel, that is, nothing but the Gospel, would have done them no good to their ends: When all their preaching was come to be nothing, but declamations of the vertue of such an Indulgence, and then a better Indulgence then that, to morrow, and every day a new market of fuller Indulgences, when all was but an extolling of the tendernesse, and the bowells of compassion in that mother Church, who was content to set a price, and a small price upon every sinne; So that if *David* were upon the earth againe, and then when the persecuting Angel had drawne his sword, would but send an appeale to Rome, at that price, he might have an inhibition against that Angel, and have leave to number his people, let God take it as he list; Nay, if Sodome were upon the earth againe, and the Angel ready to set fire to that Towne, if they could send to Rome, they might purchase a Charter even for that sinne (though perchance they would be loath to let that sinne passe over their hills:) But not to speake any thing, which may savour of jeaſt, or levity, in so serious a matter, and so deplorable a state, as their preaching was come to, with humble thanks to God that we are delivered from it, and humble prayers to God, that we never returne to it, nor towards it, let us chearfully and constantly continue this duty of preaching and hearing the Gospel; that is, first the Gospel onely, and not Traditions of men; And the next is, of all the Gospel, nothing but it,

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and yet all it, add nothing, defalke nothing; for as the Law is, so the Gospel is, *Res integra*, a whole piece; and as S. James sayes of the integrity of the Law, *Whosoever keeps the whole Law, and offends in one point, he is guilty of all*; So he that is afraid to preach all, and he that is loath to heare all the Gospel, he preaches none, he heares none. And therefore, if that imputation, which the Romane Church layes upon us, were true, That we preach no falshood, but doe not teach all the truth, we did lacke one of the true marks of the true Church, that is, the preaching of the Gospel; for it is not that, if it be not all that; take therefore the Gospel, as we take it from the Schoole, that it is *historia*, and *usus*, (the Gospel is the history of the Gospel, the proposing to your understanding all that Christ did, and it is the appropriation of the Gospel, the proposing to your faith, that all that he did he did for you) and then, if you hearken to them who will tell you, that Christ did that which he never did (that he came in, when the doores were shut, so that his body passed thorough the very body of the Tymber, thereby to advance their doctrine of Transubstantiation) or that Christ did that which he did, to another end then he did it, (that when he whipt the buyers and sellers out of the Temple, he exercised a secular power and sovereignty over the world, and thereby established a sovereignty over Princes, in his Vicar the Pope) These men doe not preach the Gospel, because the Gospel is *Historia & usus*, The truth of the History, and of the application; and this is not the truth of the History; So also if you hearken to them, who tell you, that though the blood of Christ be sufficient in value for you, and for all, yet you have no meanes to be sure, that he meant his blood to you, but you must passe in this world, and passe out of this world in doubt, and that it is well if you come to Purgatory, and be sure there of getting to heaven at last; these men preach not the Gospel, because the Gospel is the history, and the use; and this is not the true use.

And thus it is, if wee take the Gospell from the Schoole; but if we take it from the Schoolemaster, from Christ himselfe, the Gospell is repentance, and remission of sinnes; For he came, *That repentance and remission of sinnes should be preached in his Name*; If then they will tell you, that you need no such repentance for a sinne, as amounts to a contrition, to a sorrow for having offended God, to a detestation of the sinne, to a resolution to commit it no more, but that it is enough to have an attrition, (as they will needs call it) a servill feare, and sorrow, that you have incurred the torments of hell; or if they will tell you, that when you have had this attrition, that the clouds of sadnesse, and of dejection of spirit have met, and beat in your conscience, and that the allision of those clouds have brought forth a thunder, a fearefull apprehension of Gods Judgements upon you; And when you have had your contrition too, that you have purged your soule in an humble confession, and have let your soule blood with a true and sharpe remorse, and compunction, for all sinnes past, and put that bleeding soule into a bath of repentant teares, and into a bath of blood, the

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blood of Christ Jesus in the Sacrament, and feele it faint and languish there, and receive no assurance of remission of sinnes, so as that it can levy no fine that can conclude God, but still are afraid that God will still incumber you with yesterdaies sinnes againe to morrow; If this be their way, they doe not preach the Gospell, because they doe not preach all the Gospell; for the Gospell is repentance and remission of sinnes; that is, the necessity of repentance, and then the assuredesse of remission, goe together.

Thus farre then the *Crediderit* is carried, wee must beleeeve that there is a way upon earth to salvation, and that Preaching is that way, that is, the manner, and the matter is the Gospell, onely the Gospell, and all the Gospell, and then the seale is the administration of the Sacraments, as we said at first, of both Sacraments; of the Sacrament of Baptisme there can be no question, for that is literally and directly within the Commission, *Goe and Baptize*, and then *Qui non crediderit, Hee that beleeeves not*, not onely he that beleeeves not, when it is done, but he that beleeeves not that this ought to be done, *shall bee damned*; wee doe not joyne Baptisme to faith, *tanquam dimidiam solatii causam*, as though Baptisme were equall to faith, in the matter of salvation, for salvation may bee had in divers cases by faith without Baptisme, but in no case by Baptisme without faith; neither doe wee say, that in this Commission to the Apostles, the administration of Baptisme is of equall obligation upon the Minister as preaching, that he may be as well excusable if hee never preach, as if hee never Baptize; Wee know S. *Peter* commanded *Cornelius* and his family to be Baptized, wee doe not know if hee Baptized any of them with his owne hand; So S. *Paul* sayes of himselfe, that Baptizing was not his principall function; *Christ sent not me to Baptize, but to preach the Gospell*, saith he; In such sense as God said by *Jeremy*, *I spake not unto your fathers, nor commanded them concerning burnt offerings, but I said, obey my voyce*, so S. *Paul* saith, hee was not sent to Baptize; God commanded our fathers obedience rather then sacrifice, but yet sacrifice too; and hee commands us preaching rather then Baptizing, but yet Baptizing too; For as that is true, *In adultis*, in persons which are come to yeares of discretion, which S. *Hierome* sayes, *Fieri non potest*, It is impossible to receive the Sacrament of Baptisme, except the soule have received *Sacramentum fidei*, the Sacrament of faith, that is the Word preached, except he have been instructed and catechized before, so there is a necessity of Baptisme after, for any other ordinary meanes of salvation, that God hath manifested to his Church; and therefore *Quos Deus conjunxit*, those things which God hath joyned in this Commission, let no man separate; *Except a man bee borne againe of water and the Spirit, he cannot enter into the Kingdome of heaven*; Let no man reade that place disjunctively, *Of Water or the Spirit*, for there must bee both; S. *Peter* himselfe knew not how to separate them, *Repent and bee baptized every one of you*, saith he; for, for any one that might have beene, and was not Baptized, S. *Peter* had not that seale to plead for his salvation.

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The Sacrament of Baptisme then, is within this *Crediderit*, it must necessarily be beleevd to be necessary for salvation: But is the other Sacrament of the Lords Supper so too? Is that within this Commission? Certainly it is, or at least within the equity, if not within the letter, pregnantly implied, if not literally expressed: For thus it stands, they are commanded, *To teach all things that Christ had commanded them*; And then S. Paul sayes, *I have received of the Lord, that which also I delivered unto you, That the Lord Jesus tooke bread, &c.* (and so he proceeds with the Institution of the Sacrament) and then he addes, that Christ said, *Doe this in remembrance of mee*; which is, not onely remember me when you doe it, but doe it that you may remember me; As well the receiving of the Sacrament, as the worthy receiving of it, is upon commandment.

In the Primitive Church, there was an erroneous opinion of such an absolute necessity in taking this Sacrament, as that they gave it to persons when they were dead; a custome which was growne so common, as that it needed a Canon of a Councell, to restraints it. But the giving of this Sacrament to children newly baptized was so generall, even in pure times, as that we see so great men as *Cyprian* and *Augustine*, scarce lesse then vehement for the use of it; and some learned men in the Reformed Church have not so far declined it, but that they call it, *Catholicam consuetudinem*, a Catholique, an universall custome of the Church. But there is a farre greater strength both of naturall and spirituall faculties required for the receiving of this Sacrament of the Lords Supper, then the other of Baptisme. But for those who have those faculties, that they are now, or now should be able, to discern the Lords body, and their owne soules, besides that inestimable and inexpressible comfort, which a worthy receiver receives, as often as he receives that seale of his reconciliation to God, since as Baptisme is *Tessera Christianorum*, (I know a Christian from a Turke by that Sacrament) so this Sacrament is *Tessera orthodoxorum*) I know a Protestant from a Papist by this Sacrament) it is a service to God, and to his Church to come frequently to this Communion; for truly (not to shake or afright any tender conscience) I scarce see, how any man can satisfie himselfe, that he hath said the Lords Prayer with a good conscience, if at the same time he were not in such a disposition as that he might have received the Sacrament too; for, if he be in charity, he might receive, and if he be not, he mocked Almighty God, and deluded the Congregation, in saying the Lords Prayer.

There remaines one branch of that part, *Docete servare*, Preach the Gospell, administer the Sacraments, and teach them to practise and doe all this: how comes matter of fact to be matter of faith? Thus; *Qui non crediderit*, he that does not beleve, that he is bound to live aright, is within the penalty of this text. It is so with us, and it is so with you too; Amongst us, he that sayes well, presents a good text, but he that lives well, presents a good Comment upon that text. As the best texts that we can take, to make Sermons upon, are as this text is, some of the words of Christs owne Sermons: so the best arguments we can

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prove our Sermons by, is our owne life. The whole weekes conversation, is a good paraphrase upon the Sundayes Sermon; It is too soone to aske when the clocke stroke eleven, Is it a good Preacher? for I have but halfe his Sermon then, his owne life is the other halfe; and it is time enough to aske the Saterday after, whether the Sundayes Preacher preach well or no; for he preaches poorely that makes an end of his Sermon upon Sunday; He preaches on all the weeke, if he live well, to the edifying of others; If we say well, and doe ill, we are so far from the example of Gods children, which built with one hand, and fought with the other, as that, if we doe build with one hand, in our preaching, we pull down with the other in our example, and not only our own, but other mens buildings too; for the ill life of particular men reflects upon the function and ministry in generall.

And as it is with us, if we divorce our words and our works, so it is with you, if you doe divorce your faith and your workes. God hath given his Commission under seale, *Preach and Baptize*; God looks for a returne of this Commission, under seale too; *Believe, and bring forth fruits worthy of believe*. The way that Jacob saw to Heaven, was a ladder; It was not a faire and an easie staire case, that a man might walke up without any holding. But *manibus innitendum*, sayes S. *Augustine*, in the way to salvation there is use of hands, of actions, of good works, of a holy life; *Servate omnia*, doe then all that is commanded, all that is within the Commission: If that seeme impossible, doe what you can, and you have done all; for then is all this done, *Cum quod non fit ignoscitur*, When God forgives that which is left undone; But God forgives none of that which is left undone, out of a wilfull and vincible ignorance. And therefore search thy conscience, and then Christs commandement enters, *Scrutamini Scripturas*, then search the Scriptures; for till then, as long as thy conscience is foule, it is but an illusion to apprehend any peace, or any comfort in any sentence of the Scripture, in any promise of the Gospell: search thy conscience, empty that, and then search the Scriptures, and thou shalt finde abundantly enough to fill it with peace and consolation; for this is the summe of all the Scriptures, *Qui non crediderit hoc, He that believes not this*, that he must be saved by hearing the word preached, by receiving the Sacraments, and by working according to both, is within the penalty of this text, *Damnabitur, He shall be damned*.

How know we that? many persons have power to condemne, which have not power to pardon; but Gods word is evidence enough for our pardon and absolution, whensoever we repent we are pardoned, much more then for our condemnation; and here we have Gods word for that; if that were not enough we have his oath; for it is in another place, God hath *sworne*, that there are some, which *shall not enter into his rest*, and to whom did he sweare that, sayes S. *Paul*, but to them *that beleeveth not*? God cannot lye, much lesse be forsworne, and God hath said and sworne, *Damnabitur, he that beleeveth not, shall be damned*. He shall be; but when? does any man make hast? though that be enough that S. *Chry-*

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softome sayes, It is all one, when that begins, which shall never end, yet the tense is easily changed in this case, from *damnabitur* to *damnatur*; for *he that beleeveeth not, is condemned already*. But why should he be so? condemned for a negative? for a privative? here is no opposition, no affirming the contrary, no seducing or dissuading other men that have a mind to beleeve, that is not enough; for *He that beleeveeth not God, hath made God a lyar, because he beleeveeth not the record that God gave of his Son*. Here is the condemnation we speake of, as *S. John* sayes, *Light was presented, and they loved darknesse*; so that howsoever God proceed in his unsearchable judgements with the Heathen, to whom the light and name of Christ Jesus was never presented, certainly we, to whom the Gospell hath beene so freely, and so fully preached, fall under the penalty of this text, if we beleeve not, for we have made God a lyar in not beleeving the record he gives of his Son.

That then there is damnation, and why it is, and when it is, is cleare enough; but what this damnation is, neither the tongue of good Angels that know damnation by the contrary, by fruition of salvation, nor the tongue of bad Angels who know damnation by a lamentable experience, is able to expresse it; A man may saile so at sea, as that he shall have laid the North Pole flat, that shall be fallen out of sight, and yet he shall not have raised the South Pole, he shall not see that; So there are things, in which a man may goe beyond his reason, and yet nor meet with faith neither: of such a kinde are those things which concerne the locality of hell, and the materiality of the torments thereof; for that hell is a certaine and limited place, beginning here and ending there, and extending no farther, or that the torments of hell be materiall, or elementary torments, which in naturall consideration can have no proportion, no affection, nor appliablenesse to the tormenting of a spirit, these things neither settle my reason, nor binde my faith; neither opinion, that it is, or is not so, doth command our reason so, but that probable reasons may be brought on the other side; neither opinion doth so command our faith, but that a man may be saved, though hee thinke the contrary; for in such points, it is alwaies lawfull to thinke so, as we finde does most advance and exalt our owne devotion, and Gods glory in our estimation; but when we shall have given to those words, by which hell is expressed in the Scriptures, the heaviest significations, that either the nature of those words can admit, or as they are types and representations of hell, as *fire*, and *brimstone*, and *weeping*, and *gnashing*, and *darknesse*, and *the worme*, and as they are laid together in the Prophet, *Tophet*, (that is, hell) *is deepe and large*, (there is the capacity and content, roome enough) *It is a pile of fire and much wood*, (there is the durablenesse of it) *and the breath of the Lord to kindle it, like a streame of Brimstone*, (there is the vehemence of it:) when all is done, the hell of hels, the torment of torments is the everlasting absence of God, and the everlasting impossibility of returning to his presence; *Horrendum est*, sayes the Apostle, *It is a fearefull thing to fall into the hands of the living God*.

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Yet there was a case, in which *David* found an ease, to fall into the hands of God, to scape the hands of men: *Horrendum est*, when Gods hand is bent to strike, *it is a fearefull thing, to fall into the hands of the living God*; but to fall out of the hands of the living God, is a horror beyond our expression, beyond our imagination.

That God should let my soule fall out of his hand, into a bottomlesse pit, and roll an unremoveable stone upon it, and leave it to that which it finds there, (and it shall finde that there, which it never imagined, till it came thither) and never thinke more of that soule, never have more to doe with it. That of that providence of God, that studies the life of every weed, and worme, and ant, and spider, and toad, and viper, there should never, never any beame flow out upon me; that that God, who looked upon me when I was nothing, and called me when I was not, as though I had been, out of the womb and depth of darknesse, will not looke upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to his glory, even in my damnation; that that God, who hath often looked upon me in my foulest uncleannesse, and when I had shut out the eye of the day, the Sunne, and the eye of the night, the Taper, and the eyes of all the world, with curtaines and windowes and doores, did yet see me, and see me in mercy, by making me see that he saw me, and sometimes brought me to a present remorse, and (for that time) to a forbearing of that sinne, should so turne himselfe from me, to his glorious Saints and Angels, as that no Saint nor Angel, not Christ Jesus himselfe, should ever pray him to looke towards me, never remember him, that such a soule there is; that that God, who hath so often said to my soule, *Quare morieris?* Why wilt thou die? and so often sworne to my soule, *Vivit Dominus*, As the Lord liveth, I would not have thee dye, but live, will neither let me dye, nor let me live, but dye an everlasting life, and live an everlasting death; that that God, who, when he could not get into me, by standing, and knocking, by his ordinary meanes of entring, by his Word, his mercies, hath applied his judgements, and hath shaken the house, this body, with agues and palsies, and set this house on fire, with fevers and calentures, and frightened the Master of the house, my soule, with horrors, and heavy apprehensions, and so made an entrance into me; That that God should frustrate all his owne purposes and practises upon me, and leave me, and cast me away, as though I had cost him nothing, that this God at last, should let this soule goe away, as a smoake, as a vapour, as a bubble, and that then this soule cannot be a smoake, a vapour, nor a bubble, but must lie in darknesse, as long as the Lord of light is light it selfe, and never sparke of that light reach to my soule; What Tophet is not Paradise, what Brimstone is not Amber, what gnashing is not a comfort, what gnawing of the worme is not a tickling, what torment is not a marriage bed to this damnation, to be seclued eternally, eternally, eternally from the sight of God? Especially to us, for as the

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perpetuall losse of that is most heavy, with which we have been best acquainted, and to which wee have been most accustomed; so shall this damnation, which consists in the losse of the sight and presence of God, be heavier to us then others, because God hath so graciously, and so evidently, and so diversly appeared to us, in his pillar of fire, in the light of prosperity, and in the pillar of the Cloud, in hiding himselfe for a while from us; we that have seene him in all the parts of this Commission, in his Word, in his Sacraments, and in good example, and not beleevd, shall be further removed from his sight, in the next world, then they to whom he never appeared in this. But *Vincenti & credenti*, to him that beleeves aright, and overcomes all tentations to a wrong believe, God shall give the accomplishment of fulnesse, and fulnesse of joy, and joy rooted in glory, and glory established in eternity, and this eternity is God; To him that beleeves and overcomes, God shall give himselfe in an everlasting presence and fruition.

AMEN

PREACHED AT PAULS UPON CHRISTMAS DAY IN
THE EVENING 1624

THEREFORE THE LORD SHALL GIVE YOU A
SIGNE BEHOLD A VIRGIN SHALL CONCEIVE AND
BEARE A SON AND SHALL CALL HIS NAME
IMMANUEL.

ESAIAH 7. 14

 AINT *Bernard* spent his consideration upon three remarkable conjunctions, this Day. First, a Conjunction of God, and Man in one person, Christ Jesus; Then a conjunction of the incompatible Titles, Maid and Mother, in one blessed woman, the blessed Virgin *Mary*: And thirdly a conjunction of Faith, and the Reason of man, that so beleeves, and comprehends those two conjunctions. Let us accompany these three with another strange conjunction, in the first word of this Text, *Propterea, Therefore*; for that joynes the anger of God, and his mercy together. God chides and rebukes the King *Achaz* by the Prophet, he is angry with him, and *Therefore*, sayes the Text, because he is angry he will give him a signe, a seale of mercy, *Therefore the Lord shall give you a signe, Behold, a Virgin, &c.* This *Therefore*, shall therefore be a first part of this Exercise, That God takes any occasion to shew mercy; And a second shall be, The particular way of his mercy, declared here, *The Lord shall give you a signe*; And then a third and last, what this signe was, *Behold, a Virgin, &c.*

In these three parts, we shall walk by these steps; Having made our entrance into the first, with that generall consideration, that Gods mercy is alwaies in season, upon that station, upon that height we shall look into the particular occasions of Gods mercy here, what this King *Achaz* had done to alien God, and to avert his mercy, and in those two branches we shall determine that part. In the second, we shall also first make this generall entrance, That God persists in his own waies, goes forward with his own purposes, And then what his way, and his purpose here was, he would give them a signe: and farther we shall not extend that second part. In the third we have more steps to make; First, what this sign is in generall, it is, that there is a Redeemer given. And then how, thus; First, *Virgo concipiet, a Virgin shall conceive*, she shall be a Virgin then; And *Virgo pariet, a Virgin shall bring forth*, she shall be a Virgin then; And *Pariet filium, she shall beare a Son*, and therefore he is of her substance, not only man, but man of her; And this Virgin shall call this Son *Immanuel, God with us*, that is, God and Man in one person. Though the Angel at the Conception tell *Joseph*, That he shall call his name Jesus, and tell *Mary* her selfe, that she shall call his name Jesus, yet the blessed Virgin her selfe, shall have a further reach, a clearer illustration, *She shall call his name Immanuel, God with us*: Others were called *Jesus*, *Josuah* was so, divers others were so; but, in the Scriptures there was never any but Christ called *Immanuel*. Though *Jesus* signifie a Saviour, *Joseph* was able to call this childe *Jesus*, upon a more peculiar reason, and way of

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salvation then others who had that name, because they had saved the people from present calamities, and imminent dangers; for, the Angel told *Joseph*, that he should therefore be called *Jesus*, because *he should save the people from their sins*; and so, no *Josuah*, no other *Jesus* was a *Jesus*. But the blessed Virgin saw more then this; not only that he should be such a *Jesus* as should save them from their sins, but she saw the manner how, that he should be *Immanuel*, *God with us*, God and man in one person; That so, being Man, he might suffer, and being God, that should give an infinite value to his sufferings, according to the contract passed between the Father and him; and so he should be *Jesus*, a Saviour, a Saviour from sin, and this by this way and meanes. And then that all this should be established, and declared by an infallible signe, with this *Ecce, Behold*; That whosoever can call upon God by that name *Immanuel*, that is, confesse Christ to bee come in the flesh, that Man shall have an *Ecce*, a light, a sign, a token, an assurance that this *Immanuel*, this *Jesus*, this Saviour belongs unto him, and he shall be able to say, *Ecce, Behold, mine eyes have seen thy salvation*.

We begin with that which is elder then our beginning, and shall over-live our end, The mercy of God. *I will sing of thy mercy and judgement*, sayes *David*; when we fixe our selves upon the meditation and modulation of the mercy of God, even his judgements cannot put us out of tune, but we shall sing, and be chearefull, even in them. As God made grasse for beasts, before he made beasts, and beasts for man, before he made man: As in that first generation, the Creation, so in the regeneration, our re-creating, he begins with that which was necessary for that which followes, Mercy before Judgement. Nay, to say that mercy was first, is but to post-date mercy; to preferre mercy but so, is to diminish mercy; The names of first or last derogate from it, for first and last are but ragges of time, and his mercy hath no relation to time, no limitation in time, it is not first, nor last, but eternall, everlasting; Let the Devill make me so far desperate as to conceive a time when there was no mercy, and he hath made me so far an Atheist, as to conceive a time when there was no God; if I despoile him of his mercy, any one minute, and say, now God hath no mercy, for that minute I discontinue his very Godhead, and his beeing. Later Grammarians have wrung the name of mercy out of misery; *Misericordia præsunit miseriam*, say these, there could be no subsequent mercy, if there were no precedent misery; But the true roote of the word mercy, through all the Prophets, is *Racham*, and *Racham* is *diligere*, to love; as long as there hath been love (and *God is love*) there hath been mercy: And mercy considered externally, and in the practise and in the effect, began not at the helping of man, when man was fallen and become miserable, but at the making of man, when man was nothing. So then, here we consider not mercy as it is radically in God, and an essentiall attribute of his, but productively in us, as it is an action, a working upon us, and that more especially, as God takes all occasions to exercise that action, and to shed that mercy upon us: for particular mercies are feathers of his wings, and that

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prayer, *Lord let thy mercy lighten upon us, as our trust is in thee*, is our birdlime; particular mercies are that cloud of Quails which hovered over the host of Israel, and that prayer, *Lord let thy mercy lighten upon us*, is our net to catch, our Gomer to fill of those Quails. The aire is not so full of Moats, of Atomes, as the Church is of Mercies; and as we can suck in no part of aire, but we take in those Moats, those Atomes; so here in the Congregation we cannot suck in a word from the preacher, we cannot speak, we cannot sigh a prayer to God, but that that whole breath and aire is made of mercy. But we call not upon you from this Text, to consider Gods ordinary mercy, that which he exhibites to all in the ministry of his Church; nor his miraculous mercy, his extraordinary deliverances of States and Churches; but we call upon particular Consciences, by occasion of this Text, to call to minde Gods occasionall mercies to them; such mercies as a regenerate man will call mercies, though a naturall man would call them accidents, or occurrences, or contingencies; A man wakes at midnight full of unclean thoughts, and he heares a passing Bell; this is an occasionall mercy, if he call that his own knell, and consider how unfit he was to be called out of the world then, how unready to receive that voice, *Foole, this night they shall fetch away thy soule*. The adulterer, whose eye waites for the twy-light, goes forth, and casts his eyes upon forbidden houses, and would enter, and sees a *Lord have mercy upon us* upon the doore; this is an occasionall mercy, if this bring him to know that they who lie sick of the plague within, passe through a furnace, but by Gods grace, to heaven; and hee without, carries his own furnace to hell, his lustfull loines to everlasting perdition. What an occasionall mercy had *Balaam*, when his Asse Catechized him? What an occasionall mercy had one Theefe, when the other catechized him so, *Art not thou afraid being under the same condemnation?* What an occasionall mercy had all they that saw that, when the Devil himself fought for the name of Jesus, and wounded the sons of *Sceva* for exorcising in the name of Jesus, with that indignation, with that increpation, *Jesus we know, and Paul we know, but who are ye?* If I should declare what God hath done (done occasionally) for my soule, where he instructed me for feare of falling, where he raised me when I was fallen, perchance you would rather fixe your thoughts upon my illnesse, and wonder at that, then at Gods goodnesse, and glorifie him in that; rather wonder at my sins, then at his mercies, rather consider how ill a man I was, then how good a God he is. If I should inquire upon what occasion God elected me, and writ my name in the book of Life, I should sooner be afraid that it were not so, then finde a reason why it should be so.
 x God made Sun and Moon to distinguish seasons, and day, and night, and we cannot have the fruits of the earth but in their seasons: But God hath made no decree to distinguish the seasons of his mercies; In paradise, the fruits were ripe, the first minute, and in heaven it is alwaies Autumne, his mercies are ever in their maturity. We ask *panem quotidianum*, our daily bread, and God never sayes you should have come yesterday, he never sayes you must againe to morrow, but

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to day if you will heare his voice, to day he will heare you. If some King of the earth have so large an extent of Dominion, in North, and South, as that he hath Winter and Summer together in his Dominions, so large an extent East and West, as that he hath day and night together in his Dominions, much more hath God mercy and judgement together: He brought light out of darknesse, not out of a lesser light; he can bring thy Summer out of Winter, though thou have no Spring; though in the wayes of fortune, or understanding, or conscience, thou have been benighted till now, wintred and frozen, clouded and eclypsed, damped and benumbed, smothered and stupified till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadowes, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.

If it were not thus in generall, it would never have been so in this particular, in our case, in the Text, in King *Achaz*; If God did not seeke occasion to doe good to all, he would never have found occasion to doe good to King *Achaz*. Subjects are to look upon the faults of Princes, with the spectacles of obedience, and reverence, to their place, and persons; little and dark spectacles, and so their faults, and errors are to appeare little, and excusable to them; Gods perspective glasse, his spectacle is the whole world; he looks not upon the Sun, in his spheare onely, but as he works upon the whole earth: And he looks upon Kings, not onely what harme they doe at home, but what harme they occasion abroad; and through that spectacle, the faults of Princes, in Gods eye, are multiplied, farre above those of private men. *Achaz* had such faults, and yet God sought occasion of Mercy. *Jotham*, his Father, is called *a good King*, and yet all Idolatry was not removed in his time, and he was a good King, for all that. *Achaz* is called *ill*, both because himselfe sacrificed Idolatrously, (And the King was a commanding person) And because he made the Priest *Uriah* to doe so, (And the Priest was an exemplar person) And because he made his Son commit the abominations of the heathen; (And the actions of the Kings Son pierce far in leading others.) *Achaz* had these faults, and yet God sought occasion of mercy. *If the evening skie be red, you promise your selves a faire day*, sayes Christ; you would not doe so if the evening were black and cloudy: when you *see the fields white with corne, you say harvest is ready*; you would not doe so if they were white with frost. *If ye consent, and obey, you shall eat the good things of the Land*, sayes God in the Prophet; shall ye doe so if you refuse, and rebell? *Achaz* did, and yet God sought occasion of mercy. There arise diseases for which there is no *probatum est*, in the bookes of Physitians; There is scarce any sin of which we have not had experiments of Gods mercies; He concludes with no sin, excludes no occasion, precludes no person: And so we have done with our first part, Gods generall disposition, for the Rule, declared in *Achaz* case for the example.

Our second part consists of a Rule, and an Example too: The Rule, That God goes forward in his own wayes, proceeds, as he begun, in mercy; The Ex-

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ample, what his proceeding, what his subsequent mercy to *Achaz* was. One of the most convenient Hieroglyphicks of God, is a Circle; and a Circle is endlesse; whom God loves, hee loves to the end: and not onely to their own end, to their death, but to his end, and his end is, that hemight love them still. His hailestones, and his thunder-bolts, and his showres of bloud (emblemes and instruments of his Judgements) fall downe in a direct line, and affect and strike some one person, or place: His Sun, and Moone, and Starres, (Emblemes and Instruments of his Blessings) move circularly, and communicate themselves to all. His Church is his chariot; in that, he moves more gloriously, then in the Sun; as much more, as his begotten Son exceeds his created Sun, and his Son of glory, and of his right hand, the Sun of the firmament; and this Church, his chariot, moves in that communicable motion, circularly; It began in the East, it came to us, and is passing now, shining out now, in the farthest West. As the Sun does not set to any Nation, but withdraw it selfe, and returne againe; God, in the exercise of his mercy, does not set to thy soule, though he benight it with an affliction. Remember that our Saviour Christ himselfe, in many actions and passions of our humane nature, and infirmities, smothered that Divinity, and suffered it not to worke, but yet it was alwayes in him, and wrought most powerfully in the deepest danger; when he was absolutely dead, it raised him again: If Christ slumbred the God-head in himselfe, The mercy of God may be slumbred, it may be hidden from his servants, but it cannot be taken away, and in the greatest necessities, it shall break out. The Blessed Virgin was overshadowed, but it was with the Holy Ghost that overshadowed her: Thine understanding, thy conscience may be so too, and yet it may be the work of the Holy Ghost, who moves in thy darknesse, and will bring light even out of that, knowledge out of thine ignorance, clearnesse out of thy scruples, and consolation out of thy Dejection of Spirit. *God is thy portion*, sayes *David*; *David* does not speak so narrowly, so penuriously, as to say, God hath given thee thy portion, and thou must look for no more; but, *God is thy portion*, and as long as he is God, he hath more to give, and as long as thou art his, thou hast more to receive. Thou canst not have so good a Title, to a subsequent blessing, as a former blessing; where thou art an ancient tenant, thou wilt look to be preferred before a stranger; and that is thy title to Gods future mercies, if thou have been formerly accustomed to them. The Sun is not weary with sixe thousand yeares shining; God cannot be weary of doing good; And therefore never say, God hath given me these and these temporall things, and I have scattered them wastfully, surely he will give me no more; These and these spirituall graces, and I have neglected them, abused them, surely he will give me no more; For, for things created, we have instruments to measure them; we know the compasse of a Meridian, and the depth of a Diameter of the Earth, and we know this, even of the uppermost spheare in the heavens: But when we come to the Throne of God himselfe, the Orbe of the Saints, and Angels that see his

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face, and the vertues, and powers that flow from thence, we have no balance to weigh them, no instruments to measure them, no hearts to conceive them: So, for temporall things, we know the most that man can have; for we know all the world; but for Gods mercy, and his spirituall graces, as that language in which God spake, the Hebrew, hath no superlative, so, that which he promises, in all that he hath spoken, his mercy hath no superlative; he shewes no mercy, which you can call his Greatest Mercy, his Mercy is never at the highest; whatsoever he hath done for thy soule, or for any other, in applying himselfe to it, he can exceed that. Onely he can raise a Tower, whose top shall reach to heaven: The Basis of the highest building is but the Earth; But though thou be but a Tabernacle of Earth, God shall raise thee peece by peece, into a spirituall building; And after one Story of Creation, and another of Vocation, and another of Sanctification, he shall bring thee up, to meet thy selfe, in the bosome of thy God, where thou wast at first, in an eternall election: God is a circle himselfe, and he will make thee one; Goe not thou about to square eyther circle, to bring that which is equall in it selfe, to Angles, and Corners, into dark and sad suspicions of God, or of thy selfe, that God can give, or that thou canst receive no more Mercy, then thou hast had already.

This then is the course of Gods mercy, He proceeds as he begun, which was the first branch of this second part; It is alwayes in motion, and alwayes moving towards *All*, alwaies perpendicular, right over every one of us, and alwayes circular, alwayes communicable to all; And then the particular beame of this Mercy, shed upon *Achaz* here in our Text, is, *Dabit signum, The Lord shall give you a signe*. It is a great Degree of Mercy, that he affords us signes. A naturall man is not made of Reason alone, but of Reason, and Sense: A Regenerate man is not made of Faith alone, but of Faith and Reason; and Signes, externall things, assist us all.

In the Creation, it was part of the office of the Sunne and Moone, to be significative; he created them for signes, as well as for seasons: hee directed the Jews to Christ, by signes, by sacrifices, and Sacraments, and ceremonies; and he entertaines us with Christ, by the same meanes to; we know where to finde Christ; In his House, in his Church; And we know at what signe he dwels; where the Word is rightly Preached, and the Sacraments duly administred. It is truly, and wisely said, *Sic habenda fides verbo Dei, ut subsidia minime contemnamus*; We must so farre satisfie our selves, with the word of God, as that we despise not those other subsidiary helps, which God in his Church hath afforded us: which is true (as of Sacraments especially) so of other Sacramentall, and Rituall, and Ceremoniall things, which assist the working of the Sacraments, though they infuse no power into the Sacraments. For, therefore does the Prophet say, when *Achaz* refused a signe, *Is it a small thing to weary* (or disobey) *men, but that you will weary* (disobey) *God himselfe?* He disobeyes God, in the way of contumacy, who refuses his signes, his outward assistances, his cere-

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monies which are induced by his authority, derived from him, upon men, in his Church, and so made a part, or a help, of his ordinary service, as Sacraments, and Sacramentall things are.

There are signs of another sort, not fixed by Gods Ordinance, but signes which particular men, have sometimes desired at Gods hand, for a farther manifestation of Gods will, in which, it is not, otherwise, already fully manifested, and revealed. For, to seeke such signes, in things which are sufficiently declared by God, or to seeke them, with a resolution, That I will leave a duty undone, except I receive a signe, this is to tempt God, and to seeke a way to excuse my selfe, for not doing that, which I was bound to doe, by the strength of an old commandement, and ought not to look for a new signe. But the greatest fault in this kinde, is, that if God, of his abundant goodnesse, doe give me a signe, for my clearer directions, and I resist that signe, I dispute against that signe, I turne it another way, upon nature, upon fortune, upon mistaking, that so I may goe mine owne way, and not be bound, by beleeving that signe to be from God, to goe that way, to which God by that signe calls me. And this was *Achaz* case; God spoke unto him, and said, *Aske a signe* (that he would deliver him, from the enemy, that besieged Jerusalem) and he said, *I will not aske a signe, nor tempt God*; For, though St. *Augustine*, and some with him, ascribe this refusall of *Achaz*, to a religious modesty, yet St. *Hierome*, and with him, the greatest party, justly impute this, for a fault to *Achaz*: both because the signe was offered him from God, and not sought by himselfe, (which is the case that is most subject to errour) And because the Prophet, who understood Gods minde, and the Kings minde to, takes knowledge of it, as of a great fault, *In this, thou hast contemned, and wearied, not Man but God*. For, though there be but a few cases, in which we may put God to give a signe, (for Christ calls the Pharisees *an evill, and an adulterous generation*, therefore, because they sought a signe) yet God gave *Moses* a signe, of a Rod changed into a Serpent, and a signe of good flesh changed into leprous, and leprous into good, unasked: And after, *Abraham* askes a signe, whereby shall I know, that I shall inherit the land? and God gave him a signe. So *Gideon*, in a modest timorousnesse askes a signe, and presses God to a second signe: First, he would have all the dew upon the fleece, and then, none of the dew upon the fleece. God does give signes, and when he does so, he gives also irradiations, illustrations of the understanding, that they may be discerned to be his signes; and when they are so, it is but a pretended modesty, to say, we will not tempt God to ask a sign, we will not trouble God to tell us whether this be a sign or no, but against all significations from God, goe on, as though all were but naturall accidents.

God gives signes *reſte petentibus*, to them that aske them upon due grounds, (so to *Abraham*, so to *Gideon*) And it is too long for this time, to put cases, when a man may or may not put God to a signe; He gives signes also *Non petentibus*, without being asked, to illustrate the case, and to confirme the person,

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and so he did to *Moses*. Both these are high expressions of his mercy; for what binds God, to begin with man, and give him a signe before he aske; or to waite upon man, and give it him, when he askes? But the highest of all, is, to persever in his mercy so far, as to give a signe, though upon the offer thereof, it be refused; And that is *Achaz* case: *Aske ye*, says God, And, *I will not*, says *Achaz*, and then, It is not *Quamvis*, for all that, though thou refuse, but it is *Propterea, Therefore*, because thou refuseth, *The Lord himselfe shall give thee a signe*. His fault is carried thus high: Because he had treasure to pay an army, because he had contracted with the Assyrians to assist him with men, therefore he refuses the assistance offered by the Prophet from God, and would faine goe his owne wayes, and yet would have a religious pretext, *He will not tempt God*. Nay his fault is carried thus much higher, That which we read, *Non tentabo, I will not tempt*, is in the Originall, *Nasas*; and *Nasas* is *non Extollam, non glorificabo*, I will not glorifie God so much, that is, I will not be beholden to God for this victory, I will not take him into the league for this action, I will do it of my selfe: And yet, (and then, who shall doubt of the largenesse of Gods mercy?) God proceeds in his purpose: *Aske a signe*, will ye not? *Therefore the Lord shall give you a signe*: Because you will doe nothing for your selfe, the Lord shall doe all; which is so transcendent a mercy, as that, howsoever God afforded it to *Achaz* here, we can promise it to no man hereafter.

We are come to our third part, which is more peculiar to this Day: It is, first, what the signe is in generall, And then, some more particular circumstances, *Behold a Virgin shall conceive, &c.* In generall then, the signe that God gives *Achaz* and his company, is, That there shall bee a Messias, a Redeemer given. Now, how is this future thing, (There shall be a Messias) a signe of their present deliverance from that siege? First, In the notion of the Prophet, it was not a future thing; for, as in Gods owne sight, so in their sight, to whom he opens himselfe, future things are present. So this Prophet says, *Puer datus, filius natus, unto us a child is borne, unto us a Son is given*: He was not given, he was not borne in six hundred yeares after that; but such is the clearenesse of a Prophets sight, such is the infallibility of Gods declared purpose. So then, if the Prophet could have made the King beleieve, with such an assurednesse, as if he had seene it done, that God would give a deliverance, to all mankinde, by a Messias, that had beene signe enough, evidence enough to have argued there-upon, That God who had done so much a greater worke, would also give him a deliverance from that enemy, that pressed him then: If I can fixe my selfe, with the strength of faith, upon that which God hath done for man, I cannot doubt of his mercy, in any distresse! If I lacke a signe, I seeke no other but this, That God was made man for me; which the Church and Church-writers, have well expressed by the word Incarnation, for that acknowledges, and denotes, that God was made my flesh: It were not so strange, that he who is spirit, should be made my spirit, my soule, but he was made my flesh: Therefore have

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the Fathers delighted themselves, in the variation of that word; so far, as that *Hilarie* calls it *Corporationem*, That God assumed my Body; And *Damascen* calls it *Inhumanationem*, That God became this man, soule and body; And *Irenæus* calls it *Adunationem*, and *Nysen Contemperationem*, A mingling, says one, an uniting, saies the other, of two, of God and man, in one person. Shall I aske, what needs all this? what needed God to have put himselfe to this? I may say with S. *Augustine*, *Alio modo poterat Deus nos liberare, sed si aliter faceret, similiter vestra stultitiæ displiceret*: What other way soever God had taken for our salvation, our curiosity would no more have beene satisfied in that way, than in this: But God having chosen the way of Redemption, which was the way of Justice, God could do no otherwise: *Si homo non vicisset inimicum hominis, non iuste victus esset inimicus*, saies *Irenæus*; As, if a man should get a battaile by the power of the Devill, without fighting, this were not a just victory; so, if God, in mans behalfe, had conquered the devill, without man, without dying, it had not beene a just conquest. I must not aske why God tooke this way, to Incarnate his Son; And shall I aske how this was done? I doe not aske how *Rheubarb*, or how *Aloes* came by this, or this vertue, to purge this, or this humour in my body: *In talibus rebus, tota ratio facti, est potentia facientis*: Even in naturall things, all the reason of all that is done, is the power, and the will of him, who infused that vertue into that creature. And therefore much more, when we come to these supernaturall points, such as this birth of Christ, we embrace S. *Basil* modesty, and abstinence, *Nativitas ista silentio honoretur*, This mysterie is not so well celebrated, with our words, and discourse, as with a holy silence, and meditation: *Immo potius ne cogitationibus permittatur*, Nay, (saies that Father) there may be danger in giving our selves leave, to thinke or study too much of it. *Ne dixeris quando*, saies he, *præteri hanc interrogationem*: Aske not thy selfe over curiously, when this mystery was accomplished; be not over-vehement, over-peremptory, (so far, as to the perplexing of thine owne reason and understanding, or so far, as to the despising of the reasons of other men) in calculating the time, the day or houre of this nativity: *Præteri hanc interrogationem*, passe over this question, in good time, and with convenient satisfaction, *Quando*, when Christ was borne; But *noli inquirere Quomodo*, (saies S. *Basil* still) never come to that question, how it was done, *cum ad hoc nihil sit quod responderi possit*, for God hath given us no faculties to comprehend it, no way to answer it. That's enough, which we have in S. *John*, *Every spirit, that confesses, that Jesus is come in the flesh, is of God*: for, since it was a comming of Jesus, Jesus was before; so he was God; and since he came in the flesh, hee is now made man; And, that God and Man, are so met, is a signe to mee, that God, and I, shall never bee parted.

This is the signe in generall; That God hath had such a care of all men, is a signe to me, That he hath a care of me: But then there are signes of this signe; Divers; All these; *A Virgin shall conceive*, A Virgin shall *bring forth*, Bring forth

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a Son, And (whatsoever have been prophesied before) she shall call his name Immanuel.

First, a Virgin shall be a mother, which is a very particular signe, and was seene but once. That which *Gellius*, and *Plinie* say, that a Virgin had a child, almost 200. yeares before Christ, that which *Genebrard* saies, that the like fell out in France, in his time, are not within our faith, and they are without our reason; our faith stoopes not downe to them, and our Reason reaches not up to them; of this Virgin in our text, If that be true, which *Aquinas* cites out of the Roman story, that in the times of *Constantine* and *Irene*, upon a dead body found in a sepulchre, there was found this inscription, in a plate of gold, *Christus nascetur ex Virgine, & ego credo in eum*, Christ shall be borne of a Virgin, and I beleieve in that Christ, with this addition, in that inscription, *O Sol, sub Irenæ, & Constantini temporibus, iterum me videbis*, Though I be now buried from the sight of the sun, yet in *Constantines* time, the sun shall see me againe; If this be true, yet our ground is not upon such testimonie; If God had not said it, I would never have beleaved it. And therefore I must have leave to doubt of that which some of the Roman Casuists have delivered, That a Virgin may continue a virgin upon earth, and receive the particular dignity of a Virgin in Heaven, and yet have a child, by the insinuation and practise of the Devill; so that there shall be a father, and a mother, and yet both they Virgins. That this Mother, in our text, was a Virgin, is a peculiar, a singular signe, given, as such, by God; never done but then; and it is a singular testimony, how acceptable to God, that state of virginity is; Hee does not dishonour physick, that magnifies health nor does hee dishonour marriage, that praises Virginity; let them embrace that state, that can; and certainly, many more might doe it, then do, if they would try whether they could, or no; and if they would follow *S. Cyprians* way, *Virgo non tantum esse, sed & intelligi esse debet, & credi*: It is not enough for a virgin to bee a virgin in her owne knowledge, but she must governe her selfe so, as that others may see, that she is one, and see, that shee hath a desire, and a disposition, to continue so still; *Ita, ut nemo, cum virginem viderit, dubitet an sit virgo*, saies that Father, She must appeare in such garments, in such language, and in such motions, (for, as a wife may weare other clothes, so she may speake other words, then a virgin may do) as they that see her, may not question, nor dispute, whether she be a maid or no. The word in the Text, is derived *a latendo*, from retiring, from privatenesse: And *Tertullian*, who makes the note, notes withall, that *Ipsa concupiscentia non latendi, non est pudica*, The very concupiscence of conversation, and visits, is not chaste: *Sutdium placendi, publicatione sui, periclitatur*, saies the same Author: Curious dressings are for publique eyes; and the Virgin that desires to publish her selfe, is weary of that state: It is usefully added by him, *Dum percutitur oculis alienis, frons duratur, & pudor teritur*, the eyes of others, that strike upon her, (if she be willing to stand out that battery) dry up that blood, that should blush, and weare out that chastity, which should

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be preserved. So precious is virginity in Gods eye, as that hee lookes upon that, with a more jealous eye, than upon other states.

This blessed Mother of God, in our text, was a Virgin: when? *Virgo concipiet*, saies our Text, *A Virgin shall conceive*, when she conceived, she was a Virgin. There are three Heresies; all noted by S. *Augustine* that impeach the virginity of this most blessed Woman: The Cerinthians said she conceived by ordinary generation; *Jovinian* said, she was delivered by ordinary meanes; And *Helvidius* said, she had children after: All against all the world besides themselves, and against one another. For the first, that is enough which S. *Basil* sayes, that if the word Virgin in our text signified no more but *adolescentulam*, a yong woman (as they pretend) it had been an impertinent, an absurd thing for the Prophet to have made that a sign, and a wonder, that a yong woman should have a childe. This is enough, but that is abundantly enough, that S. *Matthew*, who spoke with the same spirit that *Esay* did, sayes in a word, which can admit no mis-interpretation, That that was fulfilled which *Esay* had said, *A Virgin shall conceive*; S. *Matthews* word without question, is a Virgin, and not a yong woman, and S. *Matthew* took *Esaies* word to be so too; and S. *Matthew* (at least he that spake in S. *Matthew*) did not, could not mistake, and mistake himself, for it was one and the same Holy Ghost that spake both. Christ sayes therefore of himself, *vermis sum*, I am a worm, but sayes S. *Ambrose*, *vermis de Manna*, a worm out of a pure substance, a holy Man, from a blessed Virgin; *Virgo concepit*, she was a Virgin then, then when she had conceived.

She was so to, *In partu*, then when she was delivered; *Jovinian* denied that: A better then he (*Tertullian*) denied it: *Virgo quantum a viro, non quantum a partu*, says he, she was such a Virgin as knew no man, not such a Virgin as needed no midwife: *Virgo concepit*, sayes he, *in partu nupsit*, a Virgin in her conception, but a wife in the deliverance of her Son. Let that be wrapped up amongst *Tertullians* errors, he had many; The text cleares it, *A virgin shall conceive, a virgin shall beare a Son*: The Apostles Creed cleares it, sayes S. *August*: when it sayes, *Born of the Virgin Mary*; and S. *Ambrose* cleares it, when hee says, with such indignation, *De via iniquitatis produntur dicere, virgo concepit, sed non virgo generavit*, It is said, that there are some men so impious, as to deny that she remained a Virgin at the birth of her Son: S. *Ambrose* wondred there should be, scarce beleaved it to be any other then a rumour, or a slander, that there could be any so impious, as to deny that: And yet there have beene some so impious, as to charge *Calvin*, with that impiety, with denying her to be a Virgin then; It is true, he makes it not a matter of faith, to defend her perpetuall virginity; but that's not this case, of her Virginity in her Deliverance: And even of that, (of her perpetuall virginity) he saies thus, *Nemo unquam quaestionem movebit, nisi curiosus, nemo pertinaciter insistet, nisi contentiosus rixator*; He is over-curious, that will make any doubt of it; but no man will persist in the denyall of it, but a contentious wrangler; And in that very point, S. *Basil* saies fully as much, as *Calvin*.

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But, at his birth, and after his birth, there is evidence enough in this text, *A Virgin shall conceive, A Virgin shall bring forth, A Virgin shall call him Immanuel*, In all those future, and subsequent Acts, still it is the same person, and in the same condition.

Pariet, & pariet filium, She shall bring forth a Son; If a Son, then of the substance of his Mother; that the Anabaptists deny; But had it not beene so, Christ had not beene true Man, and then, man were yet unredeemed. He is her Son, but not her ward; his Father cannot dye: Her Son, but yet he asked her no leave, to stay at Jerusalem, nor to dispute with the Doctors, nor to goe about his Fathers worke: His setting of Religion, his governing the Church, his dispensing of his graces, is not by warrant from her: They that call upon the Bishop of Rome, in that voyce, *Impera Regibus*, command Kings and Emperors, admit of that voyce, *Impera filio*, to her, that she should command her Sonne. The naturall obedience of children to Parents, holds not in such civill things, as are publike; A woman may be a Queen-Dowager, and yet a subject; The blessed Virgin *Mary* may be in a high ranke, and yet no Sovereigne; *Blessed art thou amongst women*, saies the Angell to her; Amongst women, above women; but not above any person of the Trinity, that she should command her Son. *Luther* was awake, and risen, but he was not readie; Hee had seene light, and looked toward it, but yet saw not so clearely by it, then, when he said, That the blessed Virgin was of a middle condition, betweene Christ, and man; that man hath his conception, and his quickning (by the infusion of the soule) in originall sin; that Christ had it in neither, no sin in his conception, none in his inanimation, in the infusion of his soule; But, saies *Luther*, howsoever it were at the conception, certainly at the inanimation, at the quickning, she was preserved from originall sin. Now, what needs this? may I not say, that I had rather be redeemed by Christ Jesus then bee innocent? rather be beholden to Christs death, for my salvation, then to *Adams* standing in his innocencie. *Epiphanius* said enough, *Par detrimentum afferunt religioni*, they hurt Religion as much, that ascribe too little, to the blessed Virgin, as they who ascribe too much; much is due to her, and this amongst the rest, That she had so cleare notions, above all others, what kind of person, her Son was, that as *Adam* gave names, according to natures, so the Prophet here leaves it to her, to name her Son, according to his office, *She shall call his name Immanuel*.

Wee told you at first, that both *Joseph* and *Mary*, were told by the Angel, that his name was to be Jesus, and we told you also, that others, besides him, had beene called by that name of Jesus: but, as, though others were called Jesus, (for *Josuah* is called so, *Heb. 4. 8. If Jesus had given them rest*; that is, If *Josuah* had &c. And the son of *Josedech* is called so, throughout the Prophet *Aggai*) yet there is observed a difference in the pointing, and sounding of those names, from this our Jesus: so though other women were called *Mary*, as well as the blessed Virgin, yet the Euangelists, evermore make a difference, betweene her

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name, and the other *Maries*; for Her they call *Mariam*, and the rest *Maria*. Now this Jesus, in this person, is a reall, an actuall Saviour, he that hath already really, and actually accomplished our salvation; But the Blessed Virgin had a clearer illustration, then all that; for she onely knew, or she knew best, the capacity, in which he could be a Saviour, that is, as he is *Immanuel*, *God with us*; for she, and she onely knew, that he was the Sonne of God, and not of naturall generation by man. How much is enwrapped in this name *Immanuel*, and how little time to unfold it? I am afraid none at all; A minute will serve to repeat that which S. *Bernard* saies, and a day, a life will not serve to comprehend it; (for to comprehend is not to know a thing, as far as I can know it, but to know it as far, as that thing can be knowne; and so onely God, can comprehend God.) *Immanuel est verbum infans*, saies the Father; He is the ancient of daies, and yet in minority; he is the Word it selfe, and yet speechlesse; he that is All, that all the Prophets spoke of, cannot speake: He addes more, He is *Puer sapiens*, but a child, and yet wiser then the elders, wiser in the Cradle, then they in the Chaire: Hee is more, *Deus lactens*, God, at whose breasts all creatures suck, sucking at his Mothers breast, and such a Mother, as is a maid. *Immanuel* is God with us; it is not we with God: God seeks us, comes to us, before wee to him: And it is God with us, in that notion, in that termination, *El*, which is *Deus fortis*, *The powerfull God*; not onely in infirmity, as when hee died in our nature, but as he is *Deus fortis*, able and ready to assist, and deliver us, in all encumbrances; so he is with us; And with us, *usque ad consummationem*, till the end of the world, in his Word, and in the Sacraments: for, though I may not say, as some have said, That by the word of Consecration, in the administration of the Sacrament, Christ is so infallibly produced, as that, if Christ had never been incarnate before, yet, at the pronouncing of those words of consecration, he must necessarily be incarnate then, yet I may say, that God is as effectually present, with every worthy receiver, as that hee is not more effectually present with the Saints in Heaven.

And this is that, which is intimated in that word, which we seposed at first, for the last of all, *Ecce, Behold; Behold, a Virgin shall conceive &c.* God does not furnish a roome, and leave it darke; he sets up lights in it; his first care was, that his benefits should be seene; he made light first, and then creatures, to be seene by that light: He sheds himselfe from my mouth, upon the whole auditory here; he powres himselfe from my hand, to all the Communicants at the table; I can say to you all here, *The grace of our Lord Jesus Christ be with you, and remaine with you all*; I can say to them all there, *The Body of our Lord Jesus Christ which was given for you, preserve you to everlasting life*: I can bring it so neare; but onely the worthy hearer, and the worthy receiver, can call this Lord, this Jesus, this Christ, *Immanuel, God with us*; onely that Virgin soule, devirginated in the blood of *Adam*, but restored in the blood of the Lambe, hath this *Ecce*, this testimony, this assurance, that God is with him; they that have this *Ecce*, this


At Pauls upon Christmas Day

testimony, in a rectified conscience, are Godfathers to this child Jesus, and may call him *Immanuel*, *God with us*; for, as no man can deceive God, so God can deceive no man; God cannot live in the darke himselfe, neither can he leave those, who are his, in the darke: If he be with thee, he will make thee see, that
he is with thee; and never goe out of thy sight,
till he have brought thee,
where thou canst never goe out of his.

THE FOURTH OF MY PREBEND SERMONS UPON MY
FIVE PSALMES PREACHED AT S. PAULS 28 JANUARY
1626

BY TERRIBLE THINGS IN RIGHTEOUSNESSE WILT THOU
ANSWER US O GOD OF OUR SALVATION WHO ART
THE CONFIDENCE OF ALL THE ENDS OF THE
EARTH AND OF THEM THAT ARE A FAR OFF UPON
THE SEA

PSAL. 65.5

OD makes nothing of nothing now; God eased himselfe of that incomprehensible worke, and ended it in the first Sabbath. But God makes great things of little still; And in that kinde hee works most upon the Sabbath; when by the foolishnesse of Preaching hee infatuates the wisdom of the world, and by the word, in the mouth of a weake man, he enfeebleth the power of sinne, and Satan in the world, and by but so much breath as blows out an houre-glasse, gathers three thousand soules at a Sermon, and five thousand soules at a Sermon, as upon *Peters* preaching, in the second, and in the fourth of the Acts. And this worke of his, to make much of little, and to doe much by little, is most properly a Miracle. For, the Creation, (which was a production of all out of nothing) was not properly a miracle: A miracle is a thing done against nature; when something in the course of nature resists that worke, then that worke is a miracle; But in the Creation, there was no reluctation, no resistance, no nature, nothing to resist. But to doe great works by small meanes, to bring men to heaven by Preaching in the Church, this is a miracle. When Christ intended a miraculous feeding of a great multitude, he askt, *Quot panes habetis?* First hee would know, how many loaves they had; and when hee found that they had some, though they were but five, he multiplied them, to a sufficiency for five thousand persons. This Psalme is one of my five loaves, which I bring; One of those five Psalms, which by the Institution of our Ancestors in this Church, are made mine, appropriated especially to my daily meditation, as there are five other Psalmes to every other person of our Church. And, by so poore meanes as this, (my speaking) his Blessing upon his Ordinance may multiply to the advancement, and furtherance of all your salvations. He multiplies now, farther then in those loaves; not onely to feed you all, (as he did all that multitude) but to feed you all three meales.

In this Psalme (and especially in this Text) God satisfies you with this three-fold knowledge: First, what he hath done for man, in the light and law of nature; Then, how much more he had done for his chosen people, the Jewes, in affording them a law; And lastly, what he had reserved for man after, in the establishing of the Christian Church. The first, (in this Metaphore, and miracle of feeding) works as a break-fast; for though there bee not a full meale, there is something to stay the stomach, in the light of nature. The second, that

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which God did for the Jewes in their Law, and Sacrifices, and Types, and Ceremonies, is as that Dinner, which was spoken of in the Gospel, which was plentifully prepared, but prepared for some certaine guests, that were bidden, and no more; Better meanes then were in nature, they had in the law, but yet onely appropriated to them that were bidden, to that Nation, and no more. But in the third meale, Gods plentifull refection in the Christian Church, and meanes of salvation there; first, Christ comes in the visitation of his Spirit, (*Behold I come, and knock, and will sup with him*) (Hee sups with us, in the private visitation of his Spirit) And then, (as it is added there) hee invites us to sup with him, hee calls us home to his house, and there makes us partakers of his blessed Sacraments; And by those meanes we are brought at last to that blessednesse, which he proclaimes, (*Blessed are all they which are called to the marriage Supper of the Lambe*) in the Kingdome of heaven. For all these three meales, wee say Grace in this Text, (*By terrible things, in righteousness, wilt thou answer us, O God of our salvation*) for all these wayes of comming to the knowledge and worship of God, we blesse God in this Text, (*Thou art the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea.*

The consideration of the meanes of salvation, afforded by God to the Jewes in their law, inanimates the whole Psalme, and is transfused thorow every part thereof; and so, it falls upon this Verse too, as it doth upon all the rest; And then, for that, that God had done before in nature, and for all, is in the later part of this Verse, (*Who art the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea*) And lastly, that that hee hath reserved for the Christian Church, God hath centred, and embowelled in the wombe and bosome of the Text, in that compellation, (*O God of our Salvation*) for there the word *salvation*, is rooted in *Jashang*, which *Jashang* is the very Name of *Jesus*, the foundation, and the whole building of the Christian Church. So then our three parts will bee these; What God hath done in Nature, what in the Law, what in the Gospel. And, when in our Order wee shall come to that last part, which is that, that we drive all to, (The advantage which wee have in the Gospel, above Nature, and the Law) wee shall then propose, and stop upon the Holy Ghosts manner of expressing it in this place, (*By terrible things in righteousness wilt thou answer us, O God of our salvation*) But first, look we a little into the other two, Nature, and Law.

First then, the last words settle us upon our first consideration, What God hath done for man in Nature, *Hee is the confidence of all the ends of the Earth, and of them that are a far off, upon the Sea*, that is, of all the world, all places, all persons in the world; All, at all times, every where, have Declarations enow of his power, Demonstrations enow of his Goodnesse, to confide in him, to rely upon him. The Holy Ghost seemes to have delighted in the Metaphore of *Building*. I know no figurative speech so often iterated in the Scriptures, as the name of a *House*; Heaven and Earth are called by that name, and wee, who being upon

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earth, have our conversation in heaven, are called so too, (*Christ hath a House, which House wee are*) And as God builds his House, (*The Lord builds up Jerusalem, saith David*) so hee furnishes it, he plants Vineyards, Gardens, and Orchards about it, He layes out a way to it, (*Christ is the way*) He opens a gate into it, (*Christ is the gate*) And when hee hath done all this, (built his house, furnished it, planted about it, made it accessible, and opened the gate) then hee keepes house, as well as builds a house, hee feeds us, and feasts us in his house, as well as he lodges us, and places us in it. And as Christ professes what his owne Diet was, what he fed upon, (*My meat is to doe the will of my Father*) so our meat is to know the will of the Father; Every man, even in nature, hath that appetite, that desire, to know God. And therefore if God have made any man, and not given him meanes to know him, he is but a good Builder, he is no good House-keeper, He gives him lodging, but he gives him no meat; But *the eyes of all wait upon thee, and thou givest them their meat in due season. All*, (not onely we) wait upon God; and he gives them *Their* meat, though not our meat, (The Word and the Sacraments) yet *Their* meat, such as they are able to digest and endure. Even in nature, *He is the confidence of all the ends of the earth, and of them that are a far off, upon the Sea*. That is his daily bread, which even the naturall man begs at Gods hand, and God affords it him.

The most precious and costly dishes are alwaies reserved for the last services, but yet there is wholesome meat before too. The cleare light is in the Gospel, but there is light in Nature too. At the last Supper, (the Supper of the Lambe in Heaven) there is no bill of fare, there are no particular dishes named there. It is impossible to tell us what we shall feed upon, what we shall be feasted with, at the Marriage Supper of the Lamb; Our way of knowing God there cannot be expressed. At that Supper of the Lambe, which is here, here in our way homewards, that is, in the Sacramentall Supper of the Lambe, it is very hard to tell, what we feed upon; How that meat is dressed, how the Body and Blood of Christ is received by us, at that Supper, in that Sacrament, is hard to be expressed, hard to be conceived, for the way and manner thereof. So also in the former meale, that which we have called the Dinner, which is The knowledge which the Jews had in the Law, it was not easie to distinguish the taste, and the nature of every dish, and to finde the signification in every Type, and in every Ceremony. There are some difficulties (if curious men take the matter in hand, and be too inquisitive) even in the Gospel; more in the Law; most of all in Nature. But yet, even in this first refection, this first meale, that God sets before man, (which is our knowledge of God in Nature) because wee are then in Gods House, (all this World, and the next make God but one House) though God doe not give *Marrow and fatnesse*, (as *David* speaks) though he doe not *feed them with the fat of the wheat, nor satisfie them with honey out of the Rock*, (for the Gospel is the honey, and Christ is the Rock) yet, even in Nature, hee gives sufficient meanes to know him, though they come to neither of the other

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Meales, neither to the Jews Dinner, The benefit of the Law, nor to the Christians Supper, either when they feed upon the Lamb in the Sacrament, or when they feed with the Lamb in the possession and fruition of Heaven.

Though therefore the Septuagint, in their Translation of the Psalms, have, in the Title of this Psalme, added this, *A Psalme of Jeremy and Ezekiel, when they were departing out of the Captivity of Babylon*, intimating therein, that it is a Psalme made in contemplation of that blessed place which we are to go to, (as, literally, it was of their happie state in their restitution from Babylon to Jerusalem) And though the ancient Church, by appropriating this Psalme to the office of the dead, to the service at Burials, intimate also, that this Psalme is intended of that fulnesse of knowledge, and Joy, and Glory, which they have that are departed in the Lord, yet the Holy Ghost stops, as upon the way, before we come thither, and, since we must lie in an Inne, that is, Lodge in this World, he enables the World to entertaine us, as well as to lodge us, and hath provided, that the World, the very world it selfe, (before wee consider the Law in the World, or the Church in the World, or Glory in the next World) This very World, that is, Nature, and no more, should give such an universall light of the knowledge of God, as that he should bee *The confidence of all the ends of the Earth, and of them that are a farre off upon the Sea.*

And therefore as men that come to great places, and preferments, when they have entred by a faire and wide gate of Honour, but yet are laid downe upon hard beds of trouble and anxiety in those places, (for, when the body seemes in the sight of men, to go on in an easie amble, the minde is every day (if not all day) in a shrewd and diseasefull trot) As those men will sometimes say, It was better with me, when I was in a lower place, and fortune, and will remember, being Bishops, the pleasures they had when they were Schoole-boyes, and yet, for all this, intermit not their thankfulness to God, who hath raised them to that height, and those meanes of glorifying him: so, howsoever we abound with joy and thankfulness, for these gracious and glorious Illustrations of the Law, and the Gospel, and beames of future Glory, which we have in the Christian Church, Let us reflect often upon our beginning, upon the consideration of Gods first benefits, which he hath given to us all in Nature, *That light, by which he enlighteneth every man that commeth into the World*, That he hath given us a reasonable soule capable of grace, here, (that, he hath denied no man, and no other creature hath that) That he hath given us an immortal soul capable of glory hereafter, (and that, that immortality he hath denied no man, and no other creature hath that.) Consider we alwaies the grace of God, to be the Sun it selfe, but the nature of man, and his naturall faculties to be the Sphear, in which that Sun, that Grace moves. Consider we the Grace of God to be the soule it self, but the naturall faculties of man, to be as a body, which ministers Organs for that soule, that Grace to worke by. That so, as how much soever I feare the hand of a mighty man, that strikes, yet I have a more immediate feare of the sword

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he strikes with; So, though I impute justly my sins, and my feares of judgements for them, to Gods withdrawing, or to my neglecting his grace, yet I looke also upon that which is next me, Nature, and naturall light, and naturall faculties, and that I consider how I use to use them; whether I be as watchfull upon my tongue, that that minister no tentation to others, and upon mine eye, that that receive no tentation from others, as by the light of Nature, I might, and as some morall Men, without addition of particular Grace, have done. That so, first for my selfe, I be not apt to lay any thing upon God, and to say, that hee starved me, though he should not bid me to the Jews dinner, in giving me the light of the Law, nor bid me to the Christians Supper, in giving me the light of the Gospell, because he hath given me a competent refectiō even in Nature. And then, that for others, I may first say with the Apostle, *That they are without excuse, who doe not see the invisible God, in the visible Creature*, and may say also with him, *O altitudo!* The wayes of the Lord are past my finding out; And therefore to those, who doe open their eyes to that light of Nature, in the best exaltation thereof, God does not hide himselfe, though he have not manifested to me, by what way he manifests himselfe to them. For, God disappoints none, and he is *The confidence of all the ends of the Earth, and of them who are a farre off upon the Sea.*

Commit thy way unto the Lord, sayes David; And he sayes more, then our Translation seemesto expresse; The Margin hath expressed it; for, according to the Originall word, *Galal*, it is in the Margin, not *Commit*, but *Roll thy way upon the Lord*; which may very well imply, and intend this precept, Carry thy Rolling trench up to God, and gather upon him; As *Abraham*, when he beat the price with God for Sodom, from fifty, to ten, rolled his Petition upon God, so roll thy wayes upon him, come up to him in a thankfull acknowledgement, what he hath done for thee, in the Gospel, in the Law, and in Nature; And then, as *Tertullian* sayes of publique Prayers, *Obsidemus Deum*, In the Prayers of the Congregation wee besiege God, So this way wee entrench our selves before God, so, as that nothing can beat us out of our trenches; for, if all the Canons of the Church beat upon me, so that I be by Excommunication removed from the assistances of the Church, (though I be inexcusable, if I labour not my Rec- onciliation, and my Absolution) yet, before that be effected, I am still in my first trench, still I am a man, still I have a soule capable of Grace, still I have the light of Nature, and some presence of God in that; though I be attenuated, I am not annihilated, though by my former abuses of Gods graces, and my con- tumacy, I be cast back to the ends of the earth, and a far off upon the Sea, yet even there, God is the confidence of all them; As long as I consider that I have such a soule, capable of Grace and Glory, I cannot despaire.

Thus Nature makes Pearls, Thus Grace makes Saints. A drop of dew har- dens, and then another drop fals, and spreads it selfe, and cloathes that former drop, and then another, and another, and become so many shels and films that

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invest that first seminall drop, and so (they say) there is a pearle in Nature. A good soule takes first Gods first drop into his consideration, what he hath shed upon him in Nature, and then his second coate, what in the Law, and successively his other manifold graces, as so many shels, and films, in the Christian Church, and so we are sure, there is a Saint.

Roll thy wayes upon God; And (as it followes in the same verse) *Spera in eo, & ipse faciet*; we translate it, *Trust in him, and he shall bring it to passe*; Begin at *Alpha*, and hee shall bring it to *Omega*: Consider thy selfe but in the state of Hope, (for the state of Nature is but a state of Hope, a state of Capablenesse; In Nature wee have the capacity of Grace, but not Grace in possession, in Nature) *Et ipse faciet*, sayes that Text, God shall doe, God shall work; There is no more in the Originall but so, *Ipse faciet*; Not God shall doe it, or doe this, or doe that, but doe all; doe but consider that God hath done something for thee, and he shall doe all, for, *He is the confidence of all the ends of the earth, and of them that are a farre off upon the Sea*. Here is a new Mathematiques; without change of Elevation, or parallax, I that live in this Climate, and stand under this Meridian, looke up and fixe my self upon God, And they that are under my feete, looke up to that place, which is above them, And as divers, as contrary as our places are, we all fixe at once upon one God, and meet in one Center; but we doe not so upon one Sunne, nor upon one constellation, or configuration in the Heavens; when we see it, those Antipodes doe not; but they, and we see God at once. How various formes of Religion soever passe us through divers wayes, yet by the very light and power of Nature, we meet in one God; and for so much, as may make God accessible to us, and make us inexcusable towards him, there is light enough in this dawning of the day, refection enough in this first meale, The knowledge of God, which we have in Nature; That alone discharges God, and condemns us; for, by that, *He is*, that is, He offers himselfe to be, *The confidence of all the ends of the Earth, and of them who are a far off upon the Sea*; that is, of all mankinde.

But then, *Lunæ radiis non maturescit botrus*, fruits may be seene by the Mooneshine, but the Mooneshine will not ripen them. Therefore a Sunne rises unto us, in the law, and in the Prophets, and gives us another manner of light, then we had in nature. *The way of the wicked is as Darknesse*, sayes Solomon; Wherein? It followes, *They know not at what they stumble*. A man that calls himselfe to no kinde of account, that takes no candle into his hand, never knowes at what he stumbles, not what occasions his sin. But by the light of nature, if he will looke upon his owne infirmities, his own deformities, his own inclinations, he may know at what he stumbles, what that is that leads him into tentation. For, though S. Paul say, *That by the law is the knowledge of sin*, And, *Sin is not imputed when there is no law*; And againe, *I had not knowne sin, but by the law*; in some of these places, the law is not intended onely of the law of the Jews, but of the law of nature in our hearts, (for, by that law, every man knows that he sins)

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And then, sin is not onely intended of sin produced into act, but sin in the heart; as the Apostle instances there, *I had not knowne lust, except the law had said, Thou shalt not covet*. Of some sinnes, there is no cleare evidence given by the light of nature: That the law supplied; and more then that. The law did not onely shew, what was sin, but gave some light of remedy against sin, and restitution after sin, by those sacrifices, which, though they were ineffectuall in themselves, yet involved, and represented Christ, who was their salvation. So then, God was to the Jews, in generall, as he was to his principall servant amongst them, *Moses*; He saw the land of promise, but he entred not into it; The Jews saw Christ, but embraced him not, *Abraham* saw his day, and rejoyced; They saw it, that is, they might have seen it, but winked at it. *Luther* sayes well, *Judæi habuere jus mendicandi*, The Jews had a licence to beg, They had a Breve, and might gather, They had a Covenant, and might plead with God; But they did not; and therefore, though they were inexcusable for their neglect of the light of Nature, and more inexcusable for resisting the light of the law, That they and we might be absolutely inexcusable, if we continued in darknesse after that, God set up another light, the light of the Gospel, which is our third and last part, wrapped up in those first words of our Text, *By terrible things, in righteousness, wilt thou answer us, O God of our salvation*.

This word, *Salvation*, *Jashang*, is the roote of the name of *Jesus*. In the beginning of the Primitive Church, when the followers of Christ left or discontinued their being called *the Disciples*, and *the Faithfull*, and *the Brethren*, and *the Professors*, as they had been called before, and would bring the Name of their founder, Christ Jesus, into more evidence and manifestation, yet they were not called by the Name of *Jesus*, but from *Christ*; at Antioch first they were called *Christians*. For, it is well distinguished, That the Name of *Jesus*, as it signifies a *Saviour*, first contemplates God, and the Divine nature, (which onely could save us) And then hath relation to Man, and the Humane nature, without assuming of which, the Sonne of God could not have saved us that way, that God had proposed, The satisfaction of his Justice; And then, the Name of *Christ*, (as it signifies *Anointed*, and appointed to a certaine purpose, as to die for us) first contemplates Man, and the Humane nature, which onely could die, And then hath relation to God, and the Divine nature. So that Jesus is God, and Man in Him; And Christ is Man, and God in Him. So the Name *Jesus* seemes to taste of more Mystery, and more Incomprehensiblenesse; And the Name of *Christ*, of more Humility, and Appliablenesse.

And with this lower Name, to be called *Christians* from *Christ*, was the Church of God contented; Whereas a later race of men in the Romane Church, will needs take their Denomination from *Jesus* himselfe; But I know not whether they meane our *Jesus* or no. *Josephus* remembers two (at least) of that name, *Jesus*, that were infamous malefactors, and men of blood; and they may deduce themselves from such a *Jesus*. And a Jesuit teaches us, that it is the common

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opinion, that *Barrabas* the murderer, was by his proper Name called *Jesus*; that his name was *Jesus Barrabas*; and that therefore *Pilate* made that difference upon our Saviour, *Jesus Nazarenus*, *This is Jesus of Nazareth*, and not *Jesus Barrabas*; and from that *Jesus*, *Jesus Barrabas* they may deduce themselves. And we know also, that that mischievous sorcerer, was called by that Name, *Bar-jesu*, The Sonne of *Jesus*. From which *Jesus* amongst these, they will make their extraction, let them chuse. As amongst the Jesuits, the bloodiest of them all, (even to the drawing of the sacred blood of Kings) is, by his name, *Mariana*; So all the rest of them, both in that respect, of sucking blood, and occasioning massacres, and other respects too, are rather Marianits then Jesuits, Idolaters of the blessed Virgin *Mary*, then worshippers of *Jesus*.

We consist in the Humility of the Ancients; we are *Christians*, *Jesus* is meerly a Saviour, A name of Mystery, *Christ* is Anointed, A name of Communication, of Accommodation, of Imitation; And so this name, the name of *Christ*, is *Oleum effusum*, (as the Spouse speaks) An oyntment, a perfume powred out upon us, and we are *Christians*. In the name of *Jesus*, *S. Paul* abounded, but in the Name of *Christ* more; for, (as a Jesuit gives us the account) he repeats the name of *Jesus* almost three hundred times, but the name of *Christ* more then foure hundred, in his Epistles. In this Church then, which is gathered in the Name of *Christ*, (though in the power and merit of *Jesus*) This light which we speake of, This knowledge of God, and means of salvation, is in the highest exaltation. In the state of nature, we consider this light, as the Sunne, to be risen at the Moluccæ, in the farthest East; In the state of the law, we consider it, as the Sunne come to Ormus, the first Quadrant; But in the Gospel, to be come to the Canaries, the fortunate Ilands, the first Meridian. Now, whatsoever is beyond this, is Westward, towards a Declination. If we will goe farther then to be Christians, and those doctrines, which the whole Christian Church hath ever beleaved, if we will be of *Cephas*, and of *Apollos*, if we will call our selves, or endanger, and give occasion to others, to call us from the Names of men, Papists, or Lutherans, or Calvinists, we depart from the true glory and serenity, from the lustre and splendor of this Sunne; This is *Tabernaculum Solis*, Here in the Christian Church, God hath set a Tabernacle for the Sunne; And, as in nature, Man hath light enough to discern the principles of Reason; So in the Christian Church, (considered without subdivisions of Names, and Sects) a Christian hath light enough of all things necessary to salvation.

So then, still roll thy wayes upon God, Gather upon him nearer and nearer; for, all these are emanations of lights from him, that he might be found, and seen, and knowne by thee. The looking upon God, by the first light of Nature, is, to catechize, and examine thy selfe, whether thou doe governe, and employ thy naturall faculties to his glory; whether thou doe shut thine eyes at a temptation, stop thine eares at a blasphemy upon God, or a defamation upon thy neighbour; and withhold thy hand from blood and bribes, and thy feet from

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fellowship in sin. The looking upon God, by the second light, the light of the law, is, to discern by that, that God hath alwayes had a peculiar people of his own, and gathered them, and contained them in his worship, by certaine visible, sensible Ordinances and Institutions, Sacraments, and Sacrifices, and ritual Ceremonies, and to argue and conclude out of Gods former proceedings with them, his greatnesse and his goodnesse towards the present world. And then, to see God by that last and best light, the light of the Christian Church, is, to be content with so much of God, as God hath revealed of himselfe to his Church; And (as it is expressed here) to heare him answer thee, *By terrible things in righteousness*; for, that he does *as he is the God of our salvation*, that is, as he works in the Christian Church; which is our last Consideration; *By terrible, &c.*

In this Consideration, (Gods proceeding with us in the Christian Church) this observation meets us first, That Gods conversation with us there, is called an *Answering*; (*He shall answer us*) Now if we looke that God should answer us, we must say something to God; and our way of speaking to God, is by petition, by prayer. If we present no petition, if we pray not, we can looke for no answer, for we aske none. *Esaias is very bold*, (saith S. Paul) *when he sayes, That God was found of them that sought him not, and made manifest to them that asked not after him*; Yet though it were boldly said, it was truly said; so early, and so powerfull is Gods preventing grace towards us. So it is a very ordinary phrase amongst the Prophets, *God answered, and said* thus, and thus, when the Prophet had asked nothing of God. But here we are upon Gods proceeding with man in the Christian Church; and so, God answers not, but to our petitions, to our prayers. In a Sermon, God speaks to the Congregation, but he answers onely that soule, that hath been with him at Prayers before. A man may pray in the street, in the fields, in a fayre; but it is a more acceptable and more effectuell prayer, when we shut our doores, and observe our stationary houses for private prayer in our Chamber; and in our Chamber, when we pray upon our knees, then in our beds. But the greatest power of all, is in the publique prayer of the Congregation.

It is a good remembrance that *Damascene* gives, *Non quia gentes quædam faciunt, a nobis linquenda*; We must not forbear things onely therefore, because the Gentiles, or the Jewes used them. The Gentiles, particularly the Romans, (before they were Christians) had a set Service, a prescribed forme of Common prayer in their Temples; and they had a particular Officer in that State, who was *Conditor precum*, that made their Collects, and Prayers upon emergent occasions; And *Omni lustro*, every five yeares there was a review, and an alteration in their Prayers, and the state of things was presumed to have received so much change in that time, as that it was fit to change some of their Prayers and Collects. It must not therefore seeme strange, that at the first, there were certaine Collects appointed in our Church; nor that others, upon just occasion, be added.

Gods blessing here, in the Christian Church, (for, to that we limit this con-

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sideration) is, that here *He will answer us*; Therefore, here we must ask; Here, our asking is our communion at Prayer: And therefore they that undervalue, or neglect the prayers of the Church, have not that title to the benefit of the Sermon; for though God doe speake in the Sermon, yet hee answers, that is, applies himselfe, by his Spirit, onely to them, who have prayed to him before. If they have joyned in prayer, they have their interest, and shall feele their Consolation in all the promises of the Gospel, shed upon the Congregation, in the Sermon. Have you asked by prayer, *Is there no Balme in Gilead?* He answers you by me, Yes, there is Balme; *Hee was wounded for your transgressions, and with his stripes you are healed*; His Blood is your Balme, his Sacrament is your Gilead. Have you asked by prayer, *Is there no Smith in Israel?* No meanes to discharge my selfe of my fetters, and chaines, of my temporall, and spirituall Encumbrances? God answers thee, Yes, there is; He bids you but looke about, and you shall finde your selfe in *Peters case*; *The Angel of the Lord present, A light shining, and his chaines falling off*: All your manacles locked upon the hands, All your chaines loaded upon the legges, All your stripes numbred upon the back of Christ Jesus. You have said in your prayers here, (*Lord, from whom all good counsailes doe proceed*) And God answers you from hence, *The Angel of the great Counsell shall dwell with you, and direct you*. You have said in your prayers, *Lighten our darknesse*, and God answers you by mee, (as he did his former people by *Esay*) *The Lord shall be unto thee an everlasting light, and thy God thy glory*. Petition God at prayers, and God shall answer all your petitions at the Sermon. There we begin, (if wee will make profit of a Sermon) at Prayers; And thither wee returne againe, (if we have made profit by a Sermon) in due time, to prayers. For, that is *S. Augustines* holy Circle, in which hee walkes from Prayers to the Sermon, and from the Sermon, next day to Prayers againe. *Invocat te fides mea*, sayes he to God; Here I stand or kneele in thy presence, and in the power of faith, to pray to thee. But where had I this faith, that makes my prayer acceptable? *Dedisti mihi per ministerium Prædicatoris*; I had it at the Sermon, I had it, saith he, by the ministry of the Preacher; but I had it therefore, because thy Spirit prepared me by prayer before; And I have it therefore, that is, to that end, that I might returne faithfully to prayers againe. As hee is *The God of our salvation*, (that is, As he works in the Christian Church) *he answers us*: If we aske by prayer, he applies the Sermon; And, *He answers by terrible things, in righteousness*.

These two words, (*Terribilia per Justitiam*) *By terrible things in Righteousnesse*, are ordinarily by our Expositors taken, to intimate a confidence, that God imprints by the Ordinance of his Church, that by this right use of Prayer and Preaching, they shall alwayes be delivered from their enemies, or from what may bee most terrible unto them. In which exposition, *Righteousnesse* signifies faithfulness, and *Terrible things* signifie miraculous deliverances from, and terrible Judgements upon his, and our enemies. Therefore is God called, *Deus*

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fidelis, The faithfull God; for, that faithfulness implies a Covenant, made before, (and there entred his Mercy, that hee would make that Covenant) and it implies also the assurance of the performance thereof, for there enters his faithfulness. So he is called, *Fidelis Creator*, (*We commit our soules to God, as to a faithfull Creator*) He had an eternall gracious purpose upon us, to create us, and he hath faithfully accomplished it. So, *Fidelis quia vocavit*, *Hee is faithfull in having called us*; That he had decreed, and that he hath done. So Christ is called, *Fidelis Pontifex*, *A mercifull and a faithfull high Priest*; *Mercifull* in offering himselfe for us, *faithfull* in applying himselfe to us. So Gods whole word is called so often, so very often *Testimonium fidele*, *A faithfull witnesse*, an evidence that cannot deceive, nor mislead us. Therefore we may be sure, that whatsoever God hath promised to his Church, (And whatsoever God hath done upon the enemies of his Church heretofore, those very performances to them, are promises to us, of the like succours in the like distresses) he will performe, re-performe, multiply performances thereof upon us. *Thy counsailes of old are faithfulness and truth*; That is, whatsoever thou didst decree, was done even then, in the infallibility of that Decree; And when that Decree came to be executed, and actually done, in that very execution of that former Decree was enwrapped a new Decree, That the same should be done over and over againe for us, when soever wee needed it. So that then, casting up our account, from the destruction of Babel, by all the Plagues of Egypt, through the depopulation of Canaan, and the massacre in *Sennacheribs* Army, to the swallowing of the Invincible Navy upon our Seas, and the bringing to light that Infernall, that subterranean Treason in our Land, we may argue, and assume, *That the God of our salvation will answer us by terrible things, by multiplying of miracles, and ministering supplies, to the confusion of his, and our enemies, for, By terrible things in righteousness, will the God of our salvation answer us.*

— So then, his Judgements are these *Terribilia*, Terrible, fearefull things; And hee is faithfull in his Covenant, and by terrible Judgements he will answer, that is, satisfie our expectation. And that is a convenient sense of these words. But, the word, which we translate *Righteousnesse* here, is *Tzadok*, and *Tzadok* is not faithfulness, but holinesse; And these *Terrible things* are Reverend things; and so *Tremellius* translates it, and well; *Per res Reverendas*, *By Reverend things*, things to which there belongs a Reverence, *thou shalt answer us*. And thus, the sense of this place will be, That the God of our salvation, (that is, God working in the Christian Church) calls us to Holinesse, to Righteousnesse, by Terrible things; not Terrible, in the way and nature of revenge; but Terrible, that is, stupendious, reverend, mysterious: That so we should not make Religion too homely a thing, but come alwayes to all Acts, and Exercises of Religion, with reverence, with feare, and trembling, and make a difference, between Religious, and Civill Actions.

In the frame and constitution of al Religions, these Materials, these Elements

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have ever entred; Some words of a remote signification, not vulgarly understood, some actions of a kinde of halfe-horror and amazement, some places of reservation and retirednesse, and appropriation to some sacred persons, and inaccessible to all others. Not to speake of the services, and sacrifices of the Gentiles, and those selfe-manglings and lacerations of the Priests of *Isis*, and of the Priests of *Baal*, (faintly counterfainted in the scourgings and flagellations in the Roman Church) In that very discipline which was delivered from God, by *Moses*, the service was full of myſterie, and horror, and reservation, *By terrible things*, (Sacrifices of blood in manifold effusions) *God answered them*, then. So, the matter of Doctrine was delivered myſteriously, and with much reservation, and in intelligiblenesse, as *Tertullian* speaks. The Joy and Glory of Heaven was not easily understood by their temporall abundances of Milke, and Honey, and Oyle, and Wine; and yet, in these (and scarce any other way) was Heaven presented, and notified to that people by *Moses*. Christ, a Messias, a Saviour of the World, by shedding his blood for it, was not easily discerned in their Types and Sacrifices; And yet so, and scarce any other way was Christ revealed unto them. God sayes, *I have multiplied visions, and used similitudes, by the ministry of the Prophets*. They were Visions, they were Similitudes, not plaine and evident things, obvious to every understanding, that God led his people by. And there was an Order of Doctors amongst the Jews that professed that way, To teach the People by Parables and darke sayings; and these were the power-fulleſt Teachers amongst them, for they had their very name (*Mosselim*) from power and dominion; They had a power, a dominion over the affections of their Disciples, because teaching them by an obscure way, they created an admiration, and a reverence in their hearers, and laid a necessity upon them, of returning againe to them, for the interpretation and signification of those darke Parables. Many thinke that *Moses* cites these obscure Doctors, these *Mosselim*, in that place, in the booke of Numbers, when he sayes, *Wherefore they that speake in Proverbs, say thus, and thus*, And so he proceeds in a way and words, as hard to be understood, as any place in all his Books. *David* professes this of himselfe often; *I will open darke sayings upon my Harpe*, And, *I will open my mouth in a Parable*. And this was the way of *Solomon*; for that very word is the Title of his booke of Proverbs. And in this way of teaching, our Saviour abounded, and excelled; for when it is said, *He taught them as one having authority*, And when it is said, *They were astonished at his Doctrine, for his word was with Power*, they refer that to this manner of teaching, that hee astonished them with these reserved and darke sayings, and by the subsequent interpretation thereof, gained a reverend estimation amongst them, that he onely could lead them to a desire to know, (that darke way encreased their desire) and then he onely satisfie them with the knowledge of those things which concerned their salvation. For these Parables, and comparisons of a remote signification, were called by the Jews, *Potestates*, Powers, Powerfull insinuations, as, amongst the

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Grecians, the same things were called *Axiomata*, Dignities; And of Christ it is said, *Without a Parable spake he not*.

So that God in the Old, and Christ in the New Testament, hath conditioned his Doctrine, and his Religion (that is, his outward worship) so, as that evermore there should be preserved a Majesty, and a reverentiall feare, and an awfull discrimination of Divine things from Civill, and evermore something reserved to be inquired after, and laid up in the mouth of the Priest, that the People might acknowledge an obligation from him, in the exposition, and application thereof. Nay, this way of *answering us by terrible things*, (that is, by things that imprint a holy horror, and a Religious reverence) is much more in the Christian Church, then it can have beene in any other Religion; Because, if wee consider the Jews, (which is the onely Religion, that can enter into any comparison with the Christian, in this kinde) yet, we looke more directly and more immediately upon God in Christ, then they could, who saw him but by way of Prophecie, a future thing that should be doneafter; we looke upon God, in History, in matter of fact, upon things done, and set before our eyes; and so that Majesty, and that holy amazement, is more to us then ever it was to any other Religion, because we have a nearer approximation, and vicinity to God in Christ, then any others had, in any representations of their Gods; and it is a more dazeling thing to looke upon the Sun, in a direct, then in an oblique or side line. And therefore, the love of God, which is so often proposed unto us, is as often seasoned with the feare of God; nay, all our Religious affections are reduced to that one, To a reverentiall feare; If he be a *Master*, he calls for *feare*, and, If he be a *Father*, he calls for *honor*; And honour implies a reverentiall feare. And that is the Art that *David* professes to teach, *Artem timendi*, *Come ye children, and hearken unto me, and I will teach you the feare of the Lord*. That you thinke not Divinity an Occupation, nor Church-Service a recreation; but still remember, That the *God of our Salvation* (God working in the Christian Church) will answer you; but yet, by *terrible things*; that is, by not being over-fellowly with God, nor over-homely with places, and acts of Religion; which, it may be an advancement to your Devotion and edification, to consider, in some particulars in the Christian Church.

And first, consider we it, in our manners, and conversation. Christ sayes, *Henceforth I call you not servants, but friends*. But, howsoever Christ called him *friend*, that was come to the feast without the wedding garment, he *cast him out*, because he made no difference of that place from another. First then, remember by what terrible things God answers thee in the Christian Church, when he comes to that round and peremptory issue, *Qui non crediderit, damnabitur*, He that beleeves not every Article of the Christian faith, and with so stedfast a belief, as that he would dye for it, *Damnabitur*, (no modification, no mollification, no going lesse) He shal be damned. Consider too the nature of Excommunication, That it teares a man from the body of Christ Jesus; That that man

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withers that is torne off, and Christ himselfe is wounded in it. Consider the insupportable penances that were laid upon sinners, by those penitentiall Canons, that went through the Church in those Primitive times; when, for many sins which we passe through now, without so much as taking knowledge that they are sins, men were not admitted to the Communion all their lives, no, nor easily upon their death-beds. Consider how dangerously an abuse of that great doctrine of Predestination may bring thee to thinke, that God is bound to thee, and thou not bound to him, That thou maiest renounce him, and he must embrace thee, and so make thee too familiar with God, and too homely with Religion, upon presumption of a Decree. Consider that when thou preparest any uncleane action, in any sinfull nakednesse, God is not onely present with thee in that roome then, but then tels thee, That at the day of Judgement thou must stand in his presence, and in the presence of all the World, not onely naked, but in that soule, and sinfull, and uncleane action of nakednesse, which thou committedst then; Consider all this and confesse, that for matter of manners, and conversation, *The God of thy Salvation answers thee by terrible things.* And so it is also, if we consider Prayer in the Church.

Gods House is the house of Prayer; It is his Court of Requests; There he receives petitions, there he gives Order upon them. And you come to God in his House, as though you came to keepe him company, to sit downe, and talke with him halfe an houre; or you come as Ambassadors, covered in his presence, as though ye came from as great a Prince as he. You meet below, and there make your bargaines, for biting, for devouring Usury, and then you come up hither to prayers, and so make God your Broker. You rob, and spoile, and eat his people as bread, by Extortion, and bribery, and deceitfull waights and measures, and deluding oathes in buying and selling, and then come hither, and so make God your Receiver, and his house a den of Thieves. His house is *Sanctum Sanctorum*, The holiest of holies, and you make it onely *Sanctuarium*; It should be a place sanctified by your devotions, and you make it onely a Sanctuary to priviledge Malefactors, A place that may redeeme you from the ill opinion of men, who must in charity be bound to thinke well of you, because they see you here. *Offer this to one of your Princes*, (as God argues in the Prophet) and see, if he will suffer his house to be prophaned by such uncivill abuses; And, *Terribilis Rex*, *The Lord most high is terrible, and a great King over all the earth*; and, *Terribilis super omnes Deos*, *More terrible then all other Gods*. Let thy Master be thy god, or thy Mistresse thy god, thy Belly be thy god, or thy Back be thy god, thy fields be thy god, or thy chests be thy god, *Terribilis super omnes Deos*, The Lord is terrible above all gods, *A great God, and a great King above all Gods*. You come, and call upon him by his name here, But *Magnu & terribile*, *Glorious and fearefull is the name of the Lord thy God*. And, as if the Son of God were but the Son of some Lord, that had beene your Schoole-fellow in your youth, and so you continued a boldnesse to him ever after, so, because you

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have beene brought up with Christ from your cradle, and catechized in his name, his name becomes lesse reverend unto you, And *Sanctum & terribile*, Holy, and reverend, Holy and terrible should his name be.

Consider the resolution that God hath taken upon the Hypocrite, and his prayer; *What is the hope of the Hypocrite, when God taketh away his soule? Will God heare his cry? They have not cryed unto me with their hearts, when they have howled upon their beds.* Consider, that error in the matter of our prayer frustrates the prayer and makes it ineffectuall. *Zebedees Sons* would have beene placed at the right hand, and at the left hand of Christ, and were not heard. Error in the manner may frustrate our prayer, and make it ineffectuall too. *Ye ask, and are not heard, because ye ask amisse.* It is amisse, if it be not referred to his will, (*Lord if thou wilt, thou canst make me clean.*) It is amisse, if it be not asked in faith, (*Let not him that wavereth, thinke he shall receive any thing of the Lord.*) It is amisse, if prayer be discontinued, intermitted, done by fits, (*Pray incessantly*) And it is so too, if it be not vehement; for Christ was in an *Agony* in his prayer, and *his sweat was as great drops of blood.* Of prayers without these conditions, God sayes, *When you spread forth your hands, I will hide mine eyes, & when you make many prayers, I will not heare you.* Their prayer shall not only be ineffectuall, but even their prayer shall be an *abomination*; And not only an abomination to God, but destruction upon themselves; for, *Their prayer shall be turned to sin.* And, when they shall not be heard for themselves, no body else shall be heard for them; (*Though these three men, Noah, Job, & Daniel, stood for them, they should not deliver thee;* though the whole Congregation consisted of Saints, they shall not be heard for him, nay, they shall be forbidden to pray for him, forbidden to mention, or mean him in their prayers, as *Jeremy* was. When God leaves you no way of reconciliation but prayer, and then layes these heavy and terrible conditions upon prayer, Confesse that though he be *the God of your salvation*, and do *answer you*, yet *By terrible things doth the God of your salvation answer you.* And consider this againe, as in manners, and in prayer, so in his other Ordinance of Preaching.

Thinke with your selves what God looks for from you, and what you give him, in that Exercise. Because God calls *Preaching foolishnesse*, you take God at his word, and you thinke Preaching a thing under you. Hence is it, that you take so much liberty in censuring and comparing Preacher and Preacher, nay Sermon and Sermon from the same Preacher; as though we preached for wagers, and as though coine were to be valued from the inscription meerely, and the image, and the person, and not for the metall. You measure all by persons; and yet, *Non erubescitis faciem Sacerdotis, You respect not the person of the Priest*, you give not so much reverence to Gods Ordinance, as he does. In no Church of Christendome but ours, doth the Preacher preach uncovered. And for all this good, and humble, and reverend example, (fit to be continued by us) cannot we keepe you uncovered till the Text be read. All the Sermon is not Gods word, but all the Sermon is Gods Ordinance, and the Text is certainly his

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word. There is no salvation but by faith, nor faith but by hearing; but by preaching; and they that thinke meanliest of the King, and speake faintliest of the Absolution of the Church, will Keyes lock, and unlock in Preaching; That Absolution is held in Preaching, That the proposing of the promises of the Gospel in preaching, is that binding and loosing on earth, which binds and looses in heaven. And then, though Christ have bid us, *Preach the Gospel to every creature*, yet, in his own great Sermon in the Mount, he hath forbidden us, *to give holy things to dogs, or to cast pearle before swine, lest they trample them, and turne and rend us*. So that if all those manifold and fearfull judgements, which swell in every Chapter, and blow in every verse, and thunder in every line of every Booke of the Bible, fall upon all them that come hither, as well, if they turne, and rend, that is, Calumniate us, the person of the Preacher, as if they trample upon the pearles, that is, undervalue the Doctrine, and the Ordinance it selfe; If his terrible Judgements fall upon every uncharitable mis-interpretation of that which is said here, and upon every irreverence in this place, and in this action; Confesse, that though he be *the God of your salvation*, and doe *answer you*, yet, *by terrible things doth the God of your salvation answer you*. And confesse it also, as in manners, and in prayers, and in preaching, so in the holy and blessed Sacrament.

This Sacrament of the Body and Blood of our Saviour, *Luther* calls safely, *Venerabile & adorabile*; for certainly, whatsoever that is which we see, that which we receive, is to be adored; for, we receive Christ. He is *Res Sacramenti*, The forme, the Essence, the substance, the soule of the Sacrament; And *Sacramentum sine re Sacramenti, mors est*, To take the body, and not the soule, the bread, and not Christ, is death. But he that feels Christ, in the receiving of the Sacrament, and will not bend his knee, would scarce bend his knee, if he saw him. The first of that royall Family, which thinks it selfe the greatest in Christendome at this day, The House of Auſtrich, had the first marks of their Greatnesse, The Empire, brought into that House, for a particular reverence done to the holy and blessed Sacrament. What the bread and wine is, or what becomes of it, *Damascen* thinks impertinent to be inquired. He thinks he hath said enough; (and so may we doe) *Migrat in substantiam animæ*; There is the true Transubstantiation, that when I have received it worthily, it becomes my very soule; that is, My soule growes up into a better state, and habitude by it, and I have the more soule for it, the more sanctified, the more deified soule by that Sacrament.

Now this Sacrament, which as it is ministred to us, is but a Sacrament, but as it is offered to God, is a Sacrifice too, is a fearfull, a terrible thing. If the sacrifices of the Law, the blood of Goats and Rammes, were so, how fearfull, how terrible, how reverentiall a thing is the blood of this immaculate Lambe, the Sonne of God? And though God doe so abound in goodnesse towards us,

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Ut possint injuriata Sacramenta prodesse reversis, (as S. Cyprian excellently expresses it) That that Sacrament which we have injured and abused, received unworthily, or irreverently, at one time, may yet benefit us, and be the savour and seale of life unto us, at another, yet when you heare that terrible Thunder break upon you, *That the unworthy receiver eats and drinks his own damnation*, That he makes Christ Jesus, who is the propitiation of all the world, his damnation; And then, That not to have come to a severe examination of the Conscience before, and to a sincere detestation of the sin, and to a formed, and fixed, and deliberate, and determinate resolution against that sin, at the receiving of the Sacrament, (which, alas, how few doe? Is there one that does it? There is scarce one) That this makes a man an unworthy receiver of the Sacrament, That thus we make *a mock of the Sonne of God*, thus *we tread the blood of the Covenant under foot*, and *despite the Spirit of grace*; And that for this, at the last day, we shall be ranked with *Judas*, and not onely with *Judas*, as a negligent despiser, but with *Judas*, as an actuall betrayer of the blood of Christ Jesus. Consider well, with what fearfull Conditions even this seale of your reconciliation is accompanied, and though you may not doubt, but that God, *the God of your salvation does answer you*, yet you must confesse too, That it is *by terrible things*, that he does it. And, as it is so in matter of manners, and so in our prayers, and so in our preaching, and so in the Sacrament, so is it also at the houre of our Death, which is as far as we can pursue this Meditation, (for, after Death we can aske nothing at Gods hands, and therefore God makes us no answer) And therefore with that Conclusion of all, we shall conclude all, *That by terrible things, the God of our salvation answers us*, at the houre of our death.

Though death be but a sleepe, yet it is a sleepe that an Earth-quake cannot wake; And yet there is a Trumpet that will, when that hand of God, that gathered dust to make these bodies, shall crumble these bodies into dust againe, when that soule that evaporated it selfe in unnecessary disputations in this world, shall make such fearfull and distempered conclusions, as to see God onely by absence, (never to see him face to face) And to know God onely by ignorance, (never to know him *sicuti est*, as he is) (for he is All mercy) And to possesse immortality, and impossibility of dying onely in a continuall dying; when, as a Cabinet whose key were lost, must be broken up, and torne in pieces, before the Jewell that was laid up in it, can be taken out; so thy body, (the Cabinet of thy soule) must be shaken and shivered by violent sicknesse, before that soule can goe out, And when it is thus gone out, must answer for all the imperfections of that body, which body polluted it, And yet, though this soule be such a loser by that body, it is not perfectly well, nor fully satisfied, till it be reunited to that body againe; when thou remembrest, (and, oh, never forget it) that Christ himselfe *was heavy in his soule unto Death*, That Christ himselfe came to a *Si possibile, If it be possible, let this Cup passe*; That he came to a *Quare dereliquisti*, a bitter sense of Gods dereliction, and forsaking of him, when

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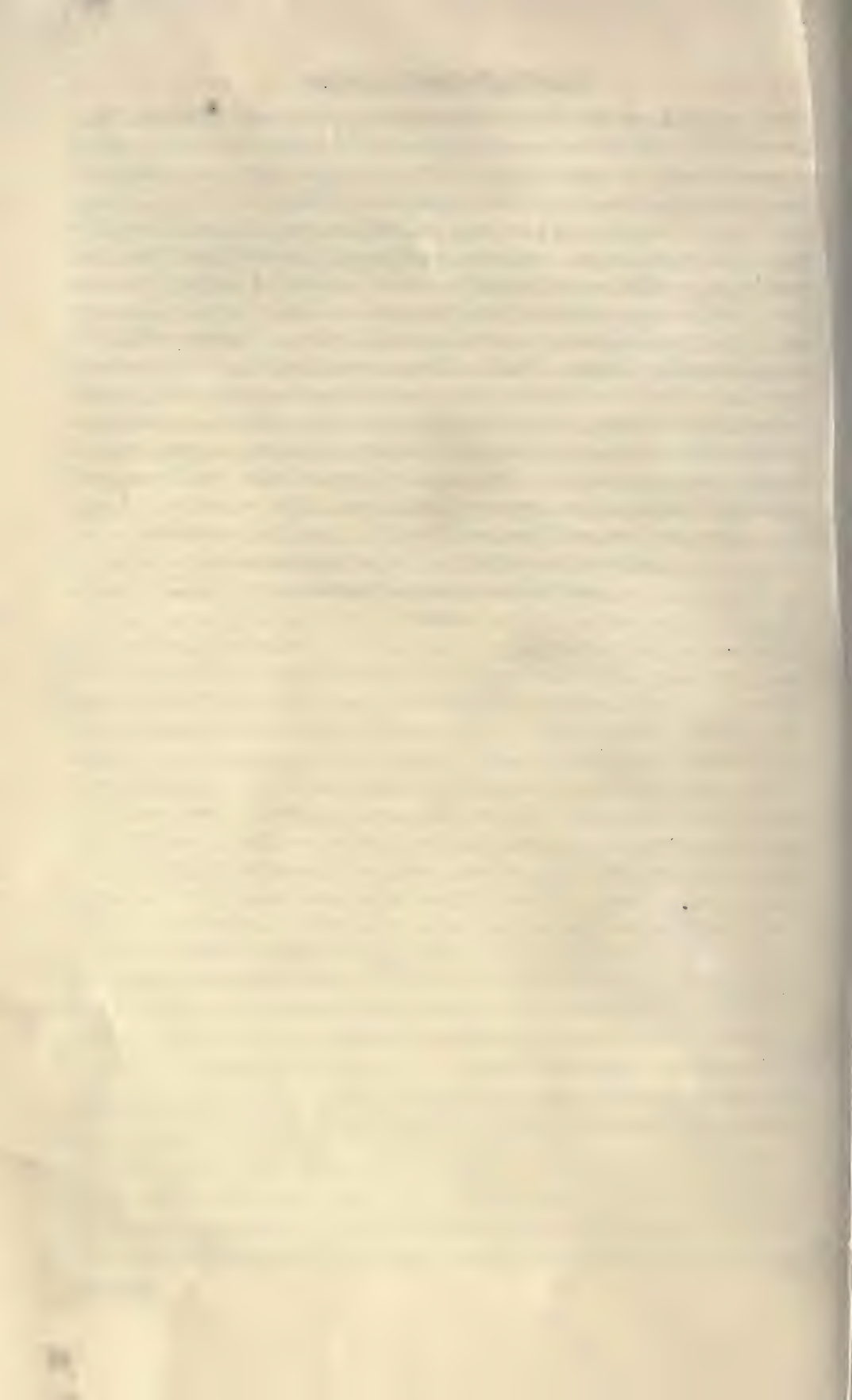
thou considerest all this, compose thy selfe for death, but thinke it not a light matter to dye. Death made the Lyon of Judah to roare; and doe not thou thinke, that that which we call going away like a Lambe, doth more testifie a conformity with Christ, then a strong sense, and bitter agony, and colluctation with death, doth. Christ gave us the Rule, in the Example; He taught us what we should doe, by his doing it; And he pre-admitted a fearfull apprehension of death. A Lambe is a Hieroglyphique of Patience, but not of stupidity. And death was Christs *Consummatum est*, All ended in death; yet he had sense of death; How much more doth a sad sense of our transmigration belong to us, to whom death is no *Consummatum est*, but an *In principio*; our account, and our everlasting state begins but then.

Apud te propitiatio, ut timearis; In this knot we tie up all; *With thee there is mercy, that thou mightest be feared*. There is a holy feare, that does not onely consist with an assurance of mercy, but induces, constitutes that assurance. *Pavor operantibus iniquitatem*, sayes Solomon; Pavor, horror, and servile feare, jealousie and suspition of God, diffidence, and distrust in his mercy, and a bosome-prophecy of self-destruction; *Destruction* it selfe, (so we translate it) *be upon the workers of iniquity*; *Pavor operantibus iniquitatem*; And yet sayes that wise King, *Beatus qui semper Pavidus*; *Blessed is that man that alwayes fears*; who, though he alwayes hope, and beleieve the good that God will shew him, yet also feares the evils, that God might justly multiply upon him; Blessed is he that looks upon God with assurance, but upon himselfe with feare. For, though God have given us light, by which we may see him, even in Nature, (for, *He is the confidence of all the ends of the Earth, and of them that are a far off upon the Sea*) Though God have given us a clearer light in the Law, and experience of his providence upon his people throughout the Old Testament, Though God have abundantly, infinitely multiplied these lights and these helps to us in the Christian Church, where he is *the God of salvation*, yet, as *he answers us by terrible things*, (in that first acceptation of the words which I proposed to you) that is, Gives us assurances, by miraculous testimonies in our behalfe, that he will answer our patient expectation, by terrible Judgements and Revenges upon our enemies, *In his Righteousnesse*, that is, In his faithfulnessse, according to his Promises, and according to his performances of those Promises, to his former people; So in the words, considered the other way, In his Holinesse, that is, in his wayes of imprinting Holinesse in us, He answers us *by terrible things*, in all those particulars, which we have presented unto you; By infusing faith; but with that terrible addition, *Damnabitur*, He that beleeveth not, shall be damned; He answers us, by composing our manners, and rectifying our life and conversation; but with terrible additions of censures, and Excommunications, and tearings off from his own body, which is a death to us, and a wound to him; He answers us by enabling us to speake to him in Prayer; but with terrible additions, for the matter, for the manner, for the measure of our Prayer, which

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being neglected, our very Prayer is turned to sin. He answers us in Preaching; but with that terrible commination, that even his word may be the savor of death unto death. He answers us in the Sacrament; but with that terrible perplexity and distraction, that he that seemes to be a *John*, or a *Peter*, a Loving, or a Beloved Disciple, may be a *Judas*, and he that seems to have received the seale of his reconciliation, may have eat and drunke his own Damnation. And he answers us at the houre of death; but with this terrible obligation, That even then I make sure my salvation with feare and trembling. That so we imagine not a God of wax, whom we can melt, and mold, when, and how we will; That we make not the Church a Market, That an over-homelines and familiarity with God in the acts of Religion, bring us not to an irreverence, nor indifference of places; But that, as the Militant Church is the porch of the Triumphant, so our reverence here, may have some proportion to that reverence which is exhibited there, where the Elders cast their Crownes before the Throne, and continue in that holy and reverend acclamation, *Thou art worthy, O Lord, to receive Glory, and Honor, and Power*; for, (as we may adde from this Text) *By terrible things, O God of our salvation, dost thou answer us in righteousness.*


AMEN



PREACHED AT THE FUNERALS OF SIR WILLIAM
COKAYNE KNIGHT ALDERMAN OF LONDON DE-
CEMBER 12 1626

LORD IF THOU HADST BEEN HERE MY BROTHER HAD
NOT DIED.

JOHN 11. 21

OD made the first Marriage, and man made the first Divorce; God married the Body and Soule in the Creation, and man divorced the Body and Soule by death through sinne, in his fall. God doth not admit, not justifie, not authorize such Super-inductions upon such Divorces, as some have imagined; That the soule departing from one body, should become the soule of another body, in a perpetuall revolution and transmigration of soules through bodies, which hath been the giddinesse of some Philosophers to think; Or that the body of the dead should become the body of an evill spirit, that that spirit might at his will, and to his purposes informe, and inanimate that dead body; God allowes no such Super-inductions, no such second Marriages upon such divorces by death, no such disposition of soule or body, after their dissolution by death. But because God hath made the band of Marriage indissoluble but by death, farther then man can die, this divorce cannot fall upon man; As farre as man is immortall, man is a married man still, still in possession of a soule, and a body too; And man is for ever immortall in both; Immortall in his soule by Preservation, and immortall in his body by Reparation in the Resurrection. For, though they be separated *a Thoro & Mensa*, from Bed and Board, they are not divorced; Though the soule be at the *Table of the Lambe*, in Glory, and the body but at the table of *the Serpent*, in dust; Though the soule be *in lecto florido*, in that bed which is alwayes green, in an everlasting spring, in *Abrahams Bosome*; And the body but in that green-bed, whose covering is but a yard and a halfe of Turfe, and a Rugge of grasse, and the sheet but a winding sheet, yet they are not divorced; they shall returne to one another againe, in an inseparable re-union in the Resurrection. To establish this assurance of a Resurrection in us, God does sometimes in this life, that which he hath promised for the next; that is, he gives a Resurrection to life, after a bodily death here. God hath made two Testaments, two Wills; And in both, he hath declared his Power, and his Will, to give this new life after death, in this world. To the Widows sonne of *Zarephtha*, he bequeaths new life; and to the Shunamites sonne, he gives the same legacy, in the Old Testament. In the New Testament, to the widow of *Naïms* sonne, he bequeaths new life; And to *Jairus* daughter he gives the same legacy: And out of the surplusage of his inexhaustible estate, out of the overflowing of his Power, he enables his Executors to doe as he did; for *Peter* gives *Dorcas* this Resurrection too. Divers examples hath he given us, of the Resurrection of every particular man, in particular Resurrections; such as we have named; And one of the generall Resurrection, in the Resur-

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rection of Christ himselfe; for, in him, we all rose; for, he was All in All; *Convivificavit*, sayes the Apostle; and *Considerare nos fecit*, *God hath quickned us*, (all us; not onely S. *Paul*, and his Ephesians, but all) and *God hath raised us*, and *God hath made us to sit together in heavenly places, in Christ Jesus*. They that are not faine yet by any actuall sinne, (children newly baptized) are risen already in him; And they that are not dead yet, nay, not alive-yet, not yet borne, have a Resurrection in him, who was not onely the Lambe *slaine* from the beginning, but from before all beginnings was *risen* too; and all that shall ever have part in the second Resurrection, are risen with him from that time. Now, next to that great Propheticall action, that type of the generall Resurrection, in the Resurrection of Christ, the most illustrious Evidence, of the Resurrection of particular men, is this Resuscitation of *Lazarus*; whose sister *Martha*, directed by faith, and yet transported by passion, seeks to entender and mollifie, and supple him to impressions of mercy and compassion, who was himselfe the Mold, in which all mercy was cast, nay, the substance, of which all mercy does consist, Christ Jesus, with this imperfect piece of Devotion, which hath a tincture of Faith, but is deeper dyed in Passion, *Lord, if thou hadst been here, my brother had not dyed*.

This Text which you Heare, *Martha's* single words, complicated with this Text which you See, The dead body of this our Brother, makes up between them this body of Instruction for the soule; first, That there is nothing in this world perfect; And then, That such as it is, there is nothing constant, nothing permanent. We consider the first, That there is nothing perfect, in the best things, in spirituall things; Even *Martha's* devotion and faith hath imperfections in it; And we consider the other, That nothing is permanent in temporall things; Riches prosperously multiplied, Children honorably bestowed, Additions of Honor and Titles, fairly acquired, Places of Command and Government, justly received, and duly executed; All testimonies, all evidences of worldly happinesse, have a Dissolution, a Determination in the death of this, and of every such Man: There is nothing, no spirituall thing, perfect in this world; Nothing, no temporall thing, permanent and durable; And these two Considerations shall be our two parts; And then, these the branches from these two roots; First, in the first, we shall see in generall, The weaknesse of Mans best actions; And secondly, more particularly, The weaknesses in *Martha's* Action; And yet, in a third place, the easinesse, the propensnesse, the largenesse of Gods goodnesse towards us, in the acceptation of our imperfect Sacrifices; for, Christ does not refuse, nor discourage *Martha*, though her action have these imperfections; And in this largenesse of his Mercy, which is the end of all, we shall end this part. And in our second, That as in spirituall things nothing is perfect, so in temporall things nothing is permanent, we shall, by the same three steps, as in the former, looke first upon the generall consideration, the fluidnesse, the transitorinesse of all such temporall things; And then, con-

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sider it more particularly, in Gods Master-piece, amongst mortall things, the body of man, That even that flowes into putrefaction; And then lastly, returne to that, in which we determined the former part, The largenesse of Gods goodnesse to us, in affording even to mans body, so dissolved into putrefaction, an incorruptible and a glorious state. So have you the frame set up, and the roomes divided; The two parts, and the three branches of each; And to the furnishing of them, with meditations fit for this Occasion, we passe now.

In entring upon the first branch of our first part, That in spirituall things nothing is perfect, we may well afford a kinde of spirituall nature to knowledge; And how imperfect is all our knowledge? What one thing doe we know perfectly? Whether wee consider Arts, or Sciences, the servant knows but according to the proportion of his Masters knowledge in that Art, and the Scholar knows but according to the proportion of his Masters knowledge in that Science; Young men mend not their sight by using old mens Spectacles; and yet we looke upon Nature, but with *Aristotles* Spectacles, and upon the body of man, but with *Galens*, and upon the frame of the world, but with *Ptolomies* Spectacles. Almost all knowledge is rather like a child that is embalmed to make Mummy, then that is nursed to make a Man; rather conserved in the stature of the first age, then growne to be greater; And if there be any addition to knowledge, it is rather a new knowledge, then a greater knowledge; rather a singularity in a desire of proposing something that was not knowne at all before, then an improving, an advancing, a multiplying of former inceptions; and by that meanes, no knowledge comes to be perfect. One Philosopher thinks he is dived to the bottome, when he sayes, he knows nothing but this, That he knows nothing; and yet another thinks, that he hath expressed more knowledge then he, in saying, That he knows not so much as that, That he knows nothing, *S. Paul* found that to be all knowledge, To know Christ; And Mahomet thinks himselfe wise therefore, because he knows not, acknowledges not Christ, as *S. Paul* does. Though a man knew not, that every sin casts another shovell of Brimstone upon him in Hell, yet if he knew that every riotous feast cuts off a year, and every wanton night seaven years of his seventy in this world, it were some degree towards perfection in knowledge. He that purchases a Mannor, will thinke to have an exact Survey of the Land: But who thinks of taking so exact a survey of his Conscience, how that money was got, that purchased that Mannor? We call that a mans meanes, which he hath; But that is truly his meanes, what way he came by it. And yet how few are there, (when a state comes to any great proportion) that know that; that know what they have, what they are worth? We have seen great Wills, dilated into glorious uses, and into pious uses, and then too narrow an estate to reach to it; And we have seen Wills, where the Testator thinks he hath bequeathed all, and he hath not knowne halfe his own worth. When thou knowest a wife, a sonne, a servant, a friend no better, but that that wife betrayes thy bed, and that sonne

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thine estate, and that servant thy credit, and that friend thy secret, what canst thou say thou knowest? But we must not insist upon this Consideration of knowledge; for, though knowledge be of a spiritual nature, yet it is but as a terrestriall Spirit, conversant upon Earth; Spirituall things, of a more rarified nature then knowledge, even faith it selfe, and all that grows from that in us, falls within this Rule, which we have in hand, That even in Spirituall things, nothing is perfect.

We consider this therefore *in Credendis*, In things that we are bound to Believe, there works our faith; And then, *in Petendis*, In things that we are bound to pray for, there works our hope; And lastly, *in Agendis*, In things that we are bound to doe, and there works our charity; And there is nothing in any of these three perfect. When you remember who they were, that made that prayer, *Domine adauge*, That the Apostles themselves prayed, that their faith might receive an encrease, *Lord increase our faith*, you must necessarily second that consideration with a confession, That no mans faith is perfect. When you heare Christ so often upbraid, sometimes whole Congregations, with that, *Modica fidei*, O yee of little faith; And sometimes his Disciples alone, with the same reproach, *Modica fidei*, O yee of little faith; when you may be perplexed with the variety of opinions amongst the ancient Interpreters, whether Christ spoke but to the incredulous Jewes, or to his own Disciples, when he said, *O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you?* (for many Interpreters goe one way, and many the other) And when you may be cleared without any colour of perplexity, that to whom soever Christ spoke in that place, he spoke plainly to his owne Disciples, when he said, *Because of your unbelieve you cannot doe this*; In which Disciples of his, he denies also, that there is such a proportion of faith, as a graine of Mustard-seed, can ye place a perfectnesse of faith in any? When the Apostle takes knowledge of the good estate and condition of the Thessalonians, and gave God thanks for their *Workes of faith*, for their *labours of love*, for their *patience of hope*, in our Lord Jesus Christ: does he conclude them to be perfect? No; for after this he sayes, *Night and day we pray exceedingly, that we may perfect that which is lacking in your faith*. And after this, he sees the fruit of those prayers, *We are bound to thanke God alwayes, because your faith groweth exceedingly*; still, at the best, it is but a growing faith, and it may be better. There are men that are said to be *Rich in faith*; men that are come from the *weake and beggarly elements of Nature, or of the Law*, to the knowledge of the precious and glorious *Gospell*, and so are *Rich in faith*, enriched, emproved by faith. There are men that *Abound in faith*; that is, in comparison of the emptinesse of other men, or of their owne emptinesse before they embraced the *Gospell*, they abound now; But still it is, *As God hath given the measure of faith to every man*; Not as of his Manna, a certaine measure, and an equall measure, and a full measure to every man; no man hath such a measure of faith, as that he needs no more, or that he may not lose at least some of that. When

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Christ speaks so doubtfully, *When the Son of man commeth, shall he finde faith upon earth?* Any faith in any man? If the Holy Ghost be come into this presence, into this Congregation, does he find faith in any? A perfect faith he does not.

Deceive not your selves then, with that new charme and flattery of the soule, That if once you can say to your selves you have faith, you need no more, or that you shall alwaies keepe that alive; The Apostle sayes, *All boasting*, that is, all confidence, *is excluded*; *By what Law?* sayes he, *by the Law of faith*, Not by faith, but by the Law of faith; There is a Law of faith; a rule that ordinares, and regulates our faith; by which law and rule, the Apostle calls upon us, To examine our selves whether we be in the faith, or no; not onely by the internall motions, and private inspirations of his blessed Spirit, but by the Law and the Rule, which he hath delivered to us in the Gospell. The Kings pardon flowes from his meere grace, and from his brest; but we must have the writing and the Seale, that we may plead it: So does faith from God; But we must see it our selves, and shew it to others, or else we doe not observe the Law of faith. *Abraham received the Seale of the righteousness of faith*, sayes the Apostle; Hee had an outward testimony to proceed by; And then, *Abraham* became an outward testimony and Rule to the faithfull, *Walke in the steps of the faith of Abraham*, sayes that Apostle in that place; Not a faith conceived onely, but a faith which you saw, The faith of *Abraham*; for, so the Apostle proposing to us the example of other men sayes, *Their faith follow you*, Not faith in generall, but their faith. So that it is not enough to say, I feele the inspiration of the Spirit of God, He infuses faith, and faith infused cannot be withdrawne; but, as there is a Law of faith, and a practise of faith, a Rule of faith, and an example of faith, apply thy selfe to both; Regulate thy faith by the Rule, that is, the Word, and by Example, that is, Beleeve those things which the Saints of God have constantly and unanimously beleeved to be necessary to salvation: The Word is the Law, and the Rule, The Church is the Practise, and the Precedent that regulates thy faith; And if thou make imaginary revelations, and inspirations thy Law, or the Practise of Sectaries thy Precedent, thou doest but call Fancie and Imagination, by the name of Reason and Understanding, and Opinion by the name of Faith, and Singularity, and Schisme, by the name of Communion of Saints. The Law of thy faith is, That that that thou beleevest, be Universall, Catholique, beleeved by all; And then, that the Application be particular, To beleeve, that as Christ dyed sufficiently for all, so he dyed effectually for thee. And of this effectually dying for thee, there arises an evidence from thy selfe, in thy conformity to him; Thy conformity consists in this, That thou art willing to live according to his Gospell, and ready to dye for him, that dyed for thee. For, till a man have resisted unto blood, he cannot know experimentally what degrees towards perfection his faith hath: And though he may conceive in himselfe a holy purpose to dye for Christ, yet till he have dyed for Christ, or dyed in Christ, that is, as long as we are in this valley of tentations, there is nothing,

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no not in spirituall things, not in faith it selfe, perfect.

It is not *In credendis*, in our embracing the object of faith; we doe not that perfectly; It is not *In petendis*, in our directing our prayers faithfully neither; we doe not that; our faith is not perfect, nor our hope is not perfect; for, so argues the Apostle, *Ye aske, and receive not, because ye aske amisse*; you cannot hope constantly, because you doe not pray aright: And to make a Prayer a right Prayer, there go so many essentiall circumstances, as that the best man may justly suspect his best Prayer: for, since Prayer must bee of faith, Prayer can be but so perfect, as the faith is perfect; and the imperfections of the best faith we have seene. Christ hath given us but a short Prayer; and yet we are weary of that. Some of the old Heretiques of the Primitive Church abridged that Prayer, and some of our later Schismatiques have annihilated, evacuated that Prayer: The Cathari then, left out that one Petition, *Dimitte nobis, Forgive us our trespasses*, for they thought themselves so pure, as that they needed no forgiveness, and our new men leave out the whole Prayer, because the same Spirit that spake in Christ, speakes in their extemporall prayers, and they can pray, as well as Christ could teach them. And (to leave those, whom we are bound to leave, those old Heretiques, those new Schismatiques) which of us ever, ever sayes over that short Prayer, with a deliberate understanding of every Petition as we passe, or without deviations, and extravagancies of our thoughts, in that halfe-minute of our Devotion? We have not leasure to speake of the abuse of prayer in the Roman Church; where they wil antidate and postdate their prayers; Say to morrows prayers to day, and to dayes prayers to morrow, if they have other uses and employments of the due time betweene; where they will trade, and make merchandise of prayers by way of exchange, My man shall fast for me, and I will pray for my man; or my Atturney, and Proxy shall pray for us both, at my charge; nay, where they will play for prayers, and the loser must pray for both; To this there belongs but a holy scorne, and I would faine passe it over quickly. But when we consider with a religious seriousnesse the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw my selfe downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noise of a Flie, for the ratling of a Coach, for the whining of a doore; I talke on, in the same posture of praying; Eyes lifted up; knees bowed downe; as though I prayed to God; and, if God, or his Angels should aske me, when I thought last of God in that prayer, I cannot tell: Sometimes I finde that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yesterdays pleasures, a feare of to morrows dangers, a straw under my knee, a noise in mine eare, a light in mine eye, an any thing, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer. So certainly is there nothing, nothing in spirituall things, perfect in this world.

Not *In credendis*, In things that belong to Faith; not *In petendis*, In things that

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belong to Hope; nor *In agendis*, In things that belong to Action, to Workes, to Charity, there is nothing perfect there neither. I would be loath to say, That every good work is a sin; That were to say, That every deformed, or disordered man were a beast, or that every corrupt meat were poyson; It is not utterly so; not so altogether; But it is so much towards it, as that there is no worke of ours so good, as that wee can looke for thanks at Gods hand for that worke; no worke, that hath not so much ill mingled with it, as that wee need not cry God mercy for that worke. There was so much corruption in the getting, or so much vaine glory in the bestowing, as that no man builds an Hospitall, but his soule lies, though not dead, yet lame in that Hospitall; no man mends a high-way, but he is, though not drowned, yet mired in that way; no man relieves the poore, but he needs reliefe for that reliefe. In all those workes of Charity, the world that hath benefit by them, is bound to confesse and acknowledge a goodnesse, and to call them good workes; but the man that does them, and knows the weaknesses of them, knows they are not good works. It is possible to Art, to purge a peccant humour out of a sick bodie; but not possible to raise a dead bodie to life. God, out of my Confession of the impurity of my best actions, shall vouchsafe to take off his eyes from that impurity, as though there were none; but no spirituall thing in us, not Faith, not Hope, not Charitie, have any puritie, any perfection in themselves; which is the generall Doctrin we proposed at first; And our next Consideration is, how this weaknesse appeares in the Action, and in the Words of *Martha* in our Text, *Lord, if thou hadst beene here, my brother had not dyed.*

Now lest we should attribute this weaknesse, onely to weake persons, upon whom we had a prejudice, to *Martha* alone, we note to you first, that her sister *Mary*, to whom in the whole Story very much is ascribed, when she comes to Christ, comes also in the same voice of infirmity, *Lord, if thou hadst beene here, my brother had not died.* No person so perfect, that hath not of these imperfections; Both these holy Sisters, howsoever there might be differences of degrees in their holinesse, have imperfections in all three, in the consideration of their Faith, and their Hope, and their Charity; though in all three they had also, and had both, good degrees towards perfection. Looke first upon their Faith; they both say, *Lord, if thou hadst beene here, our brother had not died.* We cannot say so to any Consultation, to any Colledge of Physitians; not to a *Chiron*, to an *Esculapius*, to a God of Physicke, could any man say, If you had beene here, my friend had not died? though surely there be much assistance to be received from them, whom God hath endowed with knowledge to that purpose. And yet there was a weakenesse in these Sisters, in that they said but so, and no more to Christ. They thought Christ to be the best amongst good men; but yet they were not come to the knowledge that he was God. *Martha* saies, *I know, that even now, whatsoever thou askest of God, God will give it thee;* but she does not know him to be God himselfe. I doe not here institute a confutation, but here, and

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every where I lament the growth, and insinuation of that pestilent Heresie of Socinianisme; That Christ was a holy, a thrice-holy man, an unrepachable, an irreprehensible, an admirable, an incomparable man; A man, to whom, he that should equall any other man, were worse then a Devill; A man worthy to bee called God, in a farre higher sense then any Magistrate, any King, any Prophet; But yet hee was no God, say they, no Son of God; A Redemer, by way of good example; but no Redeemer, by way of equivalent satisfaction, say those Heretiques. S. *Paul* sayes, *He is an Atheist, that is without Christ*; And he is as much an Atheist still, that pretends to receive Christ, and not as God; For if the receiving of Christ must redeeme him from being an Atheist, there can no other way be imagined, but by receiving him as God, for that onely, and no other good opinion of Christ, overcomes, and removes his Atheisme. After the last day, whatsoever is not Heaven, is Hell; Hee that then shall be where the Sunne is now, (if he be not then in heaven) shall be as farre from heaven, as if hee were where the Center of the earth is now; Hee that confesses not all Christ, confesses no Christ. *Horribile dictu, dicam tamen*, sayes S. *Augustine* in another case; There belongs a holy trembling to the saying of it, yet I must say it, *If Christ were not God, hee was a devill that durst say he was God*. This then was one weaknesse in these Sisters faith, that it carried them not up to the consideration of Christ as God; And then another rose out of that, That they insisted so much, relied so much, upon his corporall, and personall presence, and promised themselves more from that, then hee had ever given them ground for; which was that which Christ diverted *Mary* from, when after his Resurrection manifesting himselfe to her, and shee flying unto him with that impatient zeale, and that impetuous devotion, *Rabboni, Master, My Master*, Christ said to her, *Touch mee not, for I am not ascended to my Father*; that is, Dwell not upon this passionate consideration of my bodily, and personall presence, but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousnesse up, whither I am going, to the right hand of my Father, and consider me, contemplate mee there. S. *Peter* had another holy distemper of another kinde, upon the personall presence of Christ; He was so astonished at his presence in the power of a Miracle, that he fell downe at his feet, and said, *Depart from me, for I am a sinfull man, O Lord*. These Sisters longed for him, and S. *Peter* longed as much to be delivered of him; both out of weaknesse and error. So is it an error, and a weaknesse to attribute too much, or too little to Christs presence in his Sacraments, or other Ordinances. To imprison Christ in *Opere operato*, to conclude him so, as that where that action is done, Christ must necessarily bee, and necessarily work, this is to say weakly with these Sisters, *Lord, if thou hadst beene here, our brother had not died*. As long as we are present at thine Ordinance, thou art present with us. But to banish Christ from those holy actions, and to say, That he is no otherwise present, or works no otherwise in those actions, then in other times, and places, this is to say with

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Peter, in his astonishment, *Exi a me Domine, O Lord depart from me*; It is enough that thy Sacrament be a signe; I do not look that it should be a Seal, or a Conduit of Grace; This is the danger, this is the distemper, to ascribe too much, or too little to Gods visible Ordinances, and Institutions, either to say with those holy Sisters, *Lord, if thou hadst been here, our brother had not died*, If we have a Sacrament, if we have a Sermon all is well, we have enough; or else with *Peter, Exi a me*, Leave me to my selfe, to my private motions, to my bosome inspirations, and I need no Church-work, no Sermons, no Sacraments, no such assistances.

So there was weaknesse in their Faith, there was so too in their Hope, in their confidence in Christ, and in their manner of expressing it. For, they did not goe to him, when their brother was sick, but sent. *Nicodemus* came in person for his sick soule; And the *Centurion* in person, for his sick servant; And *Jairus* in person, for his sick daughter; And the woman with the bloody Issue in person, for her sick-selfe. These sisters did but send, but piously, and reverently; Their Messenger was to say to Christ, not *Lazarus*, not *Our Brother*, but *He whom thou lovest, is sick*; And they left this intimation to work upon Christ; But that was not enough, we must bring Christ and our necessities neerer together then so. There is good instruction in the severall expressings of Christs curings of *Peters* mother in the Evangelists. S. *Marke* sayes, *They told him of her*; And S. *Luke* sayes, *They brought him up to her*; And S. *Matthew* sayes, *He saw her, and tooke her by the hand*. I must not wrap up all my necessities in generall termes in my prayers, but descend to particulars; For this places my devotion upon particular considerations of God, to consider him in every Attribute, what God hath done for me in Power, what in Wisedome, what in Mercy; which is a great assistance, and establishing, and propagation of devotion. As it is a degree of unthankfulnesse, to thank God too generally, and not to delight to insiſt upon the waight, and measure, and proportion, and the goodnesse of every particular mercy: so is it an irreverent, and inconsiderate thing, not to take my particular wants into my thoughts, and into my prayers, that so I may take a holy knowledge, that I have nothing, nothing but from God, and by prayer. And as God is an accessible God, as he is his owne *Master of Requests*, and is ever open to receive thy Petions, in how small a matter soever: so is he an inexhaustible God, he can give infinitely, and an indefatigable God, he cannot be pressed too much. Therefore hath Christ given us a Parable of getting *Bread at midnight* by *Importunity*, and not otherwise; And another of a *Judge* that heard the widows cause by *Importunity*, and not otherwise; And, not a Parable, but a History, and a History of his own, of a woman of *Canaan*, that overcame him in the behalfe of her daughter, by *Importunity*; when, but by importunity, she could not get so much as an answer, as a deniall at his hands. Pray personally, rely not upon dead nor living Saints; Thy Mother the Church prays for thee, but pray for thy selfe too; Shee can open her bosome,

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and put the breast to thy mouth, but thou must draw, and suck for thy selfe. Pray personally, and pray frequently; *David* had many stationary times of the day, and night too, to pray in. Pray frequently, and pray fervently; God took it not ill, at *Dauids* hands, to be *awaked*, and to be called up, as though hee were asleepe at our prayers, and to be called upon, *to pull his hand out of his bosome*, as though he were slack in relieving our necessities. This was a weaknesse in those Sisters, that they solicited not Christ in person; still get as neare God as you can; And that they declared not their case particularly; It is not enough to pray, nor to confesse in generall termes; And, that they pursued not their prayer earnestly, thorowly; It is not enough to have prayed once; Christ does not onely excuse, but enjoin Importunity.

And then a weaknesse there was in their Charity too, even towards their dead brother. To lament a dead friend is naturall, and civil; and he is the deader of the two, the verier carcassee, that does not so. But inordinate lamentation implies a suspicion of a worse state in him that is gone; And if I doe beleve him to be in heaven, deliberately, advisedly to wish him here, that is in heaven, is an uncharitable desire. For, for me to say, He is preferred by being where he is, but I were better, if he were againe where I am, were such an indisposition, as if the Princes servant should be loath to see his Master King, because he should not hold the same place with him, being King, as he did when he was Prince. Not to hope well of him that is gone, is uncharitablenesse; and at the same time, when I beleve him to be better, to wish him worse, is uncharitablenesse too. And such weaknesses were in those holy and devout Sisters of *Lazarus*; which establishes our Conclusion, There is nothing in this world, no not in spirituall things, not in knowledge, not in faith, not in hope, not in charity perfect. But yet, for all these imperfections, Christ doth not refuse, nor chide, but cherish their piety, which is also another circumstance in that Part.

There is no forme of Building stronger then an Arch, and yet an Arch hath declinations, which even a flat-roofe hath not; The flat-roofe lies equall in all parts; the Arch declines downwards in all parts, and yet the Arch is a firme supporter. Our Devotions doe not the lesse beare us upright, in the sight of God, because they have some declinations towards naturall affections: God doth easilier pardon some neglectings of his grace, when it proceeds out of a tendernessee, or may be excused out of good nature, then any presuming upon his grace. If a man doe depart in some actions, from an exact obedience of Gods will, upon infirmity, or humane affections, and not a contempt, God passes it over often times. For, when our Saviour Christ sayes, *Be pure as your Father in heaven is pure*, that is a rule for our purity, but not a measure of our purity; It is that we should be pure so, not that we should be so pure as our Father in heaven. When we consider that weaknesse, that went through the Apostles, even to Christs Ascension, that they looked for a temporall Kingdome, and for pre-

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ferment in that; when we consider that weaknesse in the chiefe of them, *S. Peter*, at the *Transfiguration*, when, as the Text sayes, *He knew not what to say*; when we consider the weaknesse of his action, that for feare of death, he renounced the Lord of Life, and denied his Master; when in this very story, when Christ said that *Lazarus* was *asleepe*, and that *he would goe to awake him*, they could understand it so impertinently, as that Christ should goe such a journey, to come to the waking of a man, asleep at that time when he spoke; All these infirmities of theirs, multiply this consolation upon us, That though God look upon the Inscription, he looks upon the metall too, Though he look that his Image should be preserved in us, he looks in what earthen vessels this Image is put, and put by his own hand; and though he hate us in our rebellions, yet he pities us in our grievances; though he would have us better, he forsakes us not for every degree of illnesse. There are three great dangers in this consideration of perfectnesse, and purity; First to distrust of Gods mercy, if thou finde not this purity in thy selfe, and this perfectnesse; And then to presume upon God, nay upon thine own right, in an overvaluing of thine own purity, and perfectnesse; And againe, to condemne others, whom thou wilt needs thinke lesse pure, or perfect then thy selfe. Against this diffidence in God, to thinke our selves so desperately impure, as that God will not look upon us; And this presumption in God, to thinke our selves so pure, as that God is bound to look upon us; And this uncharitablenesse towards others, to think none pure at all, that are not pure our way; Christ armes us by his Example, He receives these sisters of *Lazarus*, and accomplishes as much as they desired, though there were weaknesse in their Faith, in their Hope, in their Charity, expressed in that unperfect speech, *Lord, if thou hadst been here, my brother had not dyed*: for, there is nothing, not in spirituall things perfect. This we have seen out of the Text we have Heard; And now out of the Text, which we See, we shall see the rest, That as in spirituall things, there is nothing Perfect, so in temporall, there is nothing Permanent.

I need not call in new Philosophy, that denies a settlednesse, an acquiescence in the very body of the Earth, but makes the Earth to move in that place, where we thought the Sunne had moved; I need not that helpe, that the Earth it selfe is in Motion, to prove this, That nothing upon Earth is permanent; The Assertion will stand of it selfe, till some man assigne me some instance, something that a man may relie upon, and find permanent. Consider the greatest Bodies upon Earth, The Monarchies; Objects, which one would thinke, Destiny might stand and stare at, but not shake; Consider the smallest bodies upon Earth, The haire of our head, Objects, which one would thinke, Destiny would not observe, or could not discern; And yet, Destiny, (to speak to a naturall man) And God, (to speake to a Christian) is no more troubled to make a Monarchy ruinous, then to make a haire gray. Nay, nothing needs be done to either, by God, or Destiny; A Monarchy will ruine, as a haire will grow

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gray, of it selfe. In the Elements themselves, of which all sub-elementary things are composed, there is no acquiescence, but a vicissitudinary transmutation into one another; Ayre condensed becomes water, a more solid body, And Ayre rarified becomes fire, a body more disputable, and in-apparant. It is so in the Conditions of men too; A Merchant condensed, kneaded and packed up in a great estate, becomes a Lord; And a Merchant rarified, blown up by a perfidious Factor, or by a riotous Sonne, evaporates into ayre, into nothing, and is not seen. And if there were any thing permanent and durable in this world, yet we got nothing by it, because howsoever that might last in it selfe, yet we could not last to enjoy it; If our goods were not amongst Moveables, yet we our selves are; if they could stay with us, yet we cannot stay with them; which is another Consideration in this part.

The world is a great Volume, and man the Index of that Booke; Even in the body of man, you may turne to the whole world; This body is an Illustration of all Nature; Gods recapitulation of all that he had said before, in his *Fiat lux*, and *Fiat firmamentum*, and in all the rest, said or done, in all the six dayes. Propose this body to thy consideration in the highest exaltation thereof; as it is the *Temple of the Holy Ghost*: Nay, not in a Metaphor, or comparison of a Temple, or any other similitudinary thing, but as it was really and truly the very body of God, in the person of Christ, and yet this body must wither, must decay, must languish, must perish. When *Goliath* had armed and fortified this body, And *Jezabel* had painted and perfumed this body, And *Dives* had pampered and larded this body, As God said to *Ezekiel*, when he brought him to the *dry bones*, *Fili hominis*, *Sonne of Man*, *doest thou thinke these bones can live?* They said in their hearts to all the world, Can these bodies die? And they are dead. *Jezabels* dust is not *Ambar*, nor *Goliahs* dust *Terra sigillata*, Medicinall; nor does the Serpent, whose meat they are both, finde any better relish in *Dives* dust, then in *Lazarus*. But as in our former part, where our foundation was, That in nothing, no spirituall thing, there was any perfectnesse, which we illustrated in the weaknesses of Knowledge, and Faith, and Hope, and Charity, yet we concluded, that for all those defects, God accepted those their religious services; So in this part, where our foundation is, That nothing in temporall things is permanent, as we have illustrated that, by the decay of that which is Gods noblest piece in Nature, The body of man; so we shall also conclude that, with this goodnesse of God, that for all this dissolution, and putrefaction, he affords this Body a Resurrection.

The Gentils, and their Poets, describe the sad state of Death so, *Nox una obeunda*, That it is one everlasting Night; To them, a Night; But to a Christian, it is *Dies Mortis*, and *Dies Resurrectionis*, The day of Death, and The day of Resurrection; We die in the light, in the sight of Gods presence, and we rise in the light, in the sight of his very Essence. Nay, Gods corrections, and judgments upon us in this life, are still expressed so, *Dies visitationis*, still it is a Day,

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though a *Day of visitation*; and still we may discern God to be in the action. The *Lord of Life* was the first that named *Death*; *Morte morieris*, sayes God, Thou shalt die the Death. I doe the lesse feare, or abhorre Death, because I finde it in his mouth; Even a malediction hath a sweetnesse in his mouth; for there is a blessing wrapped up in it; a mercy in every correction, a Resurrection upon every Death. When *Jezabels* beauty, exalted to that height which it had by art, or higher then that, to that height which it had in her own opinion, shall be infinitely multiplied upon every Body; And as God shall know no man from his own Sonne, so as not to see the very righteousness of his own Sonne upon that man; So the Angels shall know no man from Christ, so as not to desire to looke upon that mans face, because the most deformed wretch that is there, shall have the very beauty of Christ himselfe; So shall *Goliaths* armour, and *Dives* fulnesse, be doubled, and redoubled upon us, And every thing that we can call good, shall first be infinitely exalted in the goodnesse, and then infinitely multiplied in the proportion, and againe infinitely extended in the duration. And since we are in an action of preparing this dead Brother of ours to that state, (for the Funerall is the Easter-eve, The Buriall is the depositing of that man for the Resurrection) As we have held you, with Doctrine of Mortification, by extending the Text, from *Martha* to this occasion; so shall we dismisse you with Consolation, by a like occasional inverting the Text, from passion in *Martha's* mouth, *Lord, if thou hadst been here, my Brother had not dyed*, to joy in ours, *Lord, because thou wast here, our Brother is not dead*.

The Lord was with him in all these steps; with him in his life; with him in his death; He is with him in his funerals, and he shall be with him in his Resurrection; and therefore, because the Lord was with him, our Brother is not dead. He was with him in the beginning of his life, in this manifestation, That though he were of Parents of a good, of a great Estate, yet his possibility and his expectation from them, did not slacken his own industry; which is a Canker that eats into, nay that hath eat up many a family in this City, that relying wholly upon what the Father hath done, the Sonne does nothing for himselfe. And truly, it falls out too often, that he that labours not for more, does not keepe his own. God imprinted in him an industrious disposition, though such hopes from such parents might have excused some slacknesse, and God prospered his industry so, as that when his Fathers estate came to a distribution by death, he needed it not. God was with him, as with *David* in a Dilatation, and then in a Repletion; God enlarged him, and then he filled him; He gave him a large and a comprehensive understanding, and with it, A publique heart; And such as perchance in his way of education, and in our narrow and contracted times, in which every man determines himselfe in himselfe, and scarce looks farther, it would be hard to finde many Examples of such largenesse. You have, I thinke, a phrase of Driving a Trade; And you have, I know, a practise of Driving away Trade, by other use of money; And you have lost a man, that

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drove a great Trade, the right way in making the best use of our home-commodity. To fetch in Wine, and Spice, and Silke, is but a drawing of Trade; The right driving of trade, is, to vent our owne outward; And yet, for the drawing in of that, which might justly seeme most behoofefull, that is, of Arts, and Manufactures, to be imployed upon our owne Commodity within the Kingdome, he did his part, diligently, at least, if not vehemently, if not passionately. This City is a great Theater, and he Acted great and various parts in it; And all well; And when he went higher, (as he was often heard in Parliaments, at Councell tables, and in more private accesses to the late King of ever blessed memory) as, for that comprehension of those businesses, which he pretended to understand, no man doubts, for no man lacks arguments and evidences of his ability therein, So for his manner of expressing his intentions, and digesting and uttering his purposes, I have sometimes heard the greatest Master of Language and Judgement, which these times, or any other did, or doe, or shall give, (that good and great King of ours) say of him, That he never heard any man of his breeding, handle businesses more rationally, more pertinently, more elegantly, more perswasively; And when his purpose was, to do a grace to a Preacher, of very good abilities, and good note in his owne Chappell, I have heard him say, that his language, and accent, and manner of delivering himselfe, was like this man. This man hath God accompanied all his life; and by performance thereof seemes to have made that Covenant with him, which he made to *Abraham*, *Multiplicabo te vehementer*, *I will multiply thee exceedingly*. He multiplied his estate so, as was fit to endow many and great Children; and he multiplied his Children so, both in their number, and in their quality, as they were fit to receive a great Estate. God was with him all the way, In a *Pillar of Fire*, in the brightnesse of prosperity, and in the *Pillar of Clouds* too, in many darke, and sad, and heavy crosses: So great a Ship, required a great Ballast, So many blessings, many crosses; And he had them, and sailed on his course the steadier for them; The *Cloud* as well as the *Fire*, was a *Pillar* to him; His crosses, as well as his blessings established his assurance in God; And so, in all the course of his life, *The Lord was here*, and therefore *our Brother is not dead*; not dead in the evidences and testimonies of life; for he, whom the world hath just cause to celebrate, for things done, when he was alive, is alive still in their celebration.

The Lord was here, that is, with him at his death too. He was served with the Processe here in the City, but his cause was heard in the Country; Here he sickned, There he languished, and dyed there. In his sicknesse there, those that assisted him, are witnesses, of his many expressings, of a religious and a constant heart towards God, and of his pious joyning with them, even in the holy declaration of kneeling, then, when they, in favour of his weakenesse, would dissuade him from kneeling. I must not defraud him of this testimony from my selfe, that into this place where we are now met, I have observed him to enter

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with much reverence, and compose himselfe in this place with much declaration of devotion. And truly it is that reverence, which those persons who are of the same ranke that he was in the City, that reverence that they use in this place, when they come hither, is that that makes us, who have now the administration of this Quire, glad, that our Predecessors, but a very few yeares before our time, (and not before all our times neither) admitted these Honourable and worshipfull Persons of this City, to sit in this Quire, so, as they do upon Sundayes: The Church receives an honour in it; But the honour is more in their reverence, then in their presence; though in that too: And they receive an honour, and an ease in it; and therefore they do piously towards God, and prudently for themselves, and gratefully towards us, in giving us, by their reverent comportment here, so just occasion of continuing that honour, and that ease to them here, which to lesse reverend, and unrespective persons, we should be less willing to doe. To returne to him in his sicknesse; He had but one dayes labour, and all the rest were Sabbaths, one day in his sicknesse he converted to businesse; Thus; He called his family, and friends together; Thankfully he acknowledged Gods manifold blessings, and his owne sins as penitently: And then, to those who were to have the disposing of his estate, joyntly with his Children, he recommended his servants, and the poore, and the Hospitals, and the Prisons, which, according to his purpose, have beene all taken into consideration; And after this (which was his Valediction to the world) he seemed alwaies loath to returne to any worldly businesse, His last Commandement to Wife and Children was Christs last commandement to his Spouse the Church, in the Apostles, *To love one another*. He blest them, and the Estate devolved upon them, unto them: And by Gods grace shall prove as true a Prophet to them in that blessing, as he was to himselfe, when in entring his last bed, two dayes before his Death, he said, *Help me off with my earthly habit, & let me go to my last bed*. Where, in the second night after, he said, *Little know ye what paine I feele this night, yet I know, I shall have joy in the morning*; And in that morning he dyed. The forme in which he implored his Saviour, was evermore, towards his end, this, *Christ Jesus, which dyed on the Crosse, forgive me my sins; He have mercy upon me*: And his last and dying words were the repetition of the name of Jesus; And when he had not strength to utter that name distinctly and perfectly, they might heare if from within him, as from a man a far off; even then, when his hollow and remote naming of Jesus, was rather a certifying of them, that he was with his Jesus, then a prayer that he might come to him. And so *The Lord was here*, here with him in his Death; and because *the Lord was here, our Brother is not dead*; not dead in the eyes and eares of God; for as the blood of *Abel* speaks yet, so doth the zeale of Gods Saints; and their last prayers (though we heare them not) God continues still; and they pray in Heaven, as the Martyrs under the Altar, even till the Resurrection.

He is with him now too; Here in his Funerals. Buriall, and Christian Buriall,

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and Solemne Buriall are all evidences, and testimonies of Gods presence. God forbid we should conclude, or argue an absence of God, from the want of Solemne Buriall, or Christian Buriall, or any Buriall; But neither must we deny it, to be an evidence of his favour and presence, where he is pleased to afford these. So God makes that the seale of all his blessings to *Abraham*, *That he should be buried in a good age*; God established *Jacob* with that promise, *That his Son Joseph should have care of his Funerals*: And *Joseph* does cause his servants, *The Physitians*, to embalm him, when he was dead. Of *Christ* it was Prophecied, *That he should have a glorious Buriall*; And therefore *Christ* interprets well that profuse, and prodigall piety of the Woman that poured out the Oyntment upon him, *That she did it to Bury him*; And so shall *Joseph* of Arimathea be ever celebrated, for his care in celebrating *Christs* Funerals. If we were to send a Son, or a friend, to take possession of any place in Court, or forraine parts, we would send him out in the best equipage: Let us not grudge to set downe our friends, in the Anti-chamber of Heaven, the Grave, in as good manner, as without vaine-gloriousnesse, and wastfulnesse we may; And, in inclining them, to whom that care belongs, to expresse that care as they doe this day, *The Lord is with him*, even in this Funerall; And because *The Lord is here, our brother is not dead*; Not dead in the memories and estimation of men.

And lastly, that we may have God present in all his Manifestations, *Hee that was, and is, and is to come*, was with him, in his life and death, and is with him in this holy Solemnity, and shall bee with him againe in the Resurrection. God sayes to *Jacob*, *I will goe downe with thee into Egypt, and I will also surely bring thee up againe*. God goes downe with a good man into the Grave, and will surely bring him up againe. When? The Angel promised to returne to *Abraham* and *Sarah*, for the assurance of the birth of *Isaac*, *according to the time of life*; that is, in such time, as by nature a woman may have a childe. God will returne to us in the Grave, *according to the time of life*; that is, in such time, as he, by his gracious Decree, hath fixed for the Resurrection. And in the meane time, no more then the God-head departed from the dead body of our Saviour, in the grave, doth his power, and his presence depart from our dead bodies in that darknesse; But that which *Moses* said to the whole Congregation, I say to you all, both to you that heare me, and to him that does not, *All ye that did cleave unto the Lord your God, are alive, every one of you, this day*; Even hee, whom wee call dead, is alive this day. In the presence of God, we lay him downe; In the power of God, he shall rise; In the person of *Christ*, he is risen already. And so into the same hands that have received his soule, we commend his body; beseeching his blessed Spirit, that as our charity enclines us to hope confidently of his good estate, our faith may assure us of the same happinesse, in our owne behalfe; And that for all our sakes, but especially for his own glory, he will be pleased to hasten the consummation of all, in that kingdome which that Son of God hath purchased for us, with the inestimable price of his incorruptible blood. AMEN

PREACHED TO THE KING AT WHITE-HALL THE
FIRST OF APRIL 1627

TAKE HEED WHAT YOU HEARE.

MARK 4. 24.

WHETHER that which is recorded by this Evangelist, in, and about this Chapter, be *one intire Sermon* of our Saviours, preached at once, or *Notes* taken and erected from severall Sermons of his, we are no further curious to inquire, then may serve to ground this *Note*, that if it were one intire *Sermon* our Saviour preached methodically, and eased his hearers with certain *landmarks* by the way, with certain *divisions*, certain *transitions*, and callings upon them, to observe the points as they arose: For as he beginneth so, *Hearken, Behold*, so he returneth to that refreshing of their considerations, *Et dixit illis*, He said unto them; and, *Again, he said unto them, seaven or eight times*, in this Chapter; so many times he calleth upon them, to observe his passing from one point to another. If they be but *Notes* of severall Sermons, we onely note this from that, That though a man understand not a whole Sermon, or remember not a whole Sermon, yet he doth well, that layeth hold upon such Notes therein as may be applicable to his own case, and his own conscience, and conduce to his own edification. The widow of *Sarepta* had no Palaces to build, and therefore she went not out to survey *Timber*; she had onely a poore cake to bake to save her own and her childes life, and she went out to gather a few sticks, two sticks as she told the Prophet *Elias*, to do that work. Every man that cometh to heare here, every man that cometh to speak here, cometh not to build Churches, nor to build Common-wealths; to speak onely of the duties of Kings, and of Prelates, and of Magistrates; but that poore soul that gathers a stick or two, for the baking of her own cake, that layeth hold upon any Note for rectifying of her own perverseness hath performed the commandment of this Text, *Take heed what ye heare*. He that is drowning, will take hold of a bulrush; and even that bulrush may stay him, till stronger means of succour come. If you would but feel, that you are drowning in the whirlepooles of sinne, and Gods judgements for sin, and would lay hold upon the shallowest man, (be that man dignified with Gods Character, the *Character of Orders*,) and lay hold upon the meanest part of his speach, (be that speach dignified with Gods Ordinance, be it a *Sermon*) even I, and any thing that I say here, and say thus, (spoken by a Minister of God, in the house of God, by the Ordinance of God) might stop you till you heard better, and you might be the fitter for more, if you would but take heed now what you heard; *Take heed what you heare*.

These words were spoken by *Christ*, to his *Apostles* upon this occasion. He had told them before, That since there was a candle lighted in the world, it must not be put under a *bushell*, nor under a *bed*, verse 21. That all that is hid, should be made manifest; That all that was kept secret, should come abroad, verse 22. That if any man had ears to heare, he might heare, verse 23. That is,

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that the Mystery of salvation, which had been hid from the world till now, was now to be published to the world, by their Preaching, their Ministry, their Apostleship: And that therefore, since he was now giving them their Commission, and their instructions; since all that they had in charge for the salvation of the whole world, was onely that, that he delivered unto them, that which they heard from him, they should take heed what they heard; *Take heed what you heare*. In which he layeth a double obligation upon them: First, *All* that you hear from me, you are to preach to the world; and therefore *Take heed what you heare*; forget none of that; And then, you are to preach no more then you heare from me; and therefore *Take heed what you heare*; adde nothing to that. Be not over-timorous so to prevaricate and forbear to preach that, which you have truely heard from me; But be not over-venturous neither, to pretend a Commission when you have none, and to preach that for my word, which is your own passion, or their purpose that set you up. And when we shall have considered these words in this their first acceptation, as they were spoken literally, and personally to the Apostles, we shall see also, that by reflexion they are spoken to us, the Ministers of the Gospell; and not onely to us, of the *Reformation*, but to our Adversaries of the *Romane persuasion* too; and therefore, in that part, we shall institute a short comparison, whether they or we do best observe this commandment, *Take heed what you heare*; Preach all that, preach nothing but that, which you have received from me. And having passed through these words, in both those acceptations, literally to the Apostles, and by reflexion to all the Ministers of the Gospell, the Apostles being at this time, when these words were spoken, but *Hearers*, they are also by a fair accommodation appliable to you that are *Hearers* now, *Take heed what you heare*: And since God hath extended upon you that glorification, that beatification, as that he hath made you *regale Sacerdotium*, a royall Priesthood, since you have a Regality and a Priesthood imprinted upon you, since by the prerogative which you have in the Gospell of the Kingdome of Christ Jesus, and the co-inheritance which you have in that Kingdome with Christ Jesus himself, you are *Regum genus*, and *Sacerdotum genus*, of kin to Kings, and of kin to Priests, be carefull of the honour of both those, of whose honour, you have the honour to participate, and take heed what you heare of *Kings*, take heed what you heare of *Priests*, take heed of hearkning to *seditions rumours*, which may violate the dignity of the State, or of *schismaticall rumours*, which may cast a cloud, or aspersion upon the government of the Church; *Take heed what you hear*.

First then as the words are spoken, in their first acceptation, literally to the Apostles, the first obligation that Christ layes upon them, is the publication of the whole Gospell. *Take heed what you heare*; for, all that, which you hear from me, the world must heare from you; for, for all my death and resurrection, the world lies still surrounded under sinne, and Condemnation, if this death and resurrection, be not preached by you, unto them. Therefore the last words that

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ever our Saviour spoke unto them, were a ratification of this Commission, *You shall be my witnesses both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.* God proceeds legally; Publication before Judgement. God shall condemn no man, for not beleeving in Christ, to whom Christ was never manifested. 'Tis true, that God is said to have come to *Eliab* in that still small voice, and not in the *strong wind*, not in the *Earth-quake*, not in the *fire*. So God says, *Sibilabo populum meum*, I will but kisse, I will but whisper for my people, and gather them so. So Christ tells us things in *darknesse*; And so Christ speakes to us in our *Ear*; And these low voices, and holy whisperings, and halfe-silences, denote to us, the inspirations of his Spirit, *as his Spirit beares witnesse with our spirit*; as the Holy Ghost insinuates himselfe into our soules, and works upon us so, by his *private motions*. But this is not God's ordinary way, to be whispering of secrets. The first thing that God made, was *light*; The last thing, that he hath reserved to doe; is the manifestation of the light of his Essence in our Glorification. And for Publication of himselfe here, by the way, he hath constituted a *Church*, in a Visibility, in an eminency, *as a City upon a hill*; And in this Church, his Ordinance is Ordinance indeed; his Ordinance of preaching batters the soule, and by that breach, the Spirit enters; His Ministers are an *Earth-quake*, and shake an earthly soule; They are the *sonnes of thunder*, and scatter a cloudy conscience; They are as the fall of waters, and carry with them whole Congregations; 3000 at a Sermon, 5000 at a Sermon, a whole City, such a City as Niniveh at a Sermon; and they are as the roaring of a Lion, where the Lion of the tribe of Juda, cries down the Lion that seekes whom he may devour; that is, Orthodoxall and fundamentall truths, are established against clamorous, and vociferant innovations. Therefore what Christ tells us in the darke, he bids us speake in the light; and what he saies in our eare, he bids us preach on the house top. Nothing is Gospell, not *Evangelium*, good message, if it be not put into a Messengers mouth, and delivered by him; nothing is conducive to his end, nor available to our salvation, except it be avowable doctrine, doctrine that may be spoke alowd, though it awake them, that sleep in their sinne, and make them the more froward, for being so awaked.

God hath made all things in a *Roundnesse*, from the round superficies of this earth, which we tread here, to the round convexity of those heavens, which (as long as they shal have any beeing) shall be our footstool, when we come to heaven, God hath wrapped up all things in Circles, and then a Circle hath no *eAngles*; there are no *Corners* in a Circle. Corner Divinity, clandestine Divinity are incompatible termes; If it be Divinity, it is avowable. *The heathens* served their Gods in Temples, *sub dio*, without roofs or coverings, in a free opennesse; and, where they could, in Temples made of *Specular stone*, that was transparent as glasse, or crySTALL, so as they which walked without in the streets, might see all that was done within. And even nature it self taught the naturall man, to make that one argument of a man truly religious, *Aperto vivere voto*, That he

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durst pray aloud, and let the world heare, what he asked at Gods hand; which duty is best performed, when we joyne with the Congregation in publique prayer. *Saint Augustine*, hath made that note upon the *Donatists*, That they were *Clancularii*, clandestine Divines, Divines in Corners. And in *Photius*, we have such a note almost upon all Heretiques; as the *Nestorian* was called *Coluber*, a snake, because though he kept in the garden, or in the meadow, in the Church, yet he lurked and lay hid, to doe mischief. And the *Valentinian* was called a Grashopper, because he leaped and skipped from place to place; and that creature, the Grashopper, you may hear as you passe, but you shall hardly find him at his singing; you may hear a Conventicle Schismaticke, heare him in his Pamphlets, heare him in his Disciples, but hardly surprize him at his exercise. Publication is a fair argument of truth. That taste of *Luthers* holy animosity, and zealous vehemency, when he says, *Audemus gloriarī Christum a nobis primo vulgatum*; other men had made some attempts at a Reformation, and had felt the pulse of some persons, and some Courts, and some Churches, how they would relish a Reformation; But *Luther* rejoyces with a holy exultation, That he first published it, that he first put the world to it. So the Apostles proceeded; when they came in their peregrination, to a new State, to a new Court, to Rome it selfe, they did not enquire, how stands the Emperour affected to Christ, and to the preaching of his Gospel; Is there not a Sister, or a Wife that might be wrought upon to further the preaching of Christ? Are there not some persons, great in power and place, that might be content to hold a party together, by admitting the preaching of Christ? This was not their way; They only considered who sent them, Christ Jesus: And what they brought; *salvation* to every soul that embraced Christ Jesus. That they preached; and still begunne with a *Uæ si non*; Never tell us of displeasure, or disgrace, or detriment, or death, for preaching of Christ. For, *woe be unto us*, if we preach him not: And still they ended with a *Qui non crediderit, Damnabitur*, Never deceive your own souls, He to whom Christ hath been preached, and beleeveth not, shall be damned. All Divinity that is bespoken, and not ready made, fitted to certaine turnes, and not to generall ends; And all Divines that have their *soules* and *consciencs*, so disposed, as *their Libraries may bee*, (At that end stand Papiſts, and at that end Protestants, and he comes in in the middle, as neare one as the other) all these have a brackish taste; as a River hath that comes near the Sea, so have they, in comming so neare the Sea of Rome. In this the Prophet exalts our Consolation, *Though the Lord give us the bread of Adversity, and the water of Affliction, yet shall not our Teachers be removed into corners*; (They shall not be silenced by others, they shall not affect of themsleves Corner Divinity. But (saies he there) *our eyes shall see our Teachers, and our eares shall hear a word, saying, This is the way, walke in it*. For so they shall declare, that they have taken to heart this Commandement of him that sent them, Christ Jesus. *All that you receive from me, you must deliver to my people*; therefore, Take heed what you hear; forget none of it. But

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then you must deliver *no more* then that; and therefore in that respect also, Take heed what you hear; adde nothing to that, and that is the other obligation which Christ laies here upon his Apostles.

That reading of those words of *Saint John*, *Omnis spiritus qui solvit Jesum*, Every spirit that *dissolves* Jesus, that takes him asunder, in pieces, and beleeves not all, is a very ancient reading of that place. And upon that Ancient reading, the Ancients infer well, That not onely that spirit that denies that Christ being God, assumed our flesh, not onely he that denies that Christ consists of two natures, God and Man, but he also that affirms this Christ, thus consisting of two natures, to consist also of two persons, *this man dissolves Jesus*, takes him asunder, in pieces, and slackens the band of the Christian faith, which faith is, That Christ consisting of two natures, in one person, suffered for the salvation of man. So then, not onely to *take from* Jesus, one of his natures, God or man, but to *adde to him*, another person, this addition is a Diminution, a dissolution, an annihilation of Jesus. So also to adde to the Gospel, to adde to the Scriptures, to adde to the articles of faith, this addition is a Diminution, a Dissolution, an Annihilation of those Scriptures, that Gospel, that faith, and the Author, and finisher thereof. *Jesus grew in stature*, says the Gospel; But he grew not to his lifes end; we know to, how many feet he grew. So the *Scriptures* grew to; the number of the books grew; But they grow not to the worlds end, we know to how many bookes they grew. The body of man and the vessels thereof, have a certain, and a limited capacity, what nourishment they can receive and digest, and so a certaine measure and stature to extend to. The soul, and soul of the soul, *Faith*, and her faculties, hath a certain capacity too, and certain proportions of spirituall nourishments exhibited to it, in certaine vessels, certaine measures, so many, these Bookes of Scriptures. And therefore as Christ saies, *Which of you can adde one Cubit to your stature?* (how plentifully, and how delicately soever you feed, how discreetly, and how providently soever you exercise, you cannot doe that) so may he say to them who pretend the greatest power in the Church, Which of you can adde another booke to the Scriptures, *A Codicill* to either of my Testaments? *The curse* in the Revelation fals as heavy upon them that *adde* to the booke of God, as upon them that take from it: Nay, it is easie to observe, that in all those places of Scripture which forbid the taking away, or the adding to the Book of God, still the commandment that they shall not, and still the malediction if they do, is *first* placed upon the adding, and after upon the taking away. So it is in that former place, *Plagues* upon him, that takes away: but *first*, *Plagues* upon him, that adds: so in *Deut.* you shall not diminish, but *first*, you shall not adde: So again in that Book, whatsoever I command you observe to do it: Thou shalt not diminish from it; but *first*, Thou shalt not adde to it. And when the same commandment seems to be given in the *Proverbs*, there is nothing at all said of taking away, but onely of adding, as though the danger to Gods Church consisted especially in that; Every word of God,

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is pure, saith *Solomon* there: Adde thou not unto his word, lest thou be reprov'd and found a lyer. For, though heretofore some Heretiques have offer'd at that way, to clip Gods coin in taking away some book of Scripture, yet for many blessed Ages, the Church hath enjoyed her peace in that point: None of the Books are denied by any Church, there is no subtraction offer'd; But for addition of Apocryphal Books to Canonically, the Church of God is still in her Militant state, and cannot triumph: and though she have victory, in all the Reasons, she cannot have peace. You see Christs way, to them that came to heare him; *Audiistis*, and *Audiistis*, This, and that you have heard others say; *Ego autem dico*; your Rule is, what I say; for Christ spoke Scripture; Christ was Scripture. As we say of great and universall Scholars, that they are *viventes Bibliothecæ*, living, walking, speaking Libraries; so Christ was *loquens Scriptura*; living, speaking Scripture. Our Sermons are Text and Discourse; Christs Sermons were all Text: Christ was the *Word*; not onely the Essentiall Word, which was alwayes with God, but the very written word too; Christ was the Scripture, and therefore, when he refers them to himselfe, he refers them to the Scriptures, for though here he seem onely, to call upon them, to hearken to that which he spoke, yet it is in a word, of a deeper impression; for it is *Videte*; See what you hear. Before you preach any thing for my word, *see it, see it written*, see it in the body of the Scriptures. Here then lies the double obligation upon the Apostles, The salvation of the whole world lies upon your preaching of that, of *All That*, of *onely That*, which you hear from me now, And therefore, *take heed what you hear*. And farther we carry not your consideration, upon this first acceptance of the words as they are spoken personally to the *Apostles*, but passe to the second, as by reflexion, they are spoken *to us*, the Ministers of the Gospell.

In this consideration, we take in also our *Adversaries*; for we all pretend to be successors of the Apostles; though not we, as they, in the Apostolicall, yet they as well as we in the Evangelicall, and Ministeriall function: for, as that which Christ said to Saint *Peter*, he said in him, to all the Apostles, *Upon this Rock will I build my Church*, so in this which he saith to all the Apostles, he saith to all us also, *Take heed what you heare*. Be this then the issue between them of the Roman distemper, and us; whether they or we, do best perform this commandment, *Take heed what you heare*, conceal nothing of that which you have heard, obtrude nothing but that which you have heard: Whether they or we do best apply our practise to this rule, Preach all the Truth, preach nothing but the Truth, be this *lis contestata*, the issue joyned between us, and it will require no long pleading for matter of evidence; first, our Saviour saith, Man liveth *by every word*, that proceedeth out of the mouth of God. And this Christ saith from *Moses* also: so that in the mouth of two unreprouchable witnesses, *Moses*, and *Christ*, the Law, and the Gospel, we have this established, Mans life is the Word of God, the Word is the Scripture. And then our Saviour saith further, The Holy Ghost shall teach you *all things*, and bring *all things* to your remem-

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brance: And here is the Latitude, the Totality, the Integrality of the meanes of salvation; you shall have Scriptures delivered to you, by them the Holy Ghost shall teach you all things; and then you shall be remembered of all, by the explication and application of those Scriptures, at Church, where lies the principall operation of the Holy Ghost. Now, is this done in the Roman Church? Are the Scriptures delivered, and explicated to them? so much of the Scriptures as is read to them, in their Lessons and Epistles, and Gospels, is not understood when it is read, for it is in an unknown language; so that, that way, the Holy Ghost teaches them nothing. Neither are all the Scriptures distributed into these Lessons and Epistles, and Gospels which are read: so that if they did understand all they heard, yet they did not heare all they were bound to understand. And for *remembering* them by the way of preaching, though it be true, that the Reformation (by way of example, though not by Doctrine) have so much prevailed upon them, as that they have now twenty Sermons in that Church, for one that they had before *Luther*, yet if a man could heare six Sermons a day, all the days of his life, he might die without having heard all the Scriptures explicated in Sermons: But when men have a Christian liberty afforded to them to read the Scriptures at home, and then are remembered of those things at Church, and there taught to use that liberty modestly, to establish their faith upon places of Scripture that are plain, and to suspend their judgement upon obscurer places, till they may, by due meanes, preaching or conference, receive farther satisfaction therein, from them, who are thereunto authorized by God in his Church, there certainly is this Rule of our Saviours, *Take heed what you hear*, preach *all* that you have received from me, likelier to be observed then there, where the body of the conveyance, the Scripture it self is locked up from us; and the soule of the conveyance, the sense, and interpretation of the Scriptures, is locked into one mans brest; and the *Great Seal* of that conveyance, the Sacrament of our Reconciliation, is broken, and mutilated, and given us but by halfe.

But they do not onely stray on that hand, in not giving *all* that the Scripture gives; (They doe not give the liberty of *meates*, nor the liberty of *marriage*, which the Scripture gives; Nay, they doe not give the liberty of *trying*, whether the Scripture give it or no; for they doe not give the liberty of *reading* the Scriptures) But on the other hand, they stray too, and further, That they deliver *more* then the Scriptures doe, and make other Rules and Canons equall to Scriptures. In which excesse, they doe not onely make the *Apocryphall* Books, (Books that have alwaies had a favourable aspect, and benigne countenance from the Church of God) equall to Canonickall Scriptures, But they make their decretall Epistles of their Popes and of their *Extravagants*, (as they call them) and their occasionall *Bulls*, nay their *Bull-baitings*, their Bulls fighting, and crossing and contradicting one another, equall to Canonickall Scripture. So that these men have put the salvation of the world, upon another science, upon an-

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other profession; It is not the *Divine*, that is the Minister of salvation, but the *Canonist*. I must not determine my beleef in the *Apostles* Creed, nor in *Athanasius*, nor in that of the *Nicen* Fathers; not onely not the Scriptures, but not the Councils, nor Fathers must give the Materials, and Elements of my faith, but the *Canon law*; for so they rule it: *Gratian* that hath collected the sentences of Fathers and Councils, and digested them into heads of Divinity, he is no rule of our beleef, because, say they, he is no part of the body of the Canon law; But they that first compiled the *Decretals*, and the *Extravagants*, and they who have since recompiled more *Decretals*, and more *Extravagants*, the *Clementins*, and the *Sextins*, and of late yeares the *Septims*, with those of *John the 22.* these make up the body of the Canon law, and these must be our Rule; what to beleieve. How long? Till they fall out with some State, with whom they are friends yet, or grown friends with some State, that they are fallen out with now; and then upon a new *Decretall*, a new *Extravagant*, I must contract a new, or enlarge, or restrain my old beleef. Certainly, as in naturall things, the assiduity takes off the admiration, (The rising, and the setting of the sunne, would be a miracle to him, that should see it but once) and as in civill things, the profusenesse, and the communication, and the indifferency takes off the Dignity, (for, as gold is gold still, the heaviest metall of all, yet if it be beat into leaf gold, I can blow it away; so Honour is honour still, the worthiest object of the worthiest spirits, and the noblest reward of the greatest Princes, yet the more have it, the lesse every one hath of it) So in the Roman Church, they have not found a better way to justify their blasphemy of the insufficiency of the Scriptures, then by making contemptible writings, as sufficient as Scriptures, equall to Scripture. If they could make me beleieve, the Scriptures were no more sufficient then their *Decretals*, and *Extravagants*, I should easily confesse there were no Scriptures sufficient for salvation. And farther we presse not this evidence, how farre they depart from this rule, *Take heed what you heare*, How much lesse, and how much *more* then Christ gave, they give, but passe to the third acceptation of these words, as, in a fair accommodation, they are spoken to *you*, who are now as the *Apostles* were then, *Hearers, Take heed what you heare*.

And into this part I enter with such a protestation, as perchance may not become me: That this is the first time in all my life, (*I date my life from my Ministry*; for *I received mercy*; as I received the ministry, as the *Apostle* speaks) this is the first time, that in the exercise of my Ministry, I wished the King away; That ever I had any kinde of loathnesse that the King should hear all that I sayd. Here, for a little while, it will be a little otherwise; because in this branch, I am led, to speak of some particular duties of subjects; and in my poor way, I have thought it somewhat an Eccentrique motion, and off of the naturall Poles, to speake of the Duties of subjects before the King, or of the duties of Kings, in publike and popular Congregations. As every man is *a world* in himself, so every man hath *a Church* in himselfe; and as Christ referred the Church for

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hearing to the Scriptures, so every man hath Scriptures in his own heart, to hearken to. Obedience to Superiours, and charity to others, are *In-nate Scriptures*; Obedience and Charity, are the Naturall mans, the Civill mans, the Morall mans Old and New Testament. Take heed, that is, observe what you heare from them, and they will direct you well. And first, *Take heed what you heare*, is, take heed *that* you hear; That you do hearken to them, whom you should hear. Our Saviour saith, *He that is of God, heareth his words*; ye therefore hear them not, because you are not his. Transferre this to a civill application; to obedience to Superiours. Christ makes account that he hath argued safely so; If you heare him not, you are none of his. If you heare him not in his *Lawes*, heare him not in his *Proclamations*, heare him not in the *Declarations* of his wants and necessities, you are none of his, that is, you had rather you were none of his: There is a *Nolumus hunc regnare* smothered in our breasts, if we will not hear, and we had rather we might devest our Allegiance, rather we might be no subjects. By *the Law*, he that was willing to continue in the service of his Master, was willing to be *boarded in the eare*, willing to testify a readinesse of hearing and obedience. And when *David* describes the refractory man so, *He is like the deafe e Adder*, that stoppeth her eare, which will not hearken to the voyce of Charmers, charming never so wisely, that word *Charmer*, signifies an eloquent, a persuasive man, a powerfull speaker; this Viper will not hear such. And for the sinnes of a Nation, when those sinnes come to the height, *God* will first inflict that punishment in the Prophet *Jeremy*, *I will send Serpents, Cockatrices amongst you, which will not be charmed*, that is, venomous, and mutinous, and seditious spirits, upon whom, no language, no reason, no counsell, no perswasion can prevail; And then, he will second, and aggravate that punishment, with that in *Esay*, *The Lord shall take from Jerusalem, the man of warre, and the Judge, and the Prophet, and the honourable man, and the Counsellor, and the eloquent Oratour*. As when they will not embrace religious duties, *God* shall take away their Preachers, so when they will not believe their Civill dangers, *God* shall take from them the spirit of persuasibility, and the power of perswasivenesse towards them, from them who should work upon them; and leave them a miserable example of that fearefull rule, *whom God will destroy, he will infatuate first*; from that Nation from whom *God* will depart, as he is the *Lord of hosts*, and not fight their battels, he will depart first, as he is the *Angel of the great counsell*, and not enlighten their understandings, that they might see their dangers. *The Potion* of jealousie, was a bitter potion, and a putrefying potion, where it was to be ministred; and it was to be ministred to them, who gave the occasion of the jealousie. Now not to have brought *Saul presents*, not to have contributed to his present wars, and his present wants, this occasioned the jealousie; for so, says the text, *They despised Saul, and brought him no presents*; This was evidence enough of their contempt, That they brought him no presents. And where *jealousies* are so occasioned, much bitterness may follow; many bitter potions may be administred; many bitter

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pilles may be swallowed. And therefore, take heed *that* you heare, and hear so, as may in one act testify your obedience to Superiours, and charity towards others, who are already enwrapped in the same miseries, that may reach you; for obedience and charity are an Old, and a New Testament.

Take heed that you heare them whom God hath appointed to speake to you; But, when you come abroad, take heed *what* you hear; for, certainly, the Devill doth not cast in more snares at the eye of man, then at the eare. Our Saviour Christ proposes it as some remedy against a mischief, That if *the eye* offend thee, thou mayst pull it out, and if thy *hand or foot offend thee*, thou mayst cut it off, and thou art safe from that offence. But he does not name nor mention the *ear*: for, if the ear betray thee, though thou doe cut it off, yet thou art open to that way of treason still, still thou canst heare. Where one man libels with the tongue, or hand, a hundred libel with the ear; One man speakes, or writes, but a hundred applaud and countenance a calumny. Therefore *sepi aures tuas spinis*, as the Vulgate reads that place, hedge thine eares with thornes; that he that would whisper a calumny in thine ear, against another man, may be pricked with those thornes, that is, may discern from thee, that he is not welcome to thee, and so forbear; or if he will presse upon thee, those thorns may prick thee, and warne thee that there is an uncharitable office done which thou shouldest not countenance.

Neither onely may thy charity towards another, be violated by such a whisper, but thine own safety endangered; And therefore, *Take heed what you heare*. There are two dangerous sorts of men, whom we call *Auricularios*, *Earwigs* transformed into men. And certainly there is no Lycanthropie so dangerous, not when men are changed into devouring wolves, as when these Earwigs are metamorphos'd into men. The first sort is of those, who take us into their eares; the other, that put themselves into ours. *The first* are they, that receive *Auricular confessions*; in which a man will propose to his Confessar, treasonable and bloody purposes; and if he allow them, then it is no longer a confession, but a consultation, and he may disclose it to any, whom he may thereby draw in; But if his Confessar disallow it, then it retaines the nature of a confession still, and being delivered under that Seale, it may not be revealed, though the concealing cost Christendome, or, (as they expresse it) all the souls, that Christ hath dyed for. And of these *Earwigs*, of these *Auricular* men, we had shrewd experience in the carriage of that treason, the *Emphaticall Treason*, in respect of which, all other Treasons are but Trespasses, all Rebellions but Ryots, all Battayls but Frays. *But then*, the more frequent, and the more dangerous *Earwig* is he, that upon pretence of trusting thee with a secret, betrays thee, and therefore *Take heed what you hear*. *Bartolus* that great Lawyer, had delivered it for law, that whosoever hears treason, and reveals it not, is a Traitour. And though *Baldus*, a great Lawyer, and one between whom, and *Bartolus*, the scales are even, say, That *Bartolus* his soule, and all their soules that follow him in that

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opinion, burne in hell for that uncharitablenesse, yet, to verifie that, that the most doe goe to hell, the most doe follow *Bartolus*, and so thy danger, that huntest after the knowledge of great secrets, is the greater, and therefore, *Take heed what you heare*. *Arridet tibi homo, & instar privati sermones occupat*, says the little great *Epictetus*, or *Arrian* upon him, a man will put himself into thy company, and speake in the confidence of a deare friend, and then, *De Principe inclementer loquitur*, he comes to speake boldly and irreverently of the greatest persons; and thou thinkest thou hast found *Exemplum & monumentum fidei*, a rare, a noble, an ingenuous, a free, and confident Spirit, *Et pertexis, quod prior inceperat*; Thou doest but say on that which he was saying, and make up his sentence, or doest but believe him, or doest but not say, that thou doest not believe him, and thy few words, thy no words, may cost thee thy life. *Per ornamenta ferit*, says the Patriarch, and Oracle of Morall men, *Seneca*; This whisperer wounds thee, and with a stilletta of gold, he strangles thee with scarfes of silk, he smothers thee with the down of Phœnixes, he stifles thee with a perfume of Ambar, he destroys thee by praising thee, overthrowes thee by exalting thee, and undoes thee by trusting thee; By trusting thee with those secrets that bring thee into a desperate perplexity, *Aut alium accusare in subsidium tui*, (as the Patriarch, and Oracle of States-men, *Tacitus*, says) Either to betray another, that pretends to have trusted thee, or to perish thy selfe, for the saving of another, that plotted to betray thee. And therefore, if you can heare a good Organ at Church, and have the musique of a domestique peace at home, peace in thy walls, peace in thy bosome, never hearken after the musique of spears, never hunt after the knowledge of higher secrets, then appertaine to thee; But since Christ hath made you *Regale Sacerdotium*, Kings and Priests, in your proportion, *Take heed what you heare*, in derogation of either the State, or the Church.

In declaring ill affections towards others, the Holy Ghost hath imprinted these steps. First, he begins at home, in Nature, *He that curseth Father or Mother shall surely be put to death*; and then, as families grow out into Cities, the Holy Ghost goes out of the house, into the consideration of the State, and says, *Thou shalt not curse the Ruler of the people, no Magistrate*. And from thence he comes to the highest upon earth, for in *Samuel*, it comes to a cursing of the *Lords Anointed*; and from thence to the highest in heaven, Whosoever *curseth his God*, shall bear his sinne; and as though both those grew out of one another, The cursing of the King, and the cursing of God, the Prophet *Esai* hath joyned them together, *They shall be hungry*, says he, (indigent, poor, penurious) *and they shall fret*, (be transported with ungodly passion) *and they shall curse their King and their God*: If they doe one, they will doe the other. The Devil remembers from what height he is fallen, and therefore still clambers upward, and still directs all our sinnes, in his end, upon God: Our end, in a sin, may be pleasure, or profit, or satisfaction of affections, or passions; but the Devils end in all is, that God may be violated and dishonoured in that sinne: And therefore by

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casting in ill conceptions and distastes, first, against Parents and Masters at home, and then against subordinate Magistrates abroad, and so against the Supreme upon earth, He brings us to ill conceptions and distastes against God himself; first, to thinke it liberty to bee under no Governour, and then, liberty to be under no God; wher as, onely those two services, of a gracious God, and of a good King, are *perfect freedome*. Therefore the wise King *Solomon* meets with this distemper in the root, at first ebullition, in the heart; *Curse not the King, no not in thy thought*; for, that Thought hath a tongue, and hath spoken, and sayd Amen in the eares of God; That which thy heart hath said, though the Law have not, though the Jury have not, though the Peers have not, God hath heard thee say. The word which *Solomon* uses there, is *Jadung*; and that our Translators have in the margin called *Conscience*; Curse not the King, no not in thy conscience; Doe not thou pronounce, that whatsoever thou dislikest, cannot consist with a good conscience; never make thy private conscience the rule of publique actions; for to constitute a Rectitude, or an Obliquity in any publique action, there enter more circumstances, then can have fallen in thy knowledge. But the word that *Solomon* takes there, *Jadang*, signifies properly all waies of acquiring knowledge, and Hearing is one of them, and therefore, *Take heed what you heare*: Come not so neare evill speaking, as to delight to heare them, that delight to speake evill of Superiours. A man may have a good breath in himself, and yet be deadly infected, if he stand in an ill ayre; a man may stand in a cloud, in a mist, in a fogge of blasphemers, till, in the sight of God, himself shall be dissolved into a blasphemous wretch, and in that cloud, in that mist, God shall not know him, that endured the hearing, from him, that adventured the speaking of those blasphemies. The ear, in such cases, is as the clift in the wall, that receives the voice, and then the Echo is below, in the heart; for the most part, the heart affords a returne, and an inclination to those things that are willingly received at the ear; The Echo returnes the last syllables; The heart concludes with his conclusions, whom we have been willing to hearken unto. We make *Satyrs*; and we looke that the world should call that *wit*; when God knowes, that that is in a great part, self-guiltinesse, and we doe but reprehend those things, which we our selves have done, we cry out upon the illnesse of the times, and we make the times ill: so the calumniator whispers those things, which are true, no where, but in himselfe. But thy greater danger, is that mischievous purpose, (which we spake of before) to endanger thee by hearing, and to entangle thee in that Dilemma, of which, an ingenuous man abhors one part, as much as a conscientious man does the other, That thou must be a Delinquent, or an Accuser, a Traitour or an Informour: God hath imprinted in thee characters of a better office, and of more dignity, of a Royall Priesthood; as you have sparks of Royaltie in your soules, Take heed what you hear of State-government; as you have sparks of holy fire, and Priesthood in your soules, Take heed what you

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heare of Church-government, which is the other consideration.

The Church is the spouse of Christ: Noble husbands do not easily admit defamations of their wives. Very religious Kings may have had wives, that may have retained some tincture, some impressions of errour, which they may have sucked in their infancy, from another Church, and yet would be loth, those wives should be publicly traduced to be Heretiques, or passionately proclaimed to be Idolaters for all that. A Church may lacke something of exact perfection, and yet that Church should not be said to be a supporter of Antichrist, or a limme of the beast, or a thirster after the cup of *Babylon*, for all that. From extream to extream, from east to west, the *Angels* themselves cannot come, but by passing the middle way between; from that extream impurity, in which Antichrist had damped the Church of God, to that intemperate purity, in which Christ had constituted his Church, the most Angelicall Reformers cannot come, but by touching, yea, and stepping upon some things, in the way. He that is come to any end, remembers when he was not at the middle way; he was not there as soon as he set out. It is the posture reserved for heaven, to sit down, at the right hand of God; Here our consolation is, that God reaches out his hand to the receiving of those who come towards him; And nearer to him, and to the institutions of his Christ, can no Church, no not of the *Reformation*, be said to have come, then ours does. It is an ill nature in any man, to be rather apt to conceive jealousies, and to suspect his Mothers honour, or his sisters chastity, then a strange womans. It is an irreverent unthankfulnesse, to think worse of that Church, which hath bred us, and fed us, and led us thus far towards God, then of a forein Church, though *Reformed* too, and in a good degree. How often have I heard our *Church* condemned abroad, for opinions, which our Church never held? And how often have I heard forein Churches exalted and magnified at home, for some things in the observation of the *Sabbath*, and in the administration of the *Sacrament*, which, indeed, those Churches doe not hold, nor practise? *Take heed what you heare*; And that ill, which you heare of your own Church, at home, by Gods abundant goodnesse to it, is not true; And, I would all that good, which you heare of Churches abroad, were true; but I must but wish, that it were so, and pray that it may be so, and praise God, for those good degrees towards it, which they have attained; But no Church in the world, gives us occasion of emulation towards them, or of undervaluing Gods blessings upon ours. And therefore, as to us, who pretend an ambassage from him, if we make our selves unworthy of that employment, God shall say, *What hast thou to doe, to declare my statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee?* So to them, that hearken greedily after defamations of the persons and actions of his Church, God shall say, Why takest thou mine Ordinance into thy construction, or my servants into thy consideration, since thou hatest my yoake, and proposest to thy selfe no other end, in defaming others, then a

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licentious liberty, and an uncontrolled impunity in thy selfe? As you are Christians, God hath given you a *Royall Priesthood*; be so *Noble*, be so *Holy*, as to take heed what you heare, of State and Church, and of those persons, whom God hath called *Gods* in both those firmaments. And, for conclusion of all, *Take heed what you heare of yourselves.*

Men speake to you, and God speakes to you, and the Devill does speake to you too; Take heed what you hear of all three. In all three the words look two ways; for, in them, there is both a *Videte*, and a *Cavete*, first see that you doe heare them, and then take heed what you heare from them. Men will speake; and they will speake of you: Men will discourse, and you must be their subject; Men will declame, and you must be their Theme. And truely you should desire to be so: As onely man can speake, so onely man can desire to be spoken of. If gold could speake, if gold could wish, gold would not be content to lie in the darke, in the mine, but would desire to come abroad, to entertain Armies, or to erect, or endow Civill, or Ecclesiasticall buildings. He that desires to *Print* a book, should much more desire, *to be* a book; to do some such exemplar things, as men might read, and relate, and profit by. He that hath done nothing worth the speaking of, hath not kept the world in reparations, for his Tenement and his Terme. *Videte*, see that you doe hear, That you doe give occasion to be spoken of, that you doe deserve the praise, the thankses, the testimony, the approbation of the good men of your own times, for that shall deliver you over fairely to posterity. But then, *Cavete*, *Take heed what you hear*, that you suffer not these approbations to swerve, or swell into flattery: for, *it is better to hear the Rebuke of the wise, then to heare the songs of fools*, says the wise King: And, *when the flatterer speaks thee faire*, says he, *beleeve him not, for there are seven abominations* in his heart; And, (by the way) the *Holy Ghost* at any time, has as lieve say *seventy millions*, as *seven*; for *seven* is the holy Ghosts Cyphar of infinite; There are infinite abominations, in the flatterers heart. And of these flatterers, these *waspes*, that swarme in all sweet, and warme places, and have a better outside then the *Bee*, (the Wasp hath a better shape, and a better shape, and a better appearance then the Bee, but a sharper and a stronger sting, and, at last, no hony) of these, no authors of any books of the Bible, have warned us so much and armed us so well, as those two *Royall Authors*, those two great Kings, *David*, and *Solomon*; In likelihood because they, as such, had been most offered at by them, and could best give a true character of them, as *Dauid* does, *Their words are smother then butter, but warre is in their hearts, and softer then oile*, and yet *they are naked swords*. *Videte*, *Cavete*, see that you do hear, that you give good men occasion to speak well of you; But take heed what you hear, that you encourage not a flatterer, by your over easie acceptation of his praises.

Man speakes; and *God* speakes too; and first *Videte*, see that you do heare him; for, as he that fears God, fears nothing else, so he that hears God hears nothing else, that can terrifie him. *Ab Auditione mala non timebit*, says *David*,

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a good man shall not be afraid of evill tydings, for his heart is fixed, trusting in the Lord. *A rumor shall come one year, says Jeremy, and next year another rumor;* new inventions from Satan, for new intimidations; but still he is at home, for he dwells in God, *Videte*, see that you heare him; But then *Cavete*, take heed what you heare, even from God himself, that you mistake not what God says, for as all Gods pardons have an *Ita quod se bene gerat*; He whom God pardons, for that that is past, is bound to the good behaviour for the future, so all Gods promises have a *Si audieritis, si volueritis*, if I hearken, if I obey, I shall eat the good things of the land; otherwise I shall sterve, body, and soule. There is a *Vives* proposed to me, I may conceive justly an infallibility of eternall life, but still it is; *fac hoc & vives*, this I must doe, and then I shall live; otherwise, *moriar*, and *morte moriar*, I shall dy both ways, body and soule. There is not much asked of *Joshua*, but something there is; It is but a *Tantummodo hoc*, onely this; but a *Tantummodo hoc*, an onely this there is, Onely be thou *valiant*, and of a *good courage*; forsake not the cause of God, and God will never forsake thee. There is not much asked of *Jairus*, for the resuscitation of his dead daughter, but something there is, it is *Tantummodo hoc*, but onely this; but an onely this there is, *Tantummodo crede, & non metuas*; doe not mistrust Christ, doe not disable Christ, from doing a miracle, in thy behalfe, by not beleeving; as, in one place, where he came, it is said that Christ *could* not doe much, by reason of their unbeliefe. Heare God there, where God speaks to thee, and then thou shalt heare, that, that he speakes to thee. Above, in heaven, in his decrees, he speakes to himselfe, to the Trinity: In the Church, and in the execution of those decrees, he speakes to thee. Climbe not up, to the search of unsearchable things, to the finding out of investigable things, as *Tertullian* speakes; but look to that which is neare thee; not so much to those Decrees which have no conditions, as to be able to plead conditions performed, or, at least, a holy sorrow, that thou hast not performed them. *Videte, Cavete*; see that you doe heare God, else every rumor will scatter you; *But take heed what you heare*, else you may come to call conditionall things absolute.

And lastly, since *Satan* will be speaking too, *Videte*, be sure you doe heare him, be sure you discerne it to be his voice, and know *what leads you into temptation*. For, you may hear a voice that shall say, youth must have pleasures, and greatnesse must have State, and charge must have support. And this voice may bring a young man to transfer all his wantonnesse upon his years, when it is the effect of high dyet, or licentious discourse, or wanton Images admitted, and cherished in his fancy; and this voice may bring great officers, to transfer their inaccessiblenesse, upon necessary State, when it is an effect of their own lazinesse, or indulgence to their pleasures; and this voice may bring rich landlords to transfer all their oppression of tenants, to the necessity of supporting the charge of wives and children, when it is an effect of their profusenesse and prodigality. Nay you may heare a voice, that may call you to this place, and yet be

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his voice; which is that, which *Saint Augustine* confesses and laments, that even to these places persons come to look upon one another, that can meet no where else. *Videte*; see you doe heare, that you doe discern the voice; for, that is never *Gods* voice that puts upon any man, a necessity of sinning, out of his years and constitution, out of his calling and profession, out of his place, and station, out of the age, and times that he lives in, out of the pleasure of them, that he lives upon, or out of the charge of them, that live upon him. But then, *Cavete*, take heed what you heare from him too, especially then, when he speakes to thee upon thy death-bed, at thy last transmigration; then when thine eares shall be deafe, with the cryes of a distressed, and a distracted family, and with the sound, and the change of the sound of thy last bell; then when thou shalt heare a hollow voice in thy selfe, upbraiding thee, that thou hast violated all thy *Makers* laws, worn out all thy *Saviours* merits, frustrated all the endeavours of his blessed Spirit upon thee, evacuated all thine own Repentances, with relapses; then when thou shalt see, or seem to see his hand turning the streame of thy *Saviours* blood into another channell, and telling thee, here's enough for *Jew* and *Turke*, but not a drop for *thee*; then when in that multiplying glasse of *Despaire*, which he shall present, every sinful *thought* shall have the proportion of an *Act*, and every *Act*, of a *Habite*, when every *Circumstance* of every sin, shall enter into the nature of the sin it selfe, and vary the sinne, and constitute a particular sinne; and every particular sinne, shall be a sinne against the holy Ghost; Take heed what you heare; and be but able to say to Satan then, as Christ said to *Peter*, in his name, *Vade retro Satan, come after me Satan*, come after me *to morrow*; come a minute after my soule is departed from this body, come to me, where I shall be then, and when thou seest me washed in the blood of my Saviour, clothed in the righteousness of my Saviour, lodged in the bosome of my Saviour, crowned with the merits of my Saviour, confesse, that upon my death-bed, thou wast a lyer, and wouldest have been a murderer, and the Lord shall, and I, in him, shall rebuke thee. *See that yee refuse not him, that speaketh*, says the Apostle; not any that speakes in his name; but especially not him, whom he names there, *that speakes better things, then the blood of Abel*; for, the blood of *Abel* speakes but by way of example, and imitation; the blood of Christ Jesus, by way of Ransome, and satisfaction. Heare what that blood says for you, in the eares of the Father, and then no singing of the flatterer, no lipping of the tempter, no roaring of the accuser, no thunder of the destroyer shall shake thy holy constancy. Take heed what you heare, remember what you have heard; and the God of heaven, for his Sonne Christ Jesus sake, by the working of his blessed Spirit, prosper and emprove both endeavours in you.

AMEN

DEATH'S DUELL OR A CONSOLATION TO THE SOULE
AGAINST THE DYING LIFE AND LIVING DEATH OF
THE BODY DELIVERED IN A SERMON AT WHITE-
HALL BEFORE THE KING'S MAJESTIE IN THE
BEGINNING OF LENT 1630

AND UNTO GOD THE LORD BELONG THE ISSUES
OF DEATH (FROM DEATH).

PSA. 68. 20

BUILDINGS stand by the benefit of their foundations that sustain them, support them; and of their buttresses that comprehend them, embrace them; and of their contignations that knit and unite them. The foundation suffers them not to sink; the buttresses suffer them not to swerve; the contignation and knitting, suffer them not to cleave. The body of our building is in the former part of this verse; it is this; *He that is our God, is the God of salvation; ad salutes*, of salvations in the plural, so it is in the original; the God that gives us spiritual and temporal salvation too. But of this building, the foundation, the buttresses, the contignation are in this part of the verse, which constitutes our text, and in the three diverse acceptations of the words amongst our expositors, *Unto God the Lord belong the issues of death*. For, first the foundation of this building, (that our God is the God of all salvations) is laid in this, *That unto this God the Lord belongs the issues of death*; that is, it is his power to give us an issue and deliverance, even then when we are brought to the jaws and teeth of death, and to the lips of that whirl-pool, the grave; and so in this acceptance, this *exitus mortis*, this issue of death is *liberatio a morte*, a deliverance from death; & this is the most obvious, and most ordinary acceptance of these words, and that upon which, our translation laies hold, *The issues from death*. And then, Secondly, the buttresses, that comprehend and settle this building; that *He that is our God is the God of salvation* are thus raised; *Unto God the Lord belong the issues of death*, that is, the disposition and manner of our death, what kind of issue, and transmigration we shall have out of this world, whether prepared or sodain, whether violent or natural, whether in our perfect senses, or shak'd and disordered by sickness; there is no condemnation to be argued out of that, no judgment to be made upon that, for howsoever they dye; *precious in his fight, is the death of his Saints*, and with him are the issues of death, the way of our departing out of this life, are in his hands; and so, in this sense of the words, this *Exitus mortis*, the issue of death, is *liberatio in morte*, a deliverance in death; not that God will deliver us from dying, but that he will have a care of us in the hour of death, of what kind soever our passage be; and this sense, and acceptance of the words, the natural frame & contexture doth well and pregnantly administer unto us. And then lastly, the contignation and knitting of this building, that he that is our God, is the God of all salvation, consists in this, *Unto this God the Lord belong the issues of death*, that is, that this God the Lord having united and knit both natures in

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one, and being God, having also come into this world, in our flesh, he could have no other means to save us, he could have no other issue out of this world, nor return to his former glory, but by death. And so in this sense, this *exitus mortis*, the issue of death, is *liberatio per mortem*, a deliverance by death, by the death of this God our Lord, Christ Jesus; and this is St. *Augustines* acceptation of the words, and those many and great persons, that have adhered to him. In all these three lines then, we shall look upon these words; first, as the God of power, the Almighty Father, rescues his servants from the jaws of death; and then, as the God of mercy, the glorious Son, rescued us, by taking upon himself the issue of death; and then, (between these two,) as the God of comfort, the holy Ghost rescues us from all discomfort by his blessed impressions before hand, that what manner of death soever be ordained for us, yet this *exitus mortis*, shall be *introitus in vitam*, our issue in death, shall be an entrance into everlasting life. And these three considerations, our deliverance *a morte, in morte, per mortem*, from death, in death, and by death, will abundantly do all the offices of the foundation, of the buttresses, of the contignation of this our building, that *He that is our God, is the God of all salvation*, because *Unto this God the Lord belong the issues of death*.

First then, we consider this *exitus mortis*, to be *liberatio a morte*; that with *God the Lord are the issues of death*, & therefore in all our deaths, and deadly calamities of this life, we may justly hope of a good issue from him; and all our periods and transitions in this life, are so many passages from death to death. Our very birth, and entrance into this life, is *exitus a morte*, an issue from death; for in our mothers womb, we are dead so, as that we do not know we live; not so much as we do in our sleep; neither is there any grave so close, or so putrid a prison, as the womb would be to us, if we stai'd in it beyond our time, or died there, before our time. In the grave the worms do not kil us: We breed and feed, and then kill those worms, which we our selves produc'd. In the womb the dead child kills the mother that conceiv'd it, and is a murderer, nay a Parricide, even after it is dead. And if we be not dead so in the womb, so, as that being dead, we kill her that gave us our first life, our life of vegetation, yet we are dead so as *Davids Idols* are dead; in the womb, we have eyes and see not, ears and hear not. There in the womb we are fitted for works of darkness, all the while deprived of light; and there, in the womb, we are taught cruelty, by being fed with blood; and may be damned though we be never born. Of our very making in the womb, *David* saies, *I am wonderfully and fearfully made*, and, *Such knowledge is too excellent for me*; for, *Even that this is the Lords doing, and it is wonderful in our eyes*. *Ipsse fecit nos*, It is he that hath made us, and not we our selves, no, nor our Parents neither. *Thy hands have made me, and fashioned me round about*, saies *Job*; and, (as the original word is) *Thou hast taken pains about me*; and yet saies he, *Thou dost destroy me*: though I be the master-piece of the greatest Master, (man is so) yet if thou do no more for me, if thou leave me

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where thou mad'st me, destruction will follow. The womb which should be the house of life, becomes death it self, if God leave us there. That which God threatens so often, the shutting of the womb, is not so heavy nor so discomfortable a curse, in the first as in the latter shutting; not in the shutting of barrenness, as in the shutting of weakness, when Children are come to the birth, and there is not strength to bring forth. It is the exaltation of misery, to fall from a near hope of happiness. And in that vehement imprecation the Prophet expresses the highth of Gods anger *Give them O Lord; what wilt thou give them? give them a mis-carrying womb.* Therefore as soon as we are men, (that is, inanimated, quickned in the womb) though we cannot our selves, our Parents have reason to say in our behalves, *Wretched man that he is, who shall deliver him from this body of death?* for, even the womb is the body of death, if there be no deliverer. It must be he that said to *Jeremy*, *Before I formed thee I knew thee, and before thou camest out of the womb I sanctified thee.* We are not sure that there was no kind of ship nor boat to fish in, nor to pass by, till God prescribed *Noah* that absolute forme of the Ark; that word which the holy Ghost by *Moses*, uses for the Ark, is common to all kinds of boats, *Thebab*; and is the same word that *Moses* uses for the boat that he was exposed in, that his mother laid him in an Ark of bullrushes. But we are sure that *Eve* had no Midwife when she was delivered of *Cain*; therefore she might well say, *Possedi virum a Domino*, I have gotten a man from the Lord; wholly, intirely from the Lord: it is the Lord that hath enabled me to conceive, the Lord hath infus'd a quickning soul into that conception, the Lord hath brought into the world that which himself had quickned; without all this might *Eve* say, my body had been but the house of death, and *Domini Domini sunt exitus mortis*, To God the Lord belong the issues of death.

But then this *Exitus a morte*, is but *Introitus in mortem*, this issue, this deliverance from that death; the death of the womb, is an entrance, a delivering over to another death, the manifold deaths of this world. We have a winding sheet in our Mothers womb, that grows with us from our conception, and we come into the world wound up in that winding sheet; for we come to seek a grave. And as prisoners, discharged of actions, may lie for fees, so when the womb hath discharged us, yet we are bound to it by cords of flesh, by such a string, as that we cannot go thence, nor stay there. We celebrate our own funeral with cries, even at our birth, as though our threescore, and ten years of life were spent in our Mother's labor, and our Circle made up in the first point thereof. We beg one Baptism with another, a sacrament of tears; and we come into a world that lasts many ages, but we last not. *In domo patris*, (saies our blessed Saviour, speaking of heaven) *multæ mansiones*, there are many, and mansions, divers and durable; so that if a man cannot possess a martyrs house, (he hath shed no blood for Christ) yet he may have a confessors, he hath been ready to glorifie God, in the shedding of his blood. And if a woman cannot possess a

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virgins house (she hath embrac'd the holy state of marriage) yet she may have a matrons house, she hath brought forth, and brought up children in the fear of God. *In domo patris*, In my Fathers house, in heaven, there are many mansions, but here upon earth, *The Son of man hath not where to lay his head*, saies he himself. No: *terram dedit filiis hominum*. How then hath God given this earth to the Sons of men? He hath given them earth for their materials, to be made of earth; and he hath given them earth for their grave and sepulture, to return and resolve to earth; but not for their possession. *Here we have no continuing City*; nay no Cottage that continues; nay, no we, no persons, no bodies that continue. Whatsoever moved St. *Hierome* to call the journies of the Israelites in the wilderness, Mansions, the word, (the word is *nasang*) signifies but a journie, but a peregrination: even the Israel of God hath no mansions, but journies, pilgrimages in this life. By that measure did *Jacob* measure his life to *Pharaoh*, *The daies of the years of my pilgrimage*. And though the Apostle would not say, *morimer*, that whilst we are in the body, we are dead, yet he saies, *peregrinamur*, whilst we are in the body, we are but in a pilgrimage, and we are absent from the Lord. He might have said dead; for this whole world is but an universal Church-yard, but one common grave; and the life and motion, that the greatest persons have in it, is but as the shaking of buried bodies in their graves by an earthquake. That which we call life, is but *Hebdomada mortium*, a week of deaths, seaven daies, seaven periods of our life spent in dying; a dying seaven times over, and ther's an end. Our birth dies in Infancy, and our infancy dies in youth, and youth, and the rest die in age; and age also dies, and determines all. Nor do all these, youth out of infancy, or age out of youth, arise so, as a Phenix out of the ashes of another Phenix formerly dead, but as a wasp, or a serpent out of carrion, or as a snake out of dung; our youth is worse then our infancy, and our age worse then our youth; our youth is hungry and thirsty after those sins which our infancy knew not, and our age is sorry and angry that it cannot pursue those sins which our youth did. And besides, all the way so many deaths, that is, so many deadly calamities accompany every condition, and every period of this life, as that death it self would be an ease to them that suffer them. Upon this sense does *Job* wish, that God had not given him an issue from the first death, from the womb; *Wherefore hast thou brought me forth out of the womb? O that I had given up the Ghost, and no eye had seen me; I should have been, as though I had not been.*

And not only the impatient Israelites in their murmuring, (*would to God we had died by the hands of the Lord, in the land of Egypt*) but *Eliab* himself, when he fled from *Jezabel*, and went for his life, as that Text saies, under the juniper tree requested that he might die, and said, *It is enough, now O Lord take away my life*. So *Jonah* justifies his impatience, nay his anger towards God himself; *Now O Lord take I beseech thee my life from me, for it is better for me to die, then to live*. And when God ask'd him, *dost thou well to be angry for this*, and after, (about the

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Gourd) *dost thou well to be angry for that*, he replies, *I do well to be angry even unto death*. How much worse a death, then death is this life, which so good men would so often change for death? But if my case be *St. Paul's case*, *Quotidie morior*, that I die dayly, that something heavier then death fall upon me every day; If my case be *Dauids case*, *Tota die mortificamur*, all the day long we are killed, that not only every day, but every hour of the day, something heavier then death fals upon me: though that be true of me, *conceptus in peccatis*, I was shapen in iniquity, and in sin did my mother conceive me, (There I died one death) though that be true of me, *natus filius iræ*, I was born, not only the child of sin, but the child of the wrath of God for sin, which is a heavier death, yet *Domini Domini sunt exitus mortis*, with God the Lord are the issues of death; and after a *Job*, and a *Joseph*, and a *Jeremy*, and a *Daniel*, I cannot doubt of a deliverance; and if no other deliverance conduce more to his glory, and my good, yet, *He hath the keyes of death*, and he can let me out at that dore, that is, deliver me from the manifold deaths of this world, the *omni die*, and the *tota die*, the every daies death, and every hours death, by that one death, the final dissolution of body and soul, the end of all.

But then, is that the end of all? is that dissolution of body and soul, the last death that the body shall suffer? (for of spiritual deaths we speak not now;) it is not. Though this be *exitus a morte*, it is *introitus in mortem*, though it be an issue from the manifold deaths of this world, yet it is an entrance into the death of corruption, and putrification, and vermiculation, and incineration, and dispersion, in, and from the grave, in which every dead man dies over again. It was a prerogative peculiar to Christ, not to die this death, not to see corruption. What gave him this privilege? not *Josephs* great proportions of gums and spices, that might have preserved his body from corruption and incineration, longer then he needed it, longer then three daies; but yet would not have done it for ever. What preserv'd him then? did his exemption, and freedom from original sin, preserve him from this corruption and incineration. 'Tis true, that original sin hath induc'd this corruption and incineration upon us. If we had not sinn'd in *Adam*, mortality had not put on immortality, (as the Apostle speaks) nor corruption had not put on incorruption, but we had had our transmigration from this to the other world, without any mortality, any corruption at all. But yet since Christ took sin upon him, so far as made him mortal, he had it so far too, as might have made him see this corruption and incineration, though he had no original sin in himself. What preserv'd him then? did the hypostatical union of both natures, God and man, preserve his flesh from this corruption, this incineration? 'tis true that this was a most powerful embalming: To be embalm'd with the divine nature it self, to be embalm'd with eternity, was able to preserve him from corruption and incineration for ever: And he was embalm'd so, embalm'd with the divine nature, even in his body, as well as in his soul; for the Godhead, the divine nature,

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did not depart, but remain still united to his dead body in the grave. But yet for all this powerful imbalming, this hypostatical union of both natures, we see, Christ did die; and for all this union which made him God and man, he became no man,) for, the union of body and soul makes the man, and he, whose soul and body are separated by death, (as long as that state lasts) is, (properly) no man.) And therefore as in him, the dissolution of body and soul was no dissolution of the hypostatical union, so is there nothing that constrains us to say, that though the flesh of Christ had seen corruption and incineration in the grave, this had been any dissolving of the hypostatical union; for the divine nature, the Godhead might have remain'd with all the elements and principles of Christs body, as well as it did with the two constitutive parts of his person, his body and soul. This incorruption then was not in *Josephs* gums and spices; nor was it in Christs innocency and exemption from original sin; nor was it, (that is, it is not necessary to say it was) in the Hypostatical union. But this incorruptibleness of his flesh, is most conveniently plac'd in that, *non dabis, Thou wilt not suffer thy holy one to see corruption*. We look no farther for causes or reasons in the mysteries of our religion, but to the will and pleasure of God. Christ himself limited his inquisition in that; *Ita est*, even so, father, for so it seemed good in thy sight. Christs body did not see corruption, therefore, because God had decreed that it should not. The humble soul, (and only the humble soul is the religious soul) rests himself upon Gods purposes, and his decrees; but then, it is upon those purposes, and decrees of God, which he hath declared and manifested; not such as are conceiv'd and imagin'd in our selves, though upon some probability, some verisimilitude. So, in our present case, *Peter* proceeded in his sermon at *Jerusalem*, and so *Paul* in his at *Antioch*; they preached Christ to be risen without having seen corruption, not only because God had decreed it, but because he had manifested that decree in his Prophet. Therefore does *St. Paul* cite by special number the second *Psalm* for that decree, and therefore both *St. Peter* and *St. Paul* cite for that place in the 16. *Psalm*. for, when God declares his decree and purpose in the express word of his Prophet, or when he declares it in the real execution of the decree, then he makes it ours, then he manifests it to us. And therefore as the mysteries of our religion are not the objects of our reason, but by faith we rest in Gods decree and purpose, (it is so, O God, because it is thy will it should be so) so Gods decrees are ever to be considered in the manifestation thereof. All manifestation is either in the word of God, or in the execution of the decree; and when these two concur and meet, it is the strongest demonstration that can be: when therefore I find those marks of Adoption, and spiritual filiation, which are delivered in the word of God, to be upon me; when I find that real execution of his good purpose upon me, as that actually I do live under the obedience, and under the conditions which are evidences of adoption and spiritual filiation, then, and so long as I see these marks, and live so, I may safely comfort my self in a holy

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certitude, & a modest infallibility of my adoption. Christ determines himself in that, the purpose of God; because the purpose of God was manifest to him: St. *Peter* and St. *Paul*, determine themselves in those two waies of knowing the purpose of God, the word of God before, the execution of the Decree in the fulness of time. It was prophecied before, said they, & it is perform'd now; Christ is risen without seeing corruption.

Now this which is so singularly peculiar to him, that his flesh should not see corruption, at his second coming, his coming to Judgment, shall be extended to all that are then alive, their flesh shall not see corruption; because (as the Apostle saies, and saies as a secret, as a mystery, *behold I shew you a mystery*) *we shall not all sleep*, (that is, not continue in the state of the dead in the grave) *but we shall all be changed*. In an instant we shall have a dissolution, and in the same instant a redintegration, a recompacting of body and soul; and that shall be truly a death, and truly a resurrection, but no sleeping no corruption. But for us, who dy now, and sleep in the state of the dead, we must all pass this post-hume death, this death after death, nay this death after burial, this dissolution after dissolution, this death of corruption and putrefaction, of virmiculation and incineration of dissolution and dispersion, in, and from the grave. When those bodies which have been the children of royal Parents, and the Parents of royal Children, must say with *Job*, *to corruption thou art my Father, & to the worm thou art my Mother & my Sister*. Miserable riddle, when the same worm must be my mother, & my sister, & my self. Miserable incest, when I must be married to mine own mother and sister, and be both Father and Mother, to mine one mother and sister, beget and bear that worm, which is all that miserable penury, when my mouth shall be filled with dust, and the worm shall feed, and feed sweetly upon me. When the ambitious man shall have no satisfaction if the poorest a live tread upon him, nor the poorest receive any contentment, in being made equal to Princes, for they shall be equal but in dust. One dyeth at his full strength, being wholly at ease, and in quiet, and another dies in the bitterness of his soul, and never eats with pleasure; but they ly down alike in the dust, and the worm cover them. The worm covers them in *Job*, and in *Esai*, it covers them, & is spread under them, (the worm is spread under thee, and the worm covers thee. There is the mats and the carpet that lie under; and there is the state and the canopy that hangs over the greatest of the Sons of men. Even those bodies that were the Temples of the holy Ghost, come to this dilapidation, to ruine, to rubbish, to dust: Even the Israel of the Lord, and *Jacob* himself had no other specification, no other denomination but that, *vermis Jacob*, thou worm of *Jacob*. Truly, the consideration of this posthume death, this death after burial, that after God, with whom are the issues of death, hath delivered me from the death of the womb, by bringing me into the world, and from the manifold deaths of the world, by laying me in the grave. I must die again, in an incineration of this flesh, and in a dispersion of that dust, that all

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that monarch that spread over many nations alive, must in his dust lie in a corner of that sheet of lead, and there but so long as the lead will last; and that private and retired man, that thought himself his own for ever, and never came forth, must in his dust of the grave be published, and, (such are the revolutions of graves) be mingled in his dust, with the dust of every high way, and of every dunghil, and swallowed in every puddle and pond; this is the most inglorious and contemptible villification, the most deadly and peremptory nullification of man, that we can consider. God seems to have carried the declaration of his power to a great heighth, when he sets the Prophet *Ezechiel*, in the vally of dry bones, and saies, *Son of man can these dry bones live?* as though it had been impossible; and yet they did; the Lord laid sinews upon them, and flesh, and breathed into them, and they did live. But in that case there were bones to be seen; something visible, of which it might be said, can this, this live? but in this death of incineration and dispersion of dust, we see nothing that we can call that mans. If we say can this dust live? perchance it cannot. It may be the meer dust of the earth which never did live, nor never shall; it may be the dust of that mans worms which did live, but shall no more; it may be the dust of another man that concerns not him of whom it is asked. This death of incineration and dispersion is to natural reason the most irrecoverable death of all; and yet *Domini Domini sunt exitus mortis*, unto God the Lord belong the issues of death, and by recompacting this dust into the same body, and re-inanimating the same body with the same soul, he shall in a blessed and glorious Resurrection, give me such an issue from this Death, as shall never passe into any other death, but establish me in a Life, that shall last as long as the Lord of Life himself. And so have you that that belongs to the first acceptation of these words (*unto God the Lord belong the issues of Death*). That though from the womb to the grave, and in the grave it self, we passe from Death to Death, yet, as *Daniel* speaks, The Lord our God is able to deliver us, and he will deliver us. And so we passe to our second accomodation of these words (*Unto God the Lord belong the issues of Death*) That it belongs to God, and not to Man, to passe a Judgement upon us at our Death, or to conclude a dereliction on God's part, upon the manner thereof.

Those Indications which Physitians receive, and those præ sagitions which they give for death or recovery in the Patient, they receive, and they give out of the grounds and rules of their Art: But we have no such rule or art to ground a presagition of spiritual death, and damnation upon any such Indication as we see in any dying man: we see often enough to be sorry, but not to despayr; for the mercies of God work momentanely, in minuts; and many times insensibly to by-standers, or any other then the party departing, and we may be deceived both wayes: we use to comfort our selves in the death of a friend, if it be testified that he went away like a Lamb, that is, but with any reluctance; But God knows, that may have been accompanied with a danger-

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ous damp and stupefaction, and insensibility of his present state. Our blessed Saviour admitted colluctations with Death, and a sadnesse even in his Soul to death, and an agony even to a bloody sweat in his body, and expostulations with God, and exclamations upon the Crosse. He was a devout man, who upon his death-bed, or death-turfe (for he was an Hermit) said *Septuaginta annis domino servivisti, & mori times?* Hast thou serv'd a good Master three score and ten yeeres, and now art thou loth to goe into his presence? yet *Hilarion* was loath. He was a devoute man (an *Hermite*) that said that day that he died, *Cogitate hodie capisse servire Domino, & hodie finituum.* Consider this to be the first days service that ever thou didst thy Master to gloryfie him in a christianly and constant death; and, if thy first day be thy last too, how soone dost thou come to receive thy wages; yet *Barlaam* could have beene content to have stayed longer for it; Make no ill conclusion upon any man's lothnesse to die. And then, upon violent deaths inflicted, as upon malefactors, Christ himself hath forbidden us by his own death to make any ill conclusion; for, his own death had those impressions in it; he was reputed, he was executed as a Malefactor, and no doubt many of them who concurred to his death, did beleieve him to be so. Of sodain deaths, there are scarce examples; to be found in the Scriptures, upon good men; for, death in battail cannot be called sodain death: But God governs not by examples, but by rules; and therefore make no ill conclusions upon sodain-Death; nor upon distempers neyther, though perchance accompanied with some words of diffidence and distrust in the mercies of God. The Tree lies as it falls; 'Tis true; but yet it is not the last stroke that fells the Tree; nor the last word, nor last gaspe that qualifies the Soule. Still pray we for a peaceable life, against violent deaths, and for time of Repentance against sodaine Deaths, and for sober and modest assurance against distemper'd and diffident Deaths, but never make ill conclusion upon persons overtaken with such Deaths. *Domini, Domini sunt exitus Mortis,* To God the Lord belong the issues of Death, and he received *Samson*, who went out of this world in such a manner (consider it actively, consider it passively; in his own death, and in those whom he slew with himself) as was subject to interpretation hard enough; yet the holy-Ghost hath mov'd Saint *Paul* to celebrate *Samson*, in his great Catalogue, and so doth all the Church. Our Criticall day is not the very day of our death, but the whole course of our life: I thank him, that prayes for me when my bell tolls; but I thank him much more, that Catechises me, or preaches to me, or instructs me how to live, *fac hoc & vives*, There's my security; The mouth of the Lord hath spoken it, *Doe this and thou shalt live*. But though I doe it yet I shall die too, dy a bodily, a naturall death; but God never mentions, never seems to consider that death, the bodily, the naturall death. God doth not say Live well, and thou shalt die well; well, that is, an easy, a quiet death; but live well here, and thou shalt live well for ever. As the first part of a Sentence peeces well with the last, and never respects, never hearkens after the parenthesis that comes between,

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so doth a good life here, flow into an eternall life, without any consideration what manner of death we die. But whether the gate of my prison be opened with an oyl'd key (by a gentle and preparing sicknesse) or the gate be hew'd down, by a violent death, or the gate be burnt down by a rageing and frantick feaver; a gate into Heaven I shall have; for, from the Lord is the course of my life, and with God the Lord are the issues of death; And farther we carry not this second acceptation of the words, as this issue of death is *liberatio in morte*, God's care that the Soule be safe, what agonie soever the body suffer in the houre of death; but passe to our third and last Part; as this issue of death is *liberatio per mortem*, a deliverance by the death of another, by the death of Christ.

Sufferentiam Job audiistis & judistis finem Domini, saies S. James 5. 11. You have heard of the patience of Job, saies he; All this while you have done that; for in every man, calamitous, miserable man a Job speaks; *Now see the end of the Lord*, saith that Apostle, which is not that end which the Lord proposed to himself (Salvation to us) nor the end which he proposes to us (conformity to him) but, *See the end of the Lord* saies he, the end that the Lord himself came to, Death, and a painfull, and a shamefull death. But why did he die? and why die so? *Quia Domini Domini sunt exitus Mortis* (as Saint Augustine interpreting this Text, answers that question) because to this God our Lord belong'd these issues of Death; *Quid apertius diceretur?* sayes he there; what can be more obvious, more manifest, then this sense of these words? In the former part of the verse it is said, *He that is our God is the God of Salvation; Deus salvos faciendi*, so he reads it, The God that must save us; Who can that be, saith he, but Jesus? For therefore that name was given him, because he was to save us: And to this Jesus, saith he, this Saviour, belongs the issues of Death, *Nec oportuit eum de hac vita alios exitus habere, quam mortis*, Being come into this life in our mortall nature, he could not goe out of it any other way then by Death. *Ideo dictum* (saith he) therefore is it said, *To God the Lord belong the issues of Death; Ut ostenderetur moriendo nos salvos facturum*, to shew that his way to save us, was to die. And from this Text doth Saint Isidore prove, that Christ was truly man (which, as many Sects of Hereticks denied, as that he was truly God) because to him, though he were *Dominus Dominus* (as the Text doubles it) God the Lord, yet to him, to God the Lord belong'd the issues of Death. *Oportuit eum pati*, more cannot be said, then Christ himself saith of himself, *These things Christ ought to suffer*; He had no other way but by Death. So then, this part of our Sermon must necessarily be a Passion Sermon, since all his life was a continuall Passion, all our Lent may well be a continual good-Friday; Christ's painfull Life took off none of the pains of his Death; he felt not the lesse then, for having felt so much before; nor will any thing that shall be said before, lessen, but rather enlarge your devotion to that which shall be said of his Passion, at the time of the due solemnization thereof. Christ bled not a drop the lesse at last, for having bled at his

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Circumcision before, nor will you shed a teare the lesse then, if you shed some now. And therefore be now content to consider with me, how to this *God the Lord belong'd the issues of Death.*

That God the Lord, The Lord of Life could die, is a strange contemplation; That the red-Sea could be dry; That the Sun could stand still; That an Oven could be seven times heat and not burn; That Lyons could be hungry and not bite, is strange, miraculously strange; But super-miraculous, That God could die: But that God would die, is an exaltation of that; But, even of that also, it is a super-exaltation, that God should die, must die; and *non exitus* (saith Saint *Augustin*) God the Lord had no issue but by death, and *oportuit pati* (saith Christ himself) all this Christ ought to suffer, was bound to suffer. *Deus ultionum Deus*, saith *David*, God is the God of Revenges; He would not passe over the sin of man unrevenged, unpunished. But then, *Deus ultionum libere egit* (sayes that place). The God of Revenges works freely; he punishes, he spares whom he will; and would he not spare himself? He would not. *Dilectio fortis Mortus*, Love is as strong as Death; stronger; it drew in Death, that naturally was not welcome. *Si possibile* (saith Christ) *If it be possible let this cup passe*, when his Love, expressed in a former Decree with his Father, had made it impossible. Many waters quench not Love; Christ tryed many; He was baptized out of his Love, and his love determin'd not there; He wept over *Jerusalem* out of his love, and his love determined not there; He mingled blood with water in his Agony and that determined not his love; He wept pure blood, all his blood, at all his eyes, at all his pores; in his flagellations, and thornes; (to the Lord our God) belonged the issues of blood,) and these expressed, but these did not quench his love.

He would not spare, nay, he would not spare himself; There was nothing more free, more voluntary, more spontaneous then the death of Christ; 'Tis true, *libere egit*, he died voluntarily; But yet, when we consider the contract that had passed between his Father and him, there was an *Oportuit*, a kinde of necessity upon him, All this Christ ought to suffer; And when shall we date this obligation, this *Oportuit*, this necessity, when shall we say it begun? Certainly this Decree by which Christ was to suffer all this, was an eternall Decree; and was there any thing before that that was eternall? Infinite love, eternall love; be pleased to follow this home, and to consider it seriously, that what liberty soever we can conceive in Christ, to dy, or not to dy, this necessity of dying, this Decree is as eternall as that Liberty, and yet how small a matter made he of this Necessity, and this dying? His Father calls it but a Bruise, and but a bruising of his heele (*The Serpent shall bruise his heele*) and yet that was, that the Serpent should practise and compass his death. Himself calls it but a Baptism, as though he were to be the better for it; *I have a Baptism to be Baptized with*; and he was in paine till it was accomplished; and yet this Baptism was his death. The holy-Ghost calls it Joy (*For the joy which was set before him, he endured the Crosse*) which

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was not a joy of his reward after his passion, but a joy that filled him even in the midst of those torments, and arose from them. When Christ calls his passion *Calicem*, a cup, and no worse, (*Can ye drink of my cup;*) He speaks not odiously, not with detestation of it; indeed it was a cup; *salus mundo*, A health to all the world; and *quid retribuam*, saies *David*, *What shall I render unto the Lord?* Answer you with *David*, *Accipiam Calicem*, I will take the cup of salvation. Take that, that cup of salvation his passion, if not into your present imitation, yet into your present contemplation, and behold how that Lord who was God yet could die, would die, must die for your salvation.

That *Moses* and *Elias* talked with Christ in the transfiguration both St. *Matthew*, and St. *Mark* tel us; but what they talked of, only St. *Luke*; *Dicebant excessum ejus*, saies he; they talked of his decease, of his death, which was to be accomplished at *Jerusalem*. The word is of his *Exodus*, the very word of our Text, *Exitus*, his issue by death. *Moses*, who in his *Exodus* had prefigured this issue of our Lord, and in passing Israel out of *Egypt* through the red sea, had foretold in that actual prophecy Christs passing of mankind through the sea of his blood, and *Elias*, whose *Exodus*, and issue out of this world, was a figure of Christs ascension, had no doubt a great satisfaction, in talking with our blessed Lord, *De excessu ejus*, of the full consummation of all this in his death, which was to be accomplished at *Jerusalem*. Our meditation of his death should be more viseral, and affect us more, because it is of a thing already done. The ancient Romans had a certain tenderness, and detestation of the name of death; they would not name death, no not in their wils; there they would not say, *Si mori contingat*, but *Si quid humanitus contingat*, not if or when I die, but when the course of nature is accomplished upon me. To us, that speak daily of the death of Christ, (He was crucified, dead and buried) can the memory or the mention of our death be irksome or bitter? There are in these latter times amongst us, that name death freely enough, and the death of God, but in blasphemous oaths and execrations. Miserable men, who shall therefore be said never to have named Jesus, because they have named him too often; and therefore hear Jesus say, *Nescivi vos* I never knew you; because they made themselves too familiar with him. *Moses* and *Elias* talked with Christ of his death only in a holy and joyful sence of the benefit which they and all the world were to receive by it. Discourses of religion should not be out of curiosity, but edification. And then they talked with Christ of his death, at that time when he was at the greatest height of glory, that ever he admitted in this world; that is, his transfiguration. And we are afraid to speak to the great men of this world of their death, but nourish in them a vain imagination of immortality and immutability. But *bonum est nobis esse hic*, (as St. *Peter* said there) It is good to dwell here, in this consideration of his death, and therefore transfer we our Tabernacle, (our devotion) through some of these steps, which God the Lord made to his issue of death, that day.

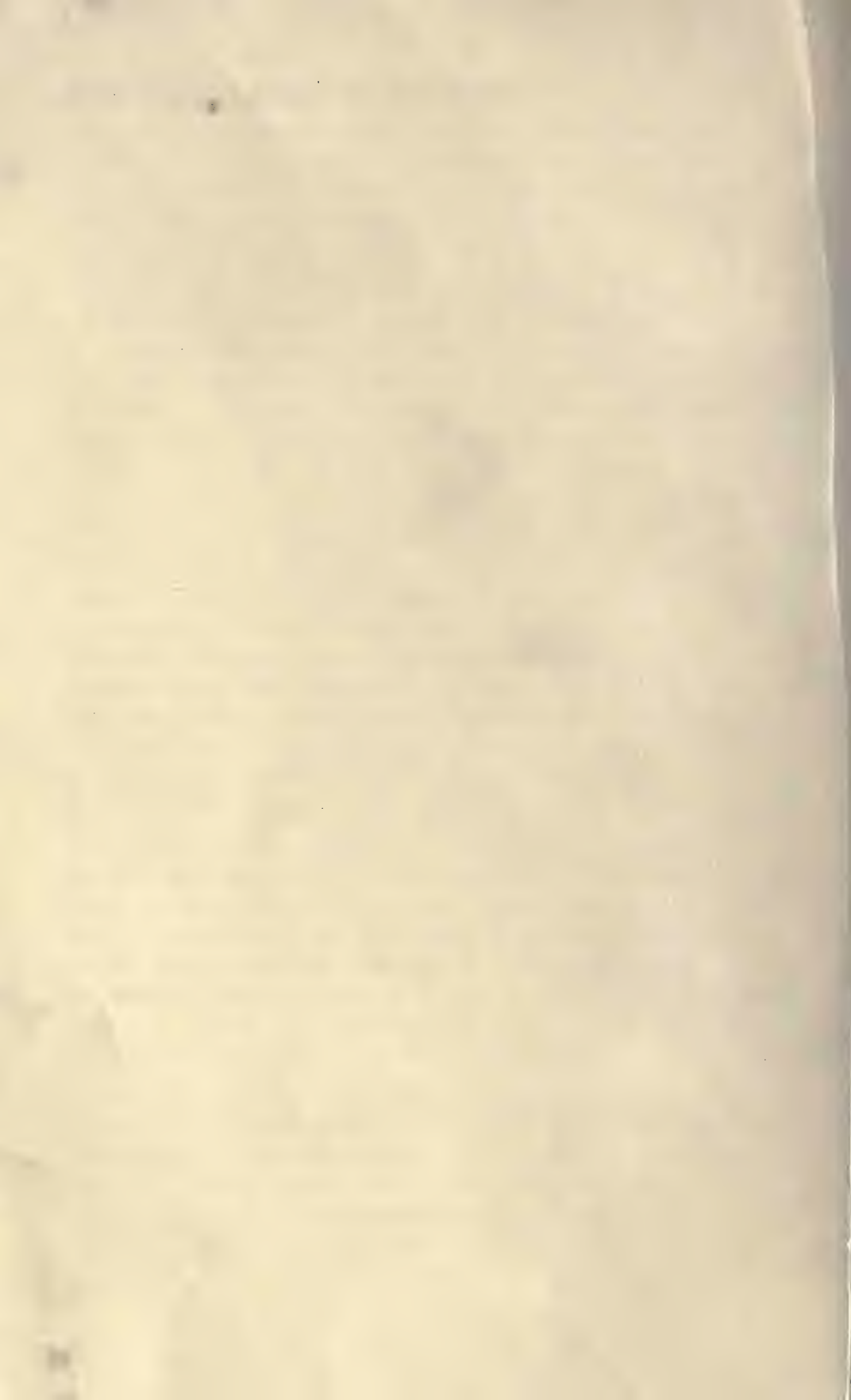
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Take in his whole day, from the hour that Christ eat the passover upon Thursday, to the hour in which he died the next day. Make this present day, that day in thy devotion, and consider what he did, and remember what you have done. Before he instituted and celebrated the sacrament, (which was after the eating of the passover) he proceeded to the act of humility, to wash his Disciples feet; even *Peters*, who for a while resisted him. In thy preparation to the holy and blessed sacrament, hast thou with a sincere humility sought a reconciliation with all the world, even with those who have been averse from it, and refused that reconciliation from thee? If so, (and not else) thou hast spent that first part, of this his last day, in a conformity with him. After the sacrament, he spent the time til night in prayer, in preaching, in Psalms. Hast thou considered that a worthy receiving of the sacrament consists in a continuation of holiness after, as wel as in a preparation before? If so, thou hast therein also conformed thy self to him: so Christ spent his time till night. At night he went into the garden to pray, and he prayed *prolixius*; He spent much time in prayer. How much? because it is literally expressed that he praied there three several times, and that returning to his Disciples after his first prayer, and finding them asleep, said, *could ye not watch with me one hour*; it is collected that he spent three houres in prayer. I dare scarce ask thee whither thou wentst, or how thou disposedst of thy self, when it grew dark and after last night. If that time were spent in a holy recommendation of thy self to God, and a submission of thy will to his; that it was spent in a conformity to him. In that time, and in those prayers was his agony and bloody sweat. I will hope that thou didst pray; but not every ordinary and customary prayer, but prayer actually accompanied with shedding of tears, and dispositively, in a readiness to shed blood for his glory in necessary cases, puts thee into a conformity with him. About midnight he was taken and bound with a kiss. Art thou not too comformable to him in that? Is not that too literally, too exactly thy case? At midnight to have been taken, and bound with a kiss? from thence he was carried back to *Jerusalem*; first to *Annas*, then to *Caiphas*, and, (as late as it was) there he was examined, and buffeted, and delivered over to the custody of those officers, from whom he received all those irrisions, and violences, the covering of his face, the spitting upon his face, the blasphemies of words, and the smartness of blows which that Gospel mentions. In which compass fell that *Gallicinium*, that crowing of the Cock, which called up *Peter* to his repentance. How thou passedst all that time last night, thou knowest. If thou didst any thing then that needed *Peters* tears, and hast not shed them, let me be thy Cock, do it now; now thy Master, (in the unworthiest of his servants) looks back upon thee, Do it now. Betimes in the morning, as soon as it was day, the Jews held a Councel in the high Priests house, and agreed upon their evidence against him, & then carried him to *Pilate*, who was to be his Judg. Didst thou accuse thy self when thou wak'dst this morning, & wast thou content to admit even fals accusations,

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that is, rather to suspect actions to have been sin which were not, then to smother & justifie such as were truly sins? then thou spendst that hour in conformity to him. *Pilat* found no evidence against him; & therefore to ease himself, & to pass a complement upon *Herod*, Tetrarch of *Galilee*, who was at that time at *Jerusalem*, (because Christ being a *Galilean* was of *Herods* jurisdiction) *Pilat* sent him to *Herod*; & rather as a mad man, then a malefactor, *Herod* remanded him with scorns to *Pilat* to proceed against him; & this was about 8 of the Clock. Hast thou been content to come to this inquisition, this examination, this agitation, this cribration, this pursuit of thy conscience, to sift it, to follow it from the sins of thy youth to thy present sins, from the sins of thy bed to the sins of thy board, and from the substance to the circumstance of thy sins; that's time spent like thy Saviours. *Pilat* would have sav'd Christ by using the priviledg of the day in his behalf, because that day one prisoner was to be delivered; but they chose *Barrabas*. He would have sav'd him from death, by satisfying their fury, with inflicting other torments upon him, scourging, and crowning with thorns, & loading him with many scornful & ignominious contumelies; but this redeem'd him not; they press'd a crucifying. Hast thou gone about to redeem thy sin, by fasting, by alms, by disciplines, & mortifications, in the way of satisfaction to the justice of God; that will not serve, that's not the right way. We press an utter crucifying of that sin that governs thee, and that conforms thee to Christ. Towards noon *Pilat* gave Judgment; and they made such hast to execution, as that by noon he was upon the Cross. There now hangs that sacred body upon the cross, re-baptiz'd in his own tears & sweat, and embalm'd in his own blood alive. There are those bowels of compassion, which are so conspicuous, so manifested, as that you may see them through his wounds. There those glorious eyes grew faint in their light, so as the Sun asham'd to survive them, departed with his light too. And there that Son of God, who was never from us, & yet had now come a new way unto us, in assuming our nature, delivers that soul which was never out of his Father's hands, into his Father's hands, by a new way, a voluntary emission thereof; for though to *this God our Lord belong these issues of death*, so that, considered in his own contract, he must necessarily dy, yet at no breach, nor battery which they had made upon his sacred body issues his soul, but *emisit*, he gave up the Ghost: & as God breath'd a soul into the first *Adam*, so this second *Adam* breath'd his soul into God, into the hands of God. There we leave you, in that blessed dependancy, to hang upon him, that hangs upon the cross. There bath in his tears, there suck at his wounds, & lie down in peace in his grave, till he vouchsafe you a Resurrection, & an ascension into that Kingdome which he hath purchas'd for you,
with the inestimable price of his
incorruptible blood.

AMEN



Bibliographical Note

DONNE had taken orders at the instigation of King James in January 1615, and he was appointed Dean of St. Paul's in November, 1621. In this capacity he became one of the most celebrated preachers of his time, "Preaching the word so," wrote Izaak Walton, "as shewed his own heart was possest with those very thoughts, and joyes that he laboured to distil into others. A Preacher in earnest, weeping sometimes for his Auditory, sometimes with them; alwaies preaching to himself like an Angell from a cloud, but in none; carrying some, as St. Paul was, to Heaven in holy raptures, and inticing others by a sacred art and Courtship to amend their lives; here picturing a vice so as to make it ugly to those that practised it; a vertue so as to make it be loved even by those that lov'd it not, and all this with a most particular grace and an unexpressible addition of comeliness." The earliest of his sermons that has survived with a date was preached on April 30, 1615; his last sermon was preached before King Charles on February 25, 1631, and soon after his death was printed under the title of *Death's Duell*.

Six of Donne's sermons were printed during his lifetime between 1622 and 1627 and were issued as separate tracts, usually in quarto. These sermons were also collected by him in successive volumes containing *Three Sermons* (1623), *Four Sermons* (1625), and *Five Sermons* (1626). These volumes, all of which are exceedingly rare, are not reprints in the ordinary sense, but consist of the sheets of the individual sermons bound up together, with a general title-page prefixed or substituted for that of the first sermon. The sixth sermon, on the death of George Herbert's mother, Lady Danvers, was a duodecimo (1627) and so could not be included. In addition to *Death's Duell* (1632), a volume of *Six Sermons* (1633) was issued soon after Donne's death. Later, the majority of his remaining sermons were collected by his son, John Donne, D.C.L., and published in three folio volumes containing *lxxx Sermons* (1640), *Fifty Sermons* (1649), and *xxvi Sermons* (1660). They included the seven posthumously printed sermons, but the remaining 147, with the exception of one which had been issued anonymously in 1638, had not appeared before.

A number of the sermons, including several which are not in the printed collections, have survived in manuscript. One such volume containing twenty-two sermons, of which seventeen were stated to be unpublished, was sold at Sotheby's in 1854, but cannot now be traced. A volume containing twenty-five unpublished sermons is said to exist, but has also disappeared; possibly this is really to be identified with the one just mentioned. Two other collections

Bibliographical Note

are now in a private library, but all the sermons in them except one have been published. Yet another volume is now in the library of St. Paul's Cathedral, but the four sermons contained in it have all been printed.

All the original editions of Donne's sermons are now rare, and, since their great literary importance was pointed out by Professor Grierson in his edition of the *Poems* in 1912, they have become very expensive to buy. This rise in price was accentuated in 1919 by the publication of *Selected Passages*, edited by Mr. Logan Pearsall Smith for the Clarendon Press. The sermons as a whole are otherwise available only in the very unsatisfactory edition of Donne's *Works*, edited by Dean Alford in 1839.

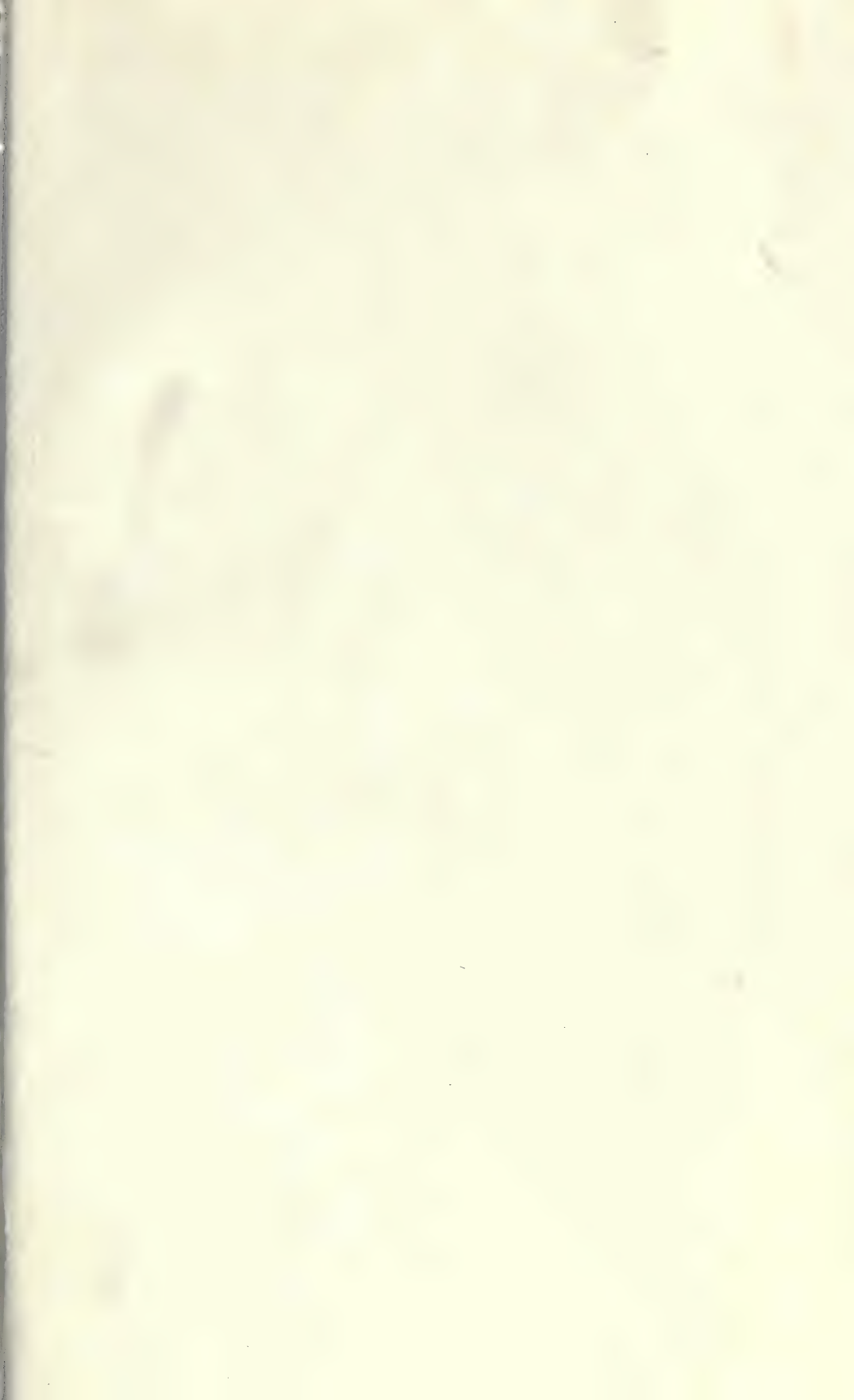
Two sermons were printed at the Cambridge University Press in 1921, and a further choice of ten entire sermons is offered in the present volume for the perusal of those who feel that the full force of Donne's oratorical powers cannot be conveyed by short passages separated from their context.

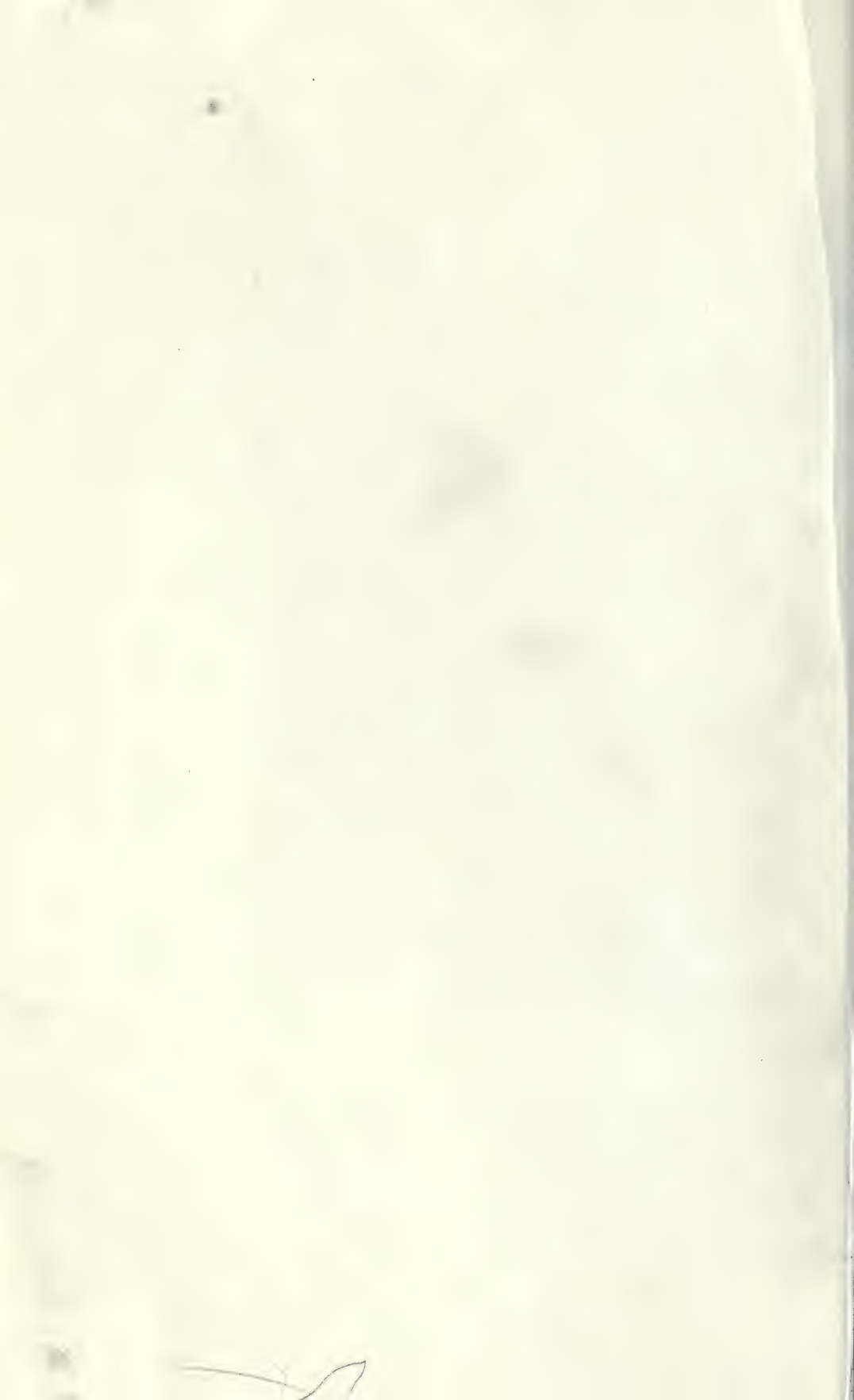
So many of Donne's Sermons possess special attractions from a literary point of view that a choice of only ten is not easily to be made. This collection seems however to compass fairly well the field covered by Donne's preaching, and it contains besides enough of his magnificent imagery to satisfy the literary sense. Sepulchral thoughts were ever uppermost in Donne's mind, so that a pervading note of gloom can scarcely be avoided; the collection therefore ends appropriately with Donne's "own funerall sermon," preached by him with corpse-like lips when he was scarcely able even to stand upright in the pulpit at St. Paul's.

The texts of the sermons printed here have been derived from the following sources:—

1. On *Psal.* 89. 48, March 28, 1619. From *lxxx Sermons*, xxvii, p. 267.
2. On *Psal.* 32. 9, date unknown. From *lxxx Sermons*, lxxii, p. 619.
3. On *Job.* 19. 26, 1621. From *Fifty Sermons*, xiii, p. 106.
4. On *Acts* 1. 8, November 13, 1622. From a copy of *Five Sermons* in my own possession.
5. On *Mark* 16. 16, after 1622. From *lxxx Sermons*, lxxvi, p. 766.
6. On *Isaiah* 7. 14, December 25, 1624. From *lxxx Sermons*, ii p. 11.
7. On *Psal.* 65. 5, January 28, 1626-7. From *lxxx Sermons*, lxvi, p. 683.
8. On *John* 11. 21, December 12, 1626. From *lxxx Sermons*, lxxx, p. 216.
9. On *Mark* 4. 24, April 1, 1627. From *Fifty Sermons*, xxvii, p. 228.
10. On *Psal.* 68. 20, Feb. 25, 1630-1. From *xxvi Sermons*, xxvi, p. 397.

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Donne, John
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