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ESSAYS  
ON  
Union to Christ.  
Being the  
SUBSTANCE  
OF  
*Several* SERMONS.

---

*By the late Reverend*  
Mr. WILLIAM BAGSHAW,  
Minister of the Gospel.

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† Jo. 5. 12. *He that hath the Son, hath Life ;  
but he that hath not the Son, hath not Life.*

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L O N D O N :

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THE

UNION OF CHRIST

STEPS TO

PERMANENT PEACE

AND

THE

REDEMPTION OF THE WORLD

BY

THE

To the Honoured

*John White, Esq;*

SIR,

THE Reverend Author of the following Discourses, having chosen you for their Patron, in an Epistle Dedicatory written a little before his decease, but since unhappily lost, the Publishers thought they cou'd not, in Justice, Inscribe them to any other.

Your serious Concern for the Interests of common Christianity, without respect to Parties as such, and

Your zealous asserting the Liberties of Mankind, and the Rights of your Native Country, when they were in the greatest danger, gave you a large share in his Esteem which was Increas'd by your particular regard to these Parts, where his Life and Labours were mostly spent, and were, no doubt, the Motives that induc'd him to that choice.

These noble Qualities must needs Intitle you to the Prayers of all those that love God and their Country, as they did to his, part of whose Remains are now humbly presented to

your

*The Epistle Dedicatory.*

your view, which we are assur'd will not be the less acceptable, because the Subject is of universal Concernment, and generally agreed upon.

And where any thing of Controversy occurs, he is careful not to depart from the doctrinal Articles of the Establish'd Church, whereof you are a worthy Member.

We hope the pregnant Hints contain'd in them, may be vastly Improv'd in your mind, and may be serviceable to promote real Christianity in the World.

This was certainly the design of their Author, and is the sincere desire of Us, who, how unworthy however, are entered into his Labours, and are under many Obligations to Implore the Divine Blessing on your Self, and on your worthy Family, which we shall continually do, who are,

*Honoured Sir,*

*Your very humble Servants,*

*Dec. 18th.*

*1702.*

*John Ashe.*

*James Clegg.*

THE

# PREFACE.

**T**HESSE ESSAYS are some of the Reliques of One, who having labour'd much and long in Christ's Vineyard, is lately enter'd into his Rest. His undissembled Zeal for the Honour of the Redeemer, and the Good of Souls; his Diligence and Fidelity in fulfilling his Ministry, and the Exemplary Holiness, Meekness, Humility, Peaceableness and Moderation wherewith he adorn'd it, procur'd him such a Respect from the Sober and Pious of all Denominations, that it may be rationally hop'd nothing will be unacceptable, which bears his NAME.

Tho' he was very careful to press Moral Duties, (the shameful neglect whereof, among those that pretend to be Religious; can't be too bitterly bewail'd) yet he was most solicitous to make known the Mystery of the Gospel, and to preach the unsearchable Riches of Christ; being Eph. 3.8 fully satisfied, that unless Men be cloath'd with his Righteousness, and animated by his Spirit, their highest Attainments, and most splendid Performances, will leave them short of Heaven.

## The Preface.

The Doctrine of Union to Christ was, in his account, of greatest Importance, and this induc'd him not only to insist largely on it in many Sermons to them that were his peculiar Charge, but to draw up the Substance of those Sermons in the ensuing Treatise, that, after his decease, they might have them always in remembrance.

That there is a real intimate Union betwixt the Lord Jesus, and all sincere Christians, can't be deny'd by any that are acquainted with the Writings of the New Testament; which expressly assert, that tho' with respect to his bodily presence he's in the highest Heavens, <sup>and</sup> will remain there until the times of Restitution of all things; he's also with his Disciples here on Earth; yea, he's said to be to abide and dwell in them, and they to be Partakers, <sup>and</sup> abide in him.

**Acts 3. 21.**  
**Bishp Reynolds's Life of Christ in Quarto, p. 462.**  
This Union being one of those deep things of God, which is not discernable without the Spirit is yet in Scripture, illustrated by many Similitudes, which the following Pages take Notice of: But it must be acknowledg'd, that they do none of them sufficiently express it; for (as a learned Prelate very well observes) it's far beyond all sorts of Union, whether Moral, Natural, or Artificial, which the World affords example of.



## The Preface.

The great Bonds of Union between Christ, and real Christians, are on his part, the holy Spirit, whereby the Image of Christ, the divine Nature is form'd in 'em, and on theirs Faith; of which Grace I know no fuller Description than that which is given us by an excellent Divine, who left the World not long after the Author of this Discourse, and for whom he had (deservedly) a very great Value. It is (says he) such an Assent to the Truths laid down in Scripture concerning Christ, on the account of Divine Authority revealing them, and such a Consent to him thereupon as Prophet, Priest and King, together with such a reliance on his Merits, as is productive of universal sincere Obedience both in Heart and Life.

Mr. Nathl  
Taylor of  
Faith in  
Christ, p.  
51.

All the incomparable Blessings purchas'd by the Son of God, are apply'd to Believers upon their Union to him. They have Communion with him in his Merits, which are as fully imputed to them for Justification, as if his Sufferings had been endur'd, and the Debt satisfied by them; in his Life and Graces, by the daily Influences of his Spirit, whereby they are enabled to resist Temptations, and perfect holiness; and to conclude, in his Dignity and Kingdoms; they are now said to sit in Heavenly places in Christ Jesus, and it is promis'd, that hereafter they shall sit down on his Throne with him.

The

## The Preface.

The solid useful Matter contain'd in this posthumous Piece, will (no doubt) commend it to the perusal of serious Christians, whose Edification its worthy Author was always more desirous to promote, than to gratify the Curiosity of those who have itching Ears.

May those among whom he was so many Years fix'd, make it evident that they have profited by his Ministry; and may all into whose Hands this Tract shall come, find a Blessing attending their reading of it. May they that have been without Christ be brought to an Acquaintance with, and obtain a saving Interest in him; and may they that are already partakers of him, follow after a nearer Conformity to him, till they arrive at the happy state, where they shall be ever with him, and perfectly like him, seeing him as he is. This is the hearty and earnest Request, of the unworthiest of those that serve him in the Gospel,

J. A.

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# ESSAYS

ON

## *Union to Christ.*

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MARK IX. 41.

— *Because ye belong to Christ.*

*Or are  
Christ's.  
ἐσθε Χρισ-  
του.*

**T**HOUGH none can be too much for Christian Unity, it is possible (yea visible) that some good Men may be too rigid in pressing a sort of Uniformity. Had not *John*, one of Christ's choice Disciples, joined with some others that issued out a Prohibition, against some that were well employed, but kept not their Company, nor walked in every Step, by their Reed and Rule: And doth not our dear Lord give such a Decision and Determination in this Case, as would have been of excellent advantage, to the  
B Church,

*Even Dr.  
Fuller  
thought so.  
ver. 38.*

See the  
Conformists  
Plea for  
the Non-  
conformists.  
By a Con-  
formist.

Mr. Dur-  
ham.

Philip. i.  
18.

ver. 40.

Church, in the like Case? O that it had taken place in some late Reigns! would not Sin on some hands, and Sufferings on others, have been prevented? Have not I (and my betters) reason to subscribe to the Saying (and Writing) of a famous Divine, of the other Nation? Then is the Constitution (as are the Cannons) of a Church most desirable, when no truly good Practice is Discouraged, nor any truly good Minister Suspended, or Silenced.

If our Brethren (as we are bound to count and call 'em) be not as to the Great Things of God's Law, and Glorious Things of his Gospel against us, tho' in some things called Indifferent, they cannot see with our Eyes, nor express themselves by way of assenting or consenting to our words: Are they not on our side? Doth not the Verse wherein my Text is found, bespeak Encouragement of, and Respect to, Persons on account of their Piety, tho' they be not wholly of our Party? Because they are followers of Christ, tho' they do not quite follow us.

I shall premise for Explication of my Text,

I. That the belonging to Christ mentioned in it, is of a peculiar Nature,

Nature, noting an Inclosure, not a Common. See Wil-  
son's, or  
Symp-  
son's Di-  
tionary.

2. That the Original, as hath been hinted, well bears this Interpretation, being Christ's, or of Christ.

3. That thereby special Relation to Christ is pointed at.

4. That it is in such Relation to Christ that Union to him doth no little consist; and thence I recommend this Point of Doctrine:

„ They that have special Union to Christ, do especially belong, and have „ near Relation to Christ.

Are they not so his as none besides 'em are? Cant. 2.  
16.

Do not they that otherwise differ agree in this, That it is a distinguishing Relation to Christ that is known ( or called ) by the Name of Union to him: And accordingly, one who excell'd, as in other things, so in acuteness, hath thus described it: It is that Relation to Christ, whereby Persons are intitled to the Blessings laid up in him. And did not a Synod in the other *England* speak of it as that spiritual Relation to Christ, whereby Christians have the Possession of the Divine Life, and Right to its Privileges? What?

See Norton *Orthod's  
Evang.* &  
Amesius.

1. Are not Stones in a Building join'd to the Foundation?

1 Pet. 2. 4.

John 15.

1. 2, &c.

Eph. 4. 15.

Hof. 2. 19,

20.

Dr. Ja-

comb, Mr.

Cafe, and

Mr. Sted-

man.

2. Are not the Branches allied to the Vine in which they are?

3. Are not the Members so allied to their Head?

4. Is not the Wife joined in a near Relation to her Husband?

Now, it's well known, that Worthies have (worthily) treated on that Union, under those Resemblances; and doth not our Blessed Saviour point hereat? When he pointeth at his Choice (and chosen) ones.

Matth.

12. 50.

*Behold my Brothers, and Sister, and Mother.*

John 20.

17. 14. 16.

Far be it from me to deny (or question) that sincere Christians are related to every Person in the Godhead. Is not God the Father their Father? Is not God the Holy Spirit their Comforter? But, is it not through Christ that such Relation comes, and becomes the privilege of fallen Man? Is not he in some respect first (and most) allied to them? Did he not vouchsafe to partake of (and take into personal Union with himself) their Nature? Do we not rightly affirm, that they are not only related to him as God, for so all Creatures

Heb. 2.

14. 18.

tures

tures are, being made by him: But they also stand in Relation to him as God-Man, and Mediator between God and Man, so as none that are not in him are (or can be) related to him.

1. Were they not (before the World was) peculiarly given to him? Doth he not speak of, and own 'em under that Notion? Were they not that Seed, about whose Redemption, that first Covenant, carrying that Title, the Fore-runner and Foundation of the New Covenant, usually set forth by the Name of the Covenant of Grace, which passed between the Divine Persons was transacted? Did not he undertake to make his Soul with his Body an Offering for Sin; that he might see his Seed.

John 17.  
2. 6. 9. &c.

See Revd.  
Burgeſs on  
this.

Iſa. 53. 10.

2. Had he not a special Eye on, (and respect to) them, in the price he paid, and purchase that he made? Are they not a dearly purchased possession? Whatever is (or can be) said for a General Redemption, wherein no plain Text of Scripture shall be gain-said by me; Sure I am, that he laid down his Life (in a way of Eminency) for his Sheep, and that there are those that are redeemed from among Men, out of every Kindred, Tongue, and Nation.

Eph. 1. 14

John 10.  
15.

Revel. 5.  
7, 8, 9. 14.  
3, 4.

3. As the hand of his Merit was (so as it was not for others) stretched out for 'em, he procuring for 'em as Righteousness, so Faith, whereby it is apprehended, and applied; so is the hand of his Spirit in an hidden (and yet effectual) way put out on their behalf, and in 'em. Are they not first apprehended by him, that so they may apprehend him? Drawn, that they may come to him.

1 Pet. 1. 1.  
Phil 3. 12.  
Job 44.

And here I will Instance in a tenent, that I find held by one whose Memory is precious, that what he stileth Union is leading to, and making way for that which is most strictly Union, that Christ is first his Peoples, before they are his. I suppose, his meaning was, that the Holy Spirit layeth the first hold on the Soul, at least in order of Nature, before it by Faith can lay hold on God, undoubtedly, the Old Path which is the good way is safe. As to Order of time, the compleating of this Union is at one and the same hour: Tho' we own the Holy Spirit to be the principal, Faith is also a real Bond, Band, or Legament of this Union. If any say, that the Holy Spirit is a Sovereign (or as some speak a Foreign) Agent, preparing the Soul, yet here's a Domestic

Dr. Collings.

stick



stick possessing it by the Faith he works in it. Clear it is, they that are Spiritually United, are specially Related to Christ. This Union, and the Faith that compleateth it, is thro' his Blood, and it is by his Strength. The United are as his Chosen, and Redeemed, so his Called ones.

It will ( now ) fall for mine hand to apply my self to Application ; and the first Use, is an Use of ( or for ) Information.

The First Branch is: There is, ( certainly there is ) a great and gracious Change wrought on ( and in ) every Soul that is united to Christ.

1. A great one: For naturally every Son and Daughter of Adam, is without, and separate from Christ, and so Christless. Is not such an one in the old and bad Root, in the first Adam, afar off from him, and too willing to be so? Now the translating of such an one from the Kingdom of Darkness into the Kingdom of God's dear Son, can be no less than an Argument ( and effect ) of Divine Power; who, short of the Almighty, can open the Eyes of the spiritually Blind? Or make the Will willing to forsake all that it may cleave to Christ? Is not this spiritual

Eph. 2. 12.  
 χάρις.  
 Eph. 2. 13.  
 Col. 1. 13.  
 Eph. 2. 1.

rai-

raising of the Dead ( in Sins and Trespases ) proper to Jehovah ?

Ezek. 16. And 2d. Well may this Change have the adjunct ( and property ) of Gracious. Are not they that cannot make themselves nigh to ( and one with ) Christ, utterly unworthy that he should do this Work, in ( and for ) 'em ? Who are they, or what was there in their Father's Houses, that to them that were in their Blood, it should be said, Live ? That they should not only have Christ standing and knocking at their Doors, but withal opening, and coming in to 'em, by his Spirit, to abide and sup with 'em.

Rev. 3. 20.  
John 14.  
23.

The 2d Branch is. Their way is Folly ( extreme Folly ) O that they see it to be so ! who continue standing off ( and keeping at a distance ) from Christ. Had not they rather hold Communion with their base Lusts, than with this Blessed Lord ? Are not their Pride, Sensuality, and Worldliness in greater request with 'em than he is ?

Tit. 3. 3.

May they give me leave to pose them, and may they weigh this ?

1 Sam.  
18. 18.

1. Are not lower Relations in high value with thousands ? Who would not count it an honour, to stand related to a Nobleman, or a Prince ? Especially if the special Relation

of

of a Son, or Son is Law be thought of?

2. Is it not a Wonder of Wonders that ever the Lord Jesus will be pleas'd to take any sinful Sinner into special Relation (even Union) to himself? Did he not in order thereunto, stoop from Heaven to the Womb, and from thence to the Cross? Did not the Personal Union of our Nature to him pave (as well as open) the Way for the Mystical Union of our Persons to him? Was ever stoop so low as this of Infinite to Finite?

*Psal. 113.*

*5, 6.*

*1 Jo. 3. 1.*

3. What can any propound to themselves, in seeking (and suing) for other Relations, that is worthy to be compared (or named the same day) with relation to Christ?

1. Is Honour taking, as it is with the Ambitious? What Honour comes within any degree of Comparison with the Honour of being in Union with Christ? "This Honour have all his Saints: Are not all his Subjects Kings? Are they not crown'd with Grace, and shall they not be so with Glory hereafter?"

*Psal. 149.*

*ult.*

2. Is Pleasure alluring? As with the Creatures of Pleasure it is? What can any Delights relish, as to the Persons that have any Spiritual Senses,

ses, particularly of tasting, which are like those that are in (and with) Christ? Are not those most delicious, because they are most pure, and spiritual and abiding? Are not all the ways of Wisdom (of Christ who is Wisdom) ways of pleasantness.

Prov. 3.  
17.

3. Is gain (or profit) winning?

Psal. 4. 6.

As, alas! there are many that say who will shew us any (profitable) good? Is not Christ unto his, Gain, even in the loss of Life? Are not other things as Dross and Dung in comparison of him?

Phil. 1:  
21, 23. 3.  
7, 8.

Again, If Persons be Recusants (or flighters) and undervaluers of near Relation to Christ, have they any one good ground or bottom on which they can stand before God? What will they plead? Surely, not their unrighteousness, and will the Plea of their own Righteousness that are not found in him avail?

Rom. 9.  
ult. 10. 4.

Philip. 3.  
8, 9.

Matth. /  
25; 10.

*Lastly*, Will it not be too late to wish they had hearkned to Motions made about coming into this Relation, when the Flames of Wrath are about 'em, stings of Conscience within, and the Lord Jesus (whom they refus'd) hath past the Sentence of Condemnation upon, and against 'em, which he will not revoke, or alter?

The Second Use is of, and for 2 Cor. 13.  
Examination, Try we, Prove we, our  
selves. Are we of Christ's near Re-  
lations? Do we so belong to him  
as to have Union to him.

1. In general, are we true through  
(and sound) Believers; it is by o-  
thers observed, that in Holy Writ,  
when we read of Faith, we read of  
it as receiving and relying on Christ,  
and as tying and joining us to him,  
as a band on our part? And do we  
not read of his dwelling in the  
Hearts of Persons thereby? 1. Do  
we (with clearness and fixedness) as-  
sent to the Truths of Christ? 2. Do  
we freely (and fully) accept of and  
embrace the Person of Christ? Jo. 1. 12.  
Eph. 3.  
17.

3. Do we (with our weight) lean  
on the Arm and strength of Christ.

4. Are we yielding Obedience  
and submitting to the Scepter and  
Kingdom, with the Laws of Christ? Cant. 8. 5.  
2 Cor. 10.

To descend to other particulars, 4  
Ask we our Souls.

1. Are we in good earnest for  
Crucifying the Flesh, with the Af-  
fections and Lusts thereof? Are not  
they so that are so Christs, as to be-  
long to him, and be united to him?  
Would we put Sin, our special Sins,  
yea, and inward Inclinations towards  
Sin to Death? Are we Volunteers in  
this Gal. 5. 24.

Gal. 2. 20. this good Cause, and Fight? Are we willing to endure that anguish that usually attends Sins, Death? Is it our manner, and in our desire and design, to fetch sin-slaying Vertue from Christ, and his Cross?

Rom. 8.

9.

1 Cor. 2.

10.

Eph. 5.

2. Have we the Spirit of Christ so as to have and receive a new and excellent Spirit from Christ? Do our Souls breath after those measures of Christ's Spirit, who received not the Spirit in (and by) Measure which we have not yet attain'd? Are we in our Wishes for being filled therewith? Are we for imitating and following of Christ in the low (yet high) way of Humility? The plain and open way of Sincerity? Surely they have the holy Spirit, that are by him and joined to Christ.

The *Third Use*, is a Word of Exhortation.

Be we excited not to take rest to our selves, or give rest to God, till we stand nearly related to Christ, what Relation soever we have hitherto stood in.

The First Rule for our Direction is, See we to our sorrow, (and the breaking of our Hearts) that Sin original and actual hath set us at the greatest remove and distance from

from Christ? Are we not Enemies to (and not only Aliens from) him? Do not our Hearts answer theirs, as Faces answer one another in a Glass, who will not come unto Christ, that they may have Life?

Colof. 1.

21.

Jo. 5: 40.

The Second Direction is, To farther our Sorrow, and render it more full and flowing. Consider we how great our loss (together with our Sin) hath been in standing off from Christ so long, and putting him to complain that he hath all the Day long (yea, Days without number) waited on gainsaying ones that have resisted his Ministry and moving Intreaties?

Rom. 10.

21.

The Third Direction comes: Far (and far) be it from us, to be so daring and presumptuous as to put it on a Trial. How we can at the last Day answer for rejecting him, and the fair free Offers and tenders of Grace made by him? Can our Hands be strong, or our Hearts endure, if in this State he charge this Sin upon us? Shall we not to our Confusion feel the force of his Arm, that would not see (or regard) the love of his Heart.

Revel. 6.

the latter

end.

The Last Direction shall be: Now, now, whilst it is to Day, before the Door of Hope is shut cry we, and

2 Cor. 6.

1, 2.

Heb. 3.

and engage we all Holy Cryers to join with us, and for us. That God would perswade our Hearts so as to prevail on 'em; that we may say to Christ after the manner that *Ruth* said to *Naomi*, We'll take our Lot with thee, and cleave with full purpose of Heart to thee. Plead we thus; our unworthiness thou canst remit, remove, and our desire to be united to thee, had its rise from thee.

The Second Branch of the Exhortation bendeth towards those good Men (and Women) that do peculiarly belong to him.

**Colof. 1. 10.** Study (and Labour) they to walk worthy of and suitably to such a

**Jo. 6. 67.** prime Privilege; Doth not Dignity bespeak Duty? Should not Blood Royal run in the Veins of all true Royalties, and retainers to the King of Kings? The all and ever blessed Lord Jesus?

**Nehem. 6. 11.** Should they also go away from him? Should such Men as they flee upon Approaches and Assaults of his and their Enemies? His they are;

and him they ought with all their Might to serve; had they a Thousand Hearts should they not all be at his Beck? Should they not adorn his Doctrine in all things?

**Tit. 2. 10.**

This



This Doctrine doth in the close (and God doth by it) speak comfortably to those whose Relation to Christ is Eminent, and especially if it be (to them) Evident,

1. In the want (or removal) of lower (tho dear) Relations.

2. Under the presence and feeling of sore Oppressions.

3. In the Face and Appearance of not a few nor small discouragements

1. Will not the Lord Jesus have an Eye to, and care of you, will he forsake (or not stick) to you?

2. Do not these grand benefits wait on him, and for you?

1. Justification of our Persons.

2. Sanctification of your Natures.

3. Audience of (and Answer to) your Prayers.

4. Acceptance of your other Services.

5. Perseverance in Grace, during the Present State.

6. Glorification and Blessedness in the future State, which will be without End.

*On the Resemblances (or Similitudes) whereby the Union between Christ, and Christians are set forth.*

*(First) On that between the Foundation and a Building.*

---

I. P E T. 2. 4, 5.

*Unto whom coming as to a living stone---  
Ye also as lively stones are built up---*

*See Dr.  
Hill.*

**S**Hould it not be with the Heart that is touched with the Grace of God, as 'tis with the Needle that is touched with the Loadstone? Should it not be still in Motion? Should it not tend Christ-wards, as that doth Northwards? Is not the Order issued out in the Text, for a Believers constant, continual coming unto the Lord Jesus? Doth not the Participle point at (and out) a continual coming? It is not my Design to teach on this Text, as largely as it would well warrant me: I am (here) mainly to insist on.

*Dr. Man-  
ton  
υποσσερχέ-  
μενοι.  
continues  
Progressi-  
bus Polus.*

**This**

This Doctrine: The Union between Christ and sincere Christians is compared to that betwixt the *Foundation*, and the *Structure* (or *Stones*) built thereon.

Are not he and they coupled and joyn'd together? Are they not as a Fabrick cemented to him? Is he not the Rock of Ages? On whom (or which) in all Ages (the truly call'd) Catholick Church hath been, is, and shall be bottomed? Hath he not the very Name of a Foundation, and of the Head Corner Stone? Is not the Church his House, and his Temple? When we read of the 12 Foundations, of the City of God, and of the Foundation of the Prophets and Apostles, we are not to construe those Phrases, as if they referr'd to any meer Mens Persons, but to that Doctrine of Christ, which they taught and held forth. Other Foundations can no Man lay, save this that's now laid before us.

*Isa. 28.  
See the  
Margin.*

*Isa. 28.16.  
ver. 6, 7.  
1 Cor. 3.  
16, 17.*

*Eph. 2. 20.  
See holy  
Bain's ad  
loca.  
1 Cor. 3. 11*

I shall (as my betters have done) take (and give) notice, that this similitude is like to divers others, that hold not in all particulars.

Clear it is, 1. In a common Material Building the Foundation is (and lies) below: But Christ the Foundation, on which the Christians

C

(who

( who constitute the Church ) build, is placed above other Stones, Is not Christ their Head, as well as their

Pfal. 118. Foundation?

22.

2. In other Houses, both the Foundation and the Stones built thereon are inanimate, lifeless, and dead Stones, but, the Text tells us, that Christ is a living ( and implieth that he is a life-giving ) Stone ; and doth it not tell us, that through Christians are so living, that with all they are lively Stones ?

ver. 4, 5.

And now, I hint, that the Resemblance in the Case lies ( especially ) in that the Foundation sustaineth and bears up the Building, and by consequence confirmeth it against all opposition.

Iſa 41. 10.

And 1st, Have not all sound Believers support, so as that they are upheld by Christ ? Are they not ready ( as they have reason ) to say, with the holy Apostle ? *We live, and yet not we, but Christ liveth in us.* Are they not compared to Glasses without a Foot, that cannot stand safe in ( and by ) an hand that holds 'em ? Is it not owing to the Merit of his Passion, and to the Virtue of his Intercession ( thereon founded ) as also to the efficacious Workings of his Spirit,

Gal. 2. 20.

See acute  
Gurnal.

Spirit, that they stand (and hold) their ground?

2. Is it not by Power issued out from him, that all the head and opposition that is made against 'em, by their three Grand Enemies, the Devil, the World, and the Flesh, is made void, is born and broken down, that their Enemies fierce assaults upon and against 'em are those of the Waves of the Sea against a Rock? They break themselves, but cannot break the Rock, the very Gates of Hell shall not prevail against 'em.

Pfal. 108.  
the last  
verse.

Rom. 8.  
37, 38, 39.  
Matth. 16.  
18.

I am aware, there is another Exposition of the Text; but, the ordinary Gloss is a true one, the Judges used to sit, and the Centinels to stand in the Gates and Cities; and certainly, neither the Policy nor the Power of the Man shall overthrow the City of God. Is not the Mount of Holiness as Mount Zion, that cannot be so moved as to be removed?

Pf. 125. 1.

O that this Doctrine may have a due Application!

The First Use shall be (as often it is) for Information.

And the 1st Branch thereof is: There is (and there cannot but be) some degree of Conformity between Christ, and true Christians. Ah! ah! how sad and sinful is the Nonconformity

Rom. 8.  
29.

that is found in many counted through Conformists, to the Rules of their several Parties? It must needs be, that this spiritual Building should resemble much (yea and excel) that of lower Buildings.

Now is it not an Evidence that comes down to Reason, yea to Sense? As the Foundation of a Palace (yea of a Cottage) doth support the one, and the other, so it is a Measure and Rule by which the Builder doth therein proceed. Are not the Stones joined to it, commensurate and proportionable thereunto? Oh that this Word had its due weight!

Do not many look for Salvation by Christ, who do not at all look after conformity to him? As if they could prove themselves to be predestinate that are not conformable to the Image of God's Son? Or as if the State of Glory belonged to those that have not the Spirit of Glory.

1 Pet. 4.  
14.

I with, and from Holy Writ write  
Phil. 2. 5. in an arguing way.

1. Should not the same Mind, yea (and Affection) be in the Saints that was in their Saviour? Should they not judge of Persons, (and Things) as he doth?

Should

Should not their Minds be lowly, and yet heavenly, as his was? Should not their Eyes be much ( as his was ) at doing his Father's Will, and designing and setting forth his Father's Glory?

Pfal. 40. 8.  
Heb. 10. 5.

And should not their Affections carry a likeness to his, and run in the same Channel that his did, and do? Should they not love and hate, delight and dislike, in imitation of such a blessed Pattern? Should not that stir up hearty Grief, and holy Anger in them, that did so in him?

Eph. 5.  
1, 2.  
Mark 3. 5.

Should not their walk, way, or course of Life be ( as near as possible ) in that state, in the track, Path, and Step, wherein he hath trod and gone before 'em?

1 Jo. 2. 6.  
Eph. 5. 2.  
4 ult. and  
near the  
end.

Particularly, 1. Should they not walk after him in love, in a sound Sense dwelling in love, as to God, so to Men on God's Account, love of well-wishing to bad Men, and love of complacency as to good Men? Should not this sacred Fire flame and break out in them as it did in him, in a readiness both to give, and forgive?

2. Should not their way be ( as his was ) clean and pure, lying clear out of the too common Road of all filthiness, even that of Spirit? Should

2 Cor. 7. 1.

any spot ( or strain ) of Covetousness, Pride, Envy, Malice, or Wrath be found on ( or in ) 'em? Was not the Lord Jesus at the greatest remove from these?

Acts 10.  
38.  
Jo. 9. 4.

3. Should not their walking still have working, or doing good attending it? Did not your Saviour go about doing good? Working the Work of him that sent him whilst his Day lasted? Did he stand or lye any part ( or hour ) of it idle? Did he not apply himself to work proper work, and the whole of the work at such a time cut out for him? Did not this Son of Righteousness still shine and send forth profitable as well as pleasant Rays? Should not they be for being ( as well as having ) a Blessing?

Gen. 12. 2.  
Ezek.  
34. 2.

4. Should they not be for fuller resembling him, being conformable to him in his Death? Being ( so far ) crucified with him, dying to Sin, as he died for it, and that voluntarily, gradually, daily, being willing to have the Sword of the Spirit run into its very heart, and taking away its Life, should they not have prepared hearts to receive the Shots and Darts of Persecutions? Are they real Saints that are not habitually martyrs?

Gal. 2. 20.  
Phil. 3. 10.

Eph. 6. 15.  
See Mr.  
Williams,  
and Mr.  
Ball.

5. Should



5. Should they not be desirous to have fellowship with him ( as they are capable ) in his Estate of Exaltation? Should they not shew that they are risen with Christ? Should not their Hearts be where their Head is? And they have their Conversation in Heaven as to their Minds and Contemplations, and as to their Wills and Affections? Should those lie groveling on the Earth, as do theirs on whom the Curse of the Serpent is? Should they not still be on the Ascendant seeking the things that are above?

Rom. 6.

3, 4, 5.

Phil. 3. 10.

Col. 3. 1.

Phil. 3. 20.

Intellectualitè,  
See Dr. Whitchcoat.

Before I proceed to the 2d Branch of this Use, that which I have said under the first furnisheth us with Matter for Lamentation, and be it written ( as it may be spoken ) for a Lamentation! How do they abound that are as to this? To wit, Conformity to, and Resemblance of Christ, Nonconformists? O that many that are known ( and do suffer ) as being so denominated, did not ( as to that ) fall short of the Glory of God? Or, as one glossed on that Phrase, of a frame, temper, and tendency wherein they may humbly glory before God?

Rom. 3.

23.

Do not the most ( and too many of those that in their own Looks, and not in them only stand as among the best ) lagg and lie behind, not coming up to the grand Pattern and Samplar? As through the supplies of and from the holy Spirit they might do? As to the Commonalty, and looser sort of Professors, how unlike to Christ do they look? How little do they look, and thirst after likeness to him?

And now way is made for the 2d Branch of the 1st Use, which runs as followeth:

2. We may learn how meet it appears, as ordinary it is, that the Lord should exert and put forth on those grown Persons on whom he worketh savingly, a Work of that Grace which we call preparing? Is it not the way ( and manner ) of the holy Spirit to be a convincer, in order to his being an uniter? Doth he not take persons off from their sandy bottoms, that so they may be surely bottomed on the living ( and life-giving ) Foundation?

Is it the manner of Masons, in lower Buildings, to lay Stones as they are taken out of the Quarry, without any hewing and polishing into the Structures, they are to raise, especially if

if any of 'em be designed for a Temple, or House, wherein God is to be publickly worshipped.

Had not *Solomon* the wise, before he engaged in building the stately Temple, his hewers of Stone in the Mountains, and his Preparers of the Timber that was to be used therein nearer home? Tho' its far from me to prescribe to God, and set down to what degree the fallow Ground of the Heart is to be broken up.

I will not seem to limit the holy One of *Israel*, he hath his Prerogatives; yet I may ask, Are Men or Women whilst in their meer (not pure) Naturals, meet Stones to lie (or be laid) in the Spiritual House and Temple of God? Are they not far from that? Are they precious, smooth, and pleasant Stones? Are they not very rugged, unhewen, and hard to be hewen, too like to an Adamant Stone, which they tell us, resisteth both the Fire, and the Hammer?

*Zec. 7. 12.*  
*See Mr. St.*  
*Marshal.*

It is a very great Point, and, as I judge, well handled, as by many others, so by a late great weighty and weighing Divine of the other *England*, that in ordinary there are certain preparatory Works (or Workings) that interpose (and come between)

*Mr. Norton.*

Mr.  
Mitchel.

tween) the carnal rest of the Soul in Sin, and the effectual Calling of it into a state of Union to Christ, and another of that *England* hath lamented this, that not a few Professors rest in a not through (but imperfect) Work, first of the Law, and then of the Gospel.

I do not gain say a choice Divine, who saith that all ought, and are bound to come to Christ, to whom he giveth a Gospel-call; or another, who saith, if persons feel their absolute need of him, they should not make the pretence of their being not sufficiently humbled, a real Apology (or Excuse) for their standing off from him: But I am fully satisfied in what is also said, Man naturally (since his Nature is defiled) is not a Subject fit or disposed to receive Christ immediately. Some Work of the renewing Spirit, leadeth and tendeth thereunto. Some Convictions are (if not morally yet) naturally requisite in the Case. Persons will not come unto Christ, till in such a way he come unto and into them? (Can it rationally (especially spiritually) be expected, they should be converted, that were never convinced?

See Mr.  
Wood-  
bridge.

Joh. 5. 40.

Be the following Points (and Particulars well (and thoroughly) weighed?

1. Is not Man's Understanding woefully benighted? Doth not Darknes (yea, gross and affected Darknes) cover the Face of his Soul, till a Light from Heaven break forth and shine upon it?

Eph. 5. 8.

Is he not willingly (yea wilfully) Ignorant? Doth he not close (and shut) his Eyes upon (and against) the Light of the Gospel that shineth fair (and Broad) round about him? Till the Spirit of God hath in some awake-night-work (and way) dealt with him, drawing by a powerful way the veil from before his Eyes, and fixt 'em on the less pleasing Subject his own vileness and filthiness. Will he enter into (or seriously offer at) the Path of Life?

Psal. 82. 5.

Acts 28.

27.

2. Are not Persons naturally fast asleep on the Bed of security? Hath not a deep slumber fallen on and seized 'em? Which (alas!) doth possess and rule 'em? Was not the Apostle Paul alive without the Law, (that is a right understanding and applying of the Law) till the Commandment came, and that in and with the Authority of the Commander, to his Conscience? Did Sin revive as to his

Rom.

11. 8. 7.

8, 9.

- his sense, or he die as to self-confidence? Have not Persons pleasing (tho' vain) Dreams, that all is well, and God will certainly do 'em good? uttering a loud (tho' false) cry; to wit, Peace, Peace! Will these fettle right, whilst not a whit shaken?
3. Are not the Wills of Persons naturally wrong set?
1. Is not Sin deeply seated in 'em? Are they not as *Ephraim* was joined (yea verily glued) to Idols? At least to some one or other Idol. Is there not a sin that doth easily beset 'em, as a long daggling Garment doth one that should travel? Is not their very inward part Wickedness? Are not their hearts set in 'em to do Evil? Hath not sin their chief love and delight? Is it not as a sweet bit under their Tongæ, which they chew on? Do they not greedily drink Iniquity, as the thirsty drink Water?
2. Are they not alienated from the Life of God? Yea, utter Enemies thereunto? Do they not chuse the Cisterns, the broken Cisterns which will hold no Water? To the neglecting (yea refusing) the Fountain of Living Waters? As to living on, in, and unto God, taking him for their Treasure, and submitting to him as their Ruler, Is it not really above
- Judg. 17. ult. (tho' vain) Dreams, that all is well, and God will certainly do 'em good?
- 1 Thess. 5. 3. Will these fettle right, whilst not a whit shaken?
- Hof. 4. 17. Are they not as *Ephraim* was joined (yea verily glued) to Idols? At least to some one or other Idol. Is there not a sin that doth easily beset 'em, as a long daggling Garment doth one that should travel? Is not their very inward part Wickedness? Are not their hearts set in 'em to do Evil? Hath not sin their chief love and delight? Is it not as a sweet bit under their Tongæ, which they chew on? Do they not greedily drink Iniquity, as the thirsty drink Water?
- Heb. 12. 1. Are they not alienated from the Life of God? Yea, utter Enemies thereunto? Do they not chuse the Cisterns, the broken Cisterns which will hold no Water? To the neglecting (yea refusing) the Fountain of Living Waters? As to living on, in, and unto God, taking him for their Treasure, and submitting to him as their Ruler, Is it not really above
- Eph. 4. 18. Do they not chuse the Cisterns, the broken Cisterns which will hold no Water? To the neglecting (yea refusing) the Fountain of Living Waters? As to living on, in, and unto God, taking him for their Treasure, and submitting to him as their Ruler, Is it not really above
- Jer. 2. 13. Do they not chuse the Cisterns, the broken Cisterns which will hold no Water? To the neglecting (yea refusing) the Fountain of Living Waters? As to living on, in, and unto God, taking him for their Treasure, and submitting to him as their Ruler, Is it not really above

above their natural Desires? Even as it is above the brute Creature to desire to live a rational Life? See Mrs Symmonds.

Now, till by Conviction, Compunction and Humiliation God hath embittered Sin, and the Evil of it to 'em; can it well be expected that they should come into the count of leavers and loathers of it? Till their false rests are disturbed, and they in a sort driven out of 'em, can it be thought they will make God their resting place? And say from their Hearts thine we are, and thee we will serve? Jer. 2. 19.  
Ezek. 36.  
26. 31.

How great Cause have they to Fear, that they did never yet commence Converts, nor took the degree of sanctifying Grace, that were never pricked at, or in (and to) their Hearts? Nor are at all (as yet) acquainted with those Grievs and Fears that are (in ordinary) steps to or towards Conversion, tho' they be not steps and degrees in it. A&S 2.  
37.  
Gradus ad  
rem Revd.  
Dickson.

How can they perswade themselves that they have received the Spirit of Adoption, that are utter Strangers to the Spirit of Bondage to Fear? Was not *Israel's* way to the Land of Promise through the Wilderness? Doth not the Lord say; he will bring his Church into the Wilderness. Rom. 8.  
15.

Hof. 2.  
14, 15. Wilderness, and there speak to her Heart, as some render the Words, or (as our Translation runs) speak comfortably to her? May I not (at least) allude to that Text, *The valley of Achor (or trouble) shall be (and is) given to persons for a door of hope.*

Are they as yet Children of Light by Grace, that never yet saw (or felt) themselves to be what all that derive from *Adam*, are (in the ordinary way) Children of Wrath by Nature?

Eph. 2. 3. Did the Prodigal in earnest (and to purpose) think of going to his Father, till he had first come to himself? To know to what evils for Sin, the evil of his Sin had reduc'd him, and that all the other means he had used would not be useful to him.

Luke 15.  
17. Is it good for us, with good Authors to observe, that God doth (usually) in his Works proceed methodically? Is it not in Grace as it is in Nature? Where there is not a passing from one extream to another, but the passage is by degrees? Is there not a dawning and breaking forth of the Light in the Morning, before the Mid or Noon-Day? Are not Clouds seen before blessed showers (or showers of blessing) fall?

Do



Do not Pangs precede the Natural Birth?

Do the Fish whole need (or desire) the Physician? Are the righteous in their own (and it may be in others)

Matth.  
9. 12.

Eyes, that were never convinc'd of their Natural unrighteousness, or the deficiency and insufficiency of their own Righteousness, such as lie nearest to (and fairest for) the Call of Christ? Are not the broken-hearted under the promise of being bound up?

If. 6. 1,  
2, 3.  
Math. 11  
8.

And now I call my best Readers to Consult with their own (and others) Experiences. Do not they keep Pace (and run Parallel) with Scriptural Rules and Examples? Have they not found that they saw (and felt) themselves in the worst (and safest) of Servitudes and Bondages, before Christ as a Deliverer was precious in their Esteem, and their Honour?

According to hints before given, I do not prescribe to the Almighty, nor would have any one in whose Life the Fruits of Grace do appear, to Question whether the Seeds were sown in 'em, yet those of Years that were never under polishings will (and that not without Cause) Question whether they be not as common Stones?

The

The Third Inference is. There appeareth to me (and many that are justly prefer'd to and before me) no shew or colour of a Reason, why some new Methodists who seem'd to think that Wit (if not Wisdom) is to die with 'em, who were apt enough to appropriate and inappropriate to their Party, considerably great, the title of the Church, should fall so out with (and so fouly on) their Brethren, that speak (and write) for that act of Faith which goeth under the Notion (and Name) of Recumbence, Reliance, or Affiance, in order to the Justification of a Sinner, in the High-Court of Heaven, and the quieting of the lower one of Conscience. We will not wish a blister on their Tongues, nor the slaving of their Pens, who speaking of such as describe and exercise that act of Faith, by resting and relying on Christ and his Righteousness call such lubberly Saints: Yet some that favour not railing Accusations will pray that the Lord would (if not rebuke) restrain 'em and instruct 'em better.

Doth not my Doctrine fairly (and without any forcing of it) lead me to enter an Apology, and Plea for our old Protestant Divines. that held  
fast

fast the Form of sound Words, and wrote for such Recumbence and Reliance.

Do not the upper Stones in a building in their way rest (and lay their weight) on the Foundation?

And whereas some said as Objecters against this Doctrine, that it tendeth to bring in Presumption into the room (and place) of Faith: Do we not, say they, read of those that leaned on the Lord, and yet lived and lay in Offences that came up to Abominations? Do not very wicked Persons say, they rely on Christ for Salvation?

Hof. 3.  
11.

I Answer, 1. It is one thing rightly to lean on Christ, and another to say confidently we lean on him.

2. I Grant, there may be a leaning on the Lord in a way of Presumption; yet that proveth not that there is not one that floweth from unfeigned Faith. Tho' some may fancy a Resemblance betwixt 'em, they are different, and may be distinguished.

3. That recumbence and resting on Christ, which choice Divines call the most proper Act of Faith, or as ones Phrase is the formal Act, where-  
Actum si-  
dei pro-  
priissi-  
mum.

consisting in his actively-passive Obedience, whence floweth the imputation of it, for the justifying of a Penitent Believer, hath divers properties which render it Heavenly wide and distant from presuming.

Toto cæ-  
lo.

1. Is it not the Act of a convinced humbled Soul? Of the Sinner that is as heavy laden in the Sense of Sin, so weary of seeking relief in (and from) it self, and carnal Confidence, and in that way cometh to Christ for Christ, and Life with (and from) him.

Math. 11.  
28.

2. Is it not the Act of a Soul that hath so seen the Lord Jesus Christ, and the fulness that dwelleth in him, and so highly approveth of the Device and Design of saving lost Sinners through him; that

Mr. W.  
Guthry.

1. It disclaimeth and renounceth all other means of attaining that Righteousness, which is to be plead- ed as answering the Law and satisfi- ing the Justice of God, and so justifying those that in their former State were ungodly, and have yet remains of ungodliness in 'em. It disclaimeth the coverings that are not of God's Spirit, as too scanty, short and narrow as to hiding it's nakedness.

Philip. 3.  
6, 7, 8, 9.

2. It

2. It betakes it self to Christ, not onely as a shelter from Wrath, but also as a Saviour from Sin? It goes, runs (yea flies) for Refuge to the Hope set before it; so that some of great name describe Faith as the flight of a Penitent Sinner unto the Mercy of God in Christ, and Judge that the Description is to be preferred before divers others. *See Dr. Owen.*

3. It acquiesceth in and is satisfied with Christ, seeking no further, saying, to whom shall I go, Christ hath the Words of eternal Life, and hath wrought out for me, and brought to me a compleat justifying Righteousness. *Joh. 6. 67. 68.*

4. Is not this resting on Christ joined to and with receiving him as a Prophet, and Prince? And resigning it self to him to be taught and ruled by him? *Acts 3. 22, 23.*

I add, 1. This relying Act hath (if I may not call it an habit) a Principle and Seed of Holiness at the root of it. It is not only the Souls using Christ in a time of need and straits, but its Inclination is to abide in and with him, to makes its daily Food, and not only (at times) its Cordial. *See Dr. Bolton.*

1 Tim. 1.

5.  
Jude 20.

James 2.

2. It is an unfeigned (and not a counterfeit) Trust; and as we read of most Holy Faith which agreeth to the Grace whereby we Believe, as well as the Doctrine which is believed, so this Act of Reliance is of an Holy Nature. It's accompanied with Holiness in the Root, and swallowed with the Fruits thereof. It is the Act not of a dead but of a living (and working) Faith, will not what I have said (or written) show that this believing hath no kind (or colour) of presuming in it; and that the Point I am on may to those that are of a weaker Capacity be more clear'd.

1. I shall distinguish (as my betters have done) of the several sorts of Faith, which is thus sorted.

Dr. Ar-  
row-  
smithTact fac.  
Heb. 6. 1.Acts 9.  
11.

Tit. 1. 1.

1. There is what is stiled the Faith of Principles, a shorter in the Epistle to the *Hebrews*, and a larger in the Creed called the Apostles.

2. There is also a Faith that goes under the name of the Faith of Miracles; upon the exerting of that and Prayer, God (in divers Cases) wrought what was purely miraculous, Men being Moral Agents therein, and said to be done by their hands.

3. There is the Faith of God's Elect, that to which Persons were ordained

dained from Eternity; to which they are chosen and called in time, whereby Christ dwelleth in their Hearts: And are there not several Acts of the Faith last named. There is the assenting and assuring Act, as well as the relying Act. Concerning the former, I do (as they) determine. That the Faith of Principles is found in all the Regenerate that are of Years, though not in them only. And that the Faith of Miracles hath not been found in all, or most of them, if only in them.

Acts 13.  
48.

And as for the third sort; all of mature Age, that are faithful have it, and none others have so; and as to the latter distinction, concerning the Acts of Faith, I acquiesce in what Worthies affirm.

Assent to the Truths of Christ is given by the Regenerate, yet is common to them with others. *Simon Magus* did so Believe, and doth not Satan so? Assurance of Interest in Christ none save the Regenerate reach; but do all 'em do so? Or do any of 'em (in ordinary) do so at all times? Do not some whose Day is clearest find that a Cloud may arise? He or she that feareth the Lord, and obeyeth the voice of

Acts 8.

13, 23.

James 2.

Psal. 30.6.

Isa. 8. 17.

50. 10.

Dr. Bolton.

his Servant, may walk in Darknes, and be under Desertion. But recumbence and resting on Christ (as for other Blessings so for Justification) such as I have been pleading for is found in all the faithful, and only in them. This is stiled the Essential constituent as one of the other may be an Antecedent, and the other a consequent of Believing to the saving of the Soul.

Be this well weighed! There are several Scriptural Phrases, especially in the Old Testament, that relate to Faith, and favour the Notion, *i. e.* (those that I prefer before my self have appeared for.)

Psal. 2.  
the last  
37. 3. 5.  
7. 55. 22.  
Cant. 8.  
5.

A Principal one is trusting in God and Christ, who is so; a Second, Is leaning on him; a Third, Casting the Burden on him; a Fourth, Devolving and rolling ones self upon him, all which imply retiring to him.

If enquiry be, what is the special Object of this Act of Faith, or on what (or whom) doth it roll and rest the Soul? Doth not my Text and the Doctrine grounded on it speak to that Point? He that is the Foundation and living Stone is rested on. Christ is the adequate Object of Faith; as it is justifying, or the Medium and Means of Justification. As  
Christ



Christ consider'd in his Personal Excellencies, is the Object of Love his Person considered together with his Office of Mediation as crucified and satisfying Divine Justice, and as the great Ordinance for recovery of lost Sinners, is a special Object of justifying Faith: Is he not plainly and positively asserted to be so?

1. In those places in which Believing in, or into Christ is commanded. Joh. 6. 29, 30.

2. In those places in which such believing layeth under the promise of Life. 1 Joh. 3. 23.

I add, 1. Doth he not Preach himself as such? Joh. 3. 16. and the last.

2. Doth not his Father propound him as such? What can the convinced humbled Soul rest on short of Joh. 14. 6. 3. 16.

him? Who save he hath born the Wrath of God from them? Who save he hath answer'd the demands of Justice on their behalf? Heb. 4. the last Verses.

Who save he hath merited the Favour for them? Who save he can give them boldness in their Approaches to him, or in his approaching by Death to them. If any say, doth not Faith rely on the Grace of God the Father, and on the Promises made by him?

Compo-  
nenda  
hand ap-  
ponenda.

I say, These things are to be composed with, not opposed to one another; can they that look well at the glorious Work of Redemption, overlook that rich Grace which sets forth the Redeemer; and do not they that look aright at the Promises, look at 'em as the Ground on which they go to Christ, as the Glasses through which they see him, as the Chariots wherein they are carried up to him, and as Channels thro' which Grace is conveyed to them? I am now free to utter an hearty Wish or two.

Jo. 1. 12.

1. O! that they on the one hand, whose Temptations lie towards presumption, would consider that in vain they do pretend to rest on Christ, who never yet were willing to receive him as he is offer'd in the Gospel. Can they rest on him that are not in him? Nor indeed desire to be? Being not inwardly concerned about it. O how dangerous (and damnable) is their Condition? Who lay that stress on Christ, that he never warranted them to do? They trust he'll Save 'em in their Sins, and save 'em the labour of their giving themselves up to serve him in a way of Serioufness, as if his Death rightly applied was not the Spring of Holiness

liness in the hearts and lives of the Ap-  
pliers. Are not his purchased ones Tit. 2. 12.  
to be peculiar ones? May he hew  
these Persons their false confidence,  
and beat it down.

2. O that they (on the other hand)  
whose sins appear to 'em in frightful  
Colours, that are tempted because of  
the greatness of their Maladies to  
turn their backs on (and run away  
from) the Sovereign Remedy provided  
for 'em, would weigh as well as view  
what hath been presented to 'em!

Tho' they cannot (as yet) assure  
their hearts that they are in Christ,  
nor rid themselves of fears, lest  
it should be presumption in 'em, to  
lay hold on and claim to him; yet  
whilst they dare not deny that they  
roul their Souls on him, and long as  
for pardons, so for power and puri-  
fying from him; desiring Grace as  
the beginning of Glory, and are re-  
solved to cast themselves into his  
Arms, to live and die there.

Chear they! Chear they! And O  
that God would chear them! Will  
this firm Foundation fail 'em? Will  
it not bear all the weight (and stress) Prov. 3. 5.  
they lay on it?

If any say, that none can truly  
say, they trust in Christ, save such  
as are assured they have received him.

I write,

I write, that trusting doth sometimes denote the very act of leaning on him, and sometimes the effect thereof: In the Objection the latter Acceptation is respected.

The 2d use of the Doctrine shall be in a word of Exhortation. And it is first directed to all that will vouchsafe to cast their Eyes thereon. Be they excited with all within 'em to praise God's holy Name, that Lines are fallen to 'em in the Territories (and Tents) of Protestants. Are they not far off and in that part of the universal Church that leads and guides 'em to the sure (and sole) Foundation, and teacheth them to bottom themselves (and all their Faith) and Hope, as to Eternals thereon?

Can they of and for *Rome* clear and defend the Doctrine in this Point? As one of 'em stands charged with misapplying and perverting the Text of the Prophet *Isaiab*, that is quoted in one of the Verses following that of the Text, concerning the Lord's laying a Foundation-Stone to the Pope. It's well known, that they do ordinarily misapply that famous Phrase about Christ building his Church on a Rock, as if he therein first pointed at *St. Peter*, and after

ter him, at every Successor of his in the *Roman* See, Seat and Chair.

But, 1. That Apostle was far from being able to sustain, establish, and bear up the truly-called Catholick Church.

1. Was he not a meer Man? And so unable to satisfy the Justice of God?

And, 2. A frail mortal Man, and so could not abide with Men for ever?

And, 3. A sinful Man by his own Confession, and so himself needed a Supporter. Is it not evident that he had quite sunk, had not he that is the Foundation upheld him? Luk. 23.  
31, 32.  
5. 8.

4. He was so far from taking to himself the Honour of being the Foundation, that, as hath been hinted, he gives the Glory to Christ, and proclaims him as such. Mat. 14.  
30, 31.  
1 Pet. 2. 8.

If any bearing the Protestant Name do suppose what others of 'em cannot grant, that the Text might have some reference to *Peter*: How comes the Pope to stand related to it? Is there a Word (or Syllable) that signifieth, that he or his See are in the least intended in it?

They have not (that we know of) yet proved from one place of Scripture that ever *Peter* was at *Rome*, much less

less that he sat there as Pope; and least of all that what was his privilege as an Apostle, was to descend and be derived down to every succeeding Pope; yea, or to any one of 'em.

Acts 15. 9.

I add, 1. The Church of the New (tho' distinguished) is not divided from that of the Old. Do not both fall under the Name of one true universal Church? Do they so widely differ, that one that is the latter had such a Foundation as the other, and former had not? Now, will any that lay not aside the use of their Reason, say, that the Church of the Old Testament (or *Jews*) was founded on the Pope.

2. Many Popes (as many Papists have acknowledged) have been far from being living Members of the Church; being rather Monsters than Men, Apostatical, not Apostolical; Was Christ's Church founded upon such.

The manner of the Romanists is to cry aloud, The Fathers, (the Fathers) are all of our part, and party.

But have not our Modern Divines said, wrote, and proved, that not a few of those Ancients (so called) did expound that Text in *Matthew*, nei-  
ther

See Dr.  
Barrow.

ther of the Person of any Pope, nor yet of *Peter's* Person, but of the Faith or Confession of Christ that *Peter* declared. Is it not said, upon this Rock will I Build, not on thee? It is not said, Thou art the Rock. In the Greek the Words for *Peter* and the *Rock* do differ; They are not of one Gender.

It may be, and is urged (tho' *Peter* was not, and tho' a Pope is not,) a primary Foundation of the Church, he was, and the Pope is, a secondary Foundation of it.

Hereunto it is readily (and as to me satisfyingly) answered.

1. Tho' the Church hath only one personal Foundation; yet if a Doctrinal Foundation come into the Question to be discoursed of, that is the true Scriptural Doctrine, in which Christ the personal Foundation is exhibited, and held forth; we do not deny that *Peter* was such a sort and kind of Foundation. He preached **Acts 2. 31** (and proved) Christ to be such, but then we affirm constantly, that there were twelve such Foundations the **Rev. 21. 14.** Apostles of the Lamb, and the Prophets are spoken of, as being in that respect a Foundation. And is not every faithful Minister (tho' not of the same degree yet) in truth, and

according to his Ability and Capacity, a declarer of Christ as the Foundation.

2. I am not, nor are those that are Worthies, ( which I pretend not to be ) free in any sense that borders upon Popery to grant, that the Church hath a Secondary Foundation. Can a proper Foundation be multiplied, or be any more than one ?

I ask, Doth not the pure Protestant Doctrine excel herein, in holding forth Christ ?

1. As the only Foundation as to the Doctrine which the Ministers teach, and People learn, an excellent Writer quoteth a Paragraph out of one that in his day could not be charg'd with Nonconformity running thus, The Bible, the Bible: I say, the Bible only is the Religion of Protestants: I cannot find any rest for the sole of my Feet, but upon this Rock. There is no sufficient certainty but of the Scripture only, for any considerable Man to build on; with more of the like tendency.

Mr. Craddock *from*  
Mr. Chillingworth.

1 Cor. 2. 2. Now, was it not the care and desire of *Paul* to preach Christ, and to know nothing, and preach as if he knew nothing save Jesus Christ, and what



what related to him? And is it not commended as a Study becoming a Gospel-preacher, that every Doctrine delivered, and every Inference drawn from it may some way or other have its Eye and Aspect upon Jesus Christ. Is not he that's called the Word of God, the Marrow, Sum, and Substance of the Written Word, or Scripture of Truth? Is not the Truth best Learned, that is so as it is in Jesus? And doth not the Knowledge of People so far excel, as it is conducive to their living on, in (and unto) Christ?

Bowle's  
Pastor  
Evang.

Jo. 5. 39.

Eph. 4. 21.  
Phil. 1. 21.

2. Christ is held forth by the best Ministers, as the only Foundation of the Justification of a Sinner before God, as bringing in Everlasting Righteousness, and furnishing the poor humbled, brokenhearted offender with it. Are not they of *Rome* for joining their own Righteousness to that of Christ in that Case: As if his Robes without their Rags would not be a compleat Covering? Are they not for setting and keeping one Foot on the Land, and mixing their Water with Christ's Blood? We plead for Inherent Righteousness, but dare not give it the place of Imputed.

Dan: 9.

Rom.  
10. 4.

3. Christ

Exod. 20. 13. Christ is held forth (among us) as the only Foundation as to Religious Worship, whereof God is tender, and about which he is jealous, not pleased with the least wrong look, or touching of the Ark. Are the Romanists afraid of swerving from the Simplicity, Plainness, and Unmixedness therein? Witness their Additions, and Traditions.

2 Cor. 1.  
2, 3.

Mat. 28.  
19, 20.

Rev. 11:  
1, 2.

4. Christ is preached in our Assemblies, as the Foundation as to Church-Government, and Discipline. We are for all the Officers that can prove their Institution (and Appointment) to be Heaven-born, and not for others; and for Laws and Cannons that can abide trying and measuring by the Golden Reed, the Law Canon, or Rule of holy Writ. Doth it not fall for his hand to give Laws, that can give influence by 'em, and hearts to comply with 'em?

Phil. 4. 13.

Gal. 2. 20.

And so, 5. Christ is held forth as the Foundation as to spiritual Strength and Power, for Performance of Duty, Christians say after (and with) the Holy Apostle, *We live, and yet not we, but Christ liveth in us.* He gives and guides our spiritual Life. Our Works are wrought in God; he worketh in us as the power of willing, so the act of willing that which

is spiritually good. How much (at least) many Romanists, and their ways of teaching, lead Men away from Christ into their sufficiency. How much under the praise of Nature, and what they cry up as Free-will, to the darkening and detracting from the Honour of Free-grace, is apparent.

Velle non solum posse velle.  
Dr. Ward:  
Phil. 2. 12,  
13, 24.

6. Christ is with us held forth as the sole Foundation, if access to God, and acceptance with him; be the Subject treated on: But do not they that are for Rome join others as Mediators, both as to admission into the presence of God, and acceptance when they (as to the performance of Duty) depart from him?

Rom. 5. 2:  
Eph. 3. 18:

Be it added, We preach Christ as the Foundation of all Grace, yea, and Glory, that is expected from God. We call all Persons to come to him, hungry and thirsty, to fetch all from Christ, and not to dream of bringing any thing to him. When we are to buy of him 'tis to be without Money, or Price. Is it thus with Papists? Merit is by them more than enough spoke of, and for.

Isa. 55:  
1, 2:

If any say, Do all Protestants live up to such Principles, or do they generally do so?

E

Here

Here I can utter good wishes, when I conceive many Lamentations.

1. O that many that bear the Protestant Name were more true to the true Religion, and an honour to it, as it is an honour to them!

Tit. 2. 10.  
Phil. 1. 27.

2. O that they had Hearts (and Lives) more suited to the Faith professed by 'em, and were delivered up to the Doctrines delivered to 'em!

Tit. 1.  
*the last.*  
Rom. 6.  
17.

3. O that when they own Christ's Ministers, they only called Christ Master; remembering, that they only shine as Stars, and drop as Clouds; and that they still came to hear what he the Lord doth in the Ministry say to 'em!

Mat. 23.  
10.

4. O that when Doctrine is brought to 'em, they with good *Bereans* brought it to the Test, to try its consonancy to the Rule of Faith and Life!

Acts 17.  
11.

5. O that as to the Matter of Justification they preserved their Loyalty to Christ, not suffering any thing to go as joint Purchasers with him.

2 Cor.  
11. 2, 3.

6. O that they may be truly tender as to the Point (and Parts) of Worship, and the Usages annexed and appointed as appendants to it!

2 Cor. 7. 1.

7. O that they may be for being cleansed from all filthiness both of Flesh and Spirit, and may be for perfecting holiness in the Fear of God!

8. O that all along as to resisting Rom. ii. 18. Sin, performing Duty, and exercising 2 Tim. i. 1. Grace, they may bear in Mind, that they bear not, but the Root Christ, may be Exalted in (and by) 'em.

The next Branch of the Exhortation is (also) directed to us all in General. May we suffer it?

Put we it to the Question, and on a fair and throughly Impartial Tryal, Whether we as yet are as Men to the Living Stone, and are as lively Stones built thereon? Is Christ (the Foundation) ours? To be sure, all of those that profess to be so, are not so. Are there not Buildings of this sort that have no bottoms, save sandy ones? And will not a windy stormy time prove this?

*Matth. 7.  
the latter  
end.*

To move us more to examine (and prove) our selves and state, be it 2 Cor. 13. 5. well weighed!

1. If we be truly (and rightly) *built and bottomed*, exact searching cannot at all damage us; but if the Coasts (or Sky) be any whit clear, and we from under the power of Melancholy, it will much advantage us. We shall not then need, as to our Persons, to over-fear those black and dismal days, that have long (and justly) been feared? Our House

Isa. 35.

3, 4, &amp;c.

Eccl. 2. 14.

7. 14.

2 Cor.

13. 5.

Præstat  
adefse  
Domi.Eo minus  
tuti quo  
magis  
securi.John 3.  
19, 20.

that is on the firm Rock will abide ; we may make our Souls to enjoy good, and in the day of Prosperity, rejoice in the best manner.

2. If any of us be not ( as we should be ) rightly bottomed, it is best for us to know it. It was said to others, *Know you not your own selves?* Have we much acquaintance abroad, and continued Strangers at home. Is not the Case within the reach ( and compass ) of a Cure, and shall we not be nearer it, if we come under Convictions that we want it? And the higher any of us build if it be upon Sand, the more dangerous is our standing, and the more dreadful will our fall be. Are not the carnally secure at the greatest distance from safety ?

3. It is to us of very sad signification, if in this Case, we decline ( and neglect ) tryal. Do not they who are *sound*, least fear *searching*? Will he whose Gold is good ( and full weight ) shun either the Test or the Balance? If we shun the shining and discovering light, do we not give others, yea ( and our selves ) cause to fear, that we are under the power of ( and in love with ) inward, and in the way to outward, and so to Eternal Darkness.

I am now for the Motives found in the foregoing Pages, to lay down *means*, that may be helpful to us in trying our State.

And, 1. Be we sure, we consult with the Scripture of Truth, which is as a Golden Reed to (and for) Dan. 10. 21. measure your inward condition, Find we there, and fetch we thence, the Marks and Signs we try our selves by? Is not this Light of a discovering Nature? Was not this one of the ends for which God's Word became Scripture, that we might know our States? 1 Jo. 5. 13.

2. Lay we our Lives, Hearts, and Frame close to Scriptural Rules and Notes, and distinguishing Marks, that we may better see how they agree thereunto. Whether they answer them as Wax sealed doth the Engraving or the Seal? Do Impressions answer such Expressions?

3. Humbly (and Earnestly) implore we the Aids (and Enlightenings) of the Holy Spirit. Is it not among the Offices (and Operations) of the Holy Spirit to lead us both into Truth, and into our selves? May Jo. 16. 13. 1 Cor. 2. 12. he shine into our Souls, and on the good things that are in any of us, the things that are given to us of God. Plead we, that we are on our Duty,

Prov.  
18. 1.

and undoubtedly he that goes about this inward Work, is to go alone, to retire, and separate himself, and to take sufficient and seasonable time for it. As for Marks ( and Signs ) cast we our Minds ( with our Eyes ) on the Text and Context, asking our Souls.

Hof. 6. 5.

1. Can we give some account what we have felt about the Lord's hand being on us, in order to the *hewing* and *polishing* us, by the Mouths, Pens, or Ministry of his Prophets, predictive, or instructive, that so we might be as Stones squared to lay on the founding Foundation? Have we had experience of Conviction and Contrition? Have we seen and felt our need of coming under the Hammer of the Word? To have together with the breaking of our Hearts for sin, the breaking 'em off from carnal and self-confidence.

Jer. 23. 29.

Col. 2. 6, 7.

Rom. 8. 9.

2. Are we laid any whit *close to*, and *even on*, the *Foundation*? You know, Building Stones are so. Are we in our whole Souls, ( and the desires and designs thereof ) joined to Christ, and a whole and undivided Christ? Do we receive Jesus Christ the Lord? Are we knit in our Affections to him? Are we of his Spirit and Temper? Do we breath that

we



we may be nearer him, and that we may dwell on him.

3. Are we ( in our purpose ) for coming on all occasions ( and at all times ) to him ? Are not *Stones* in the Spiritual Building *moving ones* ? Are we sensible that we are liable to Deadness ? And that without fresh and actual Grace, we cannot make a living on our Faith, or maintain a vigorous Exercise thereof. Jo. 15. 5.

4. Are we in some measure ( would we be in a greater measure ) *lively Stones*, in the management of Duties, Prayer in particular ? And Exercise of Grace of love eminently, and so for being communicative according to the Nature of Goodness ? Are we for resisting Temptations, and first Motions to Evil ?

And Lastly, How are we and would we be affected towards the Building, and the true *regular Stones* that lie thereon with us ? Are not living Stones affectionate ? Do we love the Catholick Church ( truly so called ? ) Eph. 1. 15.  
 Are we of Catholick Principles ? Are we afraid of Schism, that is so in the Eye of the Scripture ? Do they that lie in God's bosom, lie in ours also ? 1 Cor. 12. 25.  
 Do we love most ( and best ) those Parts and Members of the Church 1 Jo. 5. 1.

that are purest, and yet truly love every true, tho' weak Christian?

The next part of the Exhortation is to those that are not built on Christ. Bless they not themselves in their Hearts till they are so.

1. See they, that they have not yet come under the Hammer? Do not their Hearts keep up a regard to some Iniquity, that is their own? Do they not decline the way that leads to Christ? Are they not averse to him, and his Offices?

Gal. 4. 4.  
3. 13.

2. Sorrow they inwardly (and deeply) for their Condition? What hearts have we, may they say, till Grief enter and pierce 'em? Did not Christ at a dear rate make way for their coming and being built on him? Did he not join their Nature to his Person, and come under a Curse that they might come into a Capacity of partaking of the Blessing?

Matth. 25.

3. Give they way to due fears, lest their Souls and Bodies should be parted before Christ and their Souls be united, and consequently, they (at least) hear, that doom go *depart from me, &c.*

4. In humble and earnest Prayer, wait they on the Lord, that he that laid the blessed Foundation would bless them in laying them on it, ac-  
know-

knowledging their unableness to do it themselves, and unworthiness that he should do it for 'em.

The last Word is to those that are built on the living Stone, shew they that really they are so.

1. Prize they this Stone that they cannot over-prize. Is not it every way precious. 1. As Elect, and chosen by his Father for his Christ. 2. As tried actively and passively; as, 3. An *Eben-Ezer*, a Stone of help in all times of need. 4. A firm, solid and lasting Stone. 5. A Stone in (and on) which there are Seven Eyes. 6. A Stone that to those that have found him out, turn all into true pure Gold.

1 Pet. 2.  
4, 5.

Zech. 7.  
9.

May the faithful be afraid of stumbling at this Stone, of being in any Case offended in (and with) him grieving, that so many judge meanly of his Person, refuse his Yoke, dividing his Benefits.

May they come to him, and to his Father thro' him as in humble Supplications, so in holy Ejaculations and serious Meditations! May they come to him in Grace till they come to be with him in Glory, World without end.

This mean Writer having touch'd on the Mystical Union, that is between

between Christ and those that are Christ's in General.

From  
1 Pet. 2.  
4.

And having (with what convenient brevity could be) treated, particularly on the Similitude (and Resemblance) that this Union bears to a Foundation, and the Stones laid thereon.

With dependance on Divine Assistance, a Second Comparison used in Scripture referring thereunto, lyeth (and is to be laid) before the Candid and Courteous Reader, to Wit, that between

*The Vine and the Branches, from*

---

JOHN xv. 5.

*I am the Vine : ye are the Branches.*

Mr.  
Hutchin-  
son.

**A** Worthy to whom God gave an excellent Ability (and Skill) in expounding Scripture did well observe, that there is no necessity of a strict enquiry, what gave the rise to Christ's using the Comparison insisted on ; save his holy Will, guided by his infinite Wisdom. Some have conjectured it might be from his seeing a Vine through (or on) a Window. It's known, that he took oc-  
casione

caſion from Temporals to raiſe his Hearers Minds to Spirituals.

Jo. 4. 34,  
35.  
Jo. 10. 1.  
&c.

That which is counted more Material, than ſuch enquiry is, is to view (and weigh) and obſerve what the drift, Deſign, (and ſcope) is for which it is uſed; and of that we may be more ſatisfied through the handling of this Doctrin.

The *Union* between *Chriſt* and ſincere *Chriſtians* doth reſemble that between the *Vine* and its *Branches*.

All they that are conſiderate will conſider the Phraſe as *figurative*; for literally, Chriſt is no more a *Vine*, than he is a *Door*, (nor are Believers in the firſt Sence of the Word *Branches*) tho' he is pleaſed to ſtile himſelf ſo.

It is not my manner to put a ſtrain (or ſtretch) upon *Metaphors*, nor force 'em, when they have freely gone with me one Mile, to go with me twain. But, I doubt not, my dear Brethren, in the Miniſtry (and Chriſtianity) will agree with me, that if the Similitude will not (as ſome Phraſe it) run on all four, it will go readily, and hold in the Three following Reſpects.

Quatuor  
pedibus.

1. Is not the Branch very cloſely and intimately joined to the Vine? Doth it only adhere, or is it only  
tied

Jo. 15. 2.

Rom. 9.  
6.Intimior  
intimo  
nostro.Jo. 14. 10,  
11, 12.

tied to it? It doth inhere, and is engrafted into it; which distinction may give some Light to those that are in the Dark, as to what is written (and to be read) in the Verse that is joined to that of my Text, where mention is made of a Branch in Christ that beareth not Fruit. May not they be in the Lord by outward Profession, and so visibly Members of him, and in Communion with a reforming Congregation, who are not in the Possession of him, nor in the nearest way related to him? Are they all *Israel* that are of *Israel*? Is not Christ nearer to true Christians than they are to themselves, or their Souls to their Bodies? Is not their Conjunction to him, compared to (and with) this Conjunction to his Father, and doth not he intimate that this may fall under their Knowledge?

2. Hath not the *Branch* as to its usefulness and fruitfulness (if we speak of second Causes) its whole dependance on the *Vine*? Sever and separate it from the *Vine*, and is it of any considerable serviceableness? Can it bear so much (or if you will so little) as one Grape except it abide therein? And doth not this hold as to Christians? Witness our Saviours Words; as Modern Divines after

ter one of the Antients gloss there-  
 on, he saith not without or severed  
 from me, *Ye can do no great things, or*  
*only some little*; but is it not said ex-  
 pressly, *Ye can do nothing, that is no-*  
*thing that is Spiritual, and will be ac-*  
*ceptable.*

From Au-  
 stin.  
 xxiij.

3. Do not the *Branches* that are  
 really (and rightly) engrafted into  
 the *Vine*, find it a Root of sweet  
 fruitfulness? Are *noble Vines* barren  
 ones? Is it not this excellency that  
 renders them amiable? When they  
 bear right *kindly Grapes*, are not  
 the Owners and Gardiners expecta-  
 tions answered? Doth not this hold  
 as to sincere Christians united to  
 Christ, being not only almost but al-  
 together such? Is not the Root of  
*David*, in (and unto) them the Root  
 of special (and Spiritual) Fruits,  
 such choice ones as are in Scripture  
 set down, *Fruits of Righteousness*? Is  
 not the holy Spirit the nearest Au-  
 thor of them, the Spirit of Christ?  
 Have we not divers of them expres-  
 sed in one place? And are they not  
 called his Fruit, in the singular  
 Number? Do they not (as to the  
 habit) go together? Do we not read  
 in so many Words, that herein is  
 God glorified, when abiders in Christ  
 bring forth good Fruit and store  
 of

Isa. 5. in  
 initio.

Phil. 1. 11.  
 Gal. 5.  
 22.

Jo. 15. 8.

of it. Without further opening the Doctrine, I proceed to apply it, and that; first by way of Caution.

Mr. Sted-  
man p.  
123.

Phil. 2.

20.

Rom. 11.

21.

The first Branch whereof is: Beware we of imagining that the Union between Christ and Christians is *Natural* in the Sense that that between the *Vine* and it's *Branches* is so. I do not deny; that a Worthy hath stiled this Union *Natural*; but, that is in respect of the *Divine Nature* the attendant and consequent thereof; and a Natural Spiritualness is sometimes spoken of. I also know that the Phrase of natural Branches is applied to those that were *Jews* by Nature; but this hath reference to an Ecclesiastical (not a purely Spiritual) State, which appears by their being broken off; but Spiritual Union is both as to its Rise and Effects supernatural.

1<sup>o</sup>. 15.

The 2d Branch of this first Use is: 1. The *Branches* may (and will) grow from (and on) the *Vine*, that are not engrafted, but all that grow up into the blessed Head the Lord Jesus Christ, are first engrafted into him, that they may abide in him.

The 2d Use is of and for Information. The first Branch is: It is the near (and great) Concern of all that name the Name of Christ, to see that they



they be genuine Branches, and have known (and felt.)

1. What *Spiritual engrafting* is, and that their *Fruit-bearing* be a Fruit (and so proof) thereof? What if a Branch look promisingly, and have some Buds, but wholly wants clusters of Grapes hanging thereon; will this secure and save it from the Pruning-hand, and cutting off? Matth. 7: 21, 22, &c.

2. What if some called Christians are as *Branches* that are full of Leaves, but are void of *Fruit*? Have long Tongues and short Arms, and are not as Christians of Old were for living and not barely speaking great things, having a voice like the voice of *Jacob*, but hands too like the hands of *Esau*? Are they in a state of Sanctification, and so of begun Salvation? Tit. 1: ult. Magna vivimus. Luke 13: 6, 9.

But the main Use I intend to make, is an Use of Exhortation. The first Part whereof is: Put we the Case upon a fair issue and trial, *have we real Union to Christ*? Are we really *engrafted* into him? O! that Persons were more willing to Examine themselves, to Prove their own selves, and to know whether Christ be in them, and they be in Christ. Poor I shall present on this Occasion *Marks*, 1. Ex-clusive. 2. Such as are not Conclu-  
sive.

five. 3. Such as are Inclusive. 4. Such as are Adequate, and even ones.

Marks of the first sort, which are on many, and are Proofs that they are not yet united to Christ; are,

1. Their continuing in their former *Union* to (and Communion with) their former *fleshly, worldly, and devilish Lusts*. If he that was filthy is filthy still, if he on whom the Curse of the Serpent was, be so accursed still, if Dust be his Food, and Gold as his God; if when open Idolaters have their Idols of Silver, he makes Silver his Idol, setting it up in his Heart; if Wrath, Fury, Strife, Lying, Swearing be his way, which carry the very Face of the Devil in them, can such have the Face (and Front) to say that the Spirit of Christ dwelleth in 'em, or that he himself dwelleth in 'em? Are not they in their present State in his Eye as *abominable Branches*?

2. Another significant Sign that is too common (and rife) is an *inward grudge, hatred and hearty ill-will* towards the *Members of Christ*, especially to those that most resemble him, and in their Speeches and Actions, and (as far as Men can see) in their Spirits are most like him. Are they not *fore Eyes* which the Light  
of

Rom. 8.

13.

Gal. 5.

24.

Ira. 14.

19.

of (and from) Heaven offendeth? I do not deny, but the wind of Temptation may rise so high (and blow so hard) that for the time, gracious Christians like Branches (or Boughs) of the same Tree may clash with and strike one another; but I deny, that there is a Spirit of Malice or a total want of a Spirit of Love, as to the truly godly or to true Godliness. Do they love him that begetteth, that loath those that are begotten of him? Can they think they Love the Faith that is not seen, that have an utter Enmity to the Brethren that fall under sight? Is not he that is Born of the Spirit maligned by him, that is Born (and doth walk) after the the Flesh? Have not the Members of the Mystical as well as those that are Members of the Body Natural Union one to another, as all of them have to their Head? Are they not joined in Love?

1 Jo. 5. 1.  
4. 20. 15.

Gal. 29.

And now the 2d sort of Marks come to be pointed at, they are good, yet they are not good enough, and so not Conclusive, that Persons stand in the nearest Relation (and Union) to Christ.

One, and the 1st is: Being or growing (as is judged) some nearer to the blessed Vine than some others

do. May not a fruitless Branch border on, and be placed near the Natural Vine, that is not in it? May not some cry, Lord! Lord! that yield no hearty Subjection to, nor do the will of Christ? And so be yet far from the Kingdom of Heaven? Have not many a Form of Knowledge (yea of Godliness) that are Strangers to Christ, and the Power of both? What is it to bear and name the Name of Christ, to wear the Vizard of Christ, yea, or to partake of plausible Parts (and Gifts) from Christ, if Persons live not in him, and he in them.

Rom. 2.

20.

2 Tim. 3.

5.

Gal. 2.

20.

Matth. 25.

See on this

Dr.

Holmes.

The 2d Sign of that sort is: Being joined in a reforming and purer Church, as to the Constitution and outward order thereof; and with a Society of Wise Virgins that (sometimes) are found observing Days and Duties that lie above and out of the common Road. May not a Branch that is dry and dead, &c. seem as sound as divers that are fresh and flourishing? How many have been in Baptism entred in the visible Body of Christ that were never yet inwardly engrafted into Christ himself? May not their Hearts be unpurified, whose Bodies have been washed with pure Water? May not they

Heb. 10.

22. 22.

they proceed often to sit at the holy Table, in whose Souls Christ is not set up? May they not receive the Bread of the Lord, who do not receive the Bread which is the Lord? Will not some plead they have eaten (yea, and drank) in Christ's Presence, to whom he will say, depart from me, I never knew you to be mine as they that are most mine are, by way of special Spiritual Relation and Union to me.

Panem  
Domini  
haud pa-  
nem Do-  
mini.

Matth. 7.

Some touches are now to be given on those Marks stiled Inclusive.

Eph. 5.  
18.

They that have them have no room left for their questioning (and doubting) that they have Union to Christ.

The former I shall Instance in, is being (more then many who yet are united to him) filled with the holy Spirit. I think, in my last Words, I have prevented that Objection. Can Persons fill themselves therewith? And for a fuller Answer, be it noted.

1. They may use means who wait, that God would make the means and the use of it effectual.

2. The truly sanctified having in em an habit (or principle) of Holiness have more power to wait, and lie fairer for being filled then others. If

it be enquired of what Spirit is a fulness desirable?

The *Answer* is, 1. A fulness of the renewed Spirit; a further partaking of a Divine Nature.

1 Pet. 1.  
4.

See the  
great  
Baxter.

2. A fulness of the renewing Spirit; the 3d, Person (or subsistent) in the Godhead; who certainly dwelleth in a real (tho' by us less known) manner in the gracious, and abideth with the Grace that he hath wrought in 'em; to cherish, preserve, and at last to perfect it. He is theirs in a peculiar Relation, and they have his special (and familiar) communicating Presence.

Leigh  
Crit. fac.

The Word translated filled, may be rendred compleated; and implyeth, having Wants and Vacuities supplied.

Undoubtedly, they have within them the fairest (and fullest) Evidences of their being united to Christ, whom the holy Spirit so filleth.

2 Pet. 1.  
5, 6.

1. That they have in 'em the full Number of those Graces, that are the Fruit of the Spirit, even the whole holy Chorus (or Quire) mention'd by the holy Apostle, wherein Faith doth lead, and there follow (and are added to) it Vertue, which taketh in diligence in doing; and together with it Courage and Patience

ence in suffering, unto which, is added Knowledge of a ever pure and practical Nature and to that Godliness, &c.

2. When Persons are on the growing hand, as to further degrees and measures of Graces; increasing with the increases of God, and in their spiritual State and Stature being as rooted, so built upon Christ. Are not these Branches of renown? So are they top Branches. Colof. 2. 19. 7.

Who in the 3d place abound in the work and exercise of Grace; stretching out the hand of Faith, lengthening the line of long suffering, flaming forth in the fire of Love.

The 4th Particular. I shall Instance in, is attaining and enjoying those Comforts of the Spirit, that the excellent and eminent in Grace are often acquainted with in so much that melody is made in their Hearts and manifested by their Mouths, by their Singing Psalms, Hymns and Spiritual Songs. Eph. 5. 19.

The nearer any come to making their calling and election sure, the more they reach a moderate Heart-upholding (tho' not an absolutely full) assurance, the more the holy Spirit witnesseth to (and with) their Spirits, that they are the Sons (and Rom. 8. 16, 17. Daugh-

Pfal. 68.  
15.

Daughters) of God, the more they walk in the light of God's reconciled Countenance, the more evident it is they are engrafted into Christ? May no ill Use be made of this Branch of the use? May not those Prophane ones, what form soever they affect, bless themselves in their Hearts and State, whilst they are Strangers to, and Scoffers at these things? May the doubting and drooping bear in mind that a Pattern not a Standard is presented to 'em; Holy are they who breath (and pant) after more perfections.

Joh. 15. 8.

Another Mark or Sign of ingrafting into Christ is bearing much Fruit, and therein glorifying God the Father, doth not Christ say that thereby Persons shall be (that is manifested and made evident that they are) his Disciples; not only initiated (and entred) into his School, in order to Learning, but actual and eminent Learners of a higher Class (and Form) than many others are.

Certainly, they are not in Christ that are fruitless, or that bear not good Fruit. But when Persons are filled with the Fruits of Righteousness, when Branches, Plants and Boughs are verily clogg'd (and laden)



den) with right Grapes, it is very significant.

Are not they Trees of Righteousness over topping others, tall Cedars in the Lord's *Labanon* who resemble that Tree of Life, presented to Divine *John* in Vision, that bear twelve manner of Fruits, and yielded her Fruit every Month.

Revel. 22.  
1, 2.

Do such Christians prove that as Moralists hold a Connexion, (or Concatenation) of Moral Vertue, so there is really such a Conjunction (and Harmony) of Spiritual Grace; and so give a Commentary on that Text I have sometimes touched on, where divers Graces are set forth under the notion of Fruit in the singular Number. Is not such Grace resembled to a Golden Chain, wherein there are various Links? And have not the excellent of the Earth observed that Grace, may have several Names given to it, according to its several Workings.

See Mr. Obadiab Sedgwick.

1. Is it not called Godly Sorrow, as it softneth the Heart.

2 Cor. 7.  
9, 10.

2. Hath it not the name of Repentance, as it turneth the Heart from Sin.

Luke 13.  
3, 5.

And 3d, That of Humility; as it abaseth it, and causeth striking with a low sail.

ὁ γὰρ οὐκ.

R. A.

Idem.

And 4th, That of Patience; as it upholds and bears up in Duty under a Burden of pænal Evils.

And 5th, Contentment; as it satisfieth the Heart in want of a fuller Portion of present Goods.

I will (a little) point at the Text lately pointed at.

1. As Grace causeth the Soul to cleave to God as its Treasure, and All-sufficient, is it not stiled Love?

2. As it enlargeth the Soul towards him, and solaceth it in him, is it not termed joy?

3. As it layeth, allayeth and preventeth storms (and disturbances) in the Soul, is not its name Peace?

4. As it strengthens it to hold out under continual trials, is it not Long Suffering?

5. As it renders Persons courteous, obliging, and of a winning Temper, is it not Gentleness?

6. As it is attended with Beneficence (and Communications) is it not Goodness?

7. As it bringeth to and bottometh on, and goes to the Father thro' Christ, is it not Faith?

8. As it tempereth, composeth and cooleth the Spirit, is it not named Meekness?

9. As it moderateth it with reference to sensitive Gratifications, its Name is Temperance undoubtedly, the more any Exercise these Graces in a joint way, and are as Trees planted by the Rivers of Waters bringing forth Fruit abundantly, timely, and kindly, even in its season, the less room they leave for questioning whether they be of the choicer sort of Branches in and of the noblest Vine. (Alas!) Many are little concern'd about these great Concerns.

*Psal. 1. 3.*

And now it falls for mine Hand, and Pen, to set down some of those Notes (and Marks) of Union (and Engrafting into) Christ, which pass under the Name (and Notion) of adequate, and even ones, all so united and engrafted have 'em, and none save they have 'em.

The first and main Quere shall be,

1. Have I and my Reader known, what that is that Divines call an Abscission, which in order of Nature leads to the Infition under my Consideration. Is not the Graft cut off from one Tree, that it may be put into (and joined with) another? Do we not read of cutting off from the Olive-Tree, which is wild

*Rom. 11.  
21. &c.*

(con-

(contrary to Nature) into the good Olive-Tree? Are not former Unions to Sin broken, that the mystical Spiritual Union to Christ may be effected? O that this was well thought of! I fear, I fear, not a few that conceit themselves to be in the new Stock, are yet really in the old. Is not this a prevailing and pernicious, Deceit? Many make account they are Branches in the true Noble Vine, who yet are the degenerate Plants of a strange Vine?

May these Proposals be put to our Consciences.

1. Have we seen to (and with) our sorrow, that in our meer naturals we are like Wildings of the Wood, Branches of that withered evil Vine, and that corrupt Stock, old fallen *Adam*? Doth not this appear in (and by) the sower, putrid, rotten Grapes that we have born, and (alas!) do yet bear? Are not our Branches as those of *Sodom*, and our Grapes as those of *Gomorrab*?

Deut. 32.  
32.

2. Were we ever (are we yet) willing that the convincing Spirit of God, by the gross Knife of the Law, and withal by the Engrafting Instrument of the Gospel, that Consciences should be cut into, our Corruptions, and the Spring thereof

dis-

discovered, and our carnal confidences let and cast out.

Often doth that saying occur to my mind (and sometimes fall from my Mouth) which we have under the hand of a rousing Preacher in the other *England*, Many perish through want of through Humiliation by the Law, and an imperfect Work of the Gospel.

Mr. Mitchel.

Are not they planted into the likeness of Christ's Death, in the mortifying of the Old Man, who are transplanted into that of his Resurrection, walking in newness of Life?

Rom. 6.  
5, 6.  
See Revd. Brynslley on this.

The Second Question to be put to our Souls is,

Are we in our inward Desires, and constant Endeavours, in order to our fruitfulness, for abiding in the All-blessed Vine the Lord Jesus Christ? Is any one of the hypocritical Tribe so? What say our Hearts? Would we not willingly (much less wilfully) depart from him, nor so provoke him, as that he should depart from us? Would we keep close to him, and be much found in the ways wherein he useth to meet his People? Would we (and in a sort do we) cleave and stick to him? Are we loth that any thing should come between

Jo. 1. 55.

Isa. 65.

us

Phil. 3. 8, 9. us and him, tho' it pass under the name of Self-righteousness?

The Third Enquiry is,

Are we giving unto Christ the Glory of that Fruit which we bear? If the Branches of the Vine had a Tongue, and an Understanding to guide it, would they not say, Not unto us, Not unto us, be the Glory of all the Grapes that are on, and gathered from us? And doth not the gracious Christian express himself on this wise? *I live, and yet not I, but Christ that liveth in me*, would it not be Sacrilege if I should put any honour due to Christ into mine own Purse, and not pay it all to Christ? Shall I not bear in mind, that I bear not the blessed Root, but he beareth me? Should I be high-minded? Should I not fear (that God grant,) that the use I have enlarged on may not to many become unuseful! If the foregoing Sheets on this Subject should pass the Press, I desire that the Reader of them, and this, may view (and weigh) the Motives and Means there extant, in order to the Tryal of Persons, whether they be built on Christ; and I doubt not, they will find 'em moving, and helping 'em when trying the Truth of their Engrafting into Christ. As to that Point,

Psal. 115.  
1, 2.

Gal. 2. 20.

Rom. 11.  
18. 2.

Point, an excellent Writer hath written like himself, excellently, though I fear the Book is not in many hands, and I withal fear, that fundry would say (if it was so, as is usual) they trust all is well, and their State good; but try they do not, try they will not, try they dare not. *Mr. Stedman!*

And now I will apply my self, and mine Exhortation to those who are not as yet Branches of it, and in the True Vine; rest they not; bless they not themselves in their Hearts, or State, nor promise they themselves Peace or Safety, till they really are so. *Jo. 3. 20*

Consider they 1. That Fruit (as they count it) which they bear whilst not in this Vine, will not prove Fruit to Perfection, either of Sincerity in this State, or Felicity in the future. What Branches soever grow not on this Root of Jess, they will certainly wither and be unfruitful. *Luk. 8. 14.*

2. That Fruit which is not towards Perfection, will not be to Salvation. What is the hope of the Hypocrite (or unsound Professor) or where will it be when God taketh away his Soul? Will it not prove as the Spiders web, which with the Beesom of Death will be swept down, and as the giving up the Ghost when Life is most expected? *Job 27. 8, 9.*

3. Is

Luk. 13.

Mat. 3. 10.

3. Is not the Sentence of cutting down past already on the Branch, whose Fruit is not of the right Stamp? If it continue so to the end, will not this be being cut and cast off, and being cast into Hell-fire, what is not for bearing is for burning?

4. How much is a Caution in this Case better than a Presumption?

Prov. 23.

17. 28. 14.

What Comparison lies there between a sacred Fear, and a sinful Fearfulness, and Security? Hath not God blessed those that fear always, with a fear that is Filial? And are not they Cursed that do the Work of the Lord negligently? Even this, of studying to know their State.

5. It will not be long (at furthest) it may be shorter (and sooner) than secure Persons are willing to think, before they will be tried through and through, by a clear Light, and by him who is Light, who cannot be deceived? Doth he not search the Heart, and try the Reins, and hidden Parts? The seeming fairness of Fruit cannot hide from his Eyes the real falseness of it.

Gal. 6. 7.

Jer. 17. 10.

Prescriptions or Directions come next, may they come (and be brought) to the Hearts of the concerned!

1. May Persons see and feel what unmeetness there is in 'em to be Branches



Branches in the noblest Vine! Still in things some way like, there is something of unlikeness; and is there not a Dissimilitude between Natural and Spiritual Engrafting? Is it the manner of Gardiners to graft suitable (and fit) Branches into a Stock?

But what is there of meetness in natural Persons for spiritual Engrafting? Are not they unregenerate dry dead degenerate, yea abominable Branches? Here their Mother's brought 'em forth; here she brought 'em forth that bare 'em. Doth not Soul-healing begin at a sight and sense of Soul-wounds?

Eph. 2. 13

And so, 2. May Persons then conclude that they cannot graft themselves into the Vine on which I am treating of? Tho' some may tell 'em they are not dead, but sleeping, or at worst, but half dead, and by stirring they may bring themselves to Life.

The Scripture represents 'em otherwise, as wholly dead, and that in Sins, and Trespases, in the Plural Number; and Reason (ruled by Religion) will be ready to argue; Can the Dead raise (and revive) themselves? If Persons when habitually in him, cannot actually act without him, or influence from him; How should

Eph. 2. 4.  
Col. 2. 13.

Joh. 15. 5.

should they that are quite out of him  
 Rom. 5. 6. engraft or implant themselves into  
 him? Are they not without strength  
 of a spiritual Nature? Are they suf-  
 ficient as of themselves to think one  
 a Cor. 3. 5. good thought? How insufficient then  
 as to this matter?

3. May not the concerned Dream  
 of a Merit of Congruity, which  
 the Romanists cry up! Nor too much  
 Build on that by some celebrated  
 Word, To him that doth what in  
 him and his power lieth (where  
 liveth the unregenerate Person that  
 goes that length?) God is bound to  
 give more (even saving) Grace, when  
 it's said, *To him that hath shall be gi-*  
*ven,* is it not understood of him that  
 hath (and useth) the first Grace?

Mat. 13.  
 12.

I own, common general (or as a  
 Great Man stiled it necessary) Grace  
 is Grace, and is to be used; yet effi-  
 cacious determining Grace is to be  
 implored. He who lieth and waiteth  
 in Ordinances, as the impotent Man  
 did at the Pool of *Bethesda*, needeth  
 an hand (even the best and highest  
 hand) to put him into it, in order  
 to his thorough healing. Are they  
 humbled to this day, who are not  
 convinced, that it is free and sove-  
 reign Grace that is to save 'em, and  
 do not cry out, we are utterly un-  
 worthy

worthy thou should'st join us to thy Son ?

4. May Persons be free, that God should take his own way, and use his own method, in and to this spiritual Engrafting and Implanting, tho' to Flesh and Blood, and Sense, it appears less grateful ! What is smarting in comparison of perishing. As the Lord is wise, so he ceaseth not to be compassionate, and tender towards those that are under Convictions, and Compunctions.

One cried out, Lord cut here, and burn there, so that thou wilt save me from Everlasting Burnings. Grief and Fear have sharp Points; yet being prick'd in (and to) the Heart with 'em, may lead to Conversion, which is the ready way to Salvation.

*Hic seca.*

*Acts 2.37.*

5. May they be far from being fond of any other Unions, or Relations, they stand in ! Which may any way (or in any degree) hinder (or weaken) their Desires, or Endeavours, after that blessed Union on which our Treatise runs.

*Eph. 2. 12.*

6. May they cry, and get others to cry with and for 'em, and in that way wait for the Effusion and Pouring out of the Spirit of God, and of Grace on 'em, which is the

*Zech. 12.*

*10.*

principal Bond (and tye) of this Union! And the immediate Engrafter of Branches into the Blessed Vine. Put they forth (as far as it will reach) the hand of General Grace; and long they that they may receive the Gift of Special Grace!

7. If any of 'em be so far wrought on, that they make great moan, that they have so little breathing after this Union, I judge it, their proper Work (and Duty) to spread their case before the Lord, and tell him (what he knoweth) that their Case is so much the sadder on that account. And O that none of 'em sit down and rest in it. O that their leading and following (their first and last) Thoughts, may be on this Subject! O that their loud and earnest, as well as daily Thoughts may be. How blessed are they, that are Branches united to Jesus Christ!

Do not I who know too little, know, that if a Prophet or Apostle was writing, God alone could transcribe it on your Hearts, with whom I have last been treating? But if he vouchsafe to breath on in (and through) these Lines, they will be life-giving, the good Lord bless 'em!

The Remainder of the Application will be applied to those that are sound Believers, and so are already Engrafted into Christ. Questionless, there are Lessons (proper Lessons) for them to learn. The Teacher of Hearts, and their Teacher, teach 'em to profit!

The first Branch of the Exhortation bends towards them, in order to the quickening of 'em to the serious study, and the nature and transcendency of the Vine.

And before I take another step, I enquire, Have we not cause to bless God that the Scripture doth so abound with similitudes? And with such of 'em as refer to Christ? When we can see so little of him in one Glass, doth it not present to us many, that we may have the fairer and fuller view of him.

Though one  
S. P. seoff'd  
at 'em.

1. Is not he who is stiled a *Vine* in more places of Holy Writ than one stiled a *Branch*, the *Branch*, the *Righteous Branch*; being so, as God the Father's Servant, and having that for his Name.

Zech. 3. 8.  
6. 12.

Is it not agreed on good hands, that he hath that Title with respect to his Humane Nature? He according to the Flesh proceeding from the Patriarchs, being the Off-spring of

Rom. 9.

*David*, the Seed of the Woman? When the Family of *David* was as was his Tabernacle, much fallen, and the Stock obscure, dry, and withered. Did not (on a sudden) this Branch and Sciens spring from it.

But, 2. A little longer I shall insist on the comparison that lieth next us. A Modern Divine from an Ancient, and (termed a Father) observeth,

See Mr.  
Vertue.

1. That the *Vine* is not sown, but planted. This *Vine* rising from the *Vine*, being according to the Creed (call'd *Athanasian*) *Light of Light, very God of very God*; not created, but (in a way beyond our conceiving) *begotten of the Father*, that he might to and for us, bring forth Fruit, was planted in the Earth, *conceived of the Virgin Mary*, becoming what he was not, though continuing what he was.

2. Tho' the *Vine* seems not so lovely, as it is not for height so lofty, as the Cedar, so strong as the Oak, nor so fair as the Palm, or Fir-Tree; and when he appeared in the Flesh, he appear'd not in Grandeur, but as a tender Plant, and as a Root out of a dry Ground, whose comeliness and desirableness appeared not to the Many; yet,

Isa. 53. 1, 2.

1. It hath a more honourable Name than other Trees, and hath not Christ a Name above every Name that is created? Is he not of the highest Pedigree? When he the first begotten was brought into the World, were not all the Angels of God to worship him? Heb. 1.

2. Doth not the Vine abound with sap and inward Vertue, bearing and nourishing many Branches, giving large Shoots, growing much when yet tender, and sending forth Fruit soon after its being planted?

Did not our Saviour early grow in favour both with God and Man? Is he not full of Divine Virtue? Doth not all fulness dwell in him, and do not those that are his of his fulness receive Grace upon Grace, Beginnings and Increases of Grace? Luke 2.  
ult.  
Col. 1. 19.  
Jo. 1. 14.  
16.

3. The Vine is bound up and tyed; and if it be bruised it will bleed, and weep. Was not Christ more ways than one (one reckons seven) bound? And when he saw the hardness of the *Jews* Hearts, which was very injurious to him, did not his Grief break out of his Eyes? Mark 3. 5.

4. It hath been said, that the Fruit of the Vine dropt into dim Eyes tendeth to clear 'em; and that no Tongue can sufficiently set forth

the Vertues of the Vine ; and is there any such spiritual Eye-salve as Christ can furnish us with, or who can (to the full) declare his Vertuoufness.

I own, that there are disparities to be found in this Metaphor which others mention, but it is out of my Road to do it.

Are we not in our Words ( and Thoughts) to remove all moral weaknesses from him ; and to ascribe all spiritual Excellencies to him ? Doth he not in Sacredness, in Dignities, in Fragrancy, Acceptableness, Fruitfulness, Cheeringness, and Medicinalness excel the Excellent, that are on the Earth, and the most perfect Spirits that are in Heaven ?

And now in the Second place, having call'd on my Reader ( yea and on my self ) to study the nobleness of this Vine, I give a second Call, to the studying of the Excellency of those Branches that being in him, are also as noble Vines ; in whom are found as much, so choice Fruit : Being whilst in this lower state ( tho' as the Vine, not free from weakness, and standing in need of Supporters ; yet) really,

1. Very pleasant to those that have Acquaintance with ( and Experience of ) spiritual Pleasures.

*Psal. 16.3.*

2. Very



2. Very precious in the best Eyes, Cant. 2. 2. and unto the best Hearts, as Lillies, and Pearls of great price.

3. Very Cheering, to those of doubting (and drooping) Spirits, by comparing Notes, communicating Pf. 66. 16 Experiences, and maintaining Religious Conferences, with 'em, and writing Consolatory Letters to 'em.

4. Very flexible, and ready to receive good Counsels, yea necessary Admonitions, so that a little Child with Scripture Light may lead 'em. Pf. 141. 5. Isa. 11. 6.

5. Very good at administering such Prov. 16. Physical Rules (and Receipts) as the 21. diseased wounded Souls do need, tho' they do not desire 'em.

I own, that all the Branches that are in Christ do not in these respects come up to the Rule. O that sundry Mic. 7. 4. (of whom we would fain hope well) were not too often like Thorns, Brambles, and Bryars!

I will now point at some (and but some) of those *Fruits* and *fruitful Branches*, on which I write CHOICE, in Great Letters.

1. Maintaining truly-called *tenderness of Conscience*. I do not mean fearing where no Ground of Fear Psal. 53. 5. is, or nourishing reasonless Scruples, but a due fear of transgressing in any thing, even in things for the matter

Licitis de-  
cimis.  
Heb. 3.  
12, 13.

of 'em lawful; and in disputed doubtful Cases, keeping on the surer side; lest they harden or otherwise wound their Spirits.

Pfal. 141.  
See holy  
Whit.

2. Learning to *bear a just* (tho' sharp) *Reproof thankfully*, yea when less deserved patiently. Sins may ly too near us to be discerned by us, and those counted lesser ones may make way for greater, and many hurt us more, by undue Praises, than due Chiding.

1 Pet. 2.2.

3. Being *loth to leave* (or part with) an *Ordinance*, till we have met with the Lord in it. Should not Improvements answer Enjoyments? Is not growth in Grace desirable?

Eph. 5.  
14, 15.

See Mr.  
Sam. Ja-  
comb  
on this.

4. Being *special Husbanders* (and *careful Redeemers*) of *time*, and the *Seasons of Grace* thereon, being loth to be chargable with not doing, or mis-doing, or not doing the proper Work, or whole Work of the Day. Have not some when at the Door of Eternity mournfully cryed, Call time again! Call time again!

Heb. 6. 1.

5. *Rest we not in, so as to take up with mean and low Attainments in Religion*. Is not Perfection enjoined and to be pressed towards? Is not our good together with God's Honour concern'd therein?

*Sixth, Contrive (and cast) how we may be the greatest blessings in our places and Generations, others profit and our own Comfort lie at stake; Men were to be (God is) tender as to Fruit-Trees.*

*Seventhly, Desire we to taste (as Psal. 34. well as see) that the Lord is good<sup>8.</sup> and gracious in the good things which his Providence brings forth, and his Promises hold forth, will not this?*

1. Fortifie us against Temptations to despair?

And 2d, Quiet us in Wants that are pressing, and under Rods that are smarting?

*Eighthly, When we prize Assurance, highly bless we God for Assistance and Recumbence.*

1. May not the latter be stronger, if the former be sweeter? See Dr. Collings.

2. How many words of God speak comfortably (and to the Hearts) of true and honest Trusters? Hof. 2.14.

*Ninthly, Be we deeply compassionate as to Sufferers for Righteousness, so to Sinners, that (alas) live and delight in Unrighteousness?* Phil. 3. 19.

1. Will it be thus with those that love the Lord in Sincerity?

2. If it be not thus, how is our Charity discoverable? Psal. 141. 5.

*Tenthly,*

*Tenthly, Have we (and shew we) a great esteem of (and value for) true Friends to our Souls.*

1. O the great rarity and scarcity of such!

*Isa. 50.*

2. Have not they the Tongues of the learned to speak holy and wholesome Words to us?

*2 Cor. 4.  
the last.*

*Eleventhly, View we (and weigh we) things with reference to Eternity.*

1. Are things below comparable to 'em?

2. We are not far from, we may be near to it?

*Psal. 39*

*Twelfthly, Look we at our selves as Strangers and Pilgrims.*

1. Will not this (under God) moderate fears, &c.

And 2d, Put us on preparing for our Change.

I have more Directions at hand; but O that these were followed by my self and others! If any say, Do you live up to 'em?

*Ans.* 1. I wished even now, that I may do so.

*Mr. Case.*

2. I can truly say, as a better Man did, I have sought what I have not found; and desire to live (and die) one of the Generation of rightly called Seekers.

I have (here) only room for two Words,

Words; one is, if we have any Evidence that we are in the true and highest Vine, as Branches that are engrafted into him. Give we (live we) thanks to Christ the Vine, and to his Father the Husbandman, Christ as Mediator was planted and is supported by him. He also looks to the Branches; and doth by Words and Rods prune and purge 'em that they may be more fruitful.

Joh. 25.1.

The 2d is, Know we, 1. Our engrafting is purely an Issue of free rich Grace; corrupt Nature is no Friend (but an utter Enemy) to it.

1 Cor. 15.  
10.

2. Differencing Grace will be attended and swallowed with all sorts of Spiritual Blessings?

2 Cor. 1.  
3.

3. Tho' Satan, and all that act under him, use their skill and strength to transplant the Plants, and cut off the engrafted Branches, their preserving and persevering are secured by the Covenant of Redemption, and Intercession of Christ. From his Merit flow Justification and Adoption; and from his Spirit Sanctification and Consolation. It may be expected seeing right Branches do grow, I should treat on growth in Grace, but if God so favour, that will be spoken of (and to) under another small Tract on the Union treated of.

Phil. 1. 6.  
Heb. 7.  
28.

*The*

*The Third Point (or Particular) is now to be consider'd, concerning the Resemblance that Union to Christ bears to that of the Union between the Head of the Natural Body and the Members of it.*

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The Text to be treated on is,

EPH. IV. 15.

*Which is the Head, even Christ.*

Pfal. 133.

**D**O TH not unity when joined with purity much tend to the Churches Commendation? Doth not this together with Holiness become God's House? Doth not this carry Pleasure with it, as well as Profit, even to admiration? To unity and unanimity (I say not to absolute Uniformity) the Apostle is using and urging perswasives in this Chapter, and should not that be very prevalent, wherein he sheweth, that notwithstanding lesser differences which sincere Christians may have, they agree in a great and substantial *seven fold Union.*

1. Are not the faithful one mystical and spiritual Body? Eph. 4. 3, 4, 5, 6 Verses.

2. Are they not animated and inspired by the same holy Spirit?

3. Are they not begotten and called to one lively hope of Heaven?

4. Are they not under one and the same Lord, even the Lord Christ? Jude 3.

5. Is not the Doctrine of Faith held by 'em, that was once (for all) deliver'd to the Saints? And is not the Grace of Faith in 'em of one kind, tho' not in the same degree?

6. Are not they all inwardly as well as outwardly Baptized, having their Hearts sprinkled from an evil Conscience, as well as their Bodies washed in and with pure Water. 1 Cor. 12. 13.

7. Is not the true God who is one as to the Essence (tho' three as to subsistence) the God and Father of them all? Should this sevenfold Cord be easily broken? Doth not the Apostle (at large) argue from the Necessity as well as the Equity and congruity of the thing? And is there not a Reason for it touched in the Text? Doth not the unity of Christ tend to their growth in Grace, and into Christ the Fountain of Grace? That they may have more intimate Communion with him on Earth, and in the

the most immediate (and fully satisfying) Communion with him (for ever) in Heaven?

The main end of my pitching on this Text; was, that I might Honour the Lord, and help his in prosecuting a Subject I am on touching this Doctrine.

The Union between Christ and sincere Christians is resembled to (and by) that that is between the Head and the Members of the Natural and Humane Body.

If any start this Objection, that the word Church is not in this Text expressed; and so the Doctrine is made so large (and broad) that the Text will not bear it.

The Answer is at hand; 1. What is not expressed is evidently implied. Is he not the Head of all particular Saints, that are true living Church Members? Who besides them are growers up into him, and that in all things?

Eph. 5.23. 2. What is only (tho' clearly) implied in this Text, is as plainly and expressly set forth in divers other Texts, as Words can do it. Doth not he that wisely and heedfully runs, read, that he is the Head of his Body, and that this Body is the Church, that as the Husband is the  
Head



Head of his Wife, so is Christ the <sup>1</sup> Cor. 11:  
Head of the Church; and that as the <sup>3</sup>  
Head of every Man is Christ, so Christ  
is the Head of the Church.

3. Hath not this been the Sense  
of the Church in all Ages, even, the  
*primo*-primitive Church? Is not one  
of the most ancient among the An-  
cients, by many called Fathers, quo-  
ted from this, that he is the Head **Ignatius.**  
of the Elect Church, of the Church  
of the saved, the Members whereof  
were chosen before time, and are  
effectually called in time, the Con-  
gregation that consisteth of the truly  
sanctified and holy ones.

I am aware, there is a new Noti-  
on (as my betters call it) that the  
primary Design (and intention) of  
our blessed Saviour was not to save  
particular Persons, save with respect  
to a Society, gathered by himself in  
the Form of a Body Politick; so,  
that he purposed to save particular  
Men and Women only secondarily,  
and on Account of their being in-  
corporated in such a Church, as they  
are maintaining, even a Catholick vi-  
sible Church. **J. S.**

Hath not a late Worthy, suffici-  
ently batter'd and baffled this Noti-  
on? And shewed that the quite con-  
trary is the Truth; to wit, that  
Christ **The excel-  
lent Mr.  
Wad-  
worth.**

Christ first aimed at the Salvation of particular Christians, and, but secondarily, of the Church, that is made up of 'em.

May his Arguments grounded on unforc'd Scriptures, and back'd with the force of strong Reason be weight, his Sense (if not his Words) I shall produce.

1. Have all individual sincere Christians all Qualifications that are absolutely necessary to Salvation, antecedently to a visible Church-state? And as such, are the most compleat and perfect Members of a Visible Church, they, (and none but they) are the proper and full Members of the Church consider'd as visible. Doth not what one calls the Fundamental Doctrine run thus, *He that believeth, and not he that is joined to (and with) the visible Church, shall be saved.*

1 Jo. 3.  
16.  
Rom. 2.  
1 Jo. 3.  
14.

Rom, 10.  
8, 9. &c.

James 2.  
5.

2. May not Persons be in a salvable State, or in the path of Life; and road to Glory, before they are joined in Society with a Church? May not one that was an Heathen and afar of, be by Graces Efficacy made an altogether Christian, or found Believer, before so join'd? And is he not (thereupon) a Child of Grace, and Heir to Glory? And  
may

may not one that a Church ejecteth out of the Communion be still a real Convert ; and have real Communion with Christ, and not perish, as doth a Member or part cut off from the Natural Body ?

Be it noted, That he who appeared in one of the most solemn publick Assemblies in *England*, as the Mouth of those that drive on the tenent which I cannot hold. His Discourse appears for such a Church as he stileth a Body Politick, which holds mainly (if not only) concerning a Church visible ; and his words run (whatever his thoughts were and are,) ‘ as if it was the more excellent first and primary Priviledge, to be in Church order, than to be steadfast (and built up) in the most holy Faith, or (take it in other Words) to be a visible Member of a Political Church, then to be a real living lively Member of the Lord Jesus Christ.

Having removed this rub out of mine own (and my Readers) way, I will (God willing) proceed to prove, that as Christ is the *Head of the whole Church*, and the *Head over all things and Persons*, with reference to the good of the Church, he is according to the Doctrine I am

Eph. 1.22. teaching in a peculiar way, the Head of every sincere Christian.

And 1. Is he not so in point of Dignity, Honour, and Preheminence? Even the Head of a dead Picture is above the Body thereof, and the Head of a living Man over-toppeth his other Members. Tho' every sound Believer is a Person of Quality (and Honour) dignified excellent, yea, noble, the Lord Christ in all things hath, as the Scripture phraseth, *the Preheminence*. What are the best of us to him that is best of all, yea, Col. 1.18. All in All? Hath not God the Father put all things under him consider'd as Mediator, save himself? Though of the blessed Virgin, and of holy *Stephen*, it is said that she and he was full of Grace; and so highly favoured, yea, and may be understood of inherent Grace in a comparative Sense; yet, it is in Christ that there is that which is stiled *all fulness*, and that it dwells in him.

2. Is not Christ the *Head* of the *Christian*, in respect of that Guidance he affordeth to him, and the direction, that such an one receiveth from him? Is not that of a *Counsellour* one of his Royal Titles? Are they not guided by his Council? Are not his Councils their Coun-

Isa. 9. 6.  
Psal. 73.  
23, 24.  
119. 24.

Counsellors, or the Men of their Councils? Doth not the hand of his Spirit lead them (as unto, so into) Truth? Shewing them the inward Beauties and Glory of it, and doth he not lead them in the way Everlasting? The way that ends in everlasting Blessedness. How many are the Persons and things that tend to their misleading, and is it not from Heaven, and from him, that they hear a voice behind them, saying, *This is the way?*

Joh. 16.  
13.

Isa. 30.  
20, 21.

3. The Metaphor (or Similitude) holds with and in respect to influence. Is not Vertue conveighed from (and by) the *Head* in the Natural Body, to every Member, even the foot or the lowest part thereof? If the Head cannot say to the Foot, I have no need of thee; surely, the Foot cannot use those words to the Head, and can we easily enumerate the many and blessed Influences that the faithful Soul hath from Christ? To Instance in some of them.

1 Cor. 12.  
21.

Eph: 4.  
16.

1. Doth not such a Soul know what enlightning Influences are, being risen from the Dead? Doth not Christ give Light, such as was lately pointed at.

Eph. 5.  
14.

2. Doth not that Soul experience enlivening Influences? And is not this its Comfort in Affliction, his Word quickeneth it, and puts vigour into it?

3. Are not healing Influences derived from him, to one in that good Circumstance? Alas! the Soul is subject to divers Diseases and Wounds, but doth not the Sun of Righteousness arise on it with healing in its Wings, or spreading Rays?

And 4. It comes under enlarging Influences; Doth it not go forth, enjoying (and using) Liberty of the best sort? Freedom from the vassalage of Sin, and in the Exercise of Divine Service, truly so called.

5. Are there not also (if not so-lacing) supporting Influences upon it? Is it not enabled to hold on in Heavens Way, with a Burden on its Back, which is the true Notion of Patience? I still affect putting much of my Sermons into *Application*; and as to the Doctrine I am on, may it be applied.

See R. Allen, a Prince among Preachers.

1. By way of Information. And the 1st Inference is, Surely every true Christian hath the Spirit of Christ so as to be possessed of him, animated and acted by him, Is not the Scripture full as to this, that if any Man have

have

have not the Spirit of Christ, he is none of his? That is by special Relation (and Union) to him. Is not the same Soul and Spirit in the Head and Members of the Body Natural? I readily grant, that Christ was appointed with this Oyl above his Fellows and Members both extensively and intensively. They have a Measure of the same Spirit, tho' not near the same measure of the Spirit that was (in and on) him. O that they who make the Spirit either matter of meer Pretence, or of scorn (and ridicule) did Consider this!

Rom. 8.9.

Psal 45.

Heb. 1.9.

The 2d Inference is, without Controversie, there is a Conformity betwixt Christ and sincere Christians. Is there not so between the Head and Members of the Body of Man? Were it otherwise that the Body was quite unlike the Head, would we not call it a Monster, and not a Man? Resembling the Image which was (in a Dream) represented to *Nebuchadnezzar*? Is it not a thing worthy of a Remark, and as such taken Notice of by Antient (and Modern) Divines? The Son of God assumed the Humane Nature, that the Sons and Daughters of Men might be made partakers of a Divine Nature. He partaketh of their Flesh, and they partake

Dan. 2.

31, 32.

of his Spirit. But (alas, alas!) how unlike are many to Jesus Christ?

Intimior  
intimo  
nostro.

The 3d Inference is. As the *Union between Christ and Christians* is a true and real (not a meer fancied and imaginary one) it is a most *near* and *intimate*, a mysterious and less expressible one. Who among my Readers can give a punctual and Satisfactory Account as to the way and manner of the *Union* that is between the *Head* and *Members* of his own Body? Surely, then when he that sanctifieth, and they that are sanctified are all of one, this is a great Mystery; Death can and will break the *Union* between the Soul and Body; but can it dissolve that betwixt Christ and the Church, either as to Soul or Body?

Eph. 5.  
32.

Heb. 2. 11.

The 4th Inference. They that are united to Christ as their Soul's Head, as the Members of the Natural Body, are by Nerves and Sinews to its Head, have at hand Matter as of *thankfulness* so of *Wonder*.

Rom. 5.  
12.

For, 1. As in their meer (I say not pure but impure) Naturals, are they not Members of the Old, and 1st, *Adam*, of *Adam* the First, for (and through Sin) accurs'd. Are they not in Scripture called *Adam*? Hath it not long been said we were



were all that one Man? Or that one Man represented us all; and so is not the *World of meer Men* guilty before God. Hof. 6. 7.  
*in the mar*  
gin.

2. Did not the best of meer Men derive as Guilt, so Filth from their (first, through their next) Parents? As there is a fullness of Evil in Sin, is there not a fullness of Sin in every Son and Daughter of fallen *Adam*? May not every one see cause to cry out, I am unclean! I am unclean! Psal. 51. 5.

Doth there not remain in the converted a Law of (and in) their Members, rebelling against that of their Minds? Do we not hear this sad moan made? How are the Powers and Faculties of our Souls maimed, yea, as to spirituals, Slain? How are our Understandings benighted? Do we not feel (as well as read) of the Lusts of the Flesh, and of the Mind, of vile Affections? Are not our Eyes apt to wander? Our Ears Inlets of Vanity? Our Hands Instruments of Iniquity to Iniquity. Our Feet swift to run away from God? Hath not God united any that were such to himself, who of themselves did not desire to have their Case altered, or bettered? Rom. 7.  
23, 24.  
  
Rom. 6.

Gal. 4. 7.  
3. 13.

Again ; Was not the Lord Jesus Christ in order to the making them partakers of this *Union* made under the Law, as under the Precept, so under the Penalty of it ? Yea made a Curse that they might be made blessings and blessed. Did not he offer himself ( yea his Soul ) an Offering ( and Sacrifice ) for his People that they might not be Sacrifices to Divine Wrath, and Justice ? And hath he not taken their whole Man into his choice and peculiar favour ?

Jo. 5. 40.

The 5th Inference. Their case is a very ill, unsafe, yea, and dreadful one, that are ( and that willingly, yea, willingly ) at a distance from and dis-united to Christ. Would the Members of the natural Body flourish, ( yea or live ) if they were severed and separated from their Head ? Will Christ be a Saviour, if he be not an *Head* to 'em ? If he be not an *Head* for Government, will he be so in Influences ? Shall they have saving or solacing, that have not sanctifying Influences ?

Eph. 1.  
the last.

The 6th Inference. One reason lies pretty ready, why the true and pure Church is called the *Fullness of Christ*, tho' he is the *Churches Fullness* by way of Communication, She is his by way of Reception ? He is

Hez. 11. 9.

com-

compleat as a Son, that is not so as an Head without his Members. Are not his true Subjects an honour to their King?

The 7th Inference. Certainly the Lord Jesus Christ hath (and will have) a special Inspection of, and regard to, his Faithful and Peculiar People. Doth not the *natural Head* take care of (for) its *Body*? Will not this blessed *Head* look to every one as if there was but one to look to? Will he not see to their outward Prosperity, and inward Preservation? Will he *Isa. 9. 11.* suffer any so to hurry as to destroy 'em?

The 8th Inference. There should be great care that there be in those that call (and count) themselves Members of Christ, those Joyns (and Bands) whereby they may receive nourishment from their *Head*: Are there not in the Body natural Nerves, Sinews, Joynts, and Bands, whereby *Eph. 4. 16.* the Nutriment of it is promoted? Now, in the Body spiritual (or mystical) is there not use of (and need for) Joynts and Bands that are futable? Are not sound Believers join'd as by Faith to Christ, so by Love to one another? See they that there be in 'em,

1. The Faith which is 1. Self-emptying; taking them off their own bottoms.

2. Closing with, and keeping 'em near to Christ.

3. Purifying their Hands and Hearts.

A&S 15. 9. 4. Sustaining under Pressures and Grievances.

5. Fructifying and Promoting Real and Royal Holiness.

And, 2. That love be to all the real Saints (on account of their being so) reaching down to the weaker (and lower) of 'em.

And so the 9th Inference is, There's good ground, yea, great necessity, that they who are of *Christ's mystical Body* should hold, and hold fast, (and close) to their *Head*, which some that we read of did not. May this be in keeping off from damnable Errors, and divers disturbing and destroying Vices! Do not those obstruct that constant Communion that should be between him and his. In the Body natural, Nature is at expence continually, and should it not afresh be supplied, Man would soon fail. It may easily (and well) be applied as to the Point we are on.

Coloff. 2.  
19.

Eph. 4. 16.

The

The 10th Inference (the Doctrine of the Perseverance of real Saints, (or truly sanctified Persons) is well (and firmly) bottomed. Is there danger of drowning (tho' a Person be doused) whilst the *Head* holds above water? Is not a Christian's spiritual Life hid, with (and in) Christ, as in point of secrecy, so in point of safety? Tho' the *first Head Adam* was broken, to the breaking off of his Members, will this *Second Head* lose any Person, yea, or any thing?

Phil. 1. 6.

Col. 2. 3.

See Dr.

Hill.

Jo. 6. 39.

The 11th Inference. An account may be given, why there are different States (and Statures) of true Christians. Is every Member in the natural Body equal? Or is not the Foot a Member thereof, tho' it stand (and be set) lowest? Doth the *Head* influence every part of the Body equally, when it doth it really? Are all in the Church Officers? Are all the Members equal as to their Freedom from Pain, and flourishing in Piety?

1 Cor. 12.

29.

1 Jo. 2. 12.

13.

The 12th Inference. They (tho' Professors) that are altogether as dry (and dead) Members are not spiritually united to Christ. Do we not truly affirm, that many are outwardly in *Christ's mystical Body*, and accordingly

1 Jo. 2. 19.  
See Scho-  
lastick  
Jeanes.

cordingly said to be in Christ its Head; but their Barrenness, their Barrenness, is big with this Conclusion, they are not *ingrafted* into him, and so not *inward living Members* of him. (What is a Wood-leg, tho' tyed and fastned to the natural Body?) Are they not compared to Hairs, Nails, yea, to Botches, called Excrements in the Body of a Man who by their unfruitfulness are evidently out of a State of *Union* to, and *Communion* with, the Lord Jesus, and so with the Father in (and through) him.

The 13th Inference. Would the Papists (whose loud Cry is to *Rome*, to *Rome*) open their Eyes (which I pray God to open) they might easily see their being by this Doctrine confuted, as to other of their Tenents, so as to their holding that outward Conformity to their Church, and to their Pope (the pretended Head thereof) doth constitute Persons Members of the true Church, and consequently of Christ, What a corrupt Body would they make (and join to) him? Even joining an Horse's Head to an Humane Body. How is the *Romish* Synagogue departed from the Simplicity that is in Christ, in the Doctrine, Worship, Discipline, and Govern-

Humano  
capiti.

2 Cor.  
11. 3.

vern-

vernment of Christ? Doth not the Lord call it *Babylon*? And all that are his to come out of it? Should dead parts be joined to this ever-living Head? Will he own one such? Rev. 18. 4.

The 14th Inference. It's no wonder, Saints (that are Saints indeed) desire to be in Heaven; and that Christ doth desire (yea will) that they may be there with him. Phil. 1. 33.  
Jo. 17. 24.

Are not the Head and Members of the natural Body in this happy, that they are so near? And have not Christians in former Ages (and in ours) used this Phrase in their Addresses to Christ? Lord! we cannot get (and keep) so near thee as we would be, whilst we live, and so we are more willing to dye, that we may be near thee, yea, be with thee.

The 15th Inference. It's a dangerous thing, and (in a Scripture sense) a deadly sin in persons, to bear a deadly hatred, and to be open (or under-hand) Adversaries to any faithful Person, yea, to the weakest (if true) Member of Christ. What if they cannot see with others Eyes, or own their Additaments to Divine Appointments? What if some choice Trees stand a little out of their Row, must Imprisonment, Banishment, yea, Death be determined for 'em? Were

See Mr.  
Flavel.

it

Matth.  
18. 6.  
Mark 9.  
42.  
Luke 17.  
1, 2.  
Marth.  
21. 44.

it not less evil, if a Millstone were hung about their Neck, and they drowned in the Sea, than that they should offend one of God's little ones? If they that stumble at the precious Stone shall be broken, will not they on whom it falls on (in a way of opposition) be ground to powder.

P. P.

I cannot think, that the Author hath honoured the excellent Orthodox Dr. *Barlow*, by representing him as treading in steps of Dr. *Lamplugh*, 'in commending Justices for their severity, and exciting to a more cruel usage of Dissenting Ministers, and so to the damage of precious Souls.

The 16th Inference. They tho' bearing the Christian (yea, and withal the Protestant) Name, the tendency of whose Tenents is to render it questionable, Whether Christ shall have a *mystical Body*, or Church of the saved, are in the thoughts of me (and my betters) (in that) Erroneous and Faulty.

See his  
Life.

In his day, famous Dr. *Preston* pleased even King *James* the First, with this Passage in his Sermon, "That the Learned Men I have pointed at resembled the King of Kings to King *Abasuerus*, who would fain have saved *Daniel*, setting his heart on delivering him, but could not. Is not the

Phil. 2. 13.

the



the free distinguishing Grace of God efficacious? Should not they that so stily plead for Mens liberty ( as they call it ) to refuse Grace, allow God his liberty to confer it. Ps. 110. 3.

After this Use of *Information*, shall follow one of *Examination*. May all that will vouchsafe to cast their Eyes on these Lines, withal cast their Minds inwards, upon the present state, and frame of their Souls! Are they united to *Christ as their Head*? And that they may resolve themselves, Enquire,

1. Are they truly ( and greatly ) sensible of the dishonour that hath been ( and is ) done to *their Head*? Are their Hands and Tongues for saving *their Head* from Blows, and Reproaches, cast on, and directed against him. Phil. 3. 19.

2. Are they for attending to his Dictates, as well as waiting for his Influences? Would they follow him wheresoever he goes and leads 'em? In Service to, and Suffering for him, if called to it. Rev. 14. 4.

3. Do thy sympathize with those that are Sufferers in his cause? Do they bear 'em before him in Prayers? And therein shew, that they are on ( yea in ) their Hearts? How many are so far from grieving for the Afflictions of *Joseph*, Amos 6. 6.  
Mic. 7. 8.

*Joseph*, that they insult and triumph therein.

Rom. 12.  
11. 4. Do they chide their hearts, when they feel (and find) 'em backward to, and slothful in the Service of him? Even the inward and excellent, and more opposed Parts (and acts) of it. Do they say Hearts! Other Servants are and come at a Beck, it will bring them into their Master's presence.

Gant. 1. 4. What mean these drawings back from him? Have you that love that is in his Spouse, who beg'd that she might be under his Drawings, so as to run after him?

1 Cor. 12. 3. How stand they affected towards those that are their fellow (and joint) Members? Have not the Members of the natural Body a tenderness for one another? Doth that order take place in my Readers, which is issued out, (and Authorized) in the former Epistle to the *Thessalonians*.

1 Thess.  
5. 14.

1. Do they warn those of 'em, that are (as the Margin rendreth) disorderly? And as good Persons in some Instances may be (so far) unruly?

1 Thess.  
5. 14.

2. Do they (what in 'em lieth) comfort the feeble-minded, the narrow, short, and weak-soul'd, and spirited, and therein imitate him, who is their *Head*? Do they say as their

Isa. 1. 35. Lord doth to those that are of timorous

rous ( and fearful ) hearts, fear not so often, without ( and beyond ) just Cause and Reason.

3. Do they support the weak in Body and Mind? And put their Hands and Arms under 'em? Whereas, by many they are thrown as to the Walls; and have Vinegar poured into their Wounds. Do they consider that tho' their weaknesses are no part of their goodness, they are incident to them that are good; and the strengthening of the hands, that hang down, called lifting 'em up, is highly pleasing to *their Head*.

Heb. 12.  
12.

4. *Have they the Spirit of Christ?* This is ( especially ) ( and with the greatest diligence ) to be enquired after. An hint hath been; and ( if God see meet ) an enlargement may be on this Subject. Here I do little more than ask: Hath he proceeded with us ( who proceedeth from the other Persons in the Godhead ) in the ordinary method of his dealing with those that he unites to Christ? Hath he so reproved ( or as choice Writers read it convinced ) us of Sin, in our selves, that we, ( as to setting us right in the Eye of God's Law ) utterly renounce confidence in Self-righteousness, and has he in such Colours ( and Splendour ) represented to us

Jo. 16. 7.  
8, 9.  
Ila. 45.  
*the latter*  
end.

Christ's Righteousness, that we glory in it, as glorious; taking away all Iniquity as to the guilt of it, answering all Objections that our Enemies can (on that score) raise against it, and us.

Rom. 3.  
33, 34.

Consider they 1. Things at the vastest distance are capable of being inspired (and acted) by one and the same Immenſe and Omnipreſent Spirit. Is not he that is in Hell, as to the Diſplays of his Juſtice, and in Heaven, as to the fuller Maniſtations of his Glory, in the Hearts of his peculiar People? Doth he not faſten 'em to Chriſt, and diſcharge the Office of another Comforter and Counſellor to 'em?

Pſal. 139.

confibulat

Jo. 14. 16.

And ſo 2. The Spirit of Chriſt is called Chriſt's Vicar, and doth ſupply the want of his bodily preſence, and with (and in) that Doctrin, doth he not offer and adminiſter a choice and ſtrong Cordial to 'em? Their Union is not only a Moral, Political (or as I may after others ſay) a Legal one, but a myſtical and purely ſpiritual one. He hath ſuch a way of communicating, himſelf his mind, and love to 'em, as others may hear ſomething of it; but ſee little or nothing at all of it.

Jo. 14. 21.  
22.

The next Use is for confutation of the Romanists who have if not found, framed, in their fancies, another Head of the Church, and its lively Members distinct from ( yea opposite to ) Christ called Antichrist in both Senses, pretending to be the Vicar of Christ, and being really an opposer of him.

1. When the Apostle doth in more places than one enumerate the Officers of Christ, in his Church, had it not look'd like unfaithfulness in him, if he had dropt and left out the chief and universal Officer and Governor, as they count and call their Pope, had he been of Christ's appointing.

If they say this is only a Negative Argument,

I say 1. Tho' as to matter of Fact such a Negative is not cogent, that might be done which is not said or spoke of.

Yet 2. In matters of Faith, and in so great a matter as Papists make this, the Argument is strong. We say, as did an Ancient, we believe not, because we read not.

Non credemus,  
&c.

And 3. Have we not in Scripture a flat positive denial of the Pope's Headship;

1. Is not the Lord Jesus in my Text held forth as the *Head*? That is the only true proper *Head* of the Church.

2. Are not the very highest of Church Officers forbidden affecting and exercising any kind (or degree) of absolute Church-Authority.

Protestants deny not 1. Pastors of particular Congregations.

Nor, 2. That Princes in a sound sense are civil Rulers, and so far Heads over Persons and Causes of an Ecclesiastic Nature.

But the Pope's Headship over the Universal Church they deny and disclaim.

1. Is the true Church a Monster? Hath its Body two proper Heads?

2. Doth not the Pope prove himself to be an Usurper.

1. In his making Laws that are immediately to bind Conscience.

2. In dispensing with, over-ruling and crossing Laws that are Divine.

3. This also serves for *Correction* and *Reprehension* of those that keep their distance from, and are not at all willing, to come (and be) near to Christ.

Some have adventured to gloss on that Phrase (and Name) of Virgins, quite differently from the Notion of it

it in other parts of Scripture; yea, and in that very Book, that there are Virgins without number, coy Souls, who tho' moved, are not won by Christ. Whatever becomes of that gloss, such Recufants abound.

And 4. They ought to be *reproved* (and that sharply) and cuttingly, *who sit in the seat of the Scorners*; who laugh and flout at the very mention of Union to Christ, and at them that give the best Evidence of their being united to him. Such were foreseen (and alas!) too many such are both seen, and heard, at this day. These, if they repent not, by the Light (if I may say there is any Light) in Hell-fire, and by the flames, may see that the hottest of Hell is before 'em, and the widest Separation from Christ will befall 'em.

Mat. 25.

I here, take leave, between this and the next Use to utter an hearty and earnest wish, that such as are concerned in the mentioned Reprehensions, would. (without delay) be-think themselves, and not take up their Rest (or set down their Staves) on this side this *Canaan*, a real Royal Union to the Lord Jesus. Can they without terrors (even distracting ones) think of being barr'd out of Heaven, yea, all hopes of it, and

41.

1 Kings 8. 47.

Isa. 23. 14.

dwelling with a consuming fire as all that are Christless must do? O that whilst the door of Hope is open, and the day of Grace lasteth, they would be at unrest, till Christ as their *Head* be their Rest, and they as his *Members* receive daily and desirable Influences from him, both as to Grace and Comfort.

Now not unfitly followeth an Use (and Word) of Exhortation, which shall mainly be directed to those who not only in their Heads and Tenents, or Opinions; but in their Hearts, Affections, and whole Course and Conversations, own the Headship of the Lord Jesus Christ; who,

1. Tho' they avoid (and abhor) all Sedition and Tumultuous opposition of lawful Authority, are very tender as to compliance with any Officers, (and Orders) in Matters and Manners of Divine Worship which are not currant Coin, or cannot shew, that they bear the Stamp of Christ.

Exod. 20. Deut. 5. Is it not within the 2d of the ten great Words, or Commands, that God stileth himself the jealous God? And tho' in our Thoughts we are to remove all such Imperfections from him, as attend jealousy in Men and Women;



Women ; yet we are from Scripture informed, that Variances and Lookings ( yea, Glancings ) toward *Egypt*, or *Sodom*, have been witnessed against. O that Latitudinarians had more charity for Disciplinarians.

And 2. Tho' they still feel a weight, and have cause to bewail the Sin that doth easily beset 'em ; yet they hold on ( and out ) running the Race that is set before 'em ; looking and fixing their Eyes and Minds on the blessed Jesus, they are afraid, having put their Hands to Christ's Plow to look back ; they have ( as they are bound to have ) a Remembrance of the short ( but yet strict ) order, *Remember Lot's Wife* ; they shew themselves to be of the number and nature of the Righteous, that hold on their way towards Heaven, tho' there are rubs in their way, yea, Lions in it ; yea, they desire to be every day stronger and stronger ; and they wait at the foot of the promise of renewal of strength to such as wait on God.

Heb. 12.  
1, 2.

Luke 17.

32.  
Job 17.

9.  
Prov. 4.  
18.

Isa. 40.  
the last.

1. Pray they humbly and heartily, yea, ( and that daily ) for the Enlargement of Christ's Church, and for the fuller Union among the Parts and Members thereof ; and the adding to her of such as shall be saved, may

Psal. 137.  
5, 6. 122. 6.

they evidence that they prefer *Jerusalem* above all Earthly Joys !

2. Bless they God for the Office and Employ of the Gospel Ministry. Is it not through the sincere Milk of God's Word drawn out in those Breasts, that they are nourished ? Can they not better understand God, when speaking by Men ?

1 Pet. 2. 2.  
2 Cor. 4.  
7.  
Exod. 4.  
19.

3. Go they to God, with the Glory of their being brought (or made) nigh unto Christ; who was *Paul*, or *Apollo*, or *Cephas* ? Or who (and what) are the best Ministers of this Day ? Are they any more than Instruments that God useth ? The Efficiency of good is from him, and him only.

1 Cor. 3.  
2 Cor. 3. 5.

And so 4. Rest they, and depend they on him for all Spiritual Advantages, may their Eyes be still lifted up (tho' some have scoffed at that) may they be ever upwards (if we speak of Habitualness) to the Lord ! as the Lord their strength, yea, and the very Life of their Souls.

Pfal. 25.  
15. 121. 1.

5. Pity they those that stand off from, and slight this blessed Union ; was not this once their own sinful and sad Case ? Whilst (alas ! ) they even dote of other Unions, not worthy to be named when this is ; and make not out for (but make light of)

Phil. 3.  
19.

of) this; Do not they forsake their own Mercies, (that which on acceptance had been their own,) and neglect great Salvation? Jonah 2. 8. Heb. 2: 3.

6. Be they for obeying the Order about growing up in all things in (and into) their Head. Eph. 4. 15.

Be it consider'd! as it is known! that of growth as to Nature, (or Natural Inclinations) Persons speak of a growth from outward Addition, when it is not from an inward Principle; yet certainly that is most properly growth which ariseth from Life. And it is not a Notion to be despised, that we have under the hand of a late Worthy (a Worthy indeed) that there is a growth of Continnance in honest Christians; who do less exprefs and (it may be less experience) a growth of encrease here. About growth I can only hint, what is found on the concluding Page.

*Mr.*  
Venning.

O that many Professors gave many (and good Proofs) that they minded Spiritual growth! which yet they may not do, who may have some desire to discover growth in Gifts that may recommend them to Men; such as, 1st Speculative Knowledge. Rom. 8. 13.  
2d, Modish and brisk Discourse; Gal. 5. 24.  
yea, 3d, Fluency in Prayer, whereas there

their Hearts (and Consciences) may tell 'em.

1. They have not the crushing of the first Motions to Sin in design; nor, 2d, Persevering in all sorts of Duties with all Degrees of Diligence; nor 3d, The exercise of divers Graces in order to their encrease.

Heb. 10.

22.

Col. 2. 2.

O that the growth of the sincere was more extensive, and even, even in all things.

1. As to fuller assurance of understanding.

2. As to better strengthening and furnishing of their Memories.

3. As to more true tenderness of Conscience.

4. As to firmer fixing of their Wills. And,

5. The higher raising of Affections.

O that it influenced as all the Powers of their Spirits, so withal all the Graces of God's Spirit, by his hand freely given us.

1 Pet. 5.5.

Pf. 128. 1.

Phil. 4. 4.

Gal. 4. 18.

2 Pet. 1.

5, 6.

To wit, 1. The Rooting one of Humility.

2. The Ballancing one of Fear.

3. The Bearing one of Patience.

4. The Active one of Love.

5. The Raising one of Joy.

6. The

6. The Flaming one of Zeal.

7. The Mother-grace of Faith, to be a Nurse to the other Graces.

O that this growing up may be in (and into) *their blessed Head!*

1. In their clearer Apprehensions of him.

2. Their firmer Adherence to him.

3. Their continual Dependence on him.

4. The nearer Resemblance of him.

5. The further fetching from him.

And O that with reference hereunto, they did speak (and follow) the Truth in Love; or as one of the Excellent express'd it, did Truth it in Love.

αληθειαν  
Dr. Hill.

The last speaks (as God doth by it) to them that are really in desire, (and design) for practising the last Direction.

Is not Christ in respect of this Headship to be considered, as God-Man? Are not all the Properties of his Headship to be found in his whole Person? Some, in respect of the one Nature, and some in respect of the other. Whatever favouring of weakness is found in inferior Heads, is not to be found in this,

See Vir-  
tue on Pa-  
rallels.

Gal. 2. 20.

this, in whom all Perfections of an *Head* meet? Do not his Members live in him, and he in them? Is he not afflicted in all their Afflictions, being called the Afflictions of Christ? **Acts 7.34.** Can they not do all things (they are called to) through him their **Col. 1.24.** strength. Is he not their Priest, Prophet, and Prince? Will he not furnish them with all Graces, and sanctify Providences and Ordinances to them? Shall any of 'em be quite rent, and plucked from him?

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A

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*A 4th Resemblance, whereby the Union between Christ and Christians is set forth.*

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2 COR. xi. 2.

*I have espoused you, to one Husband.*

**H**OW lightly soever some look on Gospel-Ministers; yet is he pleased to cast an Eye (and Aspect) of Honour on 'em; witness, divers of the Titles (in Scripture) given to 'em. Even the Title of Servants to the glorious Majesty of Heaven and Earth is truly Royal. Are they not (if the descending Line be respected) Principals of his peculiar Flock; Watchmen over his City; Fathers of his Children, and Helpers of their Joy?

Are they not Stars in his Right-hand? Are they not according to my Text, *Friends of the Bridegroom*, of believing Souls; yea, in a sort Proxy-Husbands? Do they not wooe in order to wedding a Match for the Son of God, the one and only proper Hus-

Deo ser-  
vire, est  
regnare:

2 Pet. 1. 11

In linea  
descen-  
dente.

Jer. 25. 34

2 Kings  
13. 14.

Ezek. 3. 17

See Dr.  
Collings.  
Jo. 3. 29.

Husband of the pure Church, and her true Members. And so

*The Doctrine is:* The Union that is between Christ and sincere Christians, is compared to that between the Husband and Wife.

Is it not often written ( and to be read of ) as a Marriage Union.

1. Was it not foreseen and fore-shewed as such in the Old Testament ?

\* Canticles.

2. How often is the Church of the Sanctified in \* one Book called his Spouse.

Epithalamium.  
Psal. 45.  
Hos. 2.  
19, 20.  
Jer. 2. 2.

3. Is not one of the Psalms on that account stiled a Marriage Song ?

4. Do not the Prophets mention his Betrothing, and her Espoufals ?

Again ; how plain and full as to this is the New Testament, wherein we may run and read of being married to Christ, of the Bride the Lamb's Wife ?

Rom. 7. 4.  
Rev. 21. 9.  
Cant. 2. 16.

And in the holy Supper, Doth not the Lord say ( yea, and seal ) to the faithful, that they are his beloved, as they do a counterpart that he is theirs ?

If any say, we have read, that this Marriage is not consummate ( and compleat ) on this side Heaven ; I dare say, those Writers will say with me, that tho' the top Stone is laid in  
the



the Christians Glorification, as the Ground-work was in Christ's Incarnation, so there is an actual Union when Persons are effectually called.

I might enlarge on the smooth running of this Similitude; but having Application mainly in mine Eye and Aim, I will contract in the Doctrinal part, hinting

1. That the Spiritual Union is, as is the Conjugal, founded (and bot-<sup>1</sup> *Jo. 4. 19.* tommed) in love, the love of Christ as leading, and love included in the Faith of the Christian, as following. Doth not Christ draw Sinners with Cords of loving-kindness to him-<sup>Hos. 11. 4.</sup> self? Indeed, the love of all the Per-<sup>Gen. 24. 8.</sup> sons in the Godhead is seen (as well as shewed) in driving on and making this happy Match.

2. As to the first Person, God the Father, is not spoken of the King <sup>Mat. 22.</sup> that made a Match for his Son. If <sup>1, 2, &c.</sup> it be said that in that Parable, there <sup>Jer. 3. 3.</sup> is no mention of a Spouse or Bride. Divines take (and give) notice of a twofold Espousal; the former is that of the nature of all Men, the latter of particular Men and Wo-<sup>Pearse on</sup> men, that were Objects of Electing <sup>the best</sup> Love, <sup>Match.</sup>

It's

It's thought, that first, the former is understood in that Parable (which some stile) the Personal, as others do the Natural Marriage, being that of the Son of God to and with the Flesh; (or humane Nature) Was not this love to a wonder? That he that was (and is) God should accept of, and motion and promote this Match, and in the mystical Marriage on which I am treating? Is not the heart (and hand) of God the Father very deep? Is he not on both sides as a Father? Did he not give his Son as for, so to save Sinners? And did he not give his chosen ones to his Son? Was not this done in his decree? And is it not done over again in the Execution of it? What could move him so to love, save his love?

Again; Is not the Affection (and Action) of the Holy Spirit eminent (and evident) in this Case?

1. Did not he join the humane Nature to the Son of God, and match 'em in the Bride-Chamber of the Virgin's Womb?

2. Doth he not strive with Sinners, when he breaks the matter to 'em about matching with Christ? And is not that Faith whereby they give their consent to him a Fruit of the Spirit?

And

Jo. 1. 14.

Jo. 3. 16.

1 Jo. 4. 8.

See the  
Great  
Usher.

Gal. 5. 22.

And 3. The Sons love to whom Persons are first united and married, is ( and was it not ) written in the Red-Letters of his Heart and Life-blood by which he bought, and the Power by which he wins Souls ?

Ezek.  
16.8.

In the Second place, Both these sorts of Marriage ( and Union ) are dependent on ( and struck up by ) mutual Covenant and Consent. Is not that of the Essence of Marriage ? Did not *Israel* ( or *Judah* ) become the Lords by stipulation, or entering into Covenant with him, and in this respect the similitude I am on is preferred before the other I was before on.

For, 1. *Tho' the Foundation of a Building afford support, it doth not grow to it.* See Acute Herle on this.

2. *Tho' the Vine afford both these to the Branches, yet not Sense and Motion.*

3. *Tho' the Head supply the Members of the Body, with all the Three, yet it doth so out of necessity, and not in the noble way of consent. Would not some Heads ( if they might ) chuse soun-der Feet, as would also some Feet better Heads ?*

*But the Husband and Wife ( if an- swering their Name ) chuse one another freely, and doth not Christ declare his* Jo. 6. 37.  
7. 37.  
Hos. 3. 3.  
K consent

consent to the true Believer, both in his Word, and by his Spirit? To be sure, he doth, where (and whensoever) he obtains the consent of a Sinner; so that our concern is, to look at home, and see that our consent is of the right Stamp.

Jo. 12. 42. Is it not well observ'd? Oh that the

Mat. 8. 19. Observation may be well improved!

Job 34. Consenting to match with Christ may be counterfeited; and there may be a shew of consent, that strikes not the spiritual Marriage up.

Are not some said to believe in Christ, and so had a seeming freeness for him, that were not fixed, and emboldened to own him? May not some (like the awakened Scribe) bid fairer that do not buy the Pearl of price, and others appear that are not chusers of him?

Mat. 5. 19,  
20.

Quoad  
objectam.

Be it known and considered! That consent to Christ that will be saving, is to be real and right.

1. As to the Object, it must be of the true (and not a fancied) Christ. So is not theirs, who are for compounding him, with that which he will not mix. Christ alone without an addition will not satisfy 'em. Did not he that Complemented Christ highly depart from him set round with sorrows, because he could not prevail with him to stand below

See Gale  
of unbelief.  
Mark 10.  
17.

πειλοκως.

his

his worldly Interest? Would he (he would not) have his Estate at Christ's disposal. Hath not the most refined (and furthest reaching) Hypocrite an Idol in his Heart, a sweet bit under his Tongue, some ill haunt, lust, or inordinate desire, that is a Rival to Christ, Christ is in some Request, as to stilling Conscience, and procuring Happiness; but some darling Sin runs away with the Affections; at best Duties and Gifts rob him of his Honour.

Job 20: 11  
12, 13.  
Ezek.  
14. 4:

Isa. 2. 11.  
2. 20. 11  
20. 20  
70

2. They are also herein chargeable that are for dividing Christ, or a divided Christ. Are they not for some of his Portion but not his Person? Is not their love a mercenary one? They are for being saved from the Wrath to come, but are they for counting Communion with him (at present) a lower Heaven? Are they not for parting his Offices, and the blessings that come by him.

Vix quaerita Christi  
stus propter Christi  
stum.

Jo. 6. 2. 8:

Do they receive Christ as he offered (as best of all) yea, as to the Communion and Conveyance as All in all?

See blessed  
Bar-  
roughs.  
Col. 3. 11

Again; Consent in this grand Case, should be right as to the Subject. As a whole Christ is to be received, the whole heart is to receive him, parti-

Quoad  
Subje-  
ctum:  
Jer. 3. 10:

cularly the Will ( the Man of Man ) should have no ( main ) defect in it.

1. Should it not be a true and single, and not a deceitful or double Will. An heart, and an heart in one Person is not acceptable ; O that many were not divided between Convictions of, and Affections to, Sin ? Giving a seeming consent to Christ, and a real one to Lust.

Pfal. 12.2.  
Hof. 10.1.  
Pfal. 63.8.  
Job 66.  
67.

2. Should it not be a full and resolute, and not a faint ( or half ) Will ? Should it not be at a point to follow the Lamb whithersoever he goes, and leads ? Tho' in the face of Storms, and in hot and sharp Service. Among the pieces of the Christian Armour, is there found a Back-piece ? Should a Christian go ( or look ) back ?

Eph. 6.  
Heb. 10.  
38.  
Pf. 110. 3.

3. Should it not be a free and ready, ( and not a meer forced and constrained ) Will ? Are not God's People willing in the day of his Power ? Are not Voluntiers his choicest Servants ?

Jer. 2. 4, 5.  
De pre-  
senti.

4. Is it not to be as a regular, so a present Will, a consent upon the Instant, and not put off ? Is a promise ( or purpose ) of a Marriage, a real Marriage ? Should not the Soul say, at ( and from ) this time Lord ! thou art and shalt be my Guide and Governor ?

Num. 23.  
19.

vernor. O the Treachery of ( and in ) the heart.

Which saith, 1. When Death comes, Christ will be a desirable Husband, but during Life, I am for other Hus- bands.

2. Christ is desirable as he is Peace in time of Trouble ; but not as gi- ving Grace, whilst it is a Calm. Mic. 5. 5.

3. Christ is desirable at a conside- rable distance ; but not as drawing nigh with Sin-subduing, and Soul- ruling Power. May there be as to this no either denying or delaying this Match. Job 22. 21.

The good Lord help in Applicati- on of this Point !

The First Use is ( as usually ) for *Doctrine, or Information.*

And the First Branch thereof is. The Point that hath been often point- ed at, doth afresh present it self to us ; to wit, very near or close is a sound ( yea, every sound ) Believer joyned to the Lord Jesus. Among near Relations, is there any so near as the Bosom ones ? Friends are near, Children are nearer, are they not part of our selves ? But doth not the Scripture speak of a Man's Wife as a Man's self, a second self, self-united, and not only multiplied ? Hath not a Widow the Title of desolate ? Doth

1 Tim.  
5. 4.

she not want that of her self, by which she much (if not most) valued her self? But, still the Union I am treating on being spiritual, is nearer on that account; so that there is all reason for Christians being counted next to God.

Psal. 14. 7.  
*the Pass.*  
See Mr.  
Winney  
on it.  
Gen. 5. 2.

The Second Branch is: An account lies near, why several high Titles are given to the pure Members of the true Church.

1 Cor. 12.  
6, 7.

As the first Man and Woman were call'd *Adam*, are not Christ and Christians call'd *Christ*? Is there not a *Christ* mystical as well as Personal? He is call'd *Solomon*. Is not she call'd the *Shulamite*? Is she not call'd by and after him who is the Lord our Righteousness. Are not Husband and Wife Name-fakes? And is she not herein dignified?

Jer. 23. 6.  
33. 16.

The third Branch is: Sincere Christians are divorced from (and have put away) the Husbands, to which they did once stand related, there is nothing of *Polygamy*, or having more Husbands at once.

On this see  
acute  
Blake.

1. Are they not as to *Love and Allowance* separated from their Sins, especially their *Special Sin*? So that they are not as formerly under its power; particularly its irritating provoking power. Doth the Law in them (as



it doth in others) strengthen Sin? Are Rom. 7.  
 stolen Waters sweetest to 'em? Are 3, 4.  
 they lothest to forbear what God doth 1 Cor. 15.  
 forbid? Do they set and keep up 56.  
 Idols in their hearts, or not say, get  
 ye hence?

2. Are they not for keeping under and Mat. 16.  
 bounding (yea, utterly denying) Self, 24.  
 as hindring their following Christ? Are  
 they not jealous, lest Self-will, Self-  
 love, Self-ends, or Self-dependence  
 should encroach on the Interest of  
 Christ? Do they not know, that if  
 they do only love Christ for them-  
 selves, they love themselves, and not  
 Christ? Did not one well pray, *From  
 that ill Man my self Good Lord deli-  
 ver me.* Should not the bent of our  
 Souls be against leaning unduly  
 on Self wisdom, Righteousness, and  
 Strength?

3. Are they not against continuing  
 wedded to the World? Are they not  
 for using it as a Servant, and not be-  
 ing abused by it as their Master? Gal. 1. 4.  
 Had not the Woman cloathed with  
 the Sun and the Moon under her  
 Feet? Are they of, tho' in the World? Revel.  
 Are they not afraid of being entan-  
 gled when employed in it?

4. Is not the League that was between  
 them and the Law broken? Are they Gal. 2. 19.  
 not in a sort dead to it? Is it not 1 Cor.  
 dead 9. 21.

dead as to them? It's true, they are not *Antinomians*, not against (nor without respect to) the Moral Law, as a Rule of Life. Is it not by the hand of Grace written in their hearts, so that it may be read in their ways? Are they not under the Law to Christ? Do they not delight in it as a Directory? Is not this the Language of their Souls? O that we could touch with it, in every point as strait Lines do!

Rom. 7.  
the last.

But, 1. They are freed from the rigour of the Law, or from it as a Covenant of Works. Is it to them as it is to those that are quite (and quiet) under it, even as the poor and pure *Israelites* were under the *Egyptian* Task-masters, that did work and received Stripes? Shall they be condemned for not fulfilling it? And do they expect to be saved for that Obedience they yield to it? When they have done all, Is not Christ as satisfying Divine Justice lean'd on by 'em?

Rom. 6.

14.

Gal. 5. 23.

3. ye Israel.

1. Tim.

1. 9.

And consequently, in the second place, they are freed from bringing forth Fruit to the Law or First Covenant. Are they not (in this respect) for burying *Moses*? Is not their Fruit brought to Christ? Do they not own his Righteousness as the matter

Rom. 7.

1. 2, 3. 4.

Col. 3. 11.

matter

matter and ground of their Justification with them. Is not one Christ, All both as to presenting 'em righteous to God, and as their sanctifier by his Spirit.

O that many did not give too great proofs that they yet stand in a Marriage-Relation to the Law, and are not joined to Christ?

1. Are they not rather (by frights) driven to Duty, than drawn to it by the Cords of a Man, the Bands of Love? Do they not shew themselves Children of the Bond-woman by the servileness of their Fear and Obedience?

Hos. 11. 4.  
Gal. 4. 24.  
&c.

2. Do not these Persons set up the Duty they do by the more general assistance of Grace, and the Gospel in the place of Christ? Are not their Services in part owned as their Saviour? Do they not Judaize and Galatize.

Galatica-  
mur said  
Luther.

3. Do they not make their external Righteous a cover for their Unrighteousness.

Gal. 5. 4.  
Mark 10.  
17.

The 4th Branch of the first Use is, Sincere Christians are Persons of Honour. Upon their being precious in God's sight, are they not honourable? If this matchless Match will not ennoble Persons what will? Doth not the Husband's Honour reach his Wife?

Isa. 43. 4.  
Radiis  
mariti.

1 Sam.  
18. 26.

Wife? Is she not brightned through Beams from him? Did not *David* think himself advanced through matching into *Saul's* Family? But, what was one of *Saul's* Daughters unto God's only Son? If a little low Room in his House be Preferment, what is being taken into his Bed?

2 Cor. 4.  
13.

But it may be said, Are not God's dear ones with many of small account; yea, accounted the off-scouring of all things, fit for the Dung Carr.

1 Jo. 3. 1.

I Answer 1. This is but in the Eyes of the blind World, that see no Beauty in Christ.

1 Cor. 3. 1.  
Mat. 16.  
23.

2. Too often the sanctified miscarry, and carry like other Men, being overtaken with Passions, and in too many respects carnal, to their own, and to the Gospels Dishonour, and the World looks at their dark side.

But it's enough, that the Spouse of Christ is fair (and is extoll'd) in the esteem of God, and of the most valuable Men. Are they not unto God as his Jewels? And do not his Servants write on 'em as those of whom the World is not worthy?

Mal. 3.  
16, 17.

Heb. 11.  
38.

And before I part with this *Head*, may the Lord use it as a point to pierce my Reader's Hearts? If our Sovereign the Fountain of Earthly Ho-

Honour had employed me, to treat Persons about their Preferment in the World, I should be hearkened to? *Saul* thought his capacity of promoting his Courtiers should oblige 'em to him. How is it, that in this treating I am likely to meet with Slighters and Recusants?

1. Are many willing to forsake their Fathers House, I mean (as did the Psalmist) that of *Adam*, they will not for Christ leave their pretended Fortrefs.

2. They are not for resting in the love of the best Husband; they admit of Rivals.

3. They like not being under his Yoke, tho' it be lin'd with love. Doth it not grate on their Necks? O that they considered, that ill-wills and lusts keep 'em from honour; and whilst not married to Christ, are they not vile Persons? Sons of the Earth, and Heirs of Hell.

And so the 5th Inference is; Their Folly is manifest to all considerate Persons, O that it was so to themselves! That are sinfully coy, standing off, and refusing to match with Christ. He must go further on the Row, they are of the mind of those *Jews*, that shut their Hearts on Christ. Is not this their sad Case?

**Amos 6. 1.** 1. Of those that take not this main matter to heart, as their main Concern; They are in *Zion*, but are at ease, and under a woꝛ.

2. They have not yet conceiv'd any deep sorrow, that its natural to dispose of their Hearts and Affections the wrong way. Other Lords (and *Husbands*) have Dominion over 'em; **Isa. 26. 13.** they have *loved Strangers*, and after them they will go. Should not they part at the weeping Cross. **Hof. 2. 6, 7.**

3. Tho' fundry are seemingly under some wishings to be called by Christ's Name, and have *his Dowry*; **Jer. 2. 21-25.** and as *Saul* once said, *He had obeyed the Lord*, they may think they have received Christ; but he that is All-knowing, knows it is not as a good Wife receives her Husband. **Isa. 4. 1.** **1 Sam. 14. 13.**

1. As was hinted, They do not take, and betake themselves to him only. It was foreseen and foresaid then when Gospel-grace flowed forth, the Lord alone should be exalted. **See Brown on this.** **Jo. 14. 6.** Tho' good Works as Friends of the *Bridegroom* do attend on Christ, Are they to enter with him into the *Bride-chamber* of Justification? As he only trode the Wine-press of his Father's Wrath, and made satisfacti-  
on to his Father's Justice, he'll admit of no sharers in the glory here-  
of,

**See Pearse on this.**

of, or to go joint-purchaser with him. As the pretended Mother said to the true, *Let it be neither mine or thine, but let us divide it*, they say in the case, Did not the *Jews* and *Galatians* stumble at this Stone? Rom. 9.  
the latter  
end.  
10. 3.

2. If any of 'em are for receiving Christ only on search, they may find they do not receive him wholly. Do their hearts say, to this great Prophet, Prince, and Priest? Do thou teach us, rule us, as well as save us.

3. They do not receive him as the Gift of the pure, free, and comprehensive Gift, with a quite emptied hand? They are for presenting to him some little consideration, and bringing some Money in their Sacks Mouths. Are they free to buy without price? And to come to him, and own him, as one that expects not to receive, but to be received, and to have no Sparks of theirs set by him the Sun? Jo. 4. 10.  
Isa. 55. 1.  
50. the last.

4. They do not receive Christ absolutely or without reservation, or exception, and with an entire resignation of themselves to him. Do they not inwardly say, and cry, *In this one thing spare us*; and that it is an hard saying, that not an hoof is to be left behind. Are not their Ears bored,

Durus  
Sermo.

bored; and they the resolved Servants of some Iniquity?

5. They consent not (if called thereto) to take up Christ's Cross, and carry it after him. They will not stand by him, and his Cause in the face of Dangers.

Exod. 21.

6.

Rev. 14. 4.

Now that (if God willing) they may see they stand in their own light, and forsake their own mercy, Let me challenge 'em to produce the Reasons I denied an Answer to these Questions.

1. Will they say they like not Christ's Person, and so stand off? I say, why do they not? Can they think any Person below him so suitable and aimable?

Can. 5. ult.

Psal. 45. 2.

1. Will Beauty enamour 'em? Is he not altogether fair?

Prov. 8. 14.

2. Have they a favour for Virtue? Here, (it is clear) as Light is in the Sun.

Isa. 40. 4.

3. Are they for Wealth and Honour? Is not Christ the Fountain of them?

4. Do they look for kindness and tenderness? Is not Christ as to that a None-such? Let them bethink themselves, what can they affect (that good is) that Christ is not. Hath not Christ led in love? And is it not said Love is the Whetstone to Love?

Why



Why should not they pledge him that hath drank a deep Cup of love to them? Can a full measure of Christ's love be taken?

Did not his love appear highest when he stooped lowest; what else brought him down from the Throne to the Footstool, to the Womb, to the Cratch or Manger, to the Cross, to the Grave, and in a sound sense to Hell?

Quo vi-  
lior eo-  
charior

2. Will they say, tho' they have a value for Christ's Person; yet can they not prevail with their Wills to match with him, his Terms and Proposals please 'em not.

Answer, Do you not? Why do you not? Sure I am they are like-able.

1. Is it not a wonder (all things considered) he will come upon terms with you? Do you not stand before him under the guilt of Sin, yea, and in Filth as Breakers of the Law and First Covenant, and as utterly averse to the Second? Are you not yet in your Blood? What Prince makes suit to Rebels?

Psal. 113.  
5, 6.

Ezek. 10.  
2, 3, 4.

2. Do you not know that he could take a shorter cut with you; cutting you afunder, and glorifying his Justice in your ruin. Could the stoutest

Psal. 76.5.  
Isa. 27.  
3, 4.

stoutest among you stand, before one Blow of his Wrath?

3. Can any addition be made to him (or to his Essential Glory) by your consenting to him? Doth your goodness when best extend to him? Can Light be added to this Fountain of Light?

4. None that think worthily (and well) of him can conceive that he that is so full of graciousness, and so free Sinners should taste of it, will make any Terms that make not for his Glory, and their best Good. I put you to give an Instance, or raise an Objection in the Case.

Hof. 3. 3.

If any Object; If we be for him, we must be confined, and be for no other.

Answer, 1. Is not this the very *Law of Marriage.*

2. To prevent mistakes, be it noted,

1. Tho' you are only to *own Christ as Mediator*, you are to be *for all the Persons in the Godhead*, as your Treasure, they are undivided as in Essence, so in Actings. The Love of the Father, and Communion of the Spirit is with Christ's Grace.

2 Cor. the last Verse.

2. Tho' you are to own none in *Co-ordination (or Competition)* with Christ, you may be for any good Per-

1 Jo. 1. 3.

sen ( or Thing ) in subordination and deference to him ; will he not allow you the Use and Comfort of lower things that he seeth best for you ? You are only to deny 'em comparatively, or conditionally. It is not as representing the Epicure ; but according to his Wisdom ( who was its Eldest Son ) that he speaks of it, as good to be cheerful in the use of such things.

3. Is there not enough in Christ to satisfy the spiritual ( yea, the rational ) desire ? Doth not all fullness dwell in him ? If thou lookest up for Light as cheering, Is not Christ the Morning Star ? If thou lookest down for Supply, Is not he as to Substantials the Bread and Water of Life ; if to Plants, is not he the *Vine* ; if to Men, is not he the Prince.

If any dare ( and do ) Object, They are wedded already either to what is unlawful, or to something lawful, unlawfully, and they are not free to break their League.

Answer, i. By what Warrant have you so given your selves, to any Person or Thing, on this side Christ ? Your Affections are not your own, nor to be disposed of at your pleasure ? Hath not Christ the first and best right to 'em ?

2. Is it not an errand shame, you should offer such a Plea? Are other Fellowships to be preferred before, or to be named the same day with that of Christ? Are you so set on sensual Pleasures, as for 'em to deny Christ?

1. Is not this a brutish thing? Do such desires become you as Men?

2 Cor. 4.  
the last.

2. Did you ever find 'em near satisfying? Have they not had a bitter farewell? Are you for worldly Wealth? and making the Earth or what's Earthly your Treasure?

Luke 16.  
11, 12.

1. Is not this to prefer deceitful Riches before true? Shadows before Substance; Transitories before Durables; and what is anothers before what may be yours?

Pro. 23.5.

2. Is not a Day coming, May it not be near? When Riches will not profit, but fly away.

3. If Christ call you to part with any thing, will he not supply the want of it?

Mat. 19.2.

If still it be Objected; if I match with Christ, he will govern me, my Husband will be my Head.

Answer, Very true: And is there any Colour of unreasonableness in this?

1. Are

1. Are not all that are in the place of Husbands placed above? 1 Cor. 11. 3.

2. Hath not Christ all Claims and Rights to Rule over thee? Did not his Word Create, and his Blood Redeem thee? Was thou not Baptized into his Name? Jo. 1. 1, 2.

3. Is not Christ's Government the best and easiest in the World? Mat. 25. 20.

For, 1. *Are not all his Laws written in Love, and not in Blood?*

2. When thou art to keep a continual Watch, *Is it not against deadly Enemies?* 1 Jo. 5. 3.

3. If thou art to pluck out a Right Eye, *Is it not that thou may'st see the way to Heaven?* Is not mortifying Sin sweet, but satisfying it impossible? Mat. 5. 29, 30.

4. If he should call thee forth to Seal the truth with thy Blood, *Hath not Martyrdom been counted a Crown, and Chains as Honours?*

I add; Is it not God's manner where he hath given Laws, to give Hearts (and Strength) to obey 'em; and when he makes Burthens heavier, to make Backs stronger, and to give suffering Graces in suffering Seasons? Phil. 1. 24.

To shut up this Branch of the Use, and to render it more useful, I add,

Mat. 23.  
37.

1. If any embrace not this *Husband*, will they not know (to their sorrow) that he offer'd himself to 'em? Will not that Word then cur,  
*How often would I have gathered you?*  
Did I not stand at your Doors, and knock, and made suit to you, thrice three years? Had not Christ in these ways come in to 'em, they had had less Sin.

Luk. 13.7.

2. Will not he force 'em to own him as a *Judge*, whom they were not free to own as an *Husband*? Must not they stand at the Throne of Judgment, that would not kneel at the Throne of Grace? And can they possibly stand right at, and in Judgment? Will not Mercy it self rise up in Judgment against 'em? Will not this lay 'em under the heaviest strokes (and punishments) who slighted Christ?

2 Cor. 5.  
10.

Heb. 10.  
29.

For, 3. Will it not then be made out (and evident) to all the World, and to themselves, that it was on *poor and weak* (yea, *base*) *Grounds*, that they were *Recusants*? How will the *Fig-leaves* wherewith they covered themselves fall off? Will they not be proved to be of the Spirit of the *Galadrenes*, that preferred the *Swine* before Christ.

Mat. 8.  
*the last.*

4. May not a time come during the time of this Life, wherein the Presence, *Counsel, and Comfort of this Husband* will be better than a thousand Worlds? It's fear'd Storms are not far off, if they fall, what wise Man will not value a shelter? And will not this best *Husband* be the very best.

Mic. 5. 6.

Eph. 2. 14.  
Psal. 2.  
*the last.*

The 6th Branch of the 1st Use is, The Union that is betwixt Christ and Christians is, (tho' not a Personal Union) yet an Union of Persons. Are not some for driving down this Doctrine, that allow no Union between them, save what they call Operation?

I have hinted that I am far from affirming that Christians are so one with Christ, as to be Christ, or Christed, one and the same every way with him. By this way, they should have done, and suffer'd all that he did. Is it not fair for them to be Redeemed? Redeemers, they cannot be.

*See acute Norton on this.*

Can. 2. 16.

But tho' the Husband and Wife continue two distinct Persons in Marriage, they give their Persons, and not only their Affections one to the other. And doth not Christ's Spouse speak of her beloved as hers, and of her self, as his? Have not Christians

Union to Christ, as God-Man? Is he not their Husband, as he is their Head, according to both Natures. And what a Breast, yea, Well of Consolation is this, that they are united to him as Man?

Rom. 5. 18, 19.

Heb. 2. 18. 4. 15. 5. 2.

1 Tim. 3. the last.

Eph. 2. 6.

Col. 3. 1. Eph. 5. 2.

If. 63. 2. 3.

Heb. 9. 24. 2. 14. 7. 25.

- 1. One capable of suffering, and a suitable sufferer on Man's behalf.
- 2. One that knoweth (from Experience) what temptation is, and succouring the tempted.
- 3. One that can (and will) treat familiarly and friendly being their near Kinsman.
- 4. One that in their nature hath taken possession of Heaven for 'em, they being already risen with him, and shall be surely raised by him; and that they are married to him, that is God, their Comfort is rais'd.
- 1. Hath he not answered the demands of God's Law (and Justice) for 'em?
- 2. Is he not able and willing to bear Divine Wrath off from 'em?
- 3. Is he not meet to appear in Heaven, on behalf of 'em?
- 4. Will he not without fail subdue his and their Enemies under 'em?
- 5. Will he not (as he easily can) make Application of his Grace to 'em?

6. He



6. He is, tho' in Heaven, graciously present with them on Earth, and in that he is God Man, his mediating between God and Man is most suitable and sufficient; he equally allied to both, reconcileth both. Mat. 28.  
20.  
How sweet is the Conjunction of his Natures and Offices.

Is it not a prime privilege that the whole Person of a Believer is married to Christ? The Body standing in that Relation, the Soul the proper Consenter, doth it for the Body? Is there not a Representation hereof at the Lord's Table? Where his Flesh is (spiritually) fed on and they in their Bodies Sacramentally partake of him.

The 7th Branch of this Use is? Certainly in every true Believer, there is a real and cordial Love to Christ, as to his Laws, and the Benefits that come by him, so to his Person; and as Faith, so Love doth respect his mediatorial Office; That which I drive at, is asserting that the upright love him, and not his Gifts and Loaves only. Are they not much taken with the Excellencies that are in, and not only advantages by him. Doth not the good Wife's love pitch on her Husband's Person, that endow'd her, and not only on her Dow-

1 Pet. 2.7. ry? Is not Christ (and not only his Bounty) precious to them that believe? Otherwise their love would rather be mercenary than pure, they would love themselves more than him. Doth not this love evidence it self?

Mercatu-  
ra.

Eph. the  
last Verse.

Cant. 5.

10, 11. 1. 1.

1. By their high and endearing Esteem of him? Is he not in their Eyes (when right and clear) a None-such, far more than any other beloved? Doth not the Spouse begin her Love-song thus? *Let him kiss me, without naming him*, as if all knew whom she meant.

Hag. 2. 7.

2. By their hearty desires after him, is he not called the Desire (or desirable and desired one) of all Nations, of the faithful in 'em. When their Hearts are what they would have 'em, Are they not ready to break for the longing they have to him? Doth not their desiring take the degree of thirsting? Do they not cry, *O when wilt thou come unto us? And when shall we come and appear before thee? Are they not willing to depart that they may be with him?*

Psal. 42. 1.

62. 1.

101. 2.

Phil. 1.

31. 23.

3. Their love breaks out through their delight in him, and his special presence. Do not their hearts burn within 'em, when in Sermons he speaks

speaks to 'em, and leap for joy when in prayer he answers them? Luke 14. 32.

The 8th Branch of the Use is : Christians in their thoughts of their love of Christ, should rise up to wondering, O the dimensions of it ! Will God dwell on the Earth, and match with its Sons, and Daughters? O admirable ! Eph. 3. 18, 19.

1. Is it not a great kindness when God will take Persons into, or within, his outward or Church-Covenant? *And be their betrother as to their visible State?* Is not the Mountain of the Lord's House set on the top of the Mountains? Are not great, yea, glorious things spoken of the *Jews* as a visible Church? Was not the love that brought 'em into that State purely free? Did they not lie nearer to (and fairer for) Grace than other Nations? Is not the Lord's Walk now in the midst of Candlesticks. Jer. 2. 1. Isa. 2. 1. 31, 32. Psal. 147.

2. How much higher is their Dignity, and God's Bounty, when Persons are *spiritually espoused to, and interested in Christ*, that are *Israel, Israelites* indeed; who so give themselves to Christ, that they taste as well as see that the Lord is gracious, and that his loving-kindness is better than Life. Rev. 2. 14. Rom. 9. 6. Hof. 2. 19. Psal. 113. 6, 7.

1. Is not he that takes 'em into this State the most High, and his stoops low?

Phil. 2.  
6, 7.

2. Are not his Father and Spirit one in Essence with him, and condescending with him to them?

Sponsus  
Ecclesie.

The 2d Use is for *Reproof* and *Confutation* of Error. The Men that cry so loud, to *Rome*, to *Rome*, may run and read, that they are far wrong in their casting disparagement on the Doctrine and Union treated on. Doth not the Pope in their Books stand not only as the Fountain and Head, but withal as the Husband of the Catholick Church? As if she had two Husbands, or as if Christians were married to a mortal, that they do not know, nor are known to him, if we speak of the most (and best) of 'em. Blessed *Paul*, of more worth than

2 Cor. 11.  
1, 2.

10000 that are counted *Peter's* Successors, wooed for Christ, and not himself, as a Friend to the Bridegroom, not the Bridegroom, that we may not think he only injureth Christ in assuming his Title, be it known he usurpeth the Thing and Power implied in it.

Hof. 2. 1.  
&c.

1. Doth he not claim the Authority and Supremacy over the Church that appertains to Christ? Doth he

Jo. 3. 29.

not suffer Men to stile him a Vice-Christ,

Christ even when ( dissemblingly ) he calls himself the Servant of Servants? Is the highest Office in the Church any more than a Ministry?

2. Doth he not take on him the Exercise of such Acts as are peculiar and proper to Christ?

1. Doth he not give out Laws of his own making, that shall immediately bind the Conscience?

2. Doth he not apparently cross Christ in the Dispensations and Indulgences he granteth?

Again; Doth not my Doctrine confute the Opinion and Practice of the Romanists, who put great dishonour on the Church's Husband, when they teach their Profelites to be Idolaters, and so spiritually Adulterers, in carrying that Worship to others, and so giving 'em the Glory that is due to him only?

1. Are they not for worshipping Angels, when they Consecrate Churches, and direct Prayers to 'em?

2. Are they not justly charged with adoring Saints departed, especially the Virgin *Mary*? In vain (and without truth) they plead that they only pray that Saints would pray for 'em. Do not fundry of their Expressions express thus much?

2. Do

3. Do they not only give Worship to departed Saints, but to lifeless Images? Particularly to that of the Cross both Material and Aerial?

4. Do they not kneel before (and so worship) the Consecrated Bread concerning which they pretend their Priest can make their Maker, and then the People eat him. Notwithstanding all their Cobwebs, and nice Distinctions, Are they not rightly charged.

1. With learning the way of the Heathen?

2. With being in some points more Heathenish than they?

The 3d Use is for Reprehension or Correction of Vice. And I now come with a Rod of Reproof to those that come not into this blessed Relation, nor desire to do so. That many are not yet in Marriage united to Christ is apparent.

Amor  
meus.  
Ignatius.

1. From their want of love to him. Is not he his Spouse's best beloved? Did not the Old Disciple call him his Love. I will not aver that Christ's Name was written in Letters of Gold on his Heart; but I must say, if upright Persons were opened, Christ would be found in their Bosoms. With what face (or front) can some say they love Christ?

1. How

1. How or whence is it that their Eyes and Minds are not more on him, *even on his day*? Psal. 119.  
97.

2. How is it that their Discourses of him are not more frequent, fervent, and pleasant? Mat. 12.  
34.

3. Are not they intimate with those that despise and dishonour him, yea, of their number? If their Closets and Houses, could speak, would they not proclaim their disregard of him? Phil. 3.19.

4. Doth it (in the least) favour of love to Christ, that they so little love the habitation of his House, and the place where his Honour in a peculiar way dwelleth? How little do they attend in and on the *Signs* of his presence? How little (or not at all) do they desire to see, feel, and find his special presence, in the use of those *Signs*? Psal. 26.8.  
27.4.

Farther it appears, That not a few are at this day averse to matching with Christ.

1. Are they not throughly, (and so over) pleased with their Relation they have stood in to other things? Ezek. 33.  
31.  
Do not their Hearts go, yea run, after their Covetousness even in time of Publick Worship? Are they not Ambitious and Voluptuous? Are they not for setting down their Staves? This is their Rest? Do they not cry  
indeed

indeed as one did in words, the mischief is, we must dye, and so have small mind to be with Christ?

2. Do they see any taking or enamouring Beauty in his Person or Precepts? Is he in their Eyes a Person of Quality or Excellency? Do they

Cant. 5.

10.

Gal. 1.16.

not in their hearts say, as some of their Rank did to Christ's Spouse, What is thy beloved more than another beloved? Have they yet seen their King in his Beauty and Glory? Is Christ by the Holy Spirit Revealed to ( and in ) 'em? Are they desirous to take a fairer and fuller view of him?

3. Are they at all free to take the Yoke of Christ on 'em, as that of service, so that of suffering? Did they ever yet count what it might cost them to be Christians? Were they ever yet persuadable in this Case? Alas! They are in a vain Dream, that Christ is theirs, they say they trust, but never yet tryed; they presume they shall be saved by his Merit, tho' they be not sanctified by his Spirit. Have they any liking of the Lesson of self-denial, or that of following Christ fully.

Mat. 11.

29.

Luk. 14.

28, 29.

4. Have they a warm heart for those that have given good Evidence that they are united to Christ?

Eph. 1. 15.

Have they not (at the bottom) some pique



pique ( or quarrel ) against 'em ? 1 Pet. 2. 17.  
 Will they allow them to be Saints,  
 because they are not sinless ? Do they  
 love the whole Brotherhood ? Even  
 those that bear God's Image tho' (not  
 in all Modes) theirs ? Do they not  
 strike at Religion, through the Pro- Isa. 1. 16,  
 fessors side ? That this Reproof may  
 reach the Conscience of the reprov'd,  
 I pose 'em.

1. Do not such Protestants, Recu- Rom. 3. 27,  
 sants, cross the Royal Law and Gos-  
 pel ? Yea, do they not fly in the face  
 of both, and are thorough Children  
 of Disobedience ?

2. Doth not their disobedience af-  
 front the whole Trinity, or Trin-Uni-  
 ty. O that God would persuade *Japhet*  
 to dwell in the Tents of *Shem*, and  
 sinfully coy Souls to close with the  
 Offers that are made 'em ?

Is it not a Wonder ( yea Miracle )  
 of Mercy that after such affronts his  
 Treaty ( as to Marriage ) is not bro- Rev. 3. 20,  
 ken off, speak truly.

1. Have not you, with whom I  
 am dealing, often turn'd a deaf Ear  
 on the Lord, giving him no answer  
 at all ? Would you deal so with an Can. 5. 2, 3,  
 Enemy ?

2. Have

Prov. 1.  
20.

2. Have you not sometimes given him a dilatory answer you would not yield yet ?

3. Mostly, Hath he not had from you a flat denial ?

4. Can you, if you shew your selves Men, ( and reasonable ) think that these tenders will be always, or long made to you ? Will he still stand at the door that you keep shut against him ? Doth not his standing point out as his present patience, so his readiness to depart ? Will not the door of Grace and Hope be shut, and how terribly will he appear as a Judge who is refused as an Husband ?

Rev. 3.20.  
See Mr.  
Creswick.

It is yet a Summers day, wherein you may gather the best Fruits, but a Winter may be at hand. If you think you have made a League with Death, and that it will stay your leisure, cannot God soon break both that League and you ? What may a day ( yea, an hour ) bring forth.

Jo. 21. 23.  
Prov. 27. 1

You read of one that dies in his full strength. Doth not many an one do so ? At how many Doors may it enter ? May it not be at one you do not dream of ? And if at Death you be found among the Dead in Sins, will not woe, woe, woe, be to you for ever and ever ?

Again ;

Again; On what ground do you expect or hope to stand when you are to stand at Christ's Tribunal? What will be your Plea? Can you possibly defend (or colourably excuse) your Recusancy?

1. Will you plead that you were Righteous (if not of) in your selves, and so needed not to match with Rev. 3. 17.

Christ, that in and with him you might have justifying-righteousness, how easily and fully will ye be confuted, even by your own Consciences, when that Book is opened, black Lines will appear? Will not your own Cloaths be ready to abhor you? Job 9. 30, 31.

2. Will you plead, that you did not hear of, or were not capable of understanding the Offers (or Overtures) that Christ made to you? Will not his Ministers witness against you? Will not he prove that his Gospel was plain?

3. Will you plead, that Christ's Proposals were unreasonable? That hath been proved false. Heb. 9. 27.

I ask, 1. Is there any hope you should stay Judgment? That cannot be, nor God's Statutes. Isa. 33. 14, 15.

2. Can you endure so much as to think of enduring the Execution thereof?

Vagula.

At Death, when your Souls lie quivering on your Lips, and you cry, as did one, we must not live, and we dare not die; and are saying, Ah! poor wandring Soul, where must thy lodging then be? It will be sad, to think, you are going to God to have your State and Case determined, and fear the determining will be against you immediately upon your dissolution, what a shriek will your Souls give, when they see the Infernal Pit and themselves ready to be thrown into it?

1. Will not this be more bitter than a thousand Deaths, that had you matched with Christ? On that Great Day, you had received a free pardon of Sin, and a full open Declaration of it; but as if they were seal'd in a Bag, they will then with all their heightning Circumstances be produced and prov'd against 'em.

Acts 3.

19.  
Job 14.17.

2. Will not this also greaten your sorrow? Had you accepted Christ, you must then have sitten down with Abraham, Isaac, &c. at their Feast, and have drank of whole Rivers of Pleasure; whereas you will be denied, yea, and exiled from the sight of God, and his blessed making presence.

It may be you may be as the foolish Virgins presumptuous, and think of coming to Heaven-gates, and knock, expecting admittance, you will be put to cry woe is to us, the Door is shut. From what happiness are we fallen? Into what intolerable Torments must we be cast? Must not our Souls that would not entertain Christ be sent to dwell with the Devil? We would not abide the silken Yoke of his Commands, and must abide the iron one of his everlasting wrath.

Luk. 12.  
36. 13.  
28.  
Mat. 25.

At the Great Day, when (and where) all must stand before God, can you stand right? Will not your place be on the Left-hand, and Christ's Voice be *depart from me*? As your Souls have before felt the strokes of the Almighty, your Bodies also must share therein. And do not imagine, that it will lessen your torment, that many will fare as you do. Will not it be rendred more tormenting? Will not the Devil and his Angels (with joy) add to your sorrow? And will not every power in, and part of it have a sence thereof.

2 Cor. 5.  
10.  
Mat. 25.  
Luk. 14.  
28. 16. 25.  
Mat. 23.  
37.  
Mark 9.  
44. 48.

1. Will not your Minds find that with your Knowledge sorrow will be increas'd?

2. Will not your Memories suggest to you, how often Christ would have gathered you, and how wilfully and resolutely you stood off?

3. Will not your Consciences (on that score) lash you, and be as a Worm not dying, but growing?

4. Will not your Afflictions add to your Terror? Love and Joy will have no place, when wailing and trembling, and indignation against your selves will continue.

And will not this aggravate all? Eternity! Eternity! If you think I insist too long on Mount *Eval*, and am too much a Son of Thunder, assure your selves, I have searched mine heart, and find love at the bottom of it. I am only an Herald, denouncing War against you as warring with God; I most delight in being an Ambassador to beseech you to be reconcil'd to God.

And so the 4th and last Use is for Instruction in Righteousness.

The First Branch is: Learn we to search our selves, and that with seriousness and supplications. Are we married to Christ, or are we not? There's a place in Scripture that speaks of many Querks, more Concubines and Virgins without number. Some apply the first word to reforming

ing Congregations. The second to the Members; thereby all that I am acquainted with hold, that as Concubines were counted secondary Wives, here they denote true, tho' not so full and powerful Christians; **Mat. 25.** and tho' Virgins in Scripture have usually a good name, save where some are named foolish, here some (and but some) construe 'em of sinfully coy Souls, that (tho' wooed) will not be won by (and to) Christ. Whatever becomes of this Interpretation, its a sad truth, Recusants abound. Are not we of that number? Have we yielded to Christ?

I will first lay down Marks exclusive; if they be on us, we are standers off and out.

**1 Pet. 2. 7.**  
**Heb. 10.**

The 1st. Is not prizing him and his Blood, but counting both common things.

29.

The 2d is, Not taking pleasure in Musings on him, and in his Company, Council, and Communications, resting if not without Ordinances, yet without Influences.

The 3d is, Wilfully provoking Christ (at least) being without fear of offending him, Marks inclusive: Such as evidence persons to be as Queens, honourable and commanding, are,

**Cant. 2.4.** 1. Being admitted and received into more inward and sweet Communion with the Lord, being taken into his Banqueting-house, and having his Love as their Honour.

2. Being Royally attended with a Train of Graces, that break out (visibly) and (with honour) proportionably.

3. Having great Rule of (and over) themselves, reducing their Actions, Expressions, yea, and Thoughts (and Dispositions) in Obedience to Christ. And now positive (by some called adequate and even) Marks are before us. As some were to produce Tokens of their Virginity, may we of our Marriage.

*The Martyr  
cried,  
None but  
Christ.*

1. Are we (as to the main bent and resolution of our hearts) for resting in the love of Christ, not admitting any Person or Thing as a Corrival or Competitor with him, write we on this.

**Acts 6.  
13. 45.**

1. The Hypocrites may shew or make a shew of much love, and say that they would in an evil day be sheltered by him; yet still some Lust over-tops his Interest, they will not allow him the best room, nor with the wise Merchant sell all to procure this Pearl: Their Eyes are fixed on some flesh-pleasing, or self-advancing.

2. Tho



2. Tho' some among the sanctified find less flourishings, and more dealings of their love; yet in their settled deliberate thoughts and choice, they are for him, and no other as their Treasure, other Sheaves bow to his.

Rev. 2.  
4. 5.  
1 Cor. 7.  
33, 34.

A 2d distinguishing Mark is: Being in the main Course and Current of Life, studious to please Christ, and approve our selves to him, and stand right in his favour.

1. Tho' Hypocrites may perform External Services, they have still some self-end.

And 2. Tho' true Christians come not up to Rule, their Eyes are still upon, and unto their Redeemer.

Hab. 1. 16.  
Col. 1. 10.  
Heb. 12. 2.

The Second Branch of the last Use is, now to follow, and it runs thus. They who never were in earnest concerned about being married to Christ, should be so now forthwith. All are not called to a lower Marriage; and some have set Virginity too high, which may be honourable and advantageous to Religion; but to this mystical Marriage all have a clear and loud Call.

Moving Motives to it are,

1. Prime Privileges are proper to it.

Eph. 3. 17.  
Cant. 11.  
13. 100

1. Upon Marriage will follow Co-habitation, yes, Inhabitation, dwelling under one Roof with you in one another.

Hof. 4. 14.

2. There will be an healing of the Soul's Diseases. Is not the Spouse's Husband her Physician, and a most compassionate one? Having made a Medicine or Plaister of his Blood, will he not apply by his Spirit? Will he not soften, quicken, and prevent Relapses?

Mic. 7. 19.

3. Will there not be a subduing of Enemies? Will Christ see his Spouse always trodden down, and abused, and not appear for her?

Deut. 33.  
27.

4. Will there not be a sustaining and upholding under Burthens? Will he not put under his Everlasting Arms?

Deut. 33.  
27.

5. Will there not be a sweetning of bitterness by the Tree of Life?

6. Will not Christ concern himself in all his Spouse's Concerns?

A Second Motive is: There's an absolute indispensable necessity of matching in this Case.

Extra Ec-  
clesiam.

1. As to the escaping Eternal VVrath, Salvation is not out of the pure Church.

2. As to acceptance of Holy Services, his Spouse's Voice is sweet.

Now,

Now, come in means,

1. May the *unmarried* be willing to know the *Truth*, and *work of their Natural State*. Doth not the Spirit's convincing Work lead to Christ? Alas! many will not see (or feel) their Sins, by their Ill-will.

Jo. 1. 16.  
Cant. 5. 1.

2. May they set themselves (when they can) under *good Spokesmen*, and *Wooers for Christ*? Doth he not Work most by the best Hands? Are not Wisemen winners of Souls? Doth not Traveling tend to Births?

Act. 2. 37.  
16. 21.  
Prov. 11.  
30.

3. May they study the incomparable *endearing excellency of this Husband*?

Gal. 4. 19.

1. Is any other to be compared for Dignity? Who is higher than the highest?

2. Is any other All-sufficient, able and willing to save to the uttermost?

Isa. 9. 6.

3. Can any other so suit the Case of guilty, filthy, helpless Sinners?

Cant. 5.  
10.

4. Who is to be compar'd for bounty and free giving, that gave himself?

Heb. 7.  
24. 5. 2.

5. Is he (can he be) in the least defective as to faithfulness?

Rom. 9. 4.

6. Is he not the abiding, undying, exchanging Husband?

7. Hath he any poor (or equal) in Compassion and Tenderness? Is he

he

he not in all Parts and Points compleat?

O that mine Hearers (and Readers) had his Perfections more in their Eyes, Minds and Musings! Could they then be Content to be and go without him?

The 4th Means is: Persons should be at one forthwith, and on the present, to renounce and disclaim their Sins and Self-confidence; Doth not this Union suppose a Separation?

*Lastly*, There is to be a waiting on (and for) the holy Spirit of God, that he would sweetly incline, and so over power the Soul, and its Affections, as that Christ may be embraced. If the Soul of a Sinner approach to, so as to abide with the Lord, this is from a blessed Cause, and effectual (and not a common) Call.

I much fear, many are not sincere in this Matter, nor solicitous about it; and I have less hopes that they are married to Christ, that have not out of respect to God's Honour, a Fear, lest they should not receive him heartily and wholly.

A 3d Branch of this Use is: They that are under great Grievs (and Fears) because of God's Wrath, and cannot be easily (if at all) perswaded,

ded, that tho' (now) they consent to Christ, he will accept 'em, and take 'em into so near a Relation and Union to himself as Marriage. Learn they this needful Lesson, when through Grace they are willing, his willingness is out of Question for their Satisfaction; Consult they his Word, the Word of the King, and observe they,

1. The freeness of the Invitations which he useth. Mat. 5. 18.

2. How moving the Expostulations that are used with 'em. Isa. 55. 1, 2.

And 3. The strict Injunctions he layeth on them, would he not be obeyed and answer'd, and prevail by his Precepts? 1 Jo. 8. 23. Jo. 6. 29, 30.

Again, 2. Take they into their Thoughts what he hath done. Did (and do not) his Actions aloud speak his Inclinations? Jo. 1. 14.

1. Did he not become Man, that he might become an Husband to Man? Did he not lay aside his manifestive Glory, to put his Glory on Man? Jo. 17. 4.

2. Did he not (in his own Person) treat with, and wooe Sinners? Mat. 23. 37.

3. Did he not take on himself their Sin (as to Guilt, and obliging to vindicative Punishment) and make himself a Curse, that he might make over

over his Blessing? And thus I am led to the 3d Head,

1 Pet. 2.

24.

Gal. 3. 12.

Isa. 53. 10.

2, 3.

Luke 12.

59.

Which is, Meditate they on his sore Suffering for Sinners? Doth not his Blood, and offering his Soul, confirm what I affirm? Was not his whole Life, a Life of Sorrow? Tho' at Death he drank deepest of the bitter Cup; and was he not in straits till he had done it? Did he not throw himself into a Sea of Grievs, that he might save doubting, drooping, (and it may be sadly duck'd Souls) from drowning? Will they not hear what all I have Written speaks? The Lord satisfie them when I am not able to do it?

For further Proof that he who purchas'd this Privilege for Sinners, when unwilling, is free, that the willing (yea desiring) tho' great Sinners should enjoy it, be what followeth well weigh'd.

Revel. 22.

17.

Rom. 10.

11.

1. Hath it not order'd that the Gospel should run in comprehensive Terms?

2. Doth he except against any sort of Sinners? And say, he will not on their Consent, match with them? Are not offers made to such, as say, their Names have been,

1. Scorners.

1. Scorners.

2. Rebels.

3. Apostates and Backsliders? Are not all these within the hearing of his Call? And even called by Name. *Prov. 22. Psa. 68. 18.*

4. Doth he except against any kind or degree of Sin as unpardonable, which the Guilty can repent of? *Jer. 3.*

1. Tho' Sins be numerous, yea, innumerable.

*Matth. 12. 31.*

2. Tho' they have been accented, and aggravated, and red as Scarlet.

3. Tho' they have taken the degree of Abomination, yea, of Blaphemies; such as give themselves to him shall receive Forgiveness. *Isa. 55. 7. 1. 18.*

I again ask: As in this Treatise I may have before done; Are not Proposals most Equitable and Honourable?

What doth he require of thee, O Man!

1. That can Profit him? Or,

2. That tends not to his declarative Glory, and thy best good?

*Psal. 16. 2.*

3. For what he is not ready to give strength to such as feel the want of it?

*Micah 6. 8.*

And 4. What (if done in sincerity) he will accept notwithstanding Imperfection?

*Juvat quod jubet.*

5. Hath he not established an Office in his Church, for the endeared

2 Cor. 8. 12. endearing of himself to Sinners; and engaging 'em to himself? And tho' 2 Cor. 5. 19, 20. Sinners have stood out long (very long) if they will (now) come in, he openeth his Arms (and Heart) Rev. 3. 20. to 'em; and he doth this, tho' he foreseeth that many will abuse his Grace, and turn it into Wantonness.

The good Lord prevail with such as are of a too to fearful Heart, and say (with Effect) to 'em, Fear not so much. Behold, mine open Sides, and through 'em, my Soul put the Finger of your Faith into 'em. Be not Faithless, but Believing.

No vileness of Birth, no blackness of Heart, no guiltiness of Life, shall put in a Bar to mine exceeding abundant Love and Grace.

Be it added, on what Grounds would doubting drooping Souls set their Foot, that the Scripture doth not set before 'em?

Jo. 1. 14. 16. 1. Hath not Christ for 'em all fullness of Grace?

Col. 1. 19. Omnino gratuita. 2. Is not his Grace purely and fully free?

Eph. 1. 6. 3. Is it not his design to Magnifie his Grace?

4. Doth not his magnifying his Grace, tend to the manifestation of his Glory?

5. Should



5. Should any Fear the full manifesting of Christ's Glory?

The 4th Branch of this Use, hath its Eye on those that are entred into a *Marriage Covenant*, and so have that *Union to Christ*, treated on. May it be in their Hearts desire (and design) to walk Worthy, (I mean only a *Worthiness of Meetness*) of this great Favour and Honour vouchsafed to them.

1. *May they humbly, and yet highly Glory in this Relation.* Is not this a Phil. 3. 3 part of the Character of the true Circumcision, or really sanctified to Rejoice (to glorying) in Christ Jesus.

2. *May they yield, as a loving and free, so a full Satisfaction to this their Husband!*

1. *Inward, in Mind and Affection:*

2. *Outward, in Obedience, Active and Passive.*

3. *May they adorn this Relation by their demeaning themselves; wearing,*

1. *The Vail of Humility.*

Titus 2.  
10.

And 2. *The Rare Jewels of Justice, Purity, and Charity.*

*May they Long (and Labour) that others (especially their Relations) may be brought into this near (and dear) Relation!*

The concluding word is for (and to) the *Comfort* of such as take these Counsels.

1. In *Case of troubles*; will their Husband absent himself from them? Or let 'em sink under 'em?

2. In *Case of Loss*, even of a *Dear Earthly Husband*, shall they not Experience that Christ hath the *Nature* (as well as the *Name*) of an *Husband*.

3. In *Case of Death*; doth not he *live for ever*, and because he lives, they shall do so, and their *Death* shall be the *Door to eternal Life*.

Jo. 14. 19. 4. In the *Case of Judgment*; will not their Husband be a *merciful Judge* to 'em?

O that other Words! O that these may take Place! The Advantages that follow *Marriage to Christ*, are neither few nor small. Among 'em, are these,

Isa. 9. 6. 1. Will not this *Husband direct and Counsel* 'em?

4. 4.

2. Will he not *Protect* 'em? Will not this *Bridegroom's Power* be their *Defence*? Will he not *spread his Skirts over* 'em?

Psal. 34. 7. 8.

And for 3. *Provision*; rather than they shall fail, *Angels*, Shall not the *holy Angels feed* 'em?

4. Shall

4. Shall not their Debts be defrayed? Is not he responsible? 1 Jo. 1. 7.  
Rev. 1. 7.

5. Shall they not be freed from Arrests by the Law? Is he not their Surety? Do not Divines write of a Legal Union, tho' I have much pointed at the Mystical?

6. Shall not their regular Suits be heard and answer'd? Will this Husband turn the deaf Ear on his Spouse? Heb. 7.  
22.

7. Shall not their other Services be accepted? Shall not a Cup of cold Water meet with a welcome? Cant. 5. 1.

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N

Con-

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Concerning the Principal Bond  
of Union to Christ.

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R O M. viii. 9.

Now if any Man have not the Spirit  
of Christ, he is none of his.

**W**E shall (easily) grant that ho-  
ly Paul had such a Spirit of  
discerning, as we pretend not to;  
and so might see into the inward  
Parts (and States) of the believing  
*Romans*: And accordingly say (or  
write) to 'em, Ye are not in the  
*Flesh* (or meerly Carnal) not under  
the Rule of the *Old Man*, but in the  
*Spirit*; and we find the learned  
teaching us, that the *If* found in my  
Text, was a word of Arguing or  
Confirmation, and not a word of  
doubting or hesitation; and is by  
some of them rendred forasmuch,  
or seeing that the *Spirit* dwells in  
you. Yet, I am aware that an ho-  
noured Interpreter conceives, that  
*Paul* speaks thus of 'em, from the  
Judgment of Charity, and not of  
Certainty, and would have 'em to  
use

Quando-  
quidem.

Dixon.

use Caution and Examination in the Case, intimated in the Phrase, if so be. But, whatever Doubts may arise about that Particle, he doth in the words ( we have most to do with ) give us ground to lay it down as an undoubted Truth and

*Doctrine.* Union to Christ is caused and effected by the Spirit of Christ, or, The Holy Spirit is one of the Bands whereby Persons are United to Christ. Did not he excel who stiled it the principal Band in that Union, whereby the Blessed Saviour, and the believing Soul do touch; and 'tis said the word rendred Bands as to its Root denotes touching. Bands must needs be, where there is an Union of thing and thing, of Person and Person. Another Band there is, whereon we may touch; but the leading-place belongs to the Spirit. If it be said, the truth is only taught implicitly; yet this Rule obtains in expounding Scripture under Negatives, Positives are couched and contained.

The Text is one of those Propositions, stiled Hypothetical ( or Suppositive. ) It consisteth of Two Parts.

1. An Antecedent by way of Supposition.

Primaria  
Commis-  
sura Dave-  
nantius.

Mr. Nor-  
ton.

Dr. Ja-  
comb.

See worthy  
Mr. Pole-  
hill.

2. A Consequent by way of Positive, and as it holds, from the removing of the Antecedent, to the removing of the Consequent, it also holds from the affirming of the Consequent, to the affirming of what is in the Antecedent. He that is Christ's (that is, *united to him*) hath his Spirit.

1. By *being Christ's*, is meant being a true living Member of Christ, which comes to one, with having Union to him.

Polus. Dr.  
Jacomb.

And, 2. By having the Spirit is meant *having* him so as that he *dwells* in a Person, as the Inhabitant doth in his Habitation, having him so, as to be animated and acted by him, having him as the Fountain (and Spring) of *spiritual Life and Strength*.

See Revd.  
Stedman.

It's well noted, that what is called the *Spirits dwelling* in Persons, in one Verse, is called, *Christ in them* in another; which intimateth, that it is by *that Spirit*, that *Christ abideth in 'em*, and it was by him that he first possessed them.

Eph. 1.  
the last.

And as the Point is held out in a Negative way in this Text, its held forth more plainly (and positively) in other Texts.

1. Is it not said of the faithful at *Ephesus*, that they were an *Habitation of God*, which implieth *Union to him* by (and through) the *Spirit*, his *Operation*, and *Efficiency*.

See holy Barnes.

1 Jo. 3.24. 4.23.

2. Is it not expressly expressed, that Persons know that the Lord abideth (and dwelleth) in them, and they in him, which denoteth the most near, inward, intimate *Communion* with him, and so all imaginable *Union* to him; because he hath given 'em of his *Spirit*.

See Dr. Roberts.

It is true, the giving of the *Spirit* is there brought in as an Evidence of their *Union to the Lord*; yet, thence it is strongly reasoned, that he is the *Efficient* of it.

Idem.

It is a noted Saying of one of the *Ancients*, the *Spirit* doth join and button us to *Christ*; and that *Modern Divine*, who is deservedly reckoned among the first three, hath in an accurate Treatise written, that the *Band of the mystical Union* betwixt *Christ* and us, is on his part, that quickning *Spirit*; which being in him as the *Head*, is from him diffused to (and for) the *Spiritual* animation (and enlivening) of those that are true *Members* of him.

Tertulian. Confabulat.

Bishop Usher's Immanuel.

If any expect a farther demonstration (or confirmation) of the Point, whatever they may have other, I (here) only stand on two Proofs.

Luk. 9. 23.

The First is, To cause and effect the *Union* of a Person to *Christ* falls for (and can agree to) no lower hand than that of the Holy Ghost. As hath been hinted, *Union to Christ* supposeth a separation from sin, and self-confidence. Now, who short of him that is Almighty can make this Separation? Seeing love to sin, and leaning on self, is natural to Man. Doth not sin easily beset Persons? Doth it not dwell (and rule) in 'em? Can that Faith that is the other Band of the *mystical Union*, be wrought by any one save the Infinite one.

The Second is, It falls very fitly for the hand of the *Holy Spirit* to accomplish (and bring about) this *Union*. Is not he called, as the *Spirit of Christ*, so of God the Father? Doth he not proceed from both, not only as Person, but also as to the Office, as to applying and bringing home to the Soul the Grace intended by the one, and obtained by the other.

It's



It's a great truth deliver'd by a Le-blank.  
 great hand, that the Scripture in delivering the Doctrine of the Trinity, intendeth to open further to us the great Matter (and Mystery) of Redemption, concerning which, the purpose is peculiarly attributed to the first Person, as the Purchase is to the Second, and the immediate closest applying thereof to the *Holy Spirit*. Is not he (as to order) and doth he not as to that, come nearest to us.

Acute Hol-  
linworth.

I am (now) come to what I most desired, and designed, *i. e.* Application.

And the first Use is of and for Information.

The First Branch is: The saving of lost Man is a great Work, and to Man-impossible. Is it not a new Creation? And do not the Workings of all the Persons in the Godhead, yea, and all the Divine Attributes appear in it, more than in the Old Creation? Is it not wrought without Man's assisting, and against Man's resisting? Was not Man worse than nothing?

Strong 072  
the Cove-  
nant.

p. 253.  
Col. 1. 21.

The Second Branch is: Their Circumstances are very sad and sinful, that are willingly destitute of the *Holy Spirit*, and so have no special Relation, and *Union to Christ*.

Jude 19.

I grant, some that yet are not choice, may be chosen Vessels. Election may obtain where yet it hath not; Grace may be in God's purpose to (and for) the ungracious.

Jo. 10. 16.

Acts 9. 16.

2 Tim. 1. 9.

Mr. Norton.

This may cheer many hearts as it doth me their poor Teacher.

1. It is a sin for any of you to believe you are not Elected, this is not Revealed.

2. All that live (as you do) under the plain preaching of the Gospel; are under a Ministerial hope, Election hath its Course among such.

Having premised this, I shall shew that none that are *Christ's* are void of his *Spirit*. It is not said, If you have not the *Spirit*; but if any one have not the *Spirit*. From this sudden change of the Person some (called Fathers) conjectured, that the Apostle was tender of galling the Christian *Romans*, and afraid, they should suspect him of harshly judging 'em, and so delivers the Doctrine more generally.

Theophylact.

All Reverence to their Gray Hairs paid, I humbly conceive that one reason of its running in General Terms, was, to shew that the truth therein taught is not of limited (but large) concern; reaching Professors

of every Nation, and in every Place and Condition.

Be it known, and considered!

1. Tho' Persons were born of godly Parents, except they be born of the *Spirit*, whatever outward Church-Privileges they may have, they want a Divine Nature, a Seed, and Principle of spiritual Life, Breath, and Motion.

See Dr. Tuckney.

2. Of what avail (as to Salvation) will it be if Persons be baptized with *Water*, if they be not so by the *Holy Ghost*, and by him too entred into (and joined unto) the *mystical Body of Christ*.

Jo. 3. 3. 5.

1 Pet. 3. 21.

They who in other things differ, in this agree, that the Baptism that saves is not the putting away the filth of the Flesh, but the answer of a good Conscience. Tho' it be a Seal set to the New Covenant, all receive not the Blessing of it, nor are made living Members of Christ by it. It doth suppose (and confirm) Regeneration, but doth not absolutely (or ordinarily) cause and convey it, without being baptized by the *Spirit*, Can (or Will) Persons

1 Cor. 12. 13. See row- zing Fen- ner.

1 Cor. 10. 1, 5, 6. Acts 8. 37. 10. 47.

1. Crucify one Lust? Or;

2. Carry on any spiritual Service:

How many have had their Bodies washed with pure Water, whose Hearts

Hearts were never sprinkled from an evil Conscience. Are they not to truly good Works reprobate, without skill or will.

Tit. 1.  
the last.

ἀλοκίμοι.

Amos 3. 2.  
Ezek. 9. 5.

2. If the Hearts of Persons be not for answering Baptismal Engagements, and their Lives ordered futably to 'em through the *Spirits* Influences, Will it not heighten their sin here, and their suffering hereafter? Will not the not use (and much more the abuse) of that Water, cause the flames of Wrath to kindle sooner, and burn hotter.

1 Pet. 2. 5.  
Eph. 6. 18.

Again; What if Duties performed in the Church, House, or Closet, have not the *Spirit of God* for their Principle, if his sweet Breathings do not perfume 'em, Will they be accepted?

1 Cor. 9.  
the last.

Further, What if Persons outgo many in Parts, and Gifts, as to praying, yea, and preaching, if the *Holy Spirit* have not shew'd him the inside (and glory) of truth, and drawn out their very Souls, yea, and Faith, and Hope in 'em; whatever they may conduce to others Edification, will they issue in their Salvation?

And if Persons so qualified, may be without the *Holy Spirit* and *Union*, with what face can they say, they have that *Spirit and Union to Christ*.

I. Whose

1. Whose Lives are among the unclean, who wallow in the mire of *filthiness of Spirit*, contemplative impurity, if not open vileness.

Job 36.  
14.  
Jude 19.  
Mat. 24.  
*near the end.*

Or they, 2. Who if they do not drink unto drunkenness, love (and use) to sit with those that do so, and therein cross the Rules of Nature, and its Vote.

Natura paucis.  
Contenta.

Or they, 3. Who are Children of Wrath actively, full of fury, whose heart-burnings the Sun goes down on, Evening after Evening.

Eph. 4.  
26, 27.

Or they, 4. Who are mainly of a craving covetous humour, their love of Wealth increasing with it, yea, and proceeding to Oppression; others have the Spirit of pride.

Crescit amor.

Isa. 5.  
Hab. 2. 9.

To shut up this Inference: If Persons want *God's Spirit*, and so be Christless, have they any hope (worth having) of Heaven? Have they any fence against Condemnation? And if God's Wrath kindle (tho' but a little) are they not far from blessedness, and in Hell's Mouth? They are by plain Sayings (and Sentences) of Scripture, shut (and barr'd) out of it, wanting as a right to, so a capacity of enjoying it. I still say, would Heaven be Heaven to them. Do we

Psal. 2.  
*the last.*  
See Dr. Hammond.

not

1 Pet. 4. 14. not read of the *Spirit of Glory*, as fitting for the state of it?

The 3d Branch of the first Use is: They who carry about (and in 'em) good proofs of their *Union to Christ*, are bound very highly to love the *Spirit of Christ*. Did not the Apostle when arguing very earnestly, he argues from the *Love of the Spirit*? Great is his love to all the sanctified, and great love should they return to him, the first for his Excellencies, further for his Offices, all full of Grace.

For, 1. Had he not been often (and highly) affronted (and vexed) by 'em? Did they not too too long slight his Calls, and slight his Invitations, and send him away as fadned? That yet he should work on 'em, and join 'em to Christ.

2. How many others hath he passed by when he pitched on them as the Subjects (and Objects) of this *Union*? Are not many less *united* to sin and self? Are they not as *Ephraim* was, joyned (yea glued) to their Idols? And hath not the *Spirit* said, Let 'em alone, at farthest they came but towards Christ.

3. When he did cause this *blessed Union*, did not the Work favour sweetly, (and strongly) of his hand?

Did

Did he not shine on ( and into ) their Heads and Hearts, so that they saw Christ as a None-such, as one they did want and wish for? Did not this King appear in his Beauty? Was not the thraldom of their Wills removed, and the freedom of 'em preferred? Were they not with Cords of Love, and conquering Delights drawn to him, in the face of Discouragements.

Hos. 11. 4.  
Ps. 110. 3.

Victoric  
delecta-  
tione.

4. Now they are *united to Christ*, how many ways beyond their count doth he appear to ( and for ) 'em, and that in Endearings, at some of which I shall point?

1. Doth he not make his *abide with 'em*, and chuse their Hearts for his House and Temple? Witness the words next before my Text, where he speaks of his indwelling in 'em, which denoteth a special, gracious, familiar constant presence which his House will furnish.

Rom. 8.  
11.

Jo. 14.  
10. 21.

2. Doth he not make *clear and choice Revelations* to 'em? Have they not an *Unction* from the Holy One, that teacheth 'em the best things, so that they are led into Divine Truth?

1 Jo. 2. 27.

3. Doth he not perform to them the Office of a *Remembrancer*, when their frail Memories have lost what their

Jo. 16. 13.

Minds

Jo. 14. 26. Minds had received ; he brings forth the truth and weight of things.

4. Doth he not, as the *Spirit of Life, excite and quicken 'em*, and blow up the Sparks that were ready to dy ? So that the feeble became as *David*, and did run without weariness.

See Dr. Owen.

Jo. 11. 14.

Jo. 11. 14.

Zec. 12. 8.

Isa. 48. 16.

the last.

Rom. 8.

5, 6, 16.

5. Doth he not afford to some of 'em his *witnessing and sealing Spirit*, and so shed abroad pure love in their Hearts, the sense whereof is sweetening.

And so, 6. Doth he not to such of 'em shew himself according to his Title a ( yea, the ) *Comforter* ? Administring *Cordials*, and strong *Consolations* in times of fainting.

Jo. 16. 7, 8.

Several *Cases* referring to the *Holy Spirit* call for handling,

The First is, *How are we to order (and direct) our Love to him?*

Answer, 1. We are not in our Thoughts to *divide him from the other Persons in the Godhead*. All the Three are one *Divine Essence* and *Love to 'em is to be United*.

Jo. 5. 7.

Yet 2. We are to distinguish him from the *Father and Son*, in our *Apprehensions*, and exercis'd *Affections*.

Mr. Strong

It's laid down, as a great truth by a great Divine, and to be received and improved " Under the " Covenant



“ Covenant of Works, the whole  
 “ Trinity was engaged, and did  
 “ work; yet were there not then as  
 “ now such peculiar Works appro-  
 “ priated to every Person: But in  
 “ that of Grace, tho’ God consider-  
 “ ed essentially Works all in all;  
 “ there is a special appropriation of  
 “ sundry Actings, some to one Per-  
 “ son, and some to another. All  
 “ concur by way of consent, yet are  
 “ some things said eminently to be  
 “ done by one of ’em.

Thus the *Holy Spirit*, as he was pe-  
 culiarly the *Bond of Union* between  
 the *Godhead*, and *Manhood* of *Christ*,  
 he is so of that that is between  
*Christ* and *Christians*, and as such to  
 be owned.

*The Second Case is: On what grounds  
 should our love to the Holy Spirit be  
 raised.*

To what hath been hinted, I add,  
 1. We are to eye and muse on  
 him as a *Divine Person*, as *very God*,  
 and not as some *Socinians* fancy, on-  
 ly a vertue and power from God.

For, 1. Is not his being such a  
 Person evidenced from his Personal  
 Attributes, and Actions? And his  
 being placed in the same Rank with  
 the other Persons in the Form of  
 Baptism.

Vis Dei  
 non Deus.  
 Mat. 28.  
 19, 20.

Baptism, as well as from his being named God and Jehovah.

Acts 5.  
3, 4.

Is not he very God, to whom Im-  
mensity (or Omnipresence) Eterni-  
ty and Everlastingness, with infinite  
Understanding and Omniscience, are  
ascribed.

See Learn-  
ed Pool,  
and Est-  
wick.  
See Dr.  
Owen.

Farther, for the heightning of  
our Love to this Person, be it con-  
sidered!

1. Doth not he come to us in the  
Name, and with the Love of the  
other Persons, and in how many  
and great Instances his love is to be  
seen.

Isa. 61. 1.

1. Was not his hand at the Cove-  
nant of Redemption, and this prov'd  
from his descent on Christ, and  
resting on him as Mediator, and pro-  
ceeding to call Persons through  
him?

Mat. 3.  
the last.

2. Have we not the *Holy Scriptures*  
writing of *Union to Christ* under his  
hand.

2 Pet. 1.

19, 20.

Zech. 12.

10.

1 Pet. 4.

14.

3. Is it not owing to him that we  
give our *Hearts* (with our *Hands*)  
to him?

4. Are we not *led in the way ever-*  
*lasting by him*?

5. Will it not fall for his hand to  
put the *Crown of Glory on our Heads*?

The Third Case is: In what proofs (among others) is love to the Spirit shewed?

1. In being much afraid to grieve his Person, or provoke him as a grieved Person; to carry strangely whilst we rest in bare Ordinances and Outfides.

Eph. 4. 30.  
See Dr. Spurstow

2. In taking great care, that his Motions against Sin, and to God's Service be not quenched.

1 Theff. 5. 19.

3. In strong Resolutions (through Grace) that his Ministry shall not be resisted.

Rev. 2. 7.  
Veniat  
verbum  
Veni Spi-  
ritus.

4. In valuing and submitting to Scripture, that is by his Inspiration, because it is so.

5. In breathing after Comunion with him, in holy Institutions, and Ordinances.

6. In giving themselves up to his Guidance and Government, that they may walk in him.

2 Cor. the  
last, and  
the last.

I hope on reading what is written, sundry will meet with *humbings*, that their hearts are not more inflamed with Love to the Holy Spirit. As for those that are not inwardly concern'd in it, their Case calls for Lamentation.

I now come to a Word of Exhortation.

The First Branch whereof is general, and directed to us all.

Gal. 4. 19. Be we stirred up to put it on a fair *Issue (and Trial)* whether this blessed *Bond or uniting Spirit* hath yet actually taken hold on our Souls. *Hath the Holy Ghost* that formed *Christ* in the *Womb*, also formed *him* in our *Heads and Hearts*.

To move us to try, and engage Heavens help therein,

Prov. 28. 26. Be it well weighed! 1. Many are chalk'd up as Fools for their vain trusting their own Hearts, which naturally are far from being true or good. As the impure Gnosticks (and Mountanists) call'd themselves Spiritual ones. As to the former *Jude* is to strike, so at this day many will not down with it, that they are spiritualiz'd and increas'd in goodness, but pose 'em strictly about the Wedding-garment, and they are Speechless.

Ver. 19. And 1. They may conclude, that their concluding in the Affirmative is groundless.

Mat. 22. Who 1. are yet *walkers after the*

Rom. 8. *Flesh*, and fulfilling the Lusts thereof.  
13. Hath the *Flesh* its full possession (and  
Gal. 5. 16. *dominion*) in the *Spirits Territories*?  
Will he leave the *Members of Christ* as loose and impure as he found 'em? and this is the predicament.

2. Or those that are pursuing the World with might and main, and are content (as Luther was not) with it, as their Portion. Doth not the Spirit of God stand distinguished from that of the World? Good Persons are for using, not enjoying, are serv'd by, and not Slaves to it.

Valde protestatus sum.

1 Cor. 2. 12.

3. Are they by the Spirit united to Christ, that do ordinarily neglect spiritual Duties, and always the exercise of spiritual Graces in the use of 'em; whose Closets and Houses are without the sweet Breathings of Prayer and Praise? Whose Souls are destitute of love, joy, and other Fruits of the Spirit.

Gal. 5. 22. 25.

4. Have they the uniting presence (and power) of the Spirit, that have not left off to droll on, and scoff at his Operations; particularly at praying in (and by) the Spirit, and at such Persons as experience what they express about this.

Jude 20. 21.

Eph. 6. 18.

And now that none may deceive themselves with Signs not fully significant.

1. The Spirit may have done in Persons some Things, that he useth to do in fitting Persons for Christ, and yet not have effected this Union, may have been a Spirit of Bondage to Fear, where he is not a Spirit of Adop-

Rom. 8. 15.

tion. Sundry may with *Felix* tremble, and be shaken that settle not on the Rock of Ages.

And so, 2. There may be in sundry some seeming and promising Motions and Affections towards *Christ*, that sit down short of *Union to him*. May they not have fears lest they be damn'd, and grieve that he hath not conferr'd on 'em more plausible Gifts, and a desire of some of his Benefits, and may they not have Hopes of Heaven of some sort, and so love for loaves, and joy in some sudden flashes.

Heb 6.

3, 4,

Luke 5. 8.

And now I present to my Reader such Characteristicks, as none save the *united to Christ by the Holy Spirit*, have, and as none that are *so united* are at a want of.

1. The *so united* have it in their *desire* (and design) to *bear Christ's Image*.

1. Are they not for being *spiritual*? Is not Grace the Child call'd after its Father Spirit? *Spiritual* may sometimes be applied to Christians of an higher Form, but here it denotes trueness. And are not they *spiritual in their Judgments and Apprehensions*, tho' they desire more?

2 Cor. 2.

14.

Gal. 6. 1.

1. Doth not God appear to 'em in some degree *Glorious and Wonderful*?

Ex. 15. 11.

2. Is not Sin shew'd to 'em as exceeding sinful, crossing God's Laws? Rom. 7. 13.

3. Is not Christ in their Eyes a None-such, when they see that he is the chiefest among 10000. Can. 5. 10.

4. Do they not discern a Beauty in Holiness, when their proficiency in it answereth not their desires.

I will not ( here ) engage in that Philosophick dispute, whether the Will at all time follows the last Dictate of the Understanding; tho' I own my self to be like-minded with those that hold the Spirit shines more clearly ( and illustriously ) into their Understandings, whom he joineth to Christ; than into theirs that continue Christless.

Rem. 12. 2.

Accordingly we read of some transformed and renewed in the Spirit of their Minds, and of the Spirit's being a Spirit of Revelation, and the great danger (and damage) of thousands is, in seeing they do not so see, as to perceive: They are at an utter want of spiritual discerning; they do not receive Divine things divinely; and so we will offer at distinguishing spiritual Knowledge from what is not so.

Eph. 4. 13. 1. 17.

Acts 28. 26.

1 Cor. 2. 14.

Premising this: That Knowledge ( even of the Scriptures ) may not be spiritual, that is natural, and literal,

Jo. 6. 44. 47. ral, there is a Revelation of the Letter, and that is literal, and not spiritual.

The Question is about the last (and best) sort, how (or wherein) it excelleth.

And the 1st Answer is: *Spiritual Knowledge hath an higher Spring, flowing from the Gift, Grace, and Work of God the Father, through the Son, by the Spirit.*

2. *The Spiritual Knowledge is with much more clearness and perspicuity.* The Spiritual Man judgeth things, as having seen into the Nature and Reasons of 'em. He seeth what others only read and hear. He hath learned of the Father Objects are more clear to him. Others Eyes are dim, and they have only a twilight, not knowing how to approve the things that are excellent and different, tho' they reach not the Vision that is beatifick, yea, spiritual. For,

1 Cor. 2.  
14.

Isa. 35.

4, 5, 6.

Siap' egr.

70.

Col. 1. 10.

Jo. 16. 13.

1. More then others they discern the inside and beauty of truth, as one within a richly furnished Room seeth what one without cannot.

And 2. They see more the tendency of truths being as Rays that lead up to the Son, and Father and Fountain of Lights. Is not the whole Scripture-Doctrine according to godliness,

1 Tim. 3.  
the last.



liness, and the great Mysteries therein stiled the Mystery of Godliness? Do not Divine Truths conduce to take Men off from their own bottoms, and bottom 'em on Christ?

Again; *Spiritual Knowledge* hath more of clearness, hath (by consequence) more of sureness, what in others is only conjecturing is in them concluding; the Gospel comes to them not in word only, but power also. Did not the sincere Converts at *Samaria*, when they heard Christ, and not only heard of him, when they had feeling and tasting of his words, as well as hearing, admit of a doubt of his being the true Messiah? Had they not assurance of understanding? John 4.

In the next place, the more *spiritual Knowledge* is, the more efficacy it hath, *commanding the Heart and Life*, being as Sun-light full of Vertue. Col. 2. 2.

And, 1. Hath it not an *bumbling effect*? Doth not the Filth in a Room most appear, when more light breaks into it? I am aware that it is said, Knowledge puffeth up, but that holds only concerning that, that is merely in the Brain, not favouring of the sacred sanctifying Spirit. Is not the Shadow shortest, when the Sun riseth highest? When *Job's* Eyes saw the Lord, did not self-abhorrence follow? 1 Cor. 8. 2.

2. Is not such Knowledge steep'd  
in affection and the love of truth, re-  
ceiv'd with the love thereof? Doth  
not the Heart together with the  
Head take it in, through want  
whereof many are perverted, and  
perish.

2 Thess.  
2. 10.

3. Transforming and Reforming fol-  
lows, where spiritual Knowledge  
leads, as natural Light expels Dark-  
ness, spiritual expelleth Vice. This  
light (and sight) is, as clear, so  
cleansing. It is the Light of Life.  
If any think they need not be solici-  
tous in this Affair, 'tis sad, sad. The  
upright may bewail their want of  
Illumination, deny not that, for this  
they mourn.

2 Cor. 3.  
18.

Dr. Spur-  
stow.

Another Mark upon and in the  
spiritually joined to Christ is in their  
Thoughts, which feel the force and in-  
fluence thereof, manifest this.

And, 1. In Scriptures are they not  
described by their thinking on God's  
Name?

Mal. 3. 16.

2. Will not God at the Last and  
Great Day judge the Secrets and  
Thoughts of Persons?

Rom. 2. 16.

3. Are not Thoughts the imme-  
diate Issue of the Heart, shewing  
what it is?

4. Have

4. Have not Expressions and Actions a dependence on Thoughts, as Fruits immediately grow on the Boughs of a Tree?

5. Is there not an impossibility of Mens counterfeiting Thoughts, as they may Words and Deeds? Were these good in *Joash's*, or *Jebojada's* days?

May we about our Thoughts make diligent Enquiry,

1. What are our inward Thoughts that ly nearest our Hearts, agreeing with our wishes? Some had Thoughts that their Houses should continue for ever. Psal. 49. 12, 13.

2. What are invited Thoughts, tho' some far from good may be intruding? What Thoughts lodge in, and not only pass through us. Psal. 104. 34, 139. 18, 19.

3. What are in our ordinary Course, our first and Morning Thoughts to which we set (and keep) open our Hearts? Are we and they with God?

The Enquiry hath run about Thoughts in General, it is not unmeet to enquire Particularly.

1. Are we (in the design of our Souls) for multiplying good Thoughts? Psal. 1. 2. 8. 2, 3.  
Do our Purposes walk into those large Fields the Works and Words of God,

God, to gather choice Fruits and Thoughts.

2. Are we for *improving* God's Thoughts that we may speak and do well? Did not *David's* Thoughts tend to the turning of his Feet to God?

3. Are we on God's Holy Day great users of, and delighters in, holy and honourable thoughts of God?

As to Thoughts, in which goodness is not.

1. Are we kindly *humbled* for those that are past? To prevent being judged by God, Do we judge ourselves?

2. Are we very desirous (and studious) to *prevent* such Thoughts for the future? Counting those vain that are so finally, tho' not materially, being not referred to God's Glory? Do we go to Christ, and in his Name to his Father for help? And prize and prepare for Heaven where vain Thoughts come not.

The last Note or Mark of Union to Christ by the Spirit, is desiring to have further and fuller Communications of and from the Spirit. Have they him in truth, that would not have greater measures of him?

To convince Persons that are at a  
 stint and stop, I offer what is next.

1. Did not the Spouse of Christ  
 (brought into that near Relation to  
 the Spirit by his influence) much de-  
 sire that the North-wind might a-  
 wake, and the South-wind blow on  
 her Garden, that her Spices might  
 flow forth? Is it doubted whether  
 her suit was for various-influences of  
 the Spirit, which is elsewhere com-  
 pared to Wind? Doth she not desire  
 that he would stay her with Flagon,  
 and Comfort, herewith to cure her  
 hopeful Sickness; which being of  
 love, would be to Life, and not to  
 Death. Doth not Christ's Bride with  
 and by the Spirit say to Christ, *Come,  
 come, with fuller Displays of thy love  
 and glory.*

Cant. 4.  
 the last.  
 2. 5.

Rev. 22.  
 17.

2. Can they that have this Holy  
 Spirit be ignorant, that as yet they  
 have but a measure comparative,  
 but a smaller measure thereof, Was  
 it not the Prerogative of Christ not  
 to receive him in measure?

Jo. 3. 33,  
 34.

3. Do they not know that a lar-  
 ger measure of the Spirit is needful,  
 and needed by 'em?

1. Have they not Corruptions to  
 subdue?

And, 2. Temptations to resist?

3. Duties

Rom. 8.  
26.

3. Duties to perform.  
4. Graces to exercise wherein his help is needed.

5. Are they not satisfied that larger measures of the *Spirit* are excellent, as well as necessary? Are they not as Rivers of living Water, as the best Wine, as sacred Fire?

Jo. 7. 38.  
39.

6. Is it not evident, that as the Lord Jesus is full of the *Spirit*, he is free to communicate larger measures of it to wanters, that are well-wishers? Is not his fulness that of a flowing Fountain of Beauty? Doth any one among the Hypocrites rightly desire such measures?

7. Have Hypocrites a deep Soul-afflicting sense of Original Sin?

8. Are they willing the hand of the *Spirit* should be on their special Sin?

9. Are they desirous from him to partake of a Divine Nature and Life?

10. If it be ask'd, Cannot an Hypocrite desire Grace, and a foolish Virgin Oyl?

Ans. If he desire Grace in general, it's only as a Bridge from Hell.

Joh 21. 14.

1. He cannot desire Grace, that God may have the honour of it.

2. He

2. He cannot desire all sorts of it; See Fenner on it.  
to wit,

1. *Rooting* Graces; such as Humility, and Self-denial.

2. *Raising* Graces; which Faith, Hope, Love, and Joy are.

3. *Spreading* Graces; in which Count are Charity and Loving-kindness.

4. He cannot desire Grace (as the matter) in a gracious manner.

1. Not *Vehemently*, or Earnestly, as the hungry do Food.

2 Cor. 7<sup>d</sup>

11.

Psal. 27.4<sup>d</sup>

2. Not *Actively*, and Industriously, so as to use the best means to attain it.

3. Not *Absolutely*, so as to discard what is contrary to it.

Numb.

4. Not *upon the present*; he would not dy, he will live without it. And if some doubting drooping ones say, we are at a want of good desires: I say, Be you afraid of bearing false witness against your selves. If your desires were not for, and after the *Holy Spirit*, How (or whence) is it?

23. 19.

1. That you so grieve if he withdraw from you.

Psal. 30.6<sup>d</sup>

And, 2. Set so high a price on his Communications to you.

Cant. 4.

the last.

3. That you are so afraid of secret sins, lest he be strange to you.

Psal. 19.

12, 13.

119. 11.

4. That

4. That you cannot rest out of, nor yet dare rest in Ordinances, in which he useth to meet you. Have you no thirst for him, speak true; or let things be heard speaking.

A Grand Case now comes under Consideration. *Who are they that have a large measure of the Spirit?*

Answer, 1. They who not only escape the open pollutedness of the World, but withal, detest inward, and thought-defilements.

Psal. 119.  
113. 128.  
Gen. 13. 8.  
Numb.  
22. 18.  
A malo  
homine  
me ipso.

2. They that are ready in many Cases to deny themselves, and part with their own right, not only for Peace sake, but chiefly for God's sake. A Balaam may possibly use goodly words; but God knew there was an aw (and force) on him. Who heartily prayeth as did Luther, to be saved from himself; so that self-will, self-seeking, self-advancing, and self-ends are watch'd against, save from a good measure of the Spirit?

Gen. 5. 24.  
Gen. 9.  
Tit. 2. 10.  
Such were  
the Lord  
Wharton,  
and Sir  
Nath. Bar-  
nadiston.

3. Walking more evenly (and uniformly) than many that yet are in the Road to Heaven; resembling Enoch, and Noah, having their whole Conversation, becoming and adorning the Gospel; so that a Friend cannot easily find a flaw in 'em.



4. *Glorifying God by exercising Faith* in the midst of many and great discouragements presented to sense. Herein *Abraham* shew'd himself a Father of the Faithful, believing in Hope against Hope, and that Losses shall issue in Gain. Rom. 4. 20. &c. Ver. 28.

5. Being *mighty in Prayer*, the genuine Seed of *Jacob*; who as a Prince had Power with God, when prayings are back'd with pleadings, as were *Luther's*. Gen. 32. 28. Job 23. 3. Gen. 49. 22, 23.

6. *Holding up (and out) under continued Afflictions by Submission*; and being as was *Joseph*, whose bow abode in its strength, losing nothing in the fire, save their Dross.

7. Having a *special command of (and over) their Spirits and Passions*; shewing all *Meekness* to all Men (even the provoking) not easily kindling, and not long flaming. Prov. 17. 27. 16. 32.

8. *Standing in; as fast Friends in Heaven*, for those through whom their *Glory on Earth* hath been eclipsed; and clouded. How did opposed *Samuel* intercede on behalf even of *Saul*.

9. Having an *high esteem of God's Ordinances* when purely dispensed; and accordingly attending in 'em, and yet living on him as a little *Sanctuary* if driven from the great

great one. Was it not thus with the Man after God's heart?

10. Being eminently set on (and appearing readily in their places) for Reformation, as of their Hearts, and in their Houses, so in the Churches and Congregations of God's People. Did not Josiah when young, overtop many that were ancient, and not ill affected? By his good will, all Israel should have been saved, and the God of Israel worshipped in Spirit and Truth.

11. Acting (more than many) for God, and yet setting the Crown and Glory of all that is acted on the Head of Free-grace, working as if Heaven was to be earned (and had) that way; and yet owning Christ, and what he hath done and suffered as meriting it.

12. Doing what service they are capable of doing for God on Earth; and yet loving the coming of Christ, and longing to be admitted to, and possessed of, that Glory that is to be had with him in Heaven.

The Second Branch of Exhortation bendeth towards those who as yet are not by the Spirit united to Christ.

Be they Exhorted (and Excited) to pray (and cry) for the Spirit, in order to the effecting (and causing) this Union.

Some

Some may Object (as formerly) can we without, or (save in and by) the *Spirit*, pray for the *Spirit*?

Unto what was before answered, as to this, I now add,

1. It is clear, They that have not the *Spirit* are bound to ask him. Mat. 7.  
11.

2. Are there not encouragements given to Askers?

3. They who cannot pray from special Grace, may from a common Gift.

O that God would set all (that shall read) on their best way of *praying for him*; and in subserviency thereunto,

1. May they that have not the *Spirit*, be willing to see that it's so with 'em. Is it not a mistake that he is had, where he is wanting? A very common one! Do not most that are poor in Spirituals, conceit they are rich that way? Is not Self-love natural, and doth it not so blind Men that they'll not believe the Truth. Rev. 3. 17.

2. Is not this mistake a leading (and in great danger to be a ruining) mistake. Hence is that Text, (and Sermons on 'em) are so much misconstrued, and misapplied. They offer at the Duties of the Regenerate, Ezek. 18.  
31.  
Isa. 55. 7.

whose first and proper work is to look to the truth of their Regeneration.

1. May they see that Christ's Spirit is not in 'em.

1. Who do not study to shew forth the Praises and Vertues of Christ, not being humble, meek, pure, &c. as he was?

1 Pet. 2. 9.

2. Who have not warm Hearts towards those whose faces are towards him; seeking (if they cannot find) faults in, and gladly taking up evil Reports against 'em.

Jer. 20. 10.

Next; *May Persons be more on their Knees, and in their Prayers for the Spirit as the Uniter to Christ. May they give way to him as a convincer of their sin and misery.*

Jo. 16. 7, 8.

1. Is not the Guilt of *Adam's* first Soul-transgression bound on 'em? Are they not liable to Death for the Breach of the Covenant of Works?

Eph. 2. 2.

2. Doth not Sin, the Sin of their Natures reign in their Mortal Bodies, and Immortal Souls? Hath it not the strength of a Law?

Rom. 8. 2.

3. If their actual Transgressions (and particularly their Sins of Omission) were set in order before 'em, would they not be as a vast and frightful Army appearing innumerable.

Psal. 50.

21, 22.

4. How many and great have the heightenings and aggravations of their offendings been? Have they not broke their Baptifimal Bond? Have they not rebelled against the Light, spurned at God the Father's Bowels? Trampled on the Sons Blood, and gone too near doing despite to the Holy Spirit, and been as Transgressors, so Tempters.

2. 2. 3.

5. May they also see that in their present Circumstances,

Eph. 5. 11.

1. No condition of Life is sanctified, or truly ( and throughly ) sweet to 'em. Doth not their Prosperity tend to their Perishing? And their Sun-shine nourish Weeds? And are not their Crosses Curses? Drawing out impatience and murmurs.

2. No Service, tho' for the Matter good are unaccepted, their Cries are Howlings.

Prov. 1. 32  
Isa. 57. 20.

3. No hopes have they of arriving at Heaven, or escaping the Damnation of Hell.

If God by his Grace hath wrought his Work, there's hope, they'll pray for the Spirit.

1. *Mournfully*, crying out, O wretched ones that we are; O the Guilt and Filth we lie under! O that our Hearts were as Springs of godly for-

Rom. 7. row, and our Heads as Fountains,  
24. of Waters, and our Eyes of Tears.

Jam. 4. 8. 2. *Self-judgingly*; not counting  
themselves worthy of the least Crum,  
(or drop) of common mercy; and  
Gen. 32. surely then most unworthy of so high  
10. a Gift (and Benefit) as the *Holy*  
Mat. 8. 8. *Spirit*.

3. Pleadingly; using such Argu-  
ments as are fittest for 'em. May they  
take words, and say,

“ Lord! It is true, and feelingly  
“ confessed, that there is in us no-  
“ thing like Merit, but much of de-  
“ merit. Shall the Sun of Righte-  
“ ousness arise on such Dunghils?  
“ Or the Holy Spirit be poured on  
“ such dry Ground? Give us leave  
Isa. 43. “ to say, thy favour is freely shewed,  
23,24,25. “ not to deservers, but to needers;  
“ and the unworthy are Objects of  
“ thy Grace.

“ Let us Experience this!

“ 2. Lord! tho' do we not de-  
“ serve this Blessing, we are sure, we  
“ desire, and on the best search of  
“ our hearts, we find, that we would  
“ desire thy Spirit's presence, assist-  
“ ance, and thereby Union to Christ,  
“ that so we may be fitter for, and  
“ freer in thy Work assigned to us:  
“ If thou indeed givest us Grace to  
“ desire,

“ desire, wilt thou not give us the  
 “ Grace desired? Gratias  
desiderii  
desiderata.  
Psal. 145.  
 “ 3. Lord thy Providence did or- 16. 147.9.  
 “ der, that we should (when Infants)  
 “ come under the Ordinance of  
 “ Baptism, tho’ then could not de-  
 “ sire it, will not thy Grace give us  
 “ the Grand benefit of Baptism, now  
 “ we do desire it? On our Parents  
 “ presenting us to thee, our  
 “ Bodies were washed in Water,  
 “ wilt thou not on our presenting  
 “ our selves (and suits) to thee,  
 “ afford us the Holy Spirit, which  
 “ was by that Water represented?

But some one may (with a sad heart) say,

I know there is a promise of the *effusion* (and pouring out of the Holy Spirit) even upon the House of Judah, &c. But I dare lay no Claim to it.

Are not all the Promises made in Christ, and to those that are in him, I much question whether that good Case be mine.

To such an one I say,

1. There are, as our Divines (that kept the Road) said, *Absolute*, as well as *Conditional Promises*. To be sure, there are unto Christ on behalf of the Elect, *Promises of Grace*, as there are to the converted *Promises to Grace*. If thou canst not prove thy right to

the latter, thou may'st have an interest in the former.

2. So exceeding rich is *Free Grace*,  
Mr. Howe. that a present Worthy (worthily) wrote,

Psal. 33.5. *Unpromised Mercies flow on every side.*

Is not the whole Earth full of the goodness of the Lord? Is not his Goodness as great, as when it was proclaimed (and caused to pass) before *Moses*? Hath he changed his Name? Or will he change it? And may not they warrantably trust in the Name that doubt of a Title to the Promise.

Ex. 34.6,7. If, according to the Expression of the late great Divine, what some call absolute Promises, be called Prophecies of Events, they are from the great love of God; and where hath he said, the blessed Event shall not fall on them that waiteth for it?

But more than one may say,

*We have grieved the Person, and quenched the Motions of the Holy Spirit.*

Is there any hope we should be made partakers of his *blessed presence*,  
Ezra. 10.2. and *influence*?

*Ans.* If your case be as you represent (and state) it, Humiliation of a deep degree is called for from you; but if you find your hearts humbled,



humbled, you must not give way to their being (to excess) discouraged. Is not *God's Spirit* a free one, free to visit those that have carried it unkindly, and untowardly towards him.

In the Name of *Christ*, who is *All-worthy*, go to his *Father* for the *Spirit*.

Ps. 51. 12.

Shall you be denied, if you be loth to be so? As for those that have the *Holy Spirit*, and *Union to Christ* by him, esteem, embrace, and improve all opportunities for their being more filled with him: And may the Appendix to this Discourse have in reference to them a Blessing attending their viewing and weighing it.

May those who will vouchsafe to cast their Eyes here, who joyn with others (in a Gospel-way) at (and in) that Ordinance, which is called, *The Communion*; and doth to the prepared Receivers seal their *Union to* (and interest in) *Christ*, well weigh my Doctrine. I suppose, they are settled in this belief, that the Holy Ordinances are as the Chariots, whereby the *Holy Spirit* carries up to Heaven; so the Channels through which he conveys Grace to 'em from Heaven; and among those Ordinances, the *Ministry of the Word*, and the admini-

1 Cor. 10.  
16.

*string of the Holy Supper, obtain a prime place.* In this they agree, that they both are ( as some speak ) *Vehicles*, and *Means* that the *Spirit* makes use of ; yet the word *Audible*, or presenting it self to the Ear, in this differeth from that visible, that is represented to the Eye.

Mat. 28.  
19, 20.  
Rev. 2. 7.

1. It is directed to, and intended for, all sorts of Persons, even such as are without the Churches Pale.

Rom. 10.  
12, 13, 14.

2. It is a great Instrument of the first Conversion of Sinners, as well as it is ( also ) for Confirmation of Saints ; that may expect the latter nam'd great benefit by it.

Vide  
Theses  
Salmur.

3. The understanding of the word, doth not depend on the *Lord's Supper*, the Great Seal set to it, as that doth on the word, and so to the word is a precedency given.

Rom. 1.  
16.

But, on the other hand, to the *Lord's Supper* doth that belong. It hath still the word going before, and all along with it ; and consequently carrieth a double Blessing with ( and in ) its Administration.

1. Doth it not proclaim as the great goodness of the Lord, so His great good will, and willingness, that his People should be certified thereof, and satisfied therewith ; and that  
by

by two immutable things wherein it Heb. 6.  
is impossible God should fail.

2. Doth not God ( *at his Holy Table* ) come to his People, severally, and particularly ? Is not Christ *Sacramentally* given as to all that *Communi- cate*, so to every one of 'em that doth it aright ? Not only is he ( as the brazen Serpent was ) lifted up before all ; but as the Blood of the Paschal Lamb was sprinkled on the Door, so is his Blood sprinkled on the Heart of every true *Israelite*.

Farther, here, the *Eye*, which usually doth affect the Heart more than the *Ear*, is much *exercised* ; Here, the *taste* is *gratified*, the Wine which doth represent Christ's precious Blood is drunk. And here let me point to 1 Cor. 12.  
that Text, where we read of *Christians* 13.  
*Drinking* ( and not only supping )  
*into one Spirit* ; choice Divines not  
without good ground judge respect Vide Syn-  
is had to the *Lord's Supper*, as in the  
foregoing words Baptism is respected. Critic.  
An acute Divine hath said, that he Coeci ipsi  
may be seen with less than half an Videre  
Eye. possunt:  
Amyralda

Is the Observation less observable, 1 Cor. 11.  
because used by many, that what is 24, 25, 26.  
taken into the Body doth nourish,  
and work more than what is only ap-  
plied to it ; and at the *Lord's Supper*  
Christ

Christ is ( Sacramentally ) taken into the Bodies of Christians.

Le-Blank.

A great Divine hath said, that to the prepared Communicant God is bound ( at least to his own faithfulness ) to communicate his Spirit.

If any good Person complain that this is not felt.

Psal. 10.  
16, 17.

1. It concerneth the Person to try, whether there was not some special defect in preparation for the Ordinance.

1. Was there *due Self-searching* ?

2. *Serious meditating.*

3. *Importunate crying.*

2 Cor.  
13. 5.

2. It is also of concernment, when such a Person is before God, in the Ordinance, for the future, to wait through (and from) the Spirit, there may be a fresh acting of divers Graces.

1 Cor.  
11. 28, 29.

1. May the *Eye of Knowledge* be well opened.

2. May the *hand of Faith* be much stretched out.

Heb. 11. 6.

3. May the *Hearts desires* be enlarged. For,

1. The *Spirits mortifying Work.*

Rom. 8. 13.

2. The *Spirits vivifying and quickening work* ; particularly of *love to God,* and *hope of Grace and Glory from him.*

And

May the *Communicant* think, what Sin is most to be subdued ; what *want* most to be supplied ; what *Promise* is most suitable to such an ones state.

And I doubt not, Peace will be on those that regard these things in due time, if it be not at present felt.

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On

---

On Faith, as the other Band (or  
Tye) of Union to Christ.

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E P H. iii. 17.

*That Christ may dwell in your Hearts  
by Faith.*

Os Dei.

**I**T S usually said, as the Minister is the Mouth of God to People, he is the Mouth of People to God. Clear it is, as *St. Paul* was a powerful Preacher; so he was a Fervent Prayer. Do we not find him (in the Text and Context) on his Knees? And in his Prayers to the Father of Lights (and Mercies) that as he would give his strengthening Grace, so in order to it, he would give them. *Union to Christ*. For as the Learned teach, the *giving* mention'd in the foregoing Verse, hath not only relation to what follows in that, but to what is found in this Verse.

See Pool.  
&c.

Inhabi-  
tante est  
causa  
Corrobo-  
rationis.  
ἡ ἡμετέρα

And as the principal Petition is, that the *Ephesians* might have the *Holy Spirit*, as an *inward Strengthener*; so as a Request seconding that, comes this, *That they may have Christ as an indweller, or abiding inhabiter.*

Hath.

Hath not every Word in this *Prayer* its weight?

1. The Grace prayed for is *Faith*.

And 2. This *Faith* is spoke of as referring to its prime Object, *Christ*.

And 3. *Christ* is mention'd as fetch'd into, and abiding in the Heart, by the means (and Ministry) of *Faith*.

Several Doctrines may be drawn out of the Text, but mine Eyes is on this Doctrine. *By Faith, Persons are bound, tied and united to Christ; or, Faith is one of the Bonds of the Spiritual (or Mystical) Union.* We will first see, what a firm Foundation the Text is for this.

Doth not *Inhabitation* (which is more then *Cohabitation*) imply, 1 Jo. 14. 16.

*Union*? What Expression can be more expressive of *Union*, than that of his dwelling (not only with) but in Persons, in those inner rooms, their Souls? And is not this *indwelling by Faith*? I deny not, that the Apostle speaks of, and prays for, the continuance (and increase) of *Faith*, and consequently for the perfecting Presence of *Christ*; such a Presence as is accompanied with the completing of his Work in (and for) his People; he desired the Vessels of their Souls might be enlarged, that  
more

Incre-  
mentum  
& con-  
stantiam  
Synops.  
Crit.

more of the Water of Life might be taken in 'em.

And is not the Inference as easie and genuine, as it is strong? Doth not *Faith* that gives farther *Communion with Faith*, give the *first Union* to him? As it keeps *Christ* in, so doth it not let him into the Soul?

And now we will take some cognifance how this *Doctrine* is proved and confirmed in (and from) other Texts: What less cannot be signified, when (and where) it is said in so many Words.

Joh. 6. 40.  
Fide tangitur.  
1 Pet. 2.  
4

1. That Believers do clearly see *Christ*, and behold (with diligence) and evidence *the Glory of Christ*. Is there not an *Union* between the Eye and its Object? The Understanding and what is understood.

The Eye enlightned with the Beams of the Sun, doth in a sort touch it; so doth the Heart that hath Spiritual Light from the Sun of Righteousness, spiritually touch him; accordingly one of the Antients is brought in, Expressing himself, That *Christ* and *Faith* Touch; and a Modern nobler Writer thus writeth, "*Christ* is with him that believeth" intellectually (or through the exercise of his apprehending Power.)

1 Pet. 2.  
4

2. Are not persons, said by *Faith*



to come to Christ, yea, to continue coming to him, as the Participle implies; and that as a living Stone, on which they are built. Faith is often spoken of, as the Soul's Foot; and by it (as one that was famous in both Englands Notes) the whole Soul comes to (and for) a whole Saviour. Doth it not come to him as the Center, where (and wherein) it resteth? Doth not this imply Union?

See Man-  
ton on  
that.  
Jo. 6. 37.  
Rouzing  
Shepherd.

3. Is not Faith's acting described as a leaning on Christ? Its noted by one, whose Memory is precious, that the Words by which the grand Act of Faith is set forth in both Testaments, doth import rowling, resting and relying on Christ, and is not Union to Christ thereby pointed at?

Cant. 8.  
5.  
Dr. Bol-  
ton.

4. Is not Believing in Christ stiled a receiving of him, not only of his Doctrine, but of his Person; a receiving him into their Hearts, and not their Heads only; Doth not this denote Union?

Jo. 1. 12.

5. Are not Believers in Christ, said to put on Christ? And exhorted so to do? Do they not put him on as a Royal Robe (and covering) whereby their Sins, Defects, and Deformities are hid from the Eyes of avenging Justice? And they dealt with as Righteous? Can this signify less then Union?

Gal. 3.  
26. 27.  
Rom. 13.  
the last.

6. Are,

Jo. 6. 51.

53.

6. *Are not Believers* (before the Lord's Supper was instituted) *said to feed on Christ, to eat his Flesh, and drink his Blood?* Yea, to find him Meat and Drink indeed. Hereupon (one called a Father,) called Faith an intellectual Mouth; now are not a Man and his Meat united? Doth it not turn into his Substance. The excellent Being at an Accord in these things: In the Doctrinal part of this Discourse, I shall only touch on two strings; to wit,

1. What kind of *Faith* is honoured with the Office of *Uniting to Christ?*

2. How Divine Wisdom appeareth in assigning that Office to it?

The 1. was from another Text treated on; here take touches.

Act. 8.

13.

James 2.

19.

And 1. The *Faith* that brings *Christ* and *Christians* so near, goes further than that which is usually called Historical, or Dogmatical; and doth more than yield some credit to his word; did not *S. Magus*, doth not Satan *so Believe*.

Mark 16.

The Speech  
is indif-  
nite.

And 2. It needs not go so far one way, as did that which is called miraculous. It must not be expected, that it avail to the opening of the Eyes of the Blind, the Ears of the Deaf, or the Graves of the Dead.

But

But 3. This *Faith* which is unfeigned, and the *Faith* of God's Elect, is (in this Case) so a band, that it is also an hand, by which *Christ* is laid hold of; and hath it not been said, this Hand hath *three Fingers* in it.

2 Tim. 1.  
15.

The 1st is Knowledge; hath it not (according to a Note formerly used) the Nature of an Eye? And is not this Eye open? Doth not this Eagle-ey'd Grace look at the whole revealed Word? Did not an Ancient say to an Opposer, hast thou Respect to our Faith, receive the Scripture that makes it? And as the Eye of the Archer that is on the whole Butt, is peculiarly on the white in it; so Faith that Eyes all the Word of God, doth peculiarly Eye the Word that is God, *Christ* as Crucified, and the Promise of Life through him.

Tertul-  
lian.

Rev. Col-  
vel.

A 2d Finger is a *firm assent unto the Truth, and Glory of the Gospel, and its Revelations*; Faith is fully perswaded that *Christ* is as represented able and willing sure.

Clem. A-  
lexand.

The 3d (and longest) Finger of Faith, is *acceptance*, which takes in *Assurance*. The sound Believer freely (and fully) embraceth *Christ*, as he is offered in the Gospel; to reach

Creden-  
do in  
Christum  
imus.

Q

and

and rule, and not only to save; and relieth on him, to do all for him as Mediator to (and with) his Father.

In short. 1. The *uniting Faith* discerneth that *Christ is worthy of its Reception.*

Cant. 5.  
10. 8, 9.

And 2. Is for *advancing him*, and *him only*, as the *satisfier of God*, and *Saviour of Man.*

3. Is for *giving up the rule of the Heart (and Life) to him.* And hath it not a fitness for its *uniting Office*? Seeing,

Math. 11.  
5,

1. It is in its Nature, a *Self-emptying Grace.* Doth it leave a Man any Foot (or Ground) of his own to stand on before God? Is it not attended with Poverty of Spirit? Do not such poor receive the Gospel? Being Gospelized? Is not *Faith* said to be raised on the ruins of Self-confidence? Is not such an Heart-readiest to receive Christ? Seeing,

Rom. 5.  
11. 3. 25.  
1. 5.

2. *Faith* is for exerting and putting forth several Acts, that answer the several Offices which *Christ* executeth.

Doth it not respect him as *Christ*, that maketh attonement by his Blood, and so puts out an *Act of Recumbence*, and owns him as the *great Prophet*, and so *hearkens to him with Diligence*,

Diligence, and Votes for his *Kingly Government*, and so is *Obedient to him*. Is not *Faiths cry, none but Christ, and all of Christ?* And is it not fit to be the *Grace of Union?*

The good Lord help us to make a good *Application!* And that,

1. In laying down *Inferences* of Truth.

The 1. whereof, The Grace of Faith is an Excellent (yea Royal) Grace; of its Royalty, a Worthy wrote excellently. Dr. Bolton.

Here, take we (and the Lord give a Blessing with) these Hints.

1. Is it not an *Heart enobling Grace?* Doth it not set the Possessor of it in high (yea in Heavenly) places? Seeing it sets him in Christ who (as to Human Nature being his Head) is so placed? Is not a Man of Faith farther above a meer Natural Man, then such a Man is above a Brute? Or then a Star of Heaven is above a Clod of Earth? His Person and Performances, his Principles and Practices, his Possessions and Reversions excel. Idem. Eph. 2. 6. Vide Bodinum.

For 2. Is it not an *Heart-enriching Grace?* Enriching the whole Soul, yea Man; doth it lay claim to, and hold on the Heir of all things, who was the Natural Heir of them, as he James 2. 5.

Heb. 1. 3. is God ; and doth become the constituted Heir thereof as Mediator.

See Mr. Strong. Is not Christ all and in all? Is he not the Sun the Real Pearl? Is Col. 3. 11. not the white Stone the Heavenly Inheritance given into Faith's Hand?

3. Is not *Faith* an *Heart-securing Grace*? Doth it not build the Soul on the Rock of Ages, a safe and saving bottom? Doth it not instate the Soul in Promises and Privileges that fence it against the inordinate Fears of Men, yea of Devils? Of Wants and Pressures, of Death, Judgment, and of Hell? May it not fit and Plead its Interest in Christ against all Accusers and Accusations?

Psal. 46.

I. 27. 1.

Rom. 8.

the end.

Rom. 8.

33, 34.

1. Is it not an *Heart-cheering Grace*? Even when many Charges are drawn up against a Christian will it not answer to 'em all? It is Christ that died, and that I have closed with; who answereth,

1. All the Charges and Demands of wronged Justice, by his righting it.

2. Of a violated Law, by his fulfilling it.

3. Of a clamorous Conscience, having pacified God, whose Deputy he is.

4. Of Satan, Sin not being committed

mitted against him, and being remitted without him.

Doth not *Faith* shew the Soul an *All-Sufficient Surety*, to take off all Debts and Demands? Whose Payment is accepted for the Debtor. Heb. 7: 22.

The 2d *Inference* is: Some Account may be had (and learn'd) from this Doctrine, why *Faith* is called (and placed) as the *First Grace*. Doth not an Apostle mention it as leading the Quire? Tho' Knowledge is a Gift, yet when it goes before *Faith*, it is not a saving Grace. 2 Pet. 1, 5, 6.  
Can there be any thoroughly right Fruit that grows not on the Tree of Life? On the Root of Jesse? Are any through Branches of that Root (or Tree) that are Faithless?

1. If we speak of the Order of Worth is not Faith (as to its Office) a Queen.

And 2. If we speak as to Order of Nature; hath not Faith some Precedency?

And 3. As to Order of Exercise, hath it not a Prerogative? Are not the Acts of other Graces, called Elicite, the Imperate Acts of Faith?

The 3d *Inference* is: An Heart of Unbelief is rightly called an Evil Heart. Doth it (if not cut, yet keep off) from Jesus Christ? And so is Heb. 3: 12.

Q 3. said

said to depart from the living God? Is not the Heart wherein it Reigns, shut and barred against him? Was it not in the first Sin of Man, and at the Foot of all former Sins? O! that many were convinced of, and converted from Drunkenness, Uncleaness, Cheating, Reviling, &c. But some who may say to their Enemies, which of you convinceth us of these Enormities? May yet be Children of Wrath, because Unbelief Reigns in 'em.

Jo. 3. the  
last.

I am aware two dangers may arise in my Readers,

1. On the right Hand; The doubting drooping Christian, because he reacheth not Assurance, (the top of Faith,) and feels stirrings of Unbelief may conclude he is Faithless and so Christless.

Whereas, tho' some primitive Protestants (in opposition to Papists) and from their own sweet inward Sence, might hold that full Assurance was of the Essence of Faith; and tho' a twofold Certainty doth certainly attend the Faith that is saving; a Certainty of the Object believ'd in, and of Event to the through Believer.

2 Tim. 2.

19.

Joh. 3.

16.

1. The Word of God is sure.  
And 2. By it eternal Life (in the Issue) is made sure to the Believer; but un-



undoubtedly they may be in Christ, by Faith, that are not satisfied of their being so by Assurance; tho' they are certainly justified, they may be under some uncertainty about it.

*That Faith may be true, where Assurance is not full, is thus argued,*

1. The former is the Foundation of the latter, and must be laid before there can be a proceeding to build on; doth not the Being of a thing precede the seeing of it? *Must not a Person first be in Christ, who would know that he is so?*

1 Joh. 5.

13.

2 Tim. 1.

12.

2. Believing (strictly taken) is a direct Act of the Soul; whereby it makes out to, and takes in Christ; Assurance is a Reflective Act, the Soul in it looks backwards, and inwards, and seeth what's done and wrought, and that Christ is within it.

1 Joh. 3.

23.

2 Tim. 1.

12.

3. Assurance is seated in the Understanding, and discovers the Soul's good Estate; whereas, Faith is much an Act of the Will, choosing Christ on which its Estate becomes good.

Colof. 2.

2.

4. Assurance much respecteth a Proposition; such is, he that hath Faith shall have Life: The Penitent shall be pardon'd, and is grounded on Evidence, that Faith and Repen-

Psal. 110.

3.

tance are in a Person ; but Faith as-  
uniting, respecteth the Person of  
Christ ; and that as exercising his  
Mediatorial Office. Is it not still cal-  
led Faith in ( or into ) him ?

1 Jo. 5. 12.

Tact. Sac.

On this are Enlargements in other  
Papers, and so I address my self and  
Speech to those that make just Com-  
plaints of the weakness of their Faith,  
but do thence justly infer, that they  
are in the State, and under the Reign  
of Unbelief.

Mark 9.

34.

As Unbelief may be, and often is,  
in them, in whom it shall not be final ;  
so it may be ( and is ) in those in  
whom it is not total. Have not his  
words ( with many ) much respect, who  
said to our Saviour, *Lord, I believe ;*  
yet with Tears said ( that favoured of  
Humiliation ) *Lord, help my unbelief ;*  
or as poor I us'd to gloss on it, against  
the Remains of Unbelief.

- Luk. 22.]

31.

I add, 1. There may be *true and*  
*strong Faith*, where there is great  
fighting and opposition made against  
it. May not the Pirate set on well  
fraught and furnished Ships ; yea,  
will he not soonest set at such when  
the empty and worthless ones may  
pass safe and singing. Did not *Peter*,  
an eminent Disciple and Apostle ( yea,  
in *Romish* Calendars, the Prince of  
the Apostles ) know, by sad experi-  
ence,

ence, what Satan's fierce Assaults, subtle Devices, and Stratagems are, Satan fought to winnow him?

2. There may be as truth, so *strength in Faith*, that yet at a particular time (and on a particular case) may flag and faint. May not Bodies that are (for the main) strong, healthful, and vigorous, be subject to Swoons, and Fainting. Did not the Faith of the Father of the Faithful oftner than once, in a particular Tryal, give out and decline? Deliquia.

3. There may be *by Faith a real Closure with the Person of Christ*, where the Heart of a Person may fail him, as to applying this (or that) promise of Grace and Glory, made in (and through) him. Did not the sweet Psalmist of *Israel* flee from, and refuse Comfort, when he should have fasten'd on it. Ps. 73. 2, 3.

4. *Faith may act with considerable strength* in one way, and as to some acts, when it is less active in other ways, and acts. May it not (as hath been hinted) *rely strongly*, when and where it doth not *assure sweetly*? Isa. 50. 10.

May it not appear and work with power in a deep humbling of the heart, when it is not so efficacious in raising or ravishing it? Job 42. 5, 6.

Heb. 12.  
1, 2, 3.

May I not (after my betters) write on this? *Unbelief doth most hazard the Soul that is least sensible of it, or doth least sorrow for it,* where the sense of and sorrow for it is a stream so strong, that it carries the Soul out of it, to the blessed Jesus, as the Author and Finisher of Faith, and that for this end, that it may be enabled in the way of believing to glorify him, to crucify sin, and manage Divine Service spiritually, and acceptably: The case of such a Person hath no little of choiceness and desirableness in it. O that among the many that will yet hear me, there were more that reached this pitch!

But now I must address my self to those that are under such a Deceit, which if not discovered, will be their Destruction. Do they not presume, that they believe? And are they not by presuming, kept from believing?

Are they not (and that wilfully) under divers gross mistakes?

Rom. 10.  
11.  
1 Cor. 8. 1.

1. Do they not take up with some Notional Knowledge instead of Faith? Whereas,

1. That resteth in the Brain, this reacheth the Heart: That in ordinary puffeth up, and this still abaseth, and keepeth

keepeth the Soul in an humble low frame.

Again ; They take up with being ( as is usually said ) Orthodox, of the true Opinion ( and Side ) in some controverted ( and debated ) Points. Whereas Opinion is only a wavering inconstant, and unsettled thing, unto which many are inclin'd by their Education, and by Tradition, from their Fathers ; speaking no little in the Language of the Woman of *Samarita*. *Our Fathers worshipped in this Mountain*. They held this Doctrine, and we will hold it fast. Alas ! They may really have sound Heads, in whom sincerity of Heart is not found. They may hold some truths that are destitute and void of the love of the truth ; yea, that hold it down and under, and as a Prisoner, in the practice of unrighteousness.

Quid inconstans.  
Jo. 4. 20.

Rom. 1.  
18.  
κατεχόντων

*Is not the Faith that hath Scripture for its Rule, and Salvation for its end, a Grace of great and good firmness ?*

Col. 2. 6,  
7, 8.

Are not Persons rooted and grounded in it ? As it was created by infusing, and infused in creating, hath it not in it an intire love to that word that was the Seed, and is as the Food. so the Guide of it ? Doth it not lay a Law on the Person that is the subject of it, to hold on in the Path

Judg. 17.  
ult.

Path of Life? O that too many did not stand justly charged with resting in a loose, wild, conjectural, or (if confident) yet groundless Persuasion, that they are the Favourites of Heaven, and that they know that God will do 'em good, tho' their conclusion is built on as weak Premisses, as was that of superstitious *Micah*.

But, that they are in the count of Unbelievers, appeareth,

Jo. 4. 20.

For, 1. That *assent* they give to the Doctrine of Christ is rather *Traditional* (as was before hinted) than *Scriptural*; resembling that of the *Samaritans*, whilst they did only from the Woman hear of Christ, and did not themselves hear him; rather confused, than clear; rather common, than special; forced than free; faint, than firm. However, it hath not a consent of the right Stamp accompanying it.

Jer. 3. 10.

For, 2. Their *Wills* are not at a Point to declare for Christ, to list themselves under him, and engage in earnest, and without reserves in his Cause, and on his Side. Do they chuse his Person as a None-such, or rely on his Righteousness as a Sovereign remedy, for the putting away their Sins, and presenting 'em without Spot that shall be seen by  
God's

God's avenging Eye, at God's high and strict Tribunal. Do they own and honour the Lord as their Ruler, as well as their Owner and Benefactor? Are high Thoughts (and Imaginations) brought low, and seen in their being obedient to, and swayed by, his Scepter.

1 Cor.  
10. 4.

Of Unbelief as reigning in 'em, there are such Evidences as follow :

1. Have they before seen ( or do they yet see ) Sin in its sinfulness, and hatefulnes, as in Scripture it is presented to the *Eye of Faith* ? Did they ever see as the fulness of Evil, that is in Sin, so the fulness of Sin that is in themselves ? Is it not as a Leprosy, that as it doth infect, so it doth overspread 'em ? Do not Excellent Divines hold that in an ordinary way, Conviction of Sin is such an antecedent to saving Faith, that one of the first thirty ( if not the first three ) doth define ( or describe ) it as the flight of a convinced Sinner to Christ, as the Hope, or Object of Hope, for those that are at a want of a Refuge ?

See Le-  
Blank.  
Heb. 6. 18.

2. Have they not *high towering Thoughts and Conceits of themselves* ? Do they not vainly ( and vain-gloriously ) imagine, that they have a price in their

Isa. 55. 2.

their Hands, Money in the Mouth of their Sacks, or Souls, whereby they can procure ( or purchase ) for (and to) themselves a Righteousness in and for which they may be justified, and strength whereby they can go thro' the Duties that attend, and the Difficulties that oppose Sanctification; and thus unduly setting up and establish, ( or make to stand ) their own Righteousness, they submit not to that of God.

Rom.  
10. 4.

Now this is not only different from, but quite contrary to, the *Nature and special Office of Faith*; which that it may be an open, is an empty hand; and were it not so, was it not fit to receive Christ, in order to the receivers being justified. It is readily owned, that the Faith that is saving, is not solitary, but of an active Nature, working in love, and by love; but when Christ is consider'd as a Gift, as the Gift of God, the free, full comprehensive Gift of God; is not the consideration of Faith as a Receiver very considerable and proper?

If. 55. 1, 2.

So even Dr.  
Clifford.

3. Have they not *few* ( if any ) *deliberate invited delightful thoughts of God*? Can they say and prove as did *David*, that their meditation ( or designed musing ) of God, is sweet to  
em;

Psal. 104.  
34.



'em ; or that their Souls are ( or long to be ) filled and satisfied as with marrow and fatness, when they remember him on their Beds? Certainly the Faith that uniteth to Christ, on seeing, viewing, and weighing that Christ is very God-man, the Glory of his Godhead shining on Penitents through the veil of his Manhood ; and through him seeing the glorious Face ( and Grace ) of his Father, by the special Illumination of the Spirit, cannot but tend to the Soul's solace, and to refine and raise its thoughts.

1 Pet. 1. 8.

Is it not now high time, that I ( here ) hint, what hath been elsewhere more enlarged on ; to wit, that *Unbelief* is rightly called ( and counted ) a most *sinful Sin* ?

1. Is it not an inward and heart Sin? Doth it not ( immediately ) defile a Man in that part which is the most ( and best ) of Man? We have before took notice of the Text, that tells us of the heart of unbelief, and that as an evil ( a very evil ) one ; and it was by a Reverend Divine well noted, that inward sins are more easily admitted, and more hardly ejected, or cured? As to these, Examples of those that *escape 'em*, being unseen, are unimitable.

Heb. 3. 12.

Dr. Spur-  
stow.

And,

And, 2. Doth not this Sin ( as the last quoted Text implieth ) carry the heart farther than ordinary from the living God, from Christ who is so? Is it not ( as the Greek word intimateth ) an Apostasy from him? He that by it is a Recufant as to the Son of God, doth thereby disservice and dishonour to all the Persons in the Godhead.

Heb. 3. 12.

3. Is not this sin a Mother of Sins and Abominations, a Root sin, where many and ( great ) provocations are spoken of. Is not this mentioned as being at the Foot, and being the Fountain of 'em? Is it not because Faith hath not taken Christ into the Heart, that worldly proud wrathful Thoughts have such lodging within it? Did persons look more to Jesus, they would more look up from other things that are contrary to him.

Pf. 78. 22.

Heb. 12.

ἀποστῆναι.

4. Is not this Sin as to those who live where we do ( in the times and under the shines of the Gospel ) inexcusable?

Acts 4. 11, 12.

On what plea will Infidels ( among us ) insist? Do they not very frequently hear of, and may they not see?

1. That they are under an absolute need of Christ.

Col. 1. 12. 2. 9.

2. That

2. That with ( and in ) him there is an *All-sufficiency*. Heb. 7. 24, 25.

3. That the *invitations* he gives 'em to come to him are many, and are indefinite, and are earnest, back'd with moving Motives? Drawn from the danger of refusing, and benefits by receiving him. If. 55. 1, 2.

4. That there is a special Law given out for their believing. Jo. 3. 23.

1. An Express as well as Royal Law. Jo. 6. 29, 30.

2. A Law on which his Grace, (together with his Authority) is written in Great Letters. Jo. 6. 37. 7. 32.

3. A Law of Love, and Liberty, the most desirable Law, that can be given to fallen Man.

Lastly, Doth not this Sin fasten under all other Sins?

Jo. 3. the last.

The 4th Inference is, without doubt, Satan will shew himself Satan, an Adversary, by his utmost endeavours to keep Persons from having and exercising the Grace of Faith. As there is no Obedience, that God loveth better, there is none that the Devil (and Man's naughty heart) oppose more.

He whose Name is, The Enemy, or envious one, is so knowing as to know, that whilst Persons are kept out of the Faith, Christ is kept out of

R. their

their hearts. Doth not the Apostle mention these two words as being one in sense, and signification? Being in the Faith, and Christ's being in a Person.

2 Cor.  
13. 5.

Rev. 2. 10.

Rom. 10.  
14.

1. By Satan's ill-will Persons shall want the plain and powerful preaching (and Preachers) of the Word of Faith. Did not holy *Paul* (that heavenly Teacher) find himself way-laid, when he was to go to Places, and People, in (and for) the Work of the Ministry? Is not Satan's Vote for casting Ministers into Prison, and silencing 'em? He knoweth that God's ordinary way to their Hearts is by (and through) their Ears; and as he works by means, his manner is to work by the most likely means; and doth not the Holy Spirit use to work by those in whom he hath wrought Grace.

Luk. 8.  
12, 13.

2. The People sit as God's People sit, under a clear and affectionate Preacher; yet if Satan have his Will, they shall be so over-busy about the World, and immersed in Worldly Affairs (and Thoughts) that they shall not make Conscience of preparing for, or trembling at, or watching after, the hearing of God's Holy Word. How much

much of the Seed that is sown falls as among Thorns (vexing Cares) that choak it?

3. As to those that do frequently hear and do it not without some Affection, (as the Hearers resembled to and by the stony Ground are said to do) the Devil hath on 'em this great design, that some Sin shall be reserv'd, and spared, and persons shall come before Preachers, as some came before the Prophet, with Idols in their Hearts. And till Christ throw these down, he doth not (he will not) take his dwelling (and lodging) there. As the Prince of Preachers noted, sundry will tell of their fresh refreshings, from the Presence of the Lord, but alas! their old Lusts have their old Power, their old Sore is still running; they are still as high-bearing, as froward, as vain and jovial as ever. Doth not this signify that Christ hath not yet entred their Hearts, nor hath Faith opened those inner Doors to him?

Ezek. 14.  
2, 3, 4.

R. Alleyne

4. Satan when Persons hear most, and with the most approving Diligence, will be holding his black hand before their Eyes, to prevent their seeing the King in his Beauty and Glory?

Can. 5. 8, 9.

Cant. 5. 10.

Doth not Christ to (and in) the Eye of Faith appear a Non-such, as one in whom there is every thing that is desirable, and nothing which is not so, to those that lift up the everlasting Gates of their Hearts, to (and for) him? So that as one of the Ancients phrase it, it is with an overcoming delight that Christ is entertain'd; but Satan is an utter Enemy to any seeing, that is of a spiritual nature and tendency.

Victrice  
delecta-  
tione.

2 Cor. 4.

3, 4.

Rom. 3. 23

4. 10. 5. 1.

4. 3. 5.

Phil. 3. 9.

Rom. 11.

17, 18, 19.

The 5th Inference is, An account may be readily rendred, why (and how) persons are so often said to be justified by Faith; and that Faith is counted to 'em for Righteousness, and they are accepted and dealt with as Righteous; and will be so esteemed at the Judgment-seat of God. Are they not by Faith made (as mystically so really) one with Christ? And from Union to him doth flow Communion with him. When once he is their Lord, he must needs be their Righteousness. As the Cien engrafted in the Stock becomes one with it, or (to use a Scriptural comparison) as the wild Olive-Tree being grafted into the true and right Olive, partaketh of the Root and Fatness thereof, so through Faith are persons joined to the Person of Christ.

and

and do partake of the Privileges conferr'd with him. As for that thredbare Objection of the Papists, it's quite out of Doors; to wit, How can Christians be justified by (or for) the Righteousness of Christ? What say they? Can one Man's Food nourish another? Or one Mans Rayment Cloath another? They consider not that by Faith, Christ and Christians are spiritually (and legally) united and he is theirs, and the Righteousness which is his, as to the Subject of it, is theirs, to such effects (and purposes) as were agreed between his Father and him; particularly in reference to their Justification: Divines of good note, do note, That (as the Name so) the Nature of a surety, even in humane Laws, implies such a Relation between the Surety and the Debtor, that his payments answereth for the other. Thrice happy are they that have this surety engaged for 'em.

*Rules of Duty are now to be pointed at.*

The First of 'em is: They who have not Faith, should not have rest in a faithless State. Whilst they are Faithless, are they not Christless? That all Men have not Faith, is the express Word of God. Doth this

Terq;  
quaterq;  
beati.  
Heb.7.22.  
See on this  
famous  
Dr. Owen.

2 Thess,  
3. 2.

Herb of Grace grow in every Garden, that it doth not in sundry, is enough evidently evident.

Have they the Faith that uniteth to Christ, that have not in the midst and close of Duties as well as at other times, high thoughts of Christ? Is it not said in so many words, that unto them that believe, Christ is precious unto them indefinitely, and universally. Is not he their Honour? Do not they rejoyce unto some degree of glorying in him? When they see him not as theirs, they see him as excellent.

1 Pet. 2. 7.

Tym.

Phil. 3. 3.

Jo. 15.

3, 4, 5.

2. Do they rightly believe, that do not study and strive to live suitably to their Faith? Are not the Branches that are in Christ, bearing ones? Hath not Faith *Leah's* fruitful Womb, as well as *Rachel's* fair Eyes? Is not that truly charged as a false one, that faith of Christ, that will let him be divided, that looks only at his Priesthood, overlooking him as Prophet and Prince.

Now follow Motives (or Considerations) to quicken Persons to look long, and labour for such a Faith as will bring in Christ, to inhabit in em.



Be it considered in general! Un-  
 to such as want such a Faith as is,  
 (as from so with) power, as to  
 any special benefit by him, it is as if  
 Christ had not been: Of what avail  
 will the most Sovereign remedy be,  
 if it be not applied? Tho' the Sun  
 of Righteousness arise with healing  
 in his Wings (and Beams) what  
 doth this signify unto those that have  
 (and keep) their Eyes closed? May  
 this have the thoughts it deserves.  
 As there is no other Name under  
 Heaven whereby Persons may be sa-  
 ved, save that of Christ; so there is  
 no way under Heaven whereby per-  
 sons can apply Christ to themselves,  
 save by sound believing.

2 Thess. 2.  
11.

Acts 4.11.

More particularly, 1. Except Christ  
 be received into the Heart by Faith,  
 there is no hope, that any one should  
 be received into Heaven; except he  
 dwell in us here, there is no hope  
 we should dwell with him hereafter.  
 Is not Christ our Hope, the Author,  
 the Object, the Foundation of our  
 Hope? And is he so to us, if we are  
 without, and severed from him.

Rev. 3. 20.

1 Tim. 1. 1.  
Heb. 6. 18.

Jo. 15. 5.

2. If Christ dwell not in Mens  
 Hearts here, they must expect to  
 dwell (where it's dreadful dwelling)  
 even with everlasting Burnings here-  
 after? Is not he that is in a state of

If. 33. 13,  
14, 15.

Mark  
16. 6.

Unbelief under a Sentence of Death? And except a change pass on him, is there any thing like hope, that the Execution thereof will be avoided?

Jo. 3. *the last.*

For, 1. *Can Mens hearts endure, or their hands be strong in the day when God comes to deal with 'em in a way of Vindictive Justice?*

Heb. 10.  
31.

Ezek. 14.  
22.

Rev. 6.  
*the latter end.*

Mat. 25.  
11, 12.

2. *Can they endure to think of having Christ to sit as Judge of 'em, who have refused to receive him as a whole Saviour, of (and to) 'em? Is not the wrath of the Lamb frightful to those that do not follow him?*

3. *Will not this Judge at the Judgment-day be altogether inexorable? Will intreaties avail, when the Door is shut?*

4. *Will any that are found faithless, and out of Christ at that day, be able to hold up their heads? Or have any Pleas to stand? Will it not be proved to their Face, and in the World's Face? That he did as freely offer himself to them, and as fairly set himself before them, as others? And when they kept their hearts shut on him, Did they not open 'em to Persons (and Things) not worthy to be named the same day with him? Were not their Souls like that Inn, where there was no room for him?*

But

But Strangers and Enemies to him had free Entertainment.

From *Motives*, I proceed to *Means*.

*That they who have not obtained precious Faith, may do so.*

1. May their Eyes be opened, to see, and being opened, *may they affect their hearts with sorrow*, that in their hearts, are as other Weeds and Seeds; so Unbelief hath a Seat, Throne, and deep rooting therein. O what was it worth? To know, that the Holy Spirit hath entred Mens Souls, and been a Reprover (and Convincer) that they are not only chargable with sin in the general, but particularly with not believing in Christ (or into him.) Alas! To this Duty of believing, the natural heart hath no little Enmity. Persons that hear (and read) of Christ will not come unto Christ, tho' thereon they might have Life; whatever is pretended (or real) in the case of cannot, will not is the nearest cause of Infidelity. This is no small part (or piece) of the Curse of the Law, the opposition Persons carry to the blessedness of the Gospel. Ah! Ah! What naughty hearts have we, that can like the Law better than the Gospel, and any command

Jo. 16. 7.  
8, 9.

Causa  
proxima  
Bogan.

Jo. 5. 40.

See acute  
Norton:

mand of the Gospel, better than the great one of believing?

2. May Persons be at one, That *Faith is not of themselves, nor can it be had, except it be given; nor can it be given by any lower hand than that of God?* Is

Eph. 2. 8.

1. 19.

Phil. 1. 29.

Dr. Tuck-

er

there not an exceeding great power put forth in them that believe. It's noted by a late eminent Professor, that the Original Words are Emphatic, there is a torrent of Eloquence in 'em. As there is a natural impotency as to keeping the Law, there is a moral one as to receiving the Gospel; and are we not as unworthy that God should work Faith in us, as we are unable to work it in our selves?

3. May they that *feel they do want Faith, and cannot work it in themselves, lay themselves low, in the way, wherein they may most hope that God will work it in, and give it to 'em!*

Ezek. 18.

31.

Jo. 5. in

initio.

May they lie at the Pool that cannot heal themselves, nor make the Waters healing, nor put themselves in-to 'em.

Rom. 10.

8.

See Mr.

Sangar.

Is not God's Word dispensed according to his Will, the Word of Faith; not only the Object, Rule, and Measure, but withal the Instrument and Means of it? Is not Christ herein displayed, and Hearers Eyes anointed,

anointed, and Hearts (as was *Lydia's*) Acts 16.  
 opened. 14.

4. May they *Ask* ( and in an ar-  
 guing way *Wait* ) that God would grant  
 'em his Son, and bestow the Spirit ( and  
 Grace ) of Faith on 'em.

“ Pleading thus:

“ 1. Lord! Thou hast made Be-  
 lieving our Duty: O makes us able 1 Jo. 3. 23.  
 to perform it. Jo. 6. 29,

“ 2. Lord! We are capable of 30.  
 Grace, that is enabling; deny us  
 not the Enjoyment of it.

“ 3. Lord! If thou wilt give us  
 this Grace, we shall give back the  
 Glory of it to thee.

“ 4. Lord! A believing Heart is Rom. 4.  
 in thy Promise; Let it be in my 20.  
 Breast.

“ 5. Lord! Thou hast given Ezek 36.  
 Grace to desire it, wilt thou not 26.  
 give the Grace desired?

“ 6. Lord! Thy Son hath pur- Gratiade-  
 chased Grace for Millions, May I fiderii  
 share in his Purchase. desiderata

O how loth should I be to take  
 my leave of my Reader, till this be  
 left upon his Spirit, that tho' Christ's  
 Death was sufficient to save the whole  
 World, yea, a World of Worlds;  
 yet he will not save any that live  
 ( and dy ) out of him. The Faith So even  
 that Popish Writers are much for is Mr. Paw-  
 only son.

See Dr.  
Spurflow.

only general ; but the Protestant (and Scriptural ) Faith to Salvation, is Particular and Applicatory. Tho' every Believer cannot make that Application of Christ which some call Axiomatical, whereby he assures himself that Christ is his ; yet doth he make that Application that is real ; he doth fly to Christ, that he may be his ; he rolls himself and the concerns of his Soul on Christ ; resolving to live to him, being assured that never any died the Second Death, that died in Christ's Arms.

It is thus said, that many look to be saved by a Christ that is wholly without 'em, and in no sense within 'em ; but tho' some speak dangerously of a Christ within 'em, and slightingly of him that suffered at *Jerusalem*, and cry up the Light within 'em, as the Christ.

Yet, must we not through their abuse of a good Word, be driven from all good use of it.

See Revd.  
Wood-  
bridge.

If we speak of the matter ( or meritorious cause ) of our Justification ; for that, we must go quite out of our selves, unto that satisfaction which the Son of God in our Nature hath made ; and so unto that everlasting Righteousness, which flows from what he hath done and suffer'd for

for

for us ; but, without us ; and so it must needs be, seeing it was, when we were not, save in the intention and decree of God.

Blessed *Paul*, when he supposed that the Law and Justice of God would make search for him, was all for being found in a Righteousness, that was not his own, originally and subjectively.

Phil. 3.  
8, 9, 10.  
See Revd.  
A. Burgess

But, *where any Persons are in Christ for Justification, Christ is also in them for Sanctification.* Is he not so in 'em as to Rule in 'em ? For, where the Heart is his House, is it not also his Throne ? Except he that is God, who is present every where by his Power, be present (and powerful) in (and by) his special Grace, our State (and Frame) is not right. Do we not read of Christ in (and not only among) us the hope of Glory ?

1 Cor. 6. 9.  
10.  
1 Cor. 15.  
30.

Col. 1. 27.

The Last Branch of the Use bendeth towards those that are faithful, and so in Christ.

1. Bless they the Lord ! And let all that is within 'em praise his Name, for this holy Privilege ; who hath made 'em to differ, as from the prophane World,

1 Cor. 4. 7

World, so from the Hypocrites in the Church? Creating Faith in 'em, when others have known no such new Creation. What have they that they have not received? And from what hand did they receive it save from that of Free-grace? Is not their Faith as a middle link of (and in) the Golden Chain of Salvation? A Fruit of Election, and an earnest of Glorification?

2. *Mourn they, that they have not more liv'd up to the Grace of God manifested to, (and magnified towards) 'em; who among the choice and chosen Society of Christians on Earth, walks up to this; That God the Father hath not only given his own only begotten Son for 'em; but withal given him unto and into 'em? Is not Christ which Faith receiveth, The Gift of God, the most noble, comprehensive, and conveying Gift; What, that is good in it self, and that he seeth best for them, will he not give together with him? How thankfully, watchfully, and fruitfully, should they have walked? Have they not done so?*

Jo. 4. 10.  
Rom. 8. 32

2 Pet. 3. 11



3. Go they in a daily Exercise of Faith to the Lord Jesus, and (through him) to God the Father, that through the Holy Spirit, they may be made a meet habitation for himself; and furnished accordingly, both with Graces and Comforts. Eph. 2. the last.

1. Should not the Heart in which the Lord Christ dwelleth, be one of the most humble and lowly ones? Hath it not long been said, He that dwelleth in the highest Heavens, dwelleth also in the lowest Hearts? Hath not he that is most High chosen the most low in their own Eyes to inhabit in. Isa. 57. 15. 66. 2. Austin.

2. Should not the Hearts in which the Lord Jesus dwelleth be most clean Hearts? Doth not Holiness become God's House for ever? Now, do they humbly desire the Lord to make (and keep) his own Rooms neat and sweet? Will it not be for his Honour. Psal. 93. the last.

The Concluding Word is of Comfort to those that have by Faith peculiar Relation and Union to Christ. Chear they! Chear they!

1. Is it not he himself, and not only benefit by him, that they partake of. Rom. 8. 32.

2. Doth

2. Doth not *his dwelling* in 'em imply?

1. As his *Presence*, so his *Efficacy*. Will he not *Work* where he *dwelleth*?

2. As his *Presence*, so his *Permanence*; Can he be *turned out of*, or will he *desert his dwelling*?

---

*Ha-*

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*Having treated as of Union to Christ in General, and of Particular Resemblances unto which Holy Scripture presenteth it to us ; as also of the two Tyes ( or Bands ) thereof : It seemeth meet, that some of the Characteristicks, or distinguishing Marks of it be pointed at.*

---

One is written (and to be read) in,

G A L. v. 24.

*They that are Christ's, have crucified the Flesh, with the affections and lusts.*

**H**OW far out are they? Who say, that the Saints that are in the Earth are no way the Excellent? Have they not, ( do they not ) more than others,

1. Witness the Context, where the Fruit of the Spirit is set forth, not only as sweet, but as abundant; Love and Joy leading to Peace, &c.

2. Witness the Text; wherein as a proof that there lieth no Law against the upright, it is affirmed, they have crucified the Flesh, &c.

Polus,  
membra  
Christi.

The Subject of the Text is, *That they are Christ's*, that is especially retainers, and related to him, so as to be *Members of, and spirited by him*: In a word, *They that have real Union to him.*

2. The Attribute, or that that is predicated of these Persons is,

*They have crucified the Flesh, &c.*

They are not only engaged to do it, in and by their Baptism; but they have begun to do it actually and effectually, according to that solemn Engagement. Their Sin is (by Faith) nailed to the Cross, in order to its killing; tho' it is not yet quite dead, it hath received its death's Wound.

Crucifi-  
gere de-  
bent.  
Cæpe-  
rant Idem.

I take it as a thing granted on all good hands, that here by crucifying, we are to understand Mortification, or putting Sin to Death; which is in such a manner as doth resemble crucifying, and hath respect to the Crucifixion of Christ; so that the

Brown on  
Jo. 14. 6.

Doctrine is, *Mortification is our Mark, Sign, (or proof) of Union to Christ.* Are not they that are Christ's, in the way, and on the work of Sin-slaying? Have we not as to this the

Ex-

Expression, and therein the Experience of blessed Paul? Whose words were, *I am crucified with Christ*, not only interested in, but influenced from Christ, as Crucified. By virtue of *mine Union to him*, I have Crucified my Corrupt Inclinations.

Gal. 2. 20.

Vide Dicksonum:

In handling this *Doctrine*, I shall touch on the *Nature of Mortification*, as represented under the Name and Notion of *Crucifying*. And be it known, That the Learned teach us to distinguish and consider it.

1. Passively, as it lieth in a deadness of the whole Man, in order to things unlawful, and to inordinate love of lawful lower things.

2. Actively, as it implies an actual, active, and sincere opposite to Sin, where and when the Root, together with the Branches are struck at, and a due weanedness from Creature-comforts, is in good earnest endeavoured; and of this latter doth my Text speak.

Carmichael.

I have elsewhere, tho' not in Print, enlarged on divers things; whereon in these Sheets I can only give hints.

As to the *Negative*: i. Mortifying Sin reacheth not to the Nullifying it. The Ax is laid therein to the

Dr. Horton.

Root of bitterness, yet it is not pluck'd up.

1 Cor. 7.  
30, 31.

2. *Mortification* doth not require a disuse (or disclaiming) of Meat, Drink, or Marriage: Persons in the use of these must be for honouring of God.

And now to speak to the Positive.

Hof. 7. 4. 6. 1. Mortifying Sin is much more than abstaining from, and restraining the open acts of it. A Baker's Oven is hot when flames appear not.

For, 1. Some are not in (and by) the Constitution of Body inclined to some Vices. Much Drink will not down with 'em, they are not Cholerick.

2. Some Sins (as to their Exercise) lie cross to others: As Prodigality and Covetousness.

3. Some are out of harm's-way, so as not to know others Temptations.

4. Some consult their own Honour, that regard not the Honour of God.

1 Sam. 24. 16. Compar'd with 1 Sam. 16. 2. 2. Mortifying Sin is more than now and then getting some seeming Mastery over it; Fits of Abstinence and Chastity, Sensualists may know.

4. True

3. True Mortification doth shew ( and difference ) it from Bastard-kinds of it.

1. From that of the Philosophers, or meer Moralists, who fought with some Weapons of their own , but knew nothing of being Crucified with Christ. *Revd. Rye-ner.*

2. From that of the Romanists, who use some humane Daggers , or at (farthest) Austerities, as Whippings, and Pilgrimage, but not the Sword of the Spirit. *Eph. 2. 13.*

3. From that of the high Antinomians, who count it a vertue to be senseless of Vice ; and that God who marked *Job's* Sin, seeth none in them. *Isa. 1. 12. 50. ult.*

4. From that of Temporaries, who take a short sleep of Sin to be the sure death of it. *Saul's* rage against *David* took a Nap, but awakened a gain. *Job 10. 14.*

5. From Natural disability to serve ( or pursue ) Sin. A Child seeks not great things ; in the aged desire faileth ; 'tis said, their Sins leave them, and die in Peace ; no violence is us'd, as there is in Mortification. *Psal. 131. 1, 2. Eccl. 12. 5. Great Rutherford.*

6. From some materially good dispositions, and Complexional, and Educational advantages appearing, *Mark 10.*

as Meekness, and Humbleness, without the Divine Life.

Pf. 78. 34.

7. From forced Abstinence, occasioned through sickness, or foreness of Conscience.

*And now I will offer at describing and explaining Mortifying by the phrase of Crucifying.*

See witness-  
sing Brown

1. *The real Mortifier Eyes the Foundation laid for his Work.*

Isa. 53. 10.

As 1. In the Covenant of Redemption, in which God his Father agreed with Christ, that on that Score his and their Enemy should be trodden under foot.

Mic. 7. 19.

2. In the Covenant of Grace, one Branch whereof is, God will subdue their Iniquities.

1 Pet. 2. 24

3. In the Death of the Cross, the Mediator of the Covenant, who bare Mens Sins, as to the Guilt of 'em, that he might bare 'em down, as to the power of 'em.

Rom. 6.

14.

Again; The real Mortifier is no little influenced by the order from Heaven, that Sin shall die and not live in him. The Jews pretended a Law by which Christ was to dy; Christians have many Laws in force for its Death.

Col. 3. 5.

Jo. 19. 7.



Farther, As the Jews cried mainly out for the Sentence and Execution of Christ, Lord! Crucify Sin, Let it be Crucified is the Christians cry. And they get and carry it to Christ's Cross, in their Meditations and Applications.

1. Fetching Arguments for taking away its Life. Shall it have peace that slew their Master? Mark 15. 13, 14. Hof. 14. 2. Gal. 6. 14.

2. Fetching influences and efficacy, he dying to procure Sin's Death. 2 Cor. 5. 14.

And so 1. They that cannot (at once) remove its being, they by fresh blows abate its strength. It dieth, as Christ died, a lingring Death.

And, 2. As Christ's Death was very painful, they put their Flesh to pain; they are for keeping under their very Bodies, that they may weaken the Body of Sin, and fight as Antagonists of Old did. 1 Cor. 9. ult. 15. 31.

And now, its high time, to offer at some Proof of the Point, shewing,

1. *That none are mortified save those that are united to Christ.* Is not Mortification one of the Particulars wherein Persons have Communion with Christ? Are they not hereby conformed to him in his Death? Know-  
S 4 ing

ing the Power, as well as owning the Doctrines of it.

Phil. 3. 10. 1. Some have a sight of sin, so had Saul, yea, and Pharaoh.

1 Sam. 24. 17. 2. Some may have sorrow from (if not for) Sin, 'twas so with Judas.

Exod. 9. 17. 3. Some may have thoughts of ceasing their course of Sin, (so had Saul) who

1 Sam. 26. 15. yet are not Christ's, or in Christ: For they cannot, nor will not,

1. Hate Sin as Sin, as contrary to the Law, and Nature, and Love of God.

And so, 2. Out of Hatred of it, and Love of God, set themselves against all sorts and sizes of Sin.

Nor, 3. Really design Sin's Death, and utter Ruin, such Grapes are not from them.

Job 20. 12.  
Rom. 8,  
13.

And now it falls for me to prove that all that are Christ's are in truth, and part mortified.

1. Have they not all the Spirit of Christ, an Indweller, and inward Ruler? Will he suffer sin to keep (in his) peaceable possession? Is he not the Spirit of Holiness, as water washing, and as fire refining 'em?

Rom. 1. 4.  
8, 9, 12.  
Pf. 94. 20.  
Eph. 3. 17.

2. Have they not all the Grace of Faith, that gives Entertainment, and sets open the everlasting Doors to him? And is not the Work of Faith a Work with Power? Is a saving Faith

Faith a solitary one? Of Hearts purified by Faith many read; and (through Grace) the truth thereof many feel.

Eph. 3.17.  
2 Thess. 1. 1.  
Acts 15.9.

I shall first apply this Doctrine in Inferences, of Truth.

The first whereof is, *The way of the Gospel, or saving Sinners by Jesus Christ is very excellent, and doth suit with the Wisdom, Holiness, and Grace of God.*

1. Doth it not agree to *Divine Wisdom*? That together with Man's best he should joyn his own Glory, providing for and carrying on both at once. Doth he not in taking persons into special Relation, take care to prevent their sinful Course. Is he not as a Coverer of their Sins, a Curer and Purifier of their Souls?

See profound Dr. Bates.

And so, 2. His *Holiness* breaks out in its lustre; he redeemeth by, and joineth to his Son a peculiar People. Is his Sanctuary a shelter to (and for) Sin? Are not his Spouse's Garments Ornaments made White, in and by Blood?

Eph. 3.10.  
Tit. 2. 14.  
Luk. 2.14.

Jo. 5.6.  
Cant.6.

And 3. Is not his *Goodness* great to a wonder? That with his Son he gives power and pardon, a new state, and a new frame; his Image,

10.

Jo. 1. 12.  
Mat. 5.  
19.

together with his Favour; a prime privilege, and a pure quality; a fitness for Heaven, with a freedom from Hell, deliverance from present Sin, as well as future Wrath.

Contr. to  
Rom. 6.  
ult.

The 2d Inference is, Their Doctrine is to be avoided (yea, abandoned) who by it open a Gap to Licentiousness, and do not farther (but hinder) Mortification.

And 1. How faulty are Popish Doctrines; to wit,

Mat. 5. 19.

1. That of some sins being venial, and not deserving the death of deaths, or not needing Christ's satisfaction to take 'em away; what hope is there, they'll die to Sin, or not live?

See Dr.  
Tillotson.

2. That of a Purgatory; or purging Fire, after this Life, by which they may be freed from sins, that were not remitted, or throughly repented in it.

3. That of an absolute and large Power given to their Priests, as to absolving and pardoning their People.

The Doctrines of high Antinomians, at which we before had a blow, are here also to be arraigned, as hindring Mortification, they teaching,

1. That

1. That Sin in them is not their Sin.

2. That it was actually remitted before it was committed. Job 10. 14.

3. That Challenges and Sorrows for Sin are legal, and not lawful.

I add, Those Doctrines are of an ill tendency, that resemble those that Christ strikes at; to wit, That the Commandments of God are narrow, and that they only bind,

1. To Bodily Exercise, or at farthest to such inward Exercises as lie lower and nearer Men;

Or, 2. Only against notorious Crimes, Violations of the Law of Holiness, and Righteousness.

As if in the 3d place, the 3d Commandment did only forbid false swearing, and the 6th prohibited only downright killing, and the 7th only gross acts of uncleanness. Will he that hath such Principles strike at the Head, Heart, and Life of Sin?

The 3d Inference is, *They that would carry about evidences of their being mortified, should turn the edge of all Providences, and Ordinances against Sin, and be intent on sin-slaying work, that it may appear Christ is in 'em, and goes on conquering.*

Hof. 11. 4. 1. May Mercies ( even daily ones ) preventing as well as refreshing and delivering, be as Cords to draw their hearts farther from Iniquity. Who should sin in the face of smiles, or kick at bowels of kindness? Adding

Isa. 1. 5. Disingenuity to Disobedience; and fighting against God with Weapons of his own.

Jer. 8. 6. 2. May Crosses ( and Thornes ) laid in their way be as Hedges, and stop their strayings. May burnt Children dread the Fire! May Persons bear no likeness to Horses that rush on the Pikes. May not the the wise buy repentance dear?

Jer. 23. 3. May they most of all, when sitting under the Word, or near the Table of the Lord, have Sins Death in design! Is not God's Word as an Hammer and Fire? Is not the strength of the Law and Gospel brought in the Lord's Supper? And to be used and improved for Sin-killing?

The 4th Inference is, *Many and many are utterly unable to prove their Union to Christ.* Are they not utter Strangers to the Duty ( and Grace ) of Mortification.

Jo: 3. 19. 20.

1. Are not some wholly and willingly ignorant of the true Notion and Nature of it? Are they not in love with

with

with darkness, whereas this is a Work for a Child of Light?

2. Did some among us ever feel the Difficulties that (as to Man) attend it?

3. Have sundry any acquaintance with Christ, to whom it belongs, as to purchase, so to pour out (and down) Sin-mortifying Grace? Do they run to this Captain of Salvation, to be their second (or rather their first) in fighting against Sin, that they may overcome by the Blood of the Lamb. Psal. 108.  
the latter  
end.

4. Are they much on their Knees suing out for their Benefit? Is not the Holy War much managed in a praying posture?

The 5th Inference, The Doctrine of the Gospel is falsely charged as Patronizing Sin, doth it not bespeak Crucifying, and not Gratifying it? 1 Jo. 2. 2.

The 6th Inference, There is before us a true Test, whereby we may try, whether we be truly United to Jesus Christ. Are we in the case of the mortified, or are we not?

O that this Touchstone was more used, and improved!

*And this leads me to Rules of Duty.*

The First whereof will be an Enlargement on the last Head named. One great Concern of ours is, to examine our selves, whether we are Christ's, and can

can prove we are so, by our mortifying the Flesh.

I grant, 1. Some may be Christ's as to Purchase, who are not yet his, as to Possession. He may have Sheep that are not in the Fold, they may be given to him that have not yet receiv'd him.

Rev. 3. 1. 2. Some are Christ's as to Profession, that are not his as to Union, having only his Name.

At present I confine my self to that Character that lies next us: *Is our Life that flows from Union to Christ evidenced, by the Death of Sin in us, or our Death to Sin?*

And according to a method used by me (and my betters) first lay down Marks exclusive, if they be not on us, we are out of Christ, and not among the mortified.

1. *Are we so, if we be not enlightened?* Can this Work be done in the dark? Have we seen the extream evil that is in Sin, and the eternal damage that is by it, and our too great proneness to it? Alas! Sin hath such a share in our love, till it appear in hateful colours, it will not be parted with.

Eph. 2. 1. 2. *Are they dying to sin that live in it?* Yea, in divers Sins, and that with delight? One runs into excess, another



ther unto uncleanness ; a third sits in the Scorners's Chair ; some are ready to burst with pride, others set their Eyes bowing down to the Earth, even on God's Day. Is gratifying like mortifying? Psal. 17.  
11, 12.

3. Doth it look like Mortification, when Persons that should avoid, affect appearances, and occasions of this evil? As doth the Adulterer that waits for the twilight, &c.

4. Are they mortifying Sin, that instead of delighting in, despise the mortified ; so did Micha? 1 Pet. 2. 24

5. Is any one dying to Sin, that is not for living in Grace, and to Righteousness?

I am now to touch on Marks that are good ; but are not (in this case) Conclusive.

And, 1. A Person may make some Resistance of Sin, that yet comes not up to Mortification. Did not Balaam refuse the Wages of Unrighteousness, that yet loved 'em ; Terrors may fetch out cries against Sin, that yet is cleaved to. Judas in some sort repented, but the mortified are acted from love to God, and are vigorous and constant, respecting his Honour.

Numb.  
22. 23.  
Chapters.  
Mat. 27.  
22 3.

2. A Person may refrain from some former actings of Sin, that sits down short of Mortification. The Flame may cease, when the Oyl is not near to feed. Opportunity may be wanting, when Affection is not. The mortified are true Mourners, and conscientious Watchers.

The third sort of Marks (O that they were on more of us) are *inclusive, and argue great Mortification.*

**Heb. 4. 10.** The First is, *Rejoicing in every Work (and Word) of God*, that layeth their most outward Filth before their Eyes, fair-fall the Cross that hinders our stepping into a By-path; and that good (tho' searching Sword) that is run into Sin's heart, and excites to Holiness.

**Joel 2. 13.** *Marks stiled even, and adequate, now come. Only and all the mortified bear'em.*

The former is, *Cberishing inward, hearty, and heart-deep sorrow for sin, breaking up the fallow Ground, willing that the Plow of Conviction should reach and tear up the Roots and Heart of Sin, when Persons say we do well to mourn; where lives the Hypocrite that is freely contrite?*

The latter is, *Giving to God the Glory of all the Victories obtained against Sin.* Alas! The Good find sin usurping and domineering, and seeking for Dominion; and when they get any Ground (or Conquest) they go with that Honour to God, which the Hypocrite takes to himself.

Psal. 115. 1, 2.

The 2d Rule refers to the *unmortified*, *Attend they to the Duties proper to their State.*

The First is, *Be they willing to see their State!* O that they saw they want the *mortifying Spirit.*

1. Have they yet seen a Mystery in this part, and practice of Godliness; such is being *Crucified with Christ.*

Gal. 2:20.

2. Can they well and thankfully receive *Advice*, and Advisers in this Affair.

The 2d Direction is; *Take they into their serious thoughts, the dangerousness and damnableness of Sin*; and by consequence, the necessity of their being *thoroughly changed.*

Psal. 141. 5, 6.

Writing on this, 1. As spacious as *Heaven* is, there is no room for one that is *unmortified*. Doth the Crown belong to those that have not striven lawfully?

2. If we be not the *Death of Sin*, it will bring the *Death of Deaths* on our Souls, and at last on our Bodies also, and that for ever.

Their 3d Duty is to *present to themselves*, or rather wait that God would resent to 'em, *the happiness of mortified Persons*.

1. Of the *Happiness they shall have in Heaven*, Who on Earth can fully speak? When it's said, they shall have Life, how full is that Expression? O the incomparableness of their Life, that live above? Where,

Jo. 3. ult.  
Rom. 8.  
13.

1. *Union to God* (to every Person in the Godhead) is *complete and perfect*.

Psal. 17.  
the last.

And, 2. *The sight of that Fountain of Life, and of the Divine Glory is clear*.

And, 3. *The Enjoyment of Jehovah is immediate*.

And, 4. *To make up all, all will be Eternal*.

But 2. Of their *present begun happiness*, who can take a thorough Measure?

Mat. 10.  
28.

1. *Having their inward Enemies under foot, they need not over-fear all outward ones*. Are they not limited? Can they destroy any more than the Body?

2. Ha-

2. Having heartily engaged in God's Cause, will they not find his Grace staying and strenghtening 'em? Will not God take off the Terror, of the King of Terrors?

Heb. 13. 5.

3. From their hands, whose hands are upon their Sins, Services will be well taken; their Voice is sweet in God's Ear; their Chatterings heard; their Sacrifices favours.

1 Pet. 2. 5.

Their 4th Duty is, To despair of doing any thing (to purpose) in this Work, if severed from Christ.

Jo. 15. 5.  
Phil. 3.  
10, 11.

In Mortification Christians hold this Head, and Communion with him, and are made conformable to him in his Death, and this Communion is founded on Union.

1. Mortifying is an act of spiritual Life, and so requires a living Principle. Can dead Things (-or Persons) move? Or they that have not a part in the first Resurrection, die to Sin?

2. Can any mortify the Deeds of the Flesh, save by and through the Holy Spirit? Can it be slain by any lower hand? And have they this Spirit that are Christless?

Rom. 8.  
13.

3. Mortification doth immediately proceed from hatred of Sin. Is that in Hypocrites?

Rom. 8. 9.

Pfal. 18.  
2, 3.

4. *Mortification strikes at every Sin, and most at the darling Sin: Doth the Hypocrite so?*

The last Duty is, *To be at unrest till brought to rest (and be) in Christ, in the best sense.*

They that should be content in every outward Estate, should not be so in a Christless state. Long they! Long they! that the Lord would take their Case (and Cure) into his Hand!

Luke 15.  
17.

1. *Leading 'em into themselves, acquaints 'em, That they are in a lost Estate, in that of Simon Magus in the Bond of Iniquity. Was not the Prodigal's first good step to himself.*

2. *Leading 'em out of themselves.* Had the returning Prodigal any other shift left. The two Debtors, tho' one owed more than the other, were both unable to pay.

Pfal. 119.  
80.

Lastly, *May they wait that Graces hand would put truth into their treacherous Wills, and persuade 'em to embrace Christ presently, honestly, wholly, and for ever.*

This 2d Rule shall be concluded with *Motives* moving to a due regard of it. Besides those before-mentioned, I now (and here) add,

1. The unmortified ( if Baptized ) cannot be cleared from being perjured. Were they not solemnly bound ( yea, sworn ) to forsake the Devil and Sin, ( his Work, ) shall their Vow be their Snare ?

2. If they die for Sin before they die to it, it will be proved they loved it more than Christ.

3. Others that had only the same means ( through Grace ) exercised Mortification.

4. Can the Guilty think they can hold up their Heads ( and Hearts ) at God's Tribunal, and answer him for harbouring his grand Enemy ? Will such not wish they had not been born ?

The 3d Rule of Duty is: They who have Evidences that they are in truth ( and so in part ) *Mortified*, and so have *Union to Christ*, should be for *making a Progress in Mortification*.

And so, 1. They should study the extent, large circumference, and influence of it. Psal. 119.  
96.

If any say, Hath it any Object save Sin only ?

Answer, 1: If it had not, I had not said wrong. Is not the Transgression as is the transgressed Command, 19. 11, 12.

mand, exceeding broad. Who can understand all his Errors?

Mat. 16.  
24.

2. *Self*, as well as Sin, is to be utterly denied, and so mortified. It's Sins Soul, and God's Opposite.

Gal. 6. 16,  
17, 18.

For, 3. Are not Christians to be Crucified to the World, as divided from God, and feeding *Self*; so that Mortification reacheth what is Sin reductively, as well as directly evil. Nothing on this side God, is to be set in the room (and place) of God

1 Cor. 7.  
29, 30, 31.

In general, as to *all lower things*, Persons should use *an holy indifferency*, and not cleave too close to 'em; using them as if they used them not, only enjoying God in 'em.

Prov. 30.  
5, 6.  
23. 5.

Particularly, 1. *As to personal good things*; an *holy deadness* should be.

1. As to what some call the *Goods of Fortune*, so Riches are called. Are we not rather to *fear than desire abundance*? Who would be overladen with thick Clay?

Jer. 9. 23,  
24, 25.

2. As to the *good things of the Mind*; *Natural Abilities*, or *Moral and Educational Improvements*, these are not to be gloried in, nor valued, save as God may be serv'd by 'em.

2 Cor. 1.  
10, 11.  
6. 8.

3. As to the *good things of the Body*, *Beauty, Health, and Strength*, we are to bless God for (and with) 'em, but



but not our selves in 'em. Are they not Flowers that will fade?

4. Even as to a good name ( which is as precious Oyntment ) a mortifiedness is required, should we expect to pass through dishonour and evil Report, Saints did.

5. As to *Publick Privileges, Civil and Ecclesiastick*, should be a *deniedness*.

1. If God should cut off him that sways the Scepter.

2. If the honourable Men and Counsellors should cease.

3. If Navies and Armies be broken.

4. If the Staff of Bread be so.

5. If Peace be taken from the Earth.

6. If Zion be ploughed up as a Field.

7. If the Doors of the Sanctuary be shut, on us.

8. If we see not our Signs, yea, or those of God's Presence.

9. If our Teachers be removed into Corners.

*Sensible we should be, but on God Faith is to depend.*

And I add, so we are still to do, as to our *Graces and Comforts*, the *God of Grace and Comfort* is still to be *learned on*.

<sup>2</sup> Tim. 1, 2.

Their 3d Duty is, *To take and use proper means and methods* (and among them, to be satisfied that there are strong Reasons for progress in mortifying.)

I begin with the latter.

1. The Case is a Case of necessity.

Rom. 7.  
15. 17, 18.  
*the last.*

1 Jo. 1.  
*the last.*

Rom. 7.  
20, 21.

For, 1. Hath not sin a being and residence in the best on Earth? As the Ivy sticks to the Oak, or Wall, till they fall, so doth the Root of bitterness, till Death, in Holy Livers: where its weakn'd, it is not stubb'd up.

2. Where sin is in being, by its ill-will, it would be ruling. Is it not putting forth its venom? Will any place but the highest serve it.

Gal. 5. 17. 3. So far as it is on the reigning, it is not on the dying hand.

4. Except endeavours be us'd for its Death, it will not die of Age.

May it not be said it hath more than 9 Lives.

1. Sometimes, the same sin after many foils (and falls) will rise again.

2. Sometimes, when one sin seems to be under foot, another puts up the head,

Again; *Progress* in Mortifying is a thing of excellency, rendring liker to Christ, and honouring God.

As for *helps* in ( and to ) this good Progress: Besides what hath been hinted,

1. *Christians should walk under abiding apprehensions of the evil of Sin.* Psal. 51.  
This should be ever before 'em, and upon 'em. 3, 4.  
Rom. 7.

1. Doth it not provoke the Eyes of God's Glory? Violating his Laws, Despising his Authority, Abusing his Grace, Flying in his Face, Spurning at his Bowels. 13.  
Jer. 2. 19.

2. *Hath it not done its worst to Jesus Christ? Piercing at his Sides, so his Soul.* Isa. 53. 10.

3. *Hath it not a deadly spite to us, with Satan seeking to devour our Souls?* 1 Pet. 5. 8.

A 2d Duty is; *Christians should maintain an holy jealousy at every turn, and all times, lest it insinuate it self into 'em, and get advantage of 'em.* Heb. 3.  
12, 13.

Do we not read of its deceitfulness, and tendency to harden Persons? Who hath discover'd all the crooked Windings of this Serpent?

1. *Will it not turn it self into abundance of forms, shapes, and shews. Will not Vice put on the Name and Vizard of Vertue, calling it self light and good.* Isa. 5. 20.

2. Is

2 Cor. 2:  
11.

2. Is it not combin'd with Satan, that old Serpent? Whose Wiles, Methods, and Devices, the observant are acquainted with. Can abundance of Caution hurt any? Had we an hundred Eyes, and those open, could we too well and warily look we be not snared?

Heb. 4. 10.

The 3d Duty is; *Christians should use all Ordinances in order to this good end.*

1. When they go to a Sermon, may they desire it may strike through their Loins, and divide between the Marrow and the Joint.

Hos. 14. 2.

2. When they are on their knees in Prayer, and Praise, may they reach high, praying down their Sins, and giving thanks for Conquests.

3. When they sit with the King at his Table; where as a Worthy observ'd the strength of the Law and Gospel is drawn out against Sin, may they sit on its skirts, and from Christ, as Crucified, derive Sin-crucifying Vertue.

Acute Mr.  
Blake.

Phil. 3:  
10, 11.

And so 4. The Lord Christ and his Cross are to be gone to, in and through all Duties; who in a fore nail'd it there, and bore it, in order to take it away, and suffer'd in order to its slaying.

1 Pet. 2:  
24.

1 Jo. 3. 5. 8

5. Faith is humbly (and yet boldly) to claim, that as Sentence is pass'd against, Execution may be done on this Enemy.

And

And there may be arguing and pleading,

1. That its great malice is to God *Psal. 51.4.* himself.

2. That great glory will redound to him by its Death.

Lastly, as hath often been hinted,

*The Holy Spirit's aid (yea, and effu- Rom. 8.13 sion) is to be begg'd and waited for and call'd in in reference to this blessed Work.* It falls fitly for his hand.

1. May he set (and keep) open the Eyes of our Understandings, and fix 'em against Sin, and for God's Service.

2. May he influence our Memories, that they may suggest the ill influences it hath had on us.

3. May he keep our Consciences, as we would have our Eyes kept pure, and clear, and may they as spy, so smite and rise up against the first Motions, and Risings of Sin.

4. May our Wills that are much our selves, be firm, and bent, and resolute on God's side.

The Last Rule of Duty is; *They who feel (and so know) that their Sin is mortifying, should thereupon be comforted.*

And certainly, in fundry this Work is begun.

1. What day passeth wherein they are not pressed under and for it? Are they not in a sort restless, because they have not attained perfect rest, and freedom from it? And so are not arrived at the rest that remaineth for the People of God.

Psal. 19.

11, 12.

Rom. 7.

the last.

Heb. 4. 9.

Do they not utter doleful Ditties, and exclaim? O wretched ones that we are (set round and beset with miseries and sins) Is not the sin that is in 'em as a Stone in the Air, as a Fish in the Earth, out of its Element? Hath it any more rest than an inmate in a Parish?

Gal. 5. 1.  
Quoti-  
dianæ  
incur-  
sionis.

Eph. 6.

Heb. 2. 12.

1 Sam. 24.

5.

2 Sam. 24.

30.

2. Can they not say (and that truly) that they not only escape and avoid open Pollutions, and grosser Enormities; but if, at any time, they be overtaken with a fault, counted small, and reckoned as unavoidable Infirmary. Do they not fall on their Knees, or Faces, and bitterly bewail both it and the source and spring of it? And not only resolve in God's strength to watch against it; but to put on the whole Armour of God, and fight for (and under) their Great Captain. Do not their Hearts smite 'em? Doth not their Fear awaken (and quicken) 'em? Do they not (in the issue) gain by their losses? And rise by their falls, and thenceforward,

forward, take better heed to their P<sup>sal.</sup> 39. 1- ways, and fuller hold on God's strength.

3. Are they not at one, from this time forward, to keep at a greater distance from whatsoever might be a temptation to 'em, or lead 'em astray from the path of Holiness and Happiness? Are they not for hating the very Garment spotted with the Flesh? As one that had surfeited on Meat likes not the Dish in which it was serv'd up; so they verily loath themselves for the Abominations they are chargeable with, and fly as from the flames, so from the smoak of Sin; abstaining not only from what is of an ill quality, but withal from what hath an ill colour.

Jude 23.  
See Am-  
brose the  
2d.

A male  
colorato.

4. Are not their Wills, (and not only their Judgments) set (right) against Sin? Do they not decline, and in some degree detest it? Are they not for the hatred of it? That is a stabbing affection, being abiding, without (allowed) intermission; and deadly, without admitting thoughts of Reconciliation.

P<sup>sal.</sup> 119.  
128.

5. Are they not full in their resolves to maintain and hold on (and up) the spiritual Warfare, and to keep themselves under the great and precious promises made to those that are overcoming?

Revel. 2d.  
and 3d.  
Chapters.  
VER. CVTI.

6. Do

1 Cor. 6.  
11.

6. Do they not do all they do in resisting Sin with an Eye to the Blood and Spirit of Jesus Christ? The one as procuring, and the other as applying Sin's Death, still looking for, and depending on Divine Drawings and Influence.

Cant. 1. 4.

And, for their Comfort, reckon they right.

1 Pet. 2.  
24.

1. Mortification is a prime part of Sanctification, and still hath the other part joined with it.

Eph. 1. 4.

2. Sanctification is a consequent (and effect) of eternal and free Election.

Mat. 5. 8.

3. Sanctification will issue and end in compleat and eternal Salvation.

Heb. 10.  
19, 20.

4. The farther they go in this way of mortifying Sin, the more pleasant they will find it. Its breaking the Ice, that is most difficult. It's truly call'd a *Living*, and is a *Life-giving way*.

Rom. 8.  
28.

Lastly, Their present privileges are past their counting or prizing. They shall have what God seeth good, and evil shall be turned into good to them.

Having spoke (and written) of Mortification, with a special respect to the Act, and in some generally as to the Object: My Text leads me to consider it with regard to some special Objects of that



that Act. Whereas, *tho' Flesh* is spoken of as one (as indeed it is a main one) and before the Doctrine is laid down, this Quere will take up some room for its better resolution; to wit,

What we are here to understand by *Flesh*?

See Wil-  
son's  
Dictionary

And I shall not attempt to enumerate all the acceptations of the Word, but hint that some are willing to observe the Philosophick Sense, and Sentiments, and to construe it of that part (or those powers) in Man, whereby he is more allied to Brutes, and his reasoning faculty much opposed.

And I do not question, but this is considerable, when *Mortification* is considered. But I still affect the Road; and by *Flesh* understand *Man's sinful vitiated corrupted Nature*, which is commonly called *Original Sin*, the Sin which was not *absolutely first*, but *from the first*, and is to other Sins an Origine or Spring; for in the Text we read of *Affections and Lusts* that have their rise from it. And so

Gal. 5. 17.

Rom. 7.

James 1.

14.

The Doctrine is, *That Mortification that proves a Persons Union to Christ doth much strike at Original Sin.* It's not only levelled at the Branches of Evil, but at the Root of 'em.

In

In handling this *Doctrine*, I will propound this *Method*.

1. On what account ( among others ) this *Root of bitterness* is called *Flesh* ?

2. How doth it appear that *Mortification* hath a full stroke at it ?

3. After some hints that are *Explicatory*, will ( fitly ) follow *Application*.

1. *Original Sin*, which hath ( like some persons far from good ) many Names, hath this as a *proper* ( and pertinent ) one given it.

Jo. 3. 6. 1. Is it not *conveyed* and *propagated*  
 Rom. 6. 6. as the *Flesh* is. Doth it not *descend*  
 7. 17. 23. *from Father to Child* from our first,  
 Gen. 5. 3. and through our next Parents ? That  
 which is born ( and begotten ) of  
 the *Flesh is Flesh*. Fallen *Adam* begot  
 a *Son* in his own *likeness*, not in *God's*,  
 as he at first was created.

See Mr.

Baxter.

Rom. 6. 6.

Rom. 3.

13, 14, 15.

5. 19.

2. It's no little *acted* and *exercised*  
 in ( and by ) the *Body*, or *fleshly part*  
 of *Man*, the Members whereof are  
 by the unregenerate yielded as *Wea-*  
*pons* of unrighteousness. Is not the  
 Mouth full of bitterness, and the  
 Throat as an open Sepulcher devour-  
 ing strong drink, and therewith Time,  
 Strength, and Estate, are not hands  
 put forth to Evil, and Lips used *Lasci-*  
*viously*,

3. Is it not *nourished by fleshly Objects*, as it is the nourisher of *fleshly Courses*? It's thought it beareth this Title to denote,

1. It's fordidness and baseness in it's self.

2. It's endearedness to fallen Man.

Carmichael.

But I now come to the 2d Head; which is to prove, That *true Mortification hath Union to Christ as it's Foot, and this Flesh for it's Object.*

1. Is not this proved *from the Language, and feeling Expressions and Experiences of the most mortified Persons that are upon Record in Holy Writ.*

Psal. 51.  
51. 5. 10.

Here instancing in Two.

The former is, *David*, who it's true, in *his very Penitential Psalm*, aggravates his great actual sin in the matter of *Uriah* Thus, *I have done this evil in thy sight.* But his confession stops not there, Doth he not proceed, and is by that Stream led up to the Fountain the Sin he was born in?

Psal. 51.  
4, 5.

The other is, the Apostle *Paul*; who (for ought appears) was a *Civilian*, and great *Moralist*; before his Conversion, but did not then discover the evil of *Lust* or *Concupiscence*. But when a *Convert*, what a deep groan doth he fetch, and what a loud Cry doth he utter, on account of that, as being a *Body of Sin.*

Rom. 7. 9.  
and the  
14th.

Rom. 8. 7. The 2d Proof of the Point is drawn from the *full and through opposition that the Flesh (or Original Sin) makes unto Christ*. Is not every Sin an Enemy to him? But is not this Enmity (yea, Enmities) to him? Is it not truly said, there's more contrariety in it to the Image of God (who Christ is) than in a thousand actual Offences. Now it cannot be that this should be quiet in the heart engaged in Mortification.

*The zealous Gray.*

The 3d Proof is fetch'd from the *primary Seat or Subject of Original Sin*.  
 Jam. 4. 5. I own this Leprosy runs all over the  
 Mat. 5. 19. Man, but its chief residence is in the  
 Jer. 17. 9. Soul, and through it, is said to dwell in us, and evils of the worst kind are said to issue from it. It's rendred deceitful above all things, and desperately wicked. Now is not the Soul of right Christ's Throne? Will he suffer a Rebel to sit (and reign) in it?

The next Proof I shall present is, *From the Principle in every one that is entred on Mortification*. Are not such  
 Jo. 3. 3. 5. born again (or from above) of the  
 Eph. 6. ult. Spirit? And have in 'em Faith, that  
 Ezek. 18. is unfeigned, and the Love of Christ  
 31. in sincerity. Now is not the Spirit directly opposite to the Flesh, yea, to all Sin? And will it not gradually work it out? The

The last Proof is derived from the *Counsels and Commands directed to Persons in order to Mortification.* See Engl. Ann. 9. Heb. 12. 2.

1. If they have not begun it, they are call'd on to make 'em new hearts, the Duty is waiting for Grace that they may do it; and that a Foundation may be laid for mortifying Work, the Old Man is put off, as the New one is put on and renewed. Col. 3. 5. Eph. 4. 20. 24.

2. The Regenerate are still stirr'd up to lay aside as every weight, so the sin that doth easily beset 'em, and hath special advantages against 'em. Now tho' this may be carried to a peculiar sin, it's first construed of original-sin. Heb. 12. 1. See Mr. Strong on this.

*I shall be as brief as I well can in Application, and reduce it under Two Heads.*

The 1st. By way of Information. The first Branch whereof is, *Too too few are exercised in (or acquainted with) true Mortification, and so few evidence their Union to Christ.* Is the Ax laid at the Root of the Tree, and the aim at Crucifying inward ill Inclinations. Luke 18. 11.

1. How many bless themselves in their escaping gross Pollutions: O that more escaped 'em? Do they not sing the Pharisee's self-applauding Note? As if it was pious not to be prophane; or filthiness of Spirit doth

not bespeak cleansing ; or was not the Image of the Devil ? May not the Root be alive in Winter, when Leaves break not out ? I deny not that outward acts add to inward affections of evil, being as vicious, so scandalous.

2 Cor. 7. 1.

Mat. 15.

19.

But, are not inward (if indulged) Evils, very evil ?

1. Falling and Lying on the noblest part of Man.

2. More easily admitted.

And, 3. More hardly cured.

Exod. 9.

Luk. 6.

Acts 24.

Again ; Divers that are at times brought (and forced) to their Knees, neither are in that posture constantly, nor fetch Groans deep enough on this score ; witness, what we may run and read of *Pharaoh*, *Herod*, and *Felix*.

The 2d Branch of the 1st Use is, *The Doctrine of Original Sin is to be held fast*, and held forth, notwithstanding some Men of Learning have made little or light of it. If we once part with the Doctrine of it, it will be just with God, to leave us without a due sense of the exceeding great evil that is in it. Have not the Heathens complain'd of their wrong Inclinations ? A most sensible thing ! O that Persons more (and better) attended to the Holy

Holy Scripture, and to the Men of Gen. 6. 5.  
 God. Doth not the Scripture write,  
 that the Imagination of Man's heart  
 was altogether evil, and that conti-  
 nually? How full of Emphasis is e-  
 very word? Are hearts natural  
 now better; and as was hinted, that  
 none save God can throughly search, Jer. 17.  
 so as to know the heart, and that 9, 10.  
 Men are not asleep or half-dead, but  
 all-out dead in sin.

Of *David's* sense I wrote even now.  
 And doth not *Job* cry out, *Behold I* Job. 40.  
*am vile*, and speak as if none can be 4, 5.  
 clean that are born of a Woman, and 25. 45.  
*Paul* in the greatest part of a whole  
 Chapter complain of this Disease.

To close up this Paragraph (or  
 part) of the Use, I'll appeal to the  
 Light, Sight (and Taste) of all truly  
 spiritual Persons.

1. How or whence is it that so ma-  
 ny vain (yea, and worse than vain)  
 thoughts (the first-born of Original  
 Sin) arise? Which we do not know  
 ever any were guilty of, and so could  
 not be by imitation.

2. How comes this to pass, that the  
 Hearts even of good persons are rea- Rom. 7.  
 dy to go with 'em, when they go a-  
 bout lower Employes? But are apt to  
 lagg (and hang off) and draw back,  
 when what is spiritual is called for.

The 3d Branch of the Use is, Grace, Effectual Grace is an excellent differencing thing. Whatever the mis-judging World judgeth, the Saints that are in the Earth are more excellent than their Neighbours. Doth not the Lilly excell Thorns, and Christ's Spouse outshine the common Daughters?

Prov. 12.

26.

Pfal. 16.3.

Cant. 2.2.

We'll a while consider this difference (and preference) as exhibited in my Text and Doctrine. On the one hand, take the highest reacher among Hypocrites.

Mat. 23.

25, 26.

Ezek. 33.

31.

1. If he makes the outside of the Platter clean (which is much if he do so) yet some broad spot will appear thereon; yet he makes not thorough-work; his inside is vile.

2. If he make some pretensions, that he is purifying his heart, as well as cleansing his hands, that God that is greater than his heart, and knoweth all things, knoweth that the spring of his heart hath no Salt of mortifying Grace cast into it. For,

3. Lukewarmness is (at best) his Temper, tho' when in Duties, he may say, come, and see my Zeal, his heart runs most into the outward part of 'em, pure love to God is wanting.

Rev. 3. 17.



3. Still some sweet bit as he counts Job 20. it is under his Tongue ; some reserved Lust lies nearer his Heart than Christ doth, and *Self* is his Idol and most bowed to. 11, 12.

On the other hand ; Take a Believer that falls short, yet in his habitual Frame. Psal. 119. 80. 16. 8.

1. He is most concerned about standing right in the highest Court, and Eye ; and accordingly, 51. 6. 115. 1, 2.

2. He bears as his heavy burthen, the remaining averfeness to Divine Nature that is in him.

3. He sets ( and keeps ) a strict Guard over his inward parts, and is much afraid lest any wrong rest be given 'em, or any false byass be found on 'em.

4. When in Duties he comes off with applause, he finds a secret shame in himself.

5. He is for returning with the praise of all the good he hath and doth unto free rich Grace.

6. He useth Christ's Blood, to cleanse him from, and not shelter him in any impurity. 1 Jo. 1. 7.

7. His Cries for taking away Sin's Life, and Strength, are Cries of Grace, and not meer Nature.

- They are 1. Out of Choice.
2. Continued.
3. Earnest.
4. Join'd with Endeavours.
5. Being for quickning Grace.
6. Having respect to God's Glory.
7. Presented in Christ's Name.

Is this the manner (and guise) of any Hypocrite ?

Rom. 8.  
1, 2.

The 4th Branch of this Use is, *They bear a black Brand, and not the Mark of Christ, in whom Original Sin, (in one or other) reigneth, and who do walk after the Flesh.* Ah! Ah! How many are found in this broad way? Who that has his senses spiritually exercised, hath not a sense of the too great proneness in the better sort to step into the way of the Flesh; but not making it their main way. So it is with those

1. Who have the Flesh for their main Principle, and from it acting  
1. Pleasurably. 2. Vigorously. 3. Constantly. Which is their sad Case, who make the Flesh their Guide and Governor, and have carnal ends and aims; yea, it is thus with all who do not live and walk in the Spirit.

I have not much room left: For the Second Use will be for

*Exhortation.* And it shall be first to those that may see (tho' they will not)

not) that they are out of Christ. Be they excited to look to the Work that is first cut out for 'em; which is not immediately to attempt the exercise of Mortification, but to look after *Union to Christ*.

Luk. 18. 17  
Majoris  
Infamie.

If Christless Persons make such attempts, they will be (as faint, so) vain being only against some particular Sins, as are more disgraceful to themselves, or at such times as terrors are on 'em. If this Old Man in my Text mentioned be Crucified, it is to be with Christ, from his power in, as well as price for, us.

Gal. 2. 20.

1. *May they therefore that never did before now, come under convictions of Original Sin, and it's extream vileness. Conviction is more than meer Illumination, and yet many have not known the latter, whereas the former doth apply the light, and bring it down (and home) to the Heart and Conscience, saying in effect, "Thou art the Man, and thy Corruption is defiling and damnable. It holds and fixes the Eye and Mind thereon.*

See rousing Shepherd.

Shewing, 1. That this Sin is exceeding sinful: In it there is all the malignity that is in all actual sins; even Adulteries, Murthers, Blasphemies, were they not conceiv'd in this Womb?

Rom. 7.

13.

Mat. 15.

19.

2. This

2. This Indwelling Sin by how much it is nearer, is by so much more prejudicial.

3. This Law of Sin usurps Authority.

4. The more it is yielded to, the more imperious it is.

Jer. 9. 1.

2. *May Convictions of Sin have deep Humiliations following 'em?* Now that is wanting.

Psal. 130.  
3.

1. Till Persons cherish it, and wish that their Heads were as Waters, and their Hearts dissolved.

And 2. Set themselves in the Mouth of Wrath, as deserved, being by Nature Children thereof; condemned as soon as quickened; Children of Wrath before brought forth to Life.

Phil. 3. 3.

And, 3. Be taken off from every bottom of their own, having no confidence in the Flesh as to Justification, putting away their Sins as to the guilt of them. As to Sanctification, taking away the Life (and strength) of 'em.

3. *May they be able to wait and beg at the Door of Hope, and Grace, that they may feel those effectual drawings of the Father, by the Spirit, that enables the humbled Soul to believe.*

Jo. 6. 44.

Say they! Plead they! before the Lord.

I. " Lord!

1. " Lord ! Sin is as mine, so thine  
 " utter Enemy. Thou hast made it  
 " my Duty to slay it, afford me Abi-  
 " lity to do it.

2. " Lord ! Tho' I am most un-  
 " worthy ( as ever any one was ) to  
 " be brought near to Christ, Thou  
 " hast magnified thy Grace to the  
 " unworthy, may it reach my Case.

1 Tim. 1.  
15.

James  
3. 2.

The next *Branch of the Exhortation*  
 is for those that *are in Christ*, and  
 have struck at Sin's Head and Heart.

1. *Maintain they a quick and deep  
 sense of their short fallings as to Morti-  
 fication*, was sin as dead as it might  
 and should be. How ( or whence )  
 is it ? That,

1. Reflecting upon Sins past can  
 possibly be with any thing like plea-  
 sure.

2. And at times their Souls are so  
 listless, lifeless, and comfortless, in  
 Duty.

3. That they are not more sick of  
 Love to ( and for ) Christ.

The 2d Direction is; *Long they  
 after a great and even sensible Growth  
 of Grace.*

Rom. 13.  
the last.

The 3d is, *Put they on* ( as in this  
 Case is required ) *the Lord Jesus Christ.*

If any say, is this in our power ?

Answ. 1. I suppose you are con-  
 verted, and have known the Day of

Pf. 110. 3.

God's

2 Cor.  
12. 7.

God's Power, and sure I am there is a power in Godliness, Grace is sufficient.

Qui jubet  
juvat.

And, 2. When Work is enjoined you, he that doth enjoyn will assist, and work within you.

If any ask, How shall we put on Christ?

I answer, 1. In *Justification* for your Cloathing, wearing the Royal Robe of Christ's Righteousness.

Rev. 3. 18.

Eph. 5. 1.

1 Pet. 1.

14, 15.

Eph. 6. 18.

2. By *Imitation*, walking in his Steps, and Strength.

3. For *Sanctification*, being renewed in, and after his Image: That as one Pin drives out another, Grace may drive out Sin.

I add, 1. Be they I write to much exercising all manner of Prayer?

Psal. 108.

the end.

Phil. 4. 13.

And, 2. Much in exercise of the Grace of Faith, relying on God the Father, Son, and Spirit, for Help and Victory.

There's but a little room left for my touching on two great Doctrines. The former is *Mortification*, that proves a person's *Union to Christ* is levelled, and doth strike at the *Head and Heart of their peculiar affected Sins*.

Ezek. 14.

2, 3, 4.

*Mortification* strikes at *small and great Sins*; but hath a full blow at *Master-lusts, Dalilabs*, that are (or would

would be) *Darling Sins*, stiled *Affections*, because gaining (and winning) on *Mens affections*. See zealous Gray.

Did not repenting *Ephraim* abhor Idols to which it had been joined and glued? Hof. 4. 8  
14. 17.

Did not *Zacheus*, when a Convert, run farther from his former exacting, and *David* prove his uprightness, by keeping himself from his Iniquity?

Is it not demonstrable, that where Christ is in the heart by his Spirit, as the first Principle of Mortification, he'll be for having the so affected sins cut off it. Pl. 18. 23.  
Aut Ca-  
sar, aut  
nullus.

For, 1. These (above others) have affronted him, with his Father and Spirit, robbing them of their honour, being Abominations, Arch-Rebels intolerable. 1 Jo. 3. 5. 8

2. Those where they are for excluding, and thrusting him out of the Throne his proper place; to wit, the highest will not admit his reigning over their Persons.

3. Where such affected sins Rule, Satan's Seat is. Are not they his strong hold; wherein he entrencheth himself, his Works? Will not Christ dethrone him and them? Hof. 4. 11.

4. Where

**1 Jo. 3. 8.** 4. Where those are spared, the Soul is spoiled: They take away the Heart, and cut the Evil.

From this Doctrine I first infer,

1. That none that have this Union, have any through darling Sin.

I own, 1. They may not be quite freed from remains of Sin.

2. As their Bodies are subject to some peculiar Diseases, their Souls (through their Constitution) may be so to some peculiar sins.

**See Mr. Strong.**

But no one Sin doth absolutely reign in, or hath full dominion over 'em, it hath not that interest in, or command that a good Prince hath.

**Rom. 6. 12. 14.**

1. They do not freely, or from their hearts obey it.

2. They dare not take part or arms against God in and by it.

Are they not resolutely on God's side, and have it's slaying in desire and design?

**Rom. 7. 9. 13.**

1. Purposely looking at it, and it's odiousness, in Scripture-Glasses.

2. Call in the aids of Heaven, not willing to leave it with Life.

The Second Inference is, Some Persons are under an ill Character, some ill affections they affect.

I ask,



I ask, 1. Is there no Sin about Jer. 8. 6.  
which they suffer their light to be Hof. 12. 8.  
bribed, that it's evil appear not,

2. Is there no Sin which they Psal. 82. 5.  
with was not sin, tho' their Know-  
ledge be contrary.

3. Is there no Sin that makes 'em Jo. 3. 20,  
afraid to study some Scripture tho- 21.  
roughly, or to have some Uses in  
Sermons brought close to 'em.

4. Is there no Sin that presents it Prov. 4.  
self to 'em as pleasurable as their up- 16.  
rising, or down-lying.

5. Is there no Sin that marrs Ezek. 33.  
their Services, or eats out the heart 21.  
of 'em when God's worshipped.

6. Is there no sin that makes other 1 Sam. 10.  
sins to truckle to it, or sit by it that 27.  
it may be supreme.

7. Is there no sin that so far car- Jer. 3. 10.  
ries the day, that they are not at one  
to take Christ's Yoke on 'em, and to  
give themselves unreservedly to him?  
Tho' as to some Particulars named,  
some good hearts may smite; yet as  
to the last Point, they are honest, Psal. 119.  
and they are grieved for all short- 30.  
fallings.

The 3d Inference, Satan will (cer-  
tainly) bestir himself, and use all  
ill arts, to keep up in those that carry Gen. 3. 1.  
the Christian Name, some one ( or  
more ) of the passions or affectations  
of

of the Flesh, thereby to hold 'em in his Territories.

1. Will he not persuade 'em to question, whether God hath said that this or that is a Sin, or that it is mortal. Is it not truly said as to grosser sins, he would gain Mens love, and as to these their light.

2. Is he not for offering Occasions, and Objects leading to this special sin? How common (and yet pernicious) is this conceit they would 'scape sin, and yet run on it's appearance?

The Fourth Inference is, They who have good proof that sins that were affected are on the dying hand, have great cause to praise God, I seriously ask my Readers.

1. Have you communed diligently with your hearts, to find out your special Sin?

2. Do you not only shun the flame but the smoak, the ill way, but ways leading to it?

3. Do you (to your Humiliation) run up the strong stream to its Soul Fountain?

4. Do you not only on the back of falls, when Conscience is accusing, but in your calmest Seasons lay load on your special sins, and your heightning circumstances?

5. Is

2 Cor. 2.

11.

See Scotch

Gray.

Contrary to

Jude 23.

Psal. 4.

26.2.51.5.

1 Tim. 1.

13.

Mat. 17.

21.

5. Is it upon Prayer drawn out at some times, and furthered by fasting at other times, that you have some victory over 'em?

6. Are you for keeping your selves through Grace from all, and not only one Iniquity. Psal. 119. 128. 113.

7. Are you for exercising the Grace that is contrary to your special sins?

8. Are you for using all means, and particularly admonitions of Friends against it? Luk. 19. 8.

9. Are you in Second Thoughts free, that God should take his method, tho' sharp, to cure you? Pl. 14. 5, 6. Mic seca, hic ure.

10. Is Christ with his Cross endeared to you, as procuring Sin's slaying?

11. Do you return and go back with the Glory of Cures, and Conquest to God and his Grace? Gal. 6. 14. Pl. 66. 18.

The 5th Inference; They that have too often fallen, should no longer lie in any special Sin?

If they do, 1. Will God hear their Prayers?

2. Can they lay claim to his best Blessings? And is not turning 'em from this sin one of the chief? Acts 3. ult.

3. Will not this Sin shut Christ out of the Heart, and the Sinner out of Heaven?

May Persons, 1. Fear lest Wrath fall on 'em.

And, 2. Lie at Christ's Feet for Pardon and Power.

The 6th Inference is, They that have *Union to Christ*, and would have it evidenced, should set and keep up their Watch.

And, 2. Engage God to search them.

And, 3. Not rest without tender Consciences.

And, 4. Think often of Death, as the Door of Eternity.

And, 5. Steep their Souls in Godly sorrow.

And, 6. Answer their Hopes of Heaven.

And, 7. Exalt Christ highly.

The latter Doctrine is, *They who would prove their Union to Christ, must be for mortifying the Lusts of the Flesh*; They are Objects of mortifying.

Gal. 5. 17. Tho' the Word rendred Lust, admit of a good Sense, Do we not read of the Spirit's lusting? A strong desire may be good, and of good, and be better for being strong; not seldom the World speaks of such ill desires as are here found.

1 Pet. 12. These *Fleshly Lusts*, are not only to be avoided, and abstained from; not only are we to forbear making *pro-*

Rom. 13. ult.

vision for the Flesh, which is much done by employing our Thoughts as Caterers for 'em; but we are to offer an holy violence to 'em, to mortify ill Deeds in the Lusts that cause 'em.

So the Great Owen.

It is well observ'd, that sometimes Lust is spoken of as a Mother Sin, and is the same with Flesh and Corruption; but here we read of 'em as the Fleashes Daughters. So that the Doctrine is to proceed on (and against) all inordinate Affections, and Desires; whether they rise from the Body, or sensitive part, or from the Powers of the Soul as Intellectual, called desires of the Mind.

James 1.

14.  
Eph. 2. 39

That such Desires are the Objects of Mortification, doth appear,

1. Are they not Sins? Yea, so much more sinful, by how much more the Heart is in 'em, and the resistance is less that is made to 'em. As in the Covenant of Grace a willing Mind goes far, Desires pass for Deeds; so to those that are under the Law, ill Desires are taken for ill Deeds, malice is murder, &c.

2 Cor. 8.

12.

Industrious Leigh.

2. Will not the interested in Christ be for crushing these Cockatrices in the Egg?

It's clear, 1. If Desires be not suppressed, they'll excite Endeavours, where and when Lusts do conceive,

Mat. 5. 18.

Jam. 1. 14.

they'll wait for an opportunity to bring forth, they would be fulfill'd.

3. Christ and Grace will be for filling the heart with good desires to prevent those Lusts.

Isa. 26. 9. The *Application* which I hasten'd to, I intend to reduce under *one single Use*.

Rom. 7. 7. 1 Jo. 2. 16. *As ever we would have evidences that we are in Christ, Be we in earnest to have ill desires crushed and crucified; and that this may be done effectually, Set we our selves vigorously against the very first motions and stirrings of sin: Be we for extinguishing as the Flames, so the Sparks thereof; and not only those Lusts strictly called Fleahly, but those of the Eye, and Pride are to be slain.*

Jer. 6. 7. In order hereunto, 1. Be we convinced of what some (besides Papists) deny, that such Motions before they obtain consent are Sins, tho' consent makes 'em more sinful.

1. Do they not rise and spring from Man's sinful Nature? Doth not that Fountain send forth those Waters? Are they not Births of the Flesh?

2. Do they not thwart God's Royal Law, in particular the 10th great Commandment.

See the  
Great  
Baxter.

It's well noted, there are three sorts of Motions.

1. Such

1. Such as are cast into the heart by Satan, to which no Entertainment is given.

Templer  
against  
Hobbs,  
And the  
Rav's Dur-  
ham.

2. Such as rise in the Heart, with which it is tickled, tho' not fully consented to.

3. Such as lodge within Persons, and are so liked as to become purposes.

Now as all grant the last are sinful, and the first are full of suffering; so if the second sort have not Sin in 'em, it's not easy to say what is forbidden in the last Commandment; those of the third kind are forbidden in all the rest.

The excel-  
lent Dave-  
nant.

I add, 1. Have not these Motions an ill tendency? Or had Jesus Christ any one of them? It's thought, when the Apostle speaks of Concupiscence as evil; and as that which he had not known to be so, save by the Law laid in its extent and spirituality before him; he by it meant Motions of this make.

Rom. 7.  
7. 9.

A second Advice is, *Study we well (and thoroughly) the great benefit of such Mortification?*

1. Will not this be a short (and sure) cut to prevent many actual, and all aggravated Offences? Is not this a stifling such Monsters in the Womb? How shall they come near

Principiis  
obsta.  
See Her-  
bert.

Adultery, that cannot brook the least Motion to impurity, or they up to Drunkenness, that fear an excessive Cup?

Pl. 18. 23.

2. Will not this conduce to the clearing the Case and State of our Souls, when we are for dashing *Babel's Brats* against the Stones, and plucking up the youngest Spriggs of the Serpentine Root.

Col. 3. 5.

And so, 3. Will not this conduce to the weakning of the Root, when the heart riseth against the first risings of Sin? Doth not cutting off all, even the little Members, early promote the Death of the Body of Sin and Death?

Gal. 5. 16  
25.

4. Will not this keep the Passage to Heaven open, and lay us fair for the shines of the highest Sun, if we scatter the Clouds at (and on) their first appearing.

The third (and main) Advice is, *Walk we in the Spirit.* Is not this a Scriptural (and effectual) means to prevent fulfilling (yea, stirrings) of Lusts?

If any ask, *What walking from, and living in the Spirit is?*

2 Cor. 3. 5.  
Gal. 5. 22.

I briefly Answer, 1. *It is observing Gospel-Rules, dictated by God's Spirit.*

And, 2. *Living in the exerting and exercising of several Graces of the Spirit.*

And,



And, 3. *Depending on, and deriving fresh aids, and influences from the Spirit.* Eph. 3. 16, 17.

That this last laid down means is in them a special preservative prevention,

Is evident, 1. Doth it not lay Persons under the promises of such Grace?

And, 2. Is it not in this way, that we are kept and led to nip ill Fruits in the bud?

For, 1. *The Holy Spirit convinceth, and gives the first clear light of the exceeding evil of sin.* Jo. 16. 7, 8, 9.

And to that end, 2. *Keeps the Eye and Mind fixed on God, as present and observant of them.*

And, 3. *To bring the word that forbids ill Motions (with Authority) to the heart.* Psal. 16. 8. 119. 11.

And, 4. *To preserve in the Heart and Conscience a truly called tenderness.* Gal. 5. 22.

And, 5. *By being the Root whence the Fruits of holy, 1. Love. 2. Joy. 3. Fear. 4. Hatred. 5. Patience. 6. Temperance. 7. Goodness. 8. Faith do flow.*

This applies Christ as love embraceth him, and Joy strengthens; Hatred stabbs Sin, and Goodness inclines to compassion to Sinners.

O that helps may be helpful to hinder the rising or suppressing motions,

See the  
Great  
Charnock

Helps of the first sort are,

1. Heart-piercing Humiliation.
2. Avoiding worldly Entanglements.
3. Watching against Idleness.
4. Distrusting our deceitful Spirits.
5. Improving every stirring of the Holy Spirit.

Mat. 22. 5.

1 Thess

4. 11.

Prov. 28.

14.

1 Thess. 5.

1 Jo. 1. 3.

1 Cor. 10.

31.

Phil. 4. 13.

Of the latter sort are these.

1. Highly valuing intimate, and abiding fellowship with God.

And so, 2. Having great and constant respect to the honour of God.

3. Resisting most speedily (and vigorously) when they rise more.

4. Crying aloud for help from Heaven.

Is there not in Grace an All-sufficiency?

*A Second Mark (or Character)  
of Union to Christ doth lie be-  
fore us, from that pertinent  
Text,*

---

In the 2 C O R. 5. 17.

*Therefore if any Man be in Christ, he  
is a new Creature.*

**T**HAT the Text stands related to the Context, is evident, from the *therefore* that is in the Front of it: But about the special reference of it, I do not find the Learned according and agreeing.

I chuse his Company, who thinks that the Conclusion in this Verse is inferred from what is premised in the 15th Verse: *Christ died to this end, that Men might live unto him that died and rose again:* And thereupon it must needs follow, that such as are interested in his Person, and Death, are renewed Persons; for without such Renovation, they are incapable of living to him.

Other things are observed in these Words; such as,

Dickson  
& Polus.

2 Cor: 5.  
13, 14.

See Col-  
vill's  
Streams.

1. The

1. The Dignity.

2. The Duty of true Christians.

But I shall here only commend to my Reader, this *Observation*, That a *new Creature is one Mark (and Sign) of Union to Christ.*

As 'tis supposed that *some are in Christ*, it is determined, that they that are so, have known a *new Creation*. Is not the *Connexion* clearly pointed out.

We will (first) *make some Enquiry after this new Creature*, and be (at present) brief, leaving much of that *Work*, till we be further on our way.

It's well noted, that the *Words here (as well as elsewhere) rendred new Creature*, do point both at a noble action, and a notable effect thereof. We may very well read 'em in

Gal. 6. 15. the *Epistle to the Galatians*, a *new Creation*. There it's spoken of the

*Christian Life*, as here it is of the *Christian Liver*. Is it not a *new Creation*,

in respect of *God the Author*, and a *new Creature* in respect of *Man*, the

*Subject of it*? *Grace* and a *gracious Person* may be stiled a *Creature*. To

See Dr.  
Manton.

denote, as the truth, so the greatness of the change that is made; sur-

passing the chaining up of some that are under some present trouble and

terror;

terror; or the bare escaping the pollutions of the World, and that fit and pang of Goodness which some Temporaries find: Or that shifting Opinions (and Parties) which is the Badge of Novelists; yea, and that partial alteration on which the Hypocrite bears himself high. Hof. 6. 4.

To this *Creation*, is required a bringing a thing out of nothing, respectively, to such a production, if not absolutely a commanding Light out of Darkness, Life out of Death. A nihilo tali. 2 Cor. 4. 6.  
 And this *Creature* is stiled *New*; not as to Essence (or Substance) of Soul or Body, but the *newness* lies in the *Qualities*, or *Dispositions*, that are introduced.

It's *New*, 1. In opposition to *Old Apprehensions, Affections, Principles, and Practices, especially Aimes.*

2. With respect to it's *Excellency*; being a *Divine Nature*, and the *Seed of God a Regeneration.* 2 Cor. 1. 4.

Do not some *Resemblances* lie between the *Second and the First Creation?*

1. The first was a *complete Work*. Every power of Man's Soul, and every part of Man's Body, was owing to it, and the *New Creature is a New Man*; and hath not only some parts (and pieces) of one: *Are not all things* 1 Jo. 3. 8, 9

*things made New?* Mind and Conscience, VVill; yea, and Body.

See holy  
Guthry.  
1 Cor. 15.  
35.

2. The first (as to Man) carried *Life in it*. Was he not made a *Living Soul*? And thus it is as to the *New*. Doth not God breath into *New Creatures the Breath of Spiritual Life*? And this appears by their *Piety, Justice, and Charity, the Operations of it*. But the *New Creature* hath far the better of the *meer Creature*; a *Christian is more then Man*.

1. Our being Man is from *General Goodness*; our being *Christians* from *Special Grace*.

See worthy  
Mr. Con-  
stantine.

2. The *First Creation* was from the *Word of God*; the *New one cost his Blood, that is God*.

3. As Men we are maintain'd out of the *Cupboard of Providence*, as *Christians*; *cut of the Ark of the Covenant*.

Eccl. 7.  
ult.  
Phil. 1. 6.

4. The *First Creation* was *marr'd*; the *New shall be made perfect and polished*.

Now to prove, that being a *New Creature will prove a Person's being in Christ*; and that these are called *convertible Terms, or Propositions*, every one that is a *New Creature*, and every one that is in *Christ* is a *New Creature*.

Be it well weighed! 1. On the one hand, it must needs be, that he who is *changed* as to his State, is also so as to his *Frame*. Hath not he *influence* from Christ, that hath *interest* in him? Doth not the Parallel hold? As the *first Adam conveyed Sin, and Death* to his Descendants. The *Second conveys Life and Grace unto his*. As the *sowre Grape* engrafted into the good Stock, partaketh of its sweetness, so the Soul that was dead in Sins when united to Christ, is made partaker of his Holiness. Doth not the *Root of David* yield Sap? Are they not *live-ly Stones* that are built on the *Living Stone*? Rom. 5. 15, 16, 17, 18. 1 Pet. 2: 4, 5.

2. On the other hand: When People are made over again, are by Christ formed (and reformed) for himself, to be sure, they are knit (and joined) to him. Are they not created in him? Whence else can their spiritual Life flow? Can the Body live without *Union* to the Soul, the Principle of Life? Or can the Soul live (*spiritually*) without *Union to Christ*, the Fountain of the best Life; yea, Life it self? It is not only from Christ's purchase of us, but withal from his presence (and power) in us, that we are renewed. Is not he the quickening Head? Do any

Eph. 2. 10.

Isa. 43. 21.

1 Cor. 15.

4.

See Colvil.

any live in (and to) him save his Members?

The good Lord help us in making Application.

2 Tim. 3. 16. Which shall be 1. By way of Doctrine, or Information.

2 Cor. 13. 5. The First Branch is, *Persons should take heed of a vain trusting, and should set upon a serious trying of their condition.* Do not Signs (and Marks) serve

for this end, that persons by laying these and their hearts together, may understand how matters stand between God and them. Here is a

1 Jo. 3. 20. Scriptural Mark, *should we not search and try whether it be on (and in) us?*

And withal offer our selves to his search, who is said to be All-Eye; and being greater than our Hearts, knoweth all things.

1. May we not justly fear that many do presume, They will speak, and write on it; that they are Members of Christ; they are called by his Name, and lay claim to him? But do not, dare not, put the thing (seriously) upon this Issue, *whether the*

Mic. 3. 11. *New Creation hath pass'd upon 'em*

Rev. 3. 17. *Did they ever feel any thing like a*

Amos 6. 1 *creating Power in their inward Man?*

*Did they ever see their Case as they are in their meer Naturals? And that no Power short of infinite, can set 'em*



to rights? Alas! Many that are in *Zion* are at ease; they are not Self-examinants; they affect not, but avoid trying Light.

12. Is it not utterly a fault in some that are in Christ, that they do not take a more frequent and full view of their good Estate? God hath afresh drawn his Image on their Souls. And are not sundry chidden for not knowing their own selves, unto which Self-searching is a requisite.

The second Branch of the first Use is; They who are in Christ are under the highest Obligation to the Duty (and Work) of Praise. There is no small wondring at some strange Creatures: But should we not on the New Creature much more write wonderful?

All God's Works do praise him, in giving occasion to his Saints to bless him. And doth not this Work eminently give such occasions?

If this Sign appear on (and to) us, should not the high Praises of God be in our Mouths?

1. Doth not the New Creature (in a peculiar way) entitle it self to God as its Creator? Doth it not father it self on every Person in the Godhead?

1. Doth it not call God the Father a Begetter? Are not the Sanctified his Workmanship, his curious Artificial Work?

2. Is

Jo. 3. 20, 21.

2 Cor. 13. 5.

Pf. 145. 10  
149. 5, 6.

Eph. 2. 11.

1 Pet. 3.  
16.

2. Is not the New Creature taken out of the Son's Sides, as Eve was out of Adam's? Is it not created in Christ, as the procuring Cause? Doth not the New Life come from his Death?

And, 3. Hath not the Holy Spirit such an immediate hand in this Production, that it's call'd after him, and the Regenerate are said to be born of the Spirit? Should not the newly Created say, and sing, O blessed and glorious Trin-Unity! Thou hast peculiarly fashioned us: Thou, O Father, hast contrived: Thou, O Son, hast conceived: Thou, O Spirit, hast brought us forth. Thou O Father didst intend; Thou O Son obtain, and thou O Spirit apply his Grace.

Again; Are there not upon the New Creature choice and deep Prints of the hand (and heart) of God? Are not Men when made New (as more near) so more like to God, than before? Do not Rays of Wisdom, Power, and Goodness, break forth in 'em? Do they not (in a sort) live the Divine Life, that of God, from which they were alienated? Are they not the best (and only lawful) Pictures of him that are on the Earth?

3. Is not this New Creature created to, and for, most excellent ends and uses?

1. That

1. *That Fellowship with the Trinity may be had and held; That the shines of the face of every one of the uncreated creating Persons may break out on Persons, more powerfully, and satisfyingly; and that special Graces may be acted by 'em more distinctly, and constantly.*

1 Jo. 1. 3  
2 Cor. 6.  
14, 15.

Can they that are in the Native and Natural Darkness, hold Communion with the All-blessed Light? *Adam* was still alone, when many Brutes were Created and were near him, because they were not cut out and suited for converse with him. Might not Trees converse with Beasts, and they with Men, rather than meer Natural Men whilst such, with God?

2. Again; *Is not the New Creature made for the special Service of the Trinity? Is not this Creation to Good Works, to the best kind of 'em, to shew forth the Creator's Perfections, and Praises? Is not Man when New made, a Vessel of Honour, meet for his Maker's Use, and Worship? Is it not the Honour which the Saints have, to Love, Fear, Trust, and Joy in infinite Greatness and Goodness?*

2 Cor. 5. 5.  
*See acute Manlove on this. And the Great Goodwin. Phil. 3. 19.*

3. *Is not this New Creation wrought, that thereby the Subjects of it may be wrought (and fitted) for compleat and eternal blessedness? Doth not God most*

Y exactly

Zeph. i. 12 exactly ( and curiously ) work his People for this very thing. Are they not renewed, that they may be glorified?

The third Branch of this Use is, *Many and many upon a due search may find they are not in Christ.* Do they look like *New Creatures*? Have they the face ( or colour ) of 'em?

1. Do not some of their number glory in their shame, boasting they have known no change? They wonder at those that Discourse of Conversion; they never had ( nor think they yet need ) a turn. They are settled; 'tis on their Lees.

Mat. 23.  
25, 26.  
6. 5, 6.

2. Do not sundry rest in having something New, that lies more to shew? Is it not as much as they look for, if they appear clean in Mens Eyes? As if that was a true Man, that was of the Painter's drawing, which yet is Souless? As if a Plaister on the outward fore did cure, when the inner ill humour is uncured.

Deest ali-  
quid in-  
tus.

3. Do not some that say, they are for an inward change, take up with one that goes not through?

Vellicitas  
haud vo-  
luntas.  
Psal. 119.  
80.

1. Their wishes of good come not up to a real good will.

2. Their dislike of the evil after sin, comes not up to a displacence with small sin.

3. They

3. They are not set against evil affections.

4. Their purposes (as to good) are faint.

Before I part with this part of the Use, I propound these Queries to the concerned.

Have they the Front ( or Face ) 1 Jo. 3. 1. to say, they are New Creatures?

1. Is not the veil of affected ignorance before their Eyes? Are they not Darkness, which cannot discern the Law's strictness, or the mysteries Eph. 4. 18, 19. of the Gospel.

2. Is not the Stone of hardness ( as Zech. 7. 10. formerly ) in and on their hearts?

Are they not insensible of the Sin of their Hearts, and Sins of their Lives?

Are they not past spiritual feelings?

Are they untouched with Zion's sorrows? Do their hearts yield? Amos 6. 6.

Doth the Word of God pierce ( or enter ) their Souls? Or if they seem a little to thaw on the top, Do they not soon harden and refuse to return?

Do Persuasives us'd in Sermons take more place than a Seal on hard Wax?

Do they not still resist the Ministry Jer. 5. 3. Acts 7. 5. Isa. 6. 9, and Motions of God's Spirit?

Do they not continue under barrenness, and bearing bad Fruit? 10.

Do not their unruly Lusts rule in 'em?

Do not runners into excesses, keep on their former course? Y 2 Do

*Is not the worldling (like the Mole) still resting in the Earth?*

*Are they not against forgiving and forgetting? Doth not the Sun go down and rise again on their Wrath, Malice, and Bitterness?*

Eph. 4.  
Fortiter.  
Gal. 4.19.

*Do they not smite with the Tongue, backbiting and slandering hastily?*

The next Branch of the Use is, *Ministers should greatly desire to see this New Creation wrought in those that bear 'em.* Should they not travel in Birth that Christ may be formed? Was not he a Man of God, that thought his Sermons cost him as much in his spiritual sense, as throws do a Child-bearing Woman, as to natural sense? What can they desire more (or better) for 'em than their *Union to Christ*, proved by their being *renewed*? O that Ministers had *Paul's Spirit*!

Excellent  
Baines.

The last Branch but one is, *There is no doubt but the Devil will (with all within him) oppose and labour to obstruct persons being New Creatures.* By his ill-will no one shall be in Christ, and he hath his Will on the unrenewed. Who is able to trace all the Windings of this Old Serpent?

2 Cor. 4.4.  
1 Cor. 3.  
#2.

Will he not (what he can) prevent such preaching, as tends this way? And have their Ears fill'd with other Proclamations, with General (and

2 Cor. 2.  
11.

(and Notional) Points, that reach not their Consciences.

2. Will he not persuade People to rest in being of such or such a Church, and in being Zealots and Bigots for a Party, as if that would save 'em?

Rev. 2. 10.  
Mat. 3. 9.

3. Will he not persuade 'em to take up with insufficient incident Evidences; such as refraining from some gross Vices, and having (now (and then) a fit of fading goodness; or being in outward Communion with inwardly good Persons?

Mat. 25. 1.

The very last Branch of this Use is, *There are* (blessed be God) *there are on Earth, and many of 'em, that carry about 'em proofs of their being in Christ. They are* (tho' not perfect) *New Creatures.* What a great change appears in 'em? Is it not said of 'em? Is *Saul* also among the Prophets? Are not Lyons turned into Lambs? And as Doves for Chastity, being open hearted, and handed, that were fordid. May they not see (and feel) in themselves that the Truth is in 'em, and Godliness in it's power hath seiz'd and possess'd 'em?

The Second Use is for reproof (and confutation) of divers (and dangerous) Errors.

The First is, That of those, who are utterly against persons trying themselves,

i Ep. of  
John.

*selves, and their State, and their Scrip-  
tural Marks, and Signs, as if his were  
wholly legal; whereas John the Di-  
vine, in his Gospel, and three Epistles  
(that are full of it) doth plainly in  
his First Epistle, lay down several  
such, by which the very Spirits are  
to be tried; as if this hindred*  
i Jo. 4. 11. *Mens looking unto Jesus, whilst  
he puts 'em upon looking into  
themselves; whereas the Right Eye  
doth best look, when it looks at  
what he hath wrought for 'em, and  
at what he doth work in 'em; as at  
his dying for, so at his living in 'em.  
Neither can it be said (with truth)  
that it doth diminish (or darken)  
the light (and lustre) of Free Grace.  
Is not Sanctification as well as Justi-  
fication a special Issue (and Effect) of  
it? Writing the Law in the heart is  
as real a Branch thereof, as not re-  
membering Sin so as to condemn  
for it.*

Heb. 8.

9, 10, 11.

I readily own, *abundance of Cau-  
tion is requisite in the Case of Self-trying.*

i. *A fit season must be taken for it,  
when the Candle of the Lord shines  
on the Tryer: When Persons are in  
the Dark of Melancholly, and in the  
Cloud of Desertion, is it not a time  
for trusting, and not trying? Good  
People*

Isa. 50. 10.



People are then to stay themselves on their God ; they are not fit to search.

2. *They must be sure to use such Marks as are called adequate, and even, and neither to set the Standard too high, or too low.*

3. *They must not judge of their State by this or other fit, be it more or less desirable, but have regard to their ordinary ( and allowed ) Frame.*

But when I have granted this, I still hold, that their ordinary way is that that I have directed 'em to.

I know, some pretend they live (and die.) at the VVell Head ; and have the Holy Spirit's Witness ; to whom, I say, far be it from me to undervalue this Testimony ! O that I (and others ) did more experience it ! But I desire it may be noted, That the *witnessing of God's Spirit* is joined to, and not disjoined from, that of the *renewed Spirit*. One who was one of a thousand, whose being taken from us ( as are others ) we lament, hath let this Mantle fall among us ; I mean his precious (tho' small) Treatise ; wherein his Heart is set before our Eyes , hath excellently written, " That Conscience being God's Deputy, and attending to his Orders, must needs speak God's Mind ; and he quotes Scripture,

Rom. 8.  
16.

1 Jo. 3.  
19, 20.

“ that speaks home to the point. If  
 “ our Hearts and Consciences (deal-  
 “ ing truly) condemn us not, then  
 “ have we confidence towards God.  
 “ To shut up this Head (or Point)  
 be it well weighed!

*We have a Scripture Mark in my  
 Text, may we measure our selves by it.  
 It is a sure (and tried) one. Doth it  
 not cast those, that have known nothing of  
 a change, but hold on in their ordinary  
 dull track of doing some Duties; after  
 the Life and Nature that is Divine, they  
 look not; Doth not the Word New Crea-  
 ture hint a considerable change? And  
 as for doubting drooping Souls, that call  
 in question their being changed, may  
 God shew 'em that their Principles and  
 Aims are spiritual.*

The Second Branch of the Use is,  
 They are in one of the worst sort of  
 Errors. (The Lord open their Eyes)  
 who hold, and hold forth, *that our  
 Notion of the New Creature is Phanati-  
 cal, and that such a Creature is our fancy  
 and fiction, a meer Puritanical and  
 Calvenistical Imagination.*

1. *Doth not this Tenent tend to  
 strike out, at one dash, all true Chri-  
 stianity, and all endeavours after it?  
 For as there is no Salvation save by  
 Christ, so there is no being in Christ,  
 save where there is a New Creation.*

Do

Do not they lay out their labour for that which is not Bread, and toil in the fire to no purpose; who, however they pretend to seek God, desire not to find themselves newly Created.

Isa. 55. 1.  
50. ult.

2. *Is it not a spiritually sensible thing to those that have their senses duly exercised, that Old things in them are past away, and things become New? Are not the Parts, Powers, and Operations of their renewal next to visible?*

1. Are there not some whose Conversation a thing continued and manifest doth manifest their Conversion? I must confess these are too thin sown; but would know of the contrary minded (and ill-affected) How, (or whence) is it that in their Conversation there appears,

Res manifesta continua.

1. *Seriousness mixt with sweetness of Spirit.*

2. *Self-deniedness in their own Cause, joyn'd with Zeal in God's.*

3. *Patience, under Pressures, and panting after the sanctifying of 'em.*

4. *Longings after Purity in the Church, with love to the peace thereof.*

5. *Readiness to pass by Offences, with loathness to carry offensively.*

6. *Compassion to Sinners, with Indignation against sin.*

7. *Di-*

7. Diligence in their Callings, with fear of their being snares.

8. Care to preserve a good Name, with great care to keep a good Conscience.

Are not all these endeavoured by many, by whom they are not attained? And if there were not *New Creatures*, would such endeavours be used? Can such Grapes be at all gathered of and from Thorns?

Mat. 7.

I add, Are there not besides those named, such powers or powerful Workings in many as can proceed from none save the renewed? As take their rise from a Principle, from which they act, with ease, vigour, freedom, and constancy, to which others are Strangers.

When we see Persons, and they feel themselves,

Pf. 18. 23.  
Phil. 3. 3.

1. Set against their own Iniquity, crossing, yea, crucifying natural Inclinations.

2. Not only woo'd, but won from inordinate selfishness.

3. Striking with a low sail, and demeaning themselves humbly when advanced outwardly.

4. Ready on good occasions to do good to those that have disobliged 'em. Can we well question whether these be *New Creatures*?

Except Persons close their Eyes, Eph. 4. 24. they may see as *New Creatures*; so that this Creation is,

1. A *Noble Work of God*, this Creature being peculiarly his Image and Likeness.

And so, 2. A *most amiable Creature*. Psa. 29. 2. Is not the Beauty of Holiness more than read of even, seen? What were the High Priests Garments to this?

3. In a sort, a *necessary Creature*, in order to a person's pursuing (and attaining) his great Ends, God's Glory, and his own Happiness.

4. A *most useful Creature*.

5. Breathing after Perfection.

Shall it's Being be denied, when it's Working so excels?

The last Branch of the Use is for Confutation of their Tenent, which we hold to be Erroneous; who that they may praise (and raise) nature, appear if not for dethroning, yet for detracting from Grace. When sundry of 'em do not quite deny that there is such a thing as *Union to Christ*, they represent the Lord's Work in it, as not answering Creation.

1. Do they not say fallen Man is thereby rather laid asleep, or at most but half dead, and so needeth not a Creating Work, exciting will serve the

Jo. 5. 19. the turn, and turn him to the Lord with them; the Phrases of a New Birth, a New Creature, a Spiritual Resurrection, are less significant Metaphors; whereas the Scripture sets forth the meer natural (or animal) Man as lying in evil, and under the power of the evilness, not only dead, but as buried in Sins and Trespasses.

2. Upon this false supposition, is built another as false as it. That Man is not meerly passive, but active, and doth cooperate with God in his first Conversion, contributing thereunto, not only by using means, but adding (and putting) efficacy into 'em. So that when we with the Orthodox teach, that to irritate is proper (and peculiar) to God: Nor can any Creature concur with him in it, they (in effect) say, that Man hath an hand in making this noble New Creature; as if Free-will was a partner (and sharer) with Free-grace in the forming of it. Some of 'em are of Opinion, that the Corruption of Nature (commonly called Original Sin) is but like a little spot on the Skin, or slight Wound in the Body, for which there lies a cure within Man's reach, laid there by the hand of common (or general) Grace, the Obstruction being as easily removed from Man's Will,

Posse vel-  
le, non  
velle.  
Dr. Ward.

as Garlick from the Loadstone, as if to Conversion God did only give Mens power of willing, that did not determine and cause the act of willing, what is spiritually good.

But my Doctrine befriends the owner and honourer of special Grace. Creation is not only an help to, but an healer of Man's Will: It's not barely acting it's weakness, but a giving the free and good Will it self, and causing the act of willing what is best. Phil. 2.  
13.

It, or God in (and by) it, giveth to the Elect to will and to do, the Will and Work. Will meer Moral suasion (without effectual persuasion) and powerful vocation, avail in this case? Will Arguments without mighty Influences, quicken and raise a dead Soul? I cannot gainsay him that saith, that as strong motions in frantick (and phrenetick) Bodies, argue the weakness of their Spirits, so eager disputes for free-will argue its natural weakness, and unwillingness to give unto God the Glory of his glorious Grace.

The Third Use is for *Correction* (or *Reprehension*) of a Vice, yea, several Vices.

And, 1. Do not they fall (and ly) under the lash; who whatever they are

are in their Opinions, are not in their earnest endeavours and practices exalters of differencing Grace. Their heart's desire is not, that God would create new hearts in 'em.

Alas! Alas! 1. Many are little (if at all) concerned about *Union to Christ*, or true and sure signs thereof. They sit as God's People sit, and hear as they hear; but as to standing in any special Relation, that is not seriously thought of.

2. Others that presumingly say, Their beloved is theirs; they take up with Signs that are insignificant, Marks that are no way discriminating and deciding the main Point.

Mat. 6.  
the begin-  
ning.

3. With not a few, *external Religion* (or that part of Religion) that is seen of Men (and done that it may be so) is taken as a sufficient proof; as if joining to and with a particular Church, was the same with *Union to the Head of the universal Church*; as if all had God for their Father, who cry up a visible Church for their Mother, and plead for her as the best Constituted; as if all that say within themselves, we had *Abraham* for our Father, had *Christ* for their Husband.

Mat. 3. 9.

Know we, 1. *Resting in outward Church-privileges is (at most) but a Coun-*



Counterfeit of the New Creature, and may be distinguished from it, as Alchemy from Gold, and a Bristol Diamond, from a true *Indian* one.

For, 2. *The New Creature is the Soul* 2 Tim. 3. 5  
*of Religion*; Profession is (at most) but the Body (or indeed the Garment) of it. The one is the Power, the other but the Form and Figure of it. The one is Godliness, the other but the bodily Exercise. Is it not determined by the Holy Ghost, that both Circumcision and Uncircumcision are contradistinct from the New Creation, and outward, adorning from the hidden Man of the Heart. What is a dead Carcass, tho' strowed with Flowers, to a living Man? What's hearing the voice of a famous Minister, to hearing the voice of Christ? What is being baptized with Water, to the sprinkling of the Heart from an evil Conscience? What is Sacramental Eating and Drinking in the presence of Christ, unto spiritual feeding on Christ himself? Heb. 10. 22. Mat. 7.

Again; VVith others it passeth as an evidence of the New Creature, that they are found in some Acts (and Duties) that are (for the matter) good; they do what too many leave undone. It may be they to praying in the House, add attendance on and in publick, and possibly

Luk. 18. 1. possibly some use Closet Prayer; yea, can say as the Pharisee, *they fast.*

But still these amount not to a full Mark of the New Creation; they do not exceed the Righteousness of the Scribes and Pharisees; and God seeth not as Man seeth, but into the secret of Mens Souls, even the VVheel within the VVheel, and may see that neither the Principle, Manner, nor End of such Persons is right.

3. Many ( I fear very many ) persuade themselves they are newly Created, because some one stream of open pollution is ( at present ) stopped, and doth not run so fast ( and freely ) as before, tho' the consequence holds not.

1. God may have hedg'd up that way of theirs, that they cannot find the path to it; as is elsewhere hinted, they may not want affection, but opportunity.

2. The Considerations on which they are kept ( if they do keep ) from the occasions of such a sin may not be of the purest sort, being but shame and slavish fear.

3. They may let their Affections out to other Sins, and carrying on a self-design.

That this Reproof may strike ( and sink ) deeper, I propound to Second Thoughts.

1. Whilst

1. Whilst Persons rest on this side Union to Christ, their pretence to it is a dishonour to him. Would it not be accounted (yea, be) a dishonour, if one that had drawn an Head, should after that in his Picture join the Parts and Members of a Beast? But it reflects more on the Blessed Jesus, when they plead they are Members of him who are more unlike to him, than a Brute is to a Man?

Humano capiti.

2. If any dy that are not New Creatures, they will (in vain) with a thousand times over, that they had never been, or might cease to be Creatures, and that the Mountains would fall on 'em; and whatever holds in Metaphysics, (this will hold) that it's better not to be, than to be eternally miserable.

Ah! Ah! How terrible is it for a Creature to fall into the revenging hands of the Creator? Yea, for a reasonable Creature, to know, what happiness it is to have the blessed-making sight of God, and to be for ever banished from it? And for one that liv'd under means of being made a New Creature, to dy under the Guilt of slighting (and abusing) the offers of Grace therein.

Heb. 12. 31.

The latter Branch of this Use is, They fall under the lash, who having

*Gal. 6. 16.* Union to Christ, and being New Creatures, study not to walk worthy of that Dignity. Do we not read of the Rule of the New Creature? Surely it is a Golden one.

*If what follows have in any foregoing Sheet been mentioned, the Candid Reader will pity a Writer much decayed in Body and Mind; he hath so much sense of humane frailty, as to know the best fall short of fulfilling the Duties next nam'd that excel; yet what is not reached, is to be reached after; to wit;*

1. A settled persuasion of God's Omnipresence, and Omniscience.

2. A Course of dependence on God's All-sufficiency.

3. An abiding apprehension of the Evil that is in Sin.

4. A frequent review of past slidings and backslidings.

5. An high admiration at (and of) free rich Grace.

6. A Commemoration of God's great Mercies.

7. An owning the shortness of self-righteousness.

8. An applying all the Branches of Christ's Mediation.

9. A valuing the Consolations of the Holy Spirit.

10. An attending to his Counsels and Motions.

11. Living on the Promises that are true and good.

12. Abstaining from appearance and occasions of evil.

13. Husbanding our own and God's time well.

14. In outstripping Heathens, wherein they excelled.

15. Setting a Mark of Seriousness on common Actions and Recreations.

16. Studying Extraordinariness, and adorning the Gospel in every thing.

17. Contriving how our Generations may be most and best served.

18. Making our profiting by God's Works, and Words appear.

19. Striving to be blessings and furtherers of the publick Welfare.

20. Exercising (at once) several Graces jointly.

To wit, 1. Condescension to Men, without sinful compliance with 'em.

2. Breathings after Heaven, and judging our selves unworthy of earthly Mercies.

3. Joyning Reverence to the Lord, with Rejoicing in him.

4. Loathness to give, yea, or take offence.

*O that many truly spiritual were not too much carnal.*

1. *Do not many of their inward (yea, and outward) troubles enter at the Gaps in their Walk? Do not the Kingdom of God, Righteousness, and Peace, go hand in hand.*

Numb.  
14. 17.

2. *Is not God, and is not Religion dishonoured by the prophane when they say, What do these great Professors do more than others, an ill Report is raised of the good?*

The Fourth and Last Use which is for *Instruction in Righteousness*, lies now before us.

*Learn we well divers Lessons.*

The First Branch is General; on which I have found (and gathered) Fruit before. Put we it on a fair Tryal, and be willing to bring it to a good Issue.

*Are we New Creatures, and thereby do we prove our Union to Christ?*

2 Cor.  
13. 5.

Isa. 35. 4.

To fence on one hand, They may be so, that cannot give themselves, (or others) a satisfying account of the time when they first were made so. *Some are sanctified from (yea, in) the Womb.*

Jo. 3. 8.

To others the Lord comes with *less Observation*, or Noife; we say, God's Creating Works is in an Instant; we may more distinctly speak of Preparations for, and Dispositions from it, than of the Moment where-  
in

in it was done : We do not question the planting of a Fruitful Tree, tho' we do not know when it was so.

Again ; They may be *New Creatures*, that are not such *strong ones in Gifts yea, or Graces*; as some others in God's Family, (as well as Mens) all the Children are not of one age, stature, and strength. Is not the Foot (tho' placed low) a part of Man's Body ? They who rejoice in the more honourable parts of Christ's mystical Body, and desire that themselves (tho' weak joynts) may make some supply to the Edifying of it, shew they are Created after God.

On the other hand, To beat (and keep) off the hands of presumptuous Sinners from the Tree of Life.

Having enlarged elsewhere, I here hint,

1. *Convictions may be where no Creation is.* Acts 24, 25.
2. *They may have something new in their Heads and Tongues, that are not New Creatures.* Numb. 23 7, 8, 19, 20.
3. *They may have great confidence, without good grounds that are not newly Created.* Judg. 17. ult.

Excellent (and Evident) Marks are now (now) next ; to wit,

1 Pet. 2.9. 1. Mouths and Hearts full of the high Praises of God, that he hath so visited 'em.

Rom. 7. 25. 2. Groanings daily under the opposition made by Old Corruption to the New Creation.

3. Longing and Labouring (through grace) to be therein growing Creatures.

1 Pet. 2.2. 4. Loving all that appear New Creatures, tho' their Light (and sight) may somewhat differ from ours.

Eph. 1. 15. 5. Receiving thankfully due Reproofs, for any undue demeanor.

Psal. 141. 5, 6. 6. Prizing and Preparing for Heaven, where New Creatures shall be perfect ones.

Phil. 3.20. The Second Branch of this Use, referreth to those that are not renewed: Be they excited to look after (and for) renewing Grace.

That Means may take place, let Motives make way for 'em.

Col. 3. 10. 1. Without this New Creation, persons bear not the spiritual Image of their Creator.

Eph. 4.24. Jo. 15. 5. Heb. 11.6. 2. They that want this 2d Creation, have God to answer for the injury done to him, in marring the beauty of the first.

Ezek. 18. 31. 3. The unrenewed cannot in any thing they do, please God: The Priests wash'd before they offered.



4. Only they that are *New Creatures*, can expect to be *glorious* ones. Heb. 12. 14.

5. They that are not *Vessels of renewing Mercy*, will be *Vessels of tormenting Wrath*. Jer. 10. 24.

If any say, objecting against what I have said (or wrote.) Is the way of fallen Man in himself? Can we any more make our selves New, than we may or could make our selves?

Ans. 1. I have in this poor piece affirm'd, that this Work carries *Almightiness* in it. Eph. 1. 19, 20.

Yet, 2. Men may wait on God that he would work this Work in and for 'em.

3. They may (and should) use means that cannot render 'em *effectual*.

4. They that cannot give themselves *Special Grace*, may be putting forth *Common*.

By the aids that God is ready to afford waiters on him.

1. They may shew themselves Men, by their considering that Sin is an *Evil*, and will be found a bitter thing. Jer. 2. 19.

That God hath seen all their *Iniquities*, even the most secret and inward.

That before his Eyes that is *Eternal*, the past are present.

2. They may in some part (and fort) mourn that the *Pollution of their Nature* is so great, that no less than an absolute (infinite) Power can remove the power of it.

3. They may (as they should) tremble lest the thread of *Life* be cut, before a *renewing Work* hath reached 'em.

4. They may disclaim and deny all power to Work it in themselves, and all worthiness that God should work it in 'em.

5. They may wait for the *Effusion and Descent of the Spirit of Grace and Supplication* on 'em, whereby they may beg that this Work may proceed from his blessed hand.

Luke 11.  
13.

1. Mournfully, that they have been so long contented without it.

2. Importunately, as those that dare not die, or cannot (well) live, if they be denied it. Should they not (as they can) plead?

1. That they absolutely need it, tho' they do not (in the least) deserve it.

2. That they are capable of being the Subjects of it, tho' they yet are not so.

3. That as it can only proceed from God's Power and Grace, it will accrue to his Declarative Glory.

4. As

Ezek. 36.  
26, 27.

4. As the *New Creation* is in his Power, it is put into his Promise.

5. Tho' they cannot lay claim to his Promise, he out of his Prerogative may give 'em the benefit and blessing of it. O that many were come on thus far!

The third part of the *Use* respecteth the united to Christ (they being *New Creatures*.)

1. May they long to have good Evidences of this their good Estate.

2. May they keep close to the way chalked out for them to walk in!

3. May they be for feeling themselves to be by Divine influence strong Creatures!

4. May they through the Mediation of the Son, wait for the Witnessing Work of the Spirit of God.

Rom. 8.16

The Exhortation now to 'em, is to manifest to Observers, that all things in 'em become *New*.

1. That their Understandings have a *New Light* set up in 'em, whereby they (spiritually) perceive and discern spiritual things.

1 Cor. 2:  
14, 15.

2. That their Memories are made Repositories (and Records) of Divine Truths and Mercies.

3. That their Consciences are good, as to State and Practice, as to Purity and Peace.

4. That

4. That the Wills are free, and firm against evil, and for good.

5. That their Affections (liking and disliking) are on God's side.

6. That their Natural and Civil Actions are Tributary to Religion.

O that good hearts were more raised in these good ways! they would then be fitter for the concluding word of *Consolation*. Be they cheared.

1. Tho' ill Men wonder, and are ready to hoot at 'em.

2. Tho' they feel many weakneses, and much opposition, God is for 'em.

O that my Readers would not let this Doctrine slip! O that I and they more experienced what hath been expressed! May we desire to see more *New Creatures*, and rejoice in believing they will be *glorious ones*.

Having treated on other Points that refer to that noble Subject, Union to Christ: I am willing to touch (tho' it be no more than touching) on some of the Privileges of those that stand in such near Relation (and Union) to him.

And First of their Freedom from  
Condemnation. From

---

R O M. viii. 1.

There is therefore no Condemnation to them that are in Christ Jesus.

**H**OW suddenly and desirably may the inward as well as outward Frame of a Christian be altered? Of what trouble doth the holy Apostle speak in the end of the foregoing Chapter? And yet do we not find him triumphing in the (first and last) words of this? The therefore in the Text hath a Relative Consideration.

But I shall (here) consider it absolutely; and so deliver it from this

Doctrine. Union to Christ sets Christians out of the reach of Condemnation.

And

Rom. 7.  
the last.

And I shall ( first ) offer at answering this Quere ; *What is Condemnation ?*

And 1. The word *so* Translated is by some distinguished from another Translated *Judgment* ; the latter leads to the former, and is a Cause of that Effect.

2. The Term is a Juridical ( or Court ) Term, and implieth that Sinners as Criminals are accused, arraigned, and cast, in order to being punish'd.

1. Doth it not suppose Guilt ?

2: Include a Sentence.

And, 3: Infer Suffering.

See Dr.  
Horton.

As it refers to Guilt, it's oppos'd to *Justification*, and as to Punishment, to *Salvation*. Doth not the Text point at the Enjoyment of both these Benefits ?

The First Proof the Point is drawn from the near Relation wherein they stand to Christ, who being *united to him*, are *Branches, Members of, and Espoused to him*. Shall they ( or any of them ) be broke off, or destroyed ?

Rom. 8.  
2, 3.

The Second Proof is from the Consideration of what Christ hath done and suffer'd for 'em.

Jo. 19. 30.

1. *Hath he not fulfilled all Righteousness, and obeyed the Commands of the Law ?*

2. *Hath*

2. Hath he not satisfied all the Demands of injured Justice, and paid the uttermost Mite? Being on their behalf a Propitiation and Atoning Sacrifice.

Mat. 13.  
15.

I add, Hath he not by his Spirit wrought in 'em a Principle of Sanctification? And shall any in whom that is, be thrown or thrust down into Hell?

1 Jo. 2. 1, 2

The First Use is of and for Caution.

The First Branch is, Beware we of thinking that because the Persons of those that are in Christ shall not be condemned; their Sins in themselves (or in them) considered, do not deserve Condemnation. Should God mark Iniquities, who could stand?

Rom. 8. 11  
6. the last

Pf. 130. 3.

The Second Branch is; Tho' God will not condemn 'em, their manner is to condemn themselves. Did not Paul, pressed with the weight of Sin, fetch a deep Groan.

Rom. 7.  
the last.  
Rev. 12.  
10.

The Third Branch is; Tho' God will not condemn 'em, Satan and ill Men will not stick to accuse 'em. He accuseth 'em before God, and they slander (and misrepresent) 'em before Men.

2 Cor. 4.

The Fourth Branch is; Tho' there be no Condemnation of 'em, there may be sharp Correction of 'em. If need be, or because need is, they may be

1 Pet. 1. 6.

be

**1 Cor. 11.** be in great heaviness through many  
**31, 32.** Tryals.

The Fifth Branch is ; Tho' none of 'em shall fall into Condemnation, divers of 'em for other Sins, and for their unwatchfulness may fall under fears of it. *Heman* suffer'd terrors.

**Rf. 38. 15.**  
**Mat. 8. 12.**

The Sixth Branch is ; Tho' none that are really in Christ shall be condemned, many that were so seemingly, will be so. Children of the Kingdom (as visible) may be cast out.

The Second Use is of (and for) *Information.*

The First Branch is ; Their Folly is manifest to all wise Men (may it be so to themselves) that stand (and stay) off from Christ, on what pretence soever. Can they (in this State) escape Condemnation? How shall they escape? Is it possible?

**1.** Have they not abundance of Sin? Many Fruits with (and from) the Root of bitterness.

**2.** Not one of 'em is pardoned ; every one is a Debtor, and will be charged on 'em.

**3.** God will not pardon but upon and for a satisfaction, which lying in Hell, cannot make.

**4.** Christ's Satisfaction is applied to none, that are out of him ; from Union is Communion.

The



The Second Branch is ; There is no room (or place) for such a Room (or Place) as the Popish Purgatory: There is not one Condemnation, and surely then, no such an one for those Sins Christ hath purged away. Are not they blessed that die in the Lord, and present with him when absent from the Body ?

Rev. 14.  
2 Cor. 5.  
7, 8.

The Third Branch is ; The Doctrine of the Saints Perseverance is true, and to be held fast.

They who (through Grace) are joyned to Christ, shall through that Grace, abide in him. The Sanctified by God the Father, are preserved by the Son and Spirit.

Jude 1.  
1, 2.

The Third Use is for *Exhortation*. They that are not in Christ, should not stay out of him; this is not to be their Rest; and therefore,

Mic. 2. 10.

1. Be they willing to be separated from the love of Sin (and to that end, to have the Law laid close to their Consciences, that they may die to it and to self-confidence.)

Rom. 7. 9  
Phil. 3. 3.

2. Wait they to know (and feel) the efficacy of the Gospel; that Christ may be revealed (as to, so) in 'em; and they wrought (and brought) over to him.

Jo. 1. 16.  
Jo. 3. 19.  
Heb. 10.  
31.

Oh what a fearful thing will it be for them to be condemned that had a Saviour and Salvation offered 'em; Hell-torments are easeless, and will be endless.

Rom. 8.  
1, 2.

The Second Branch is; They that are in Christ, and so out of the Gun-shot (and danger) of Condemnation, should,

1. Not step into the way of the Flesh. But,

Gal. 5. 16.  
25

2. Walk in (and after) the Spirit.

1. Observing his Orders.

2. Attending his Motions.

3. Depending on his influence.

O that it was so with 'em.

Rev. 2. 11.

The Last Use is for *their Comfort that are in Christ.*

Tho' they 1. Suffer in their Estates.

And, 2. Be deprived of their Relations.

And, 3. Have their Lives taken away by Violence.

Should not this cheer 'em?

1. They shall not lose God's gracious presence.

2. The Second Death shall have no power on (or over) them.

O thrice happy they!

Rev. 2. 11.  
O terq;  
quaterq;  
beati.

*A Second Privilege of those united to Christ, is Interest in his Righteousness.*

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P H I L. iii. 9.

*That I may be found in him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ.*

**I**S it not of great ( what if I say ) See the great Bur- infinite concernment to us? To think as of the Judgment of the great gess. Day, so how we shall then appear with Comfort? And is it not judged, that the Apostle in uttering these Words, had his Eye ( if not on the General) on the Particular Judgment. And it's clear, his heart was wholly for being (then) found in Christ, and his Righteousness.

From the Connexion that is between being in Christ, and having his Righteousness, floweth this Doctrine.

*Union to Christ is attended with Interest in his Righteousness.* Is not this evident? Seeing,

1. *Union is the Foundation of Communion, and Communion the consequent of Union?* Is not the Spouse of Christ upon her Marriage richly endowed? Doth she not shine with the Rays of her Husband.

2. *One end for which Christ came into the World, and became the greatest Sufferer, was that he might be a compleat Saviour, and furnish Sinners with a compleat Righteousness.* He was made Sin, that they might be Righteous.

3. *They who had Union to Christ, have rejoiced (even to glorying) in him.*

Now this they could not well have done, had not he communicated (and made over) to 'em a *justifying Righteousness*, wherein they may stand before God.

The First Inference is, *Dis-union to, and Separation from, Christ is a most dreadful thing*; and this ill Case is their Case.

1. *Who have not by frights of Conscience been separated from gross Sins.*

And,

Radiis  
Mariti.

Reverend

Norton.

Pf. 45. 13.

2 Cor. 5.

the last.

Phil. 3. 3.

Rom. 8. 15

Rom. 7. 9.

And so, 2. Have not known a voluntary and chused Separation of heart from inward (and secret) Sins.

Nor, 3. Are acquainted with Separation from unwarrantable Self-confidence. Rom. 3:19

Nor, 4. Have (after humiliation) dedicated themselves to the Lord.

Know they, 1. They are under the Guilt of all their unrighteousness. Isa. 64. 6.

2. Their own Righteousness is too short (and narrow) a Covering.

For, 1. It will not answer the demands of Justice, for breach of the Law.

Nor, 2. Will be accepted, according to the Tenour of the Gospel.

The Second Inference is, Drooping *dejected Souls, that dare not deny their willingness to come to Christ; or their resolution to abide in (and with) him, may take true (and great) comfort.* 1 Cor. 1. 30.

The Righteousness of Christ (so far as is requisite to their pardon and promotion) is imputed to, and accepted for, 'em. Rom. 10. 3. 2. Cor. 5. the last.

Now, 1. This Righteousness is the Righteousness of God, and far transcends the Righteousness of Adam, whilst innocent; for that was but the Righteousness of Man; yea, it doth

See Revd. Norton.

exceed ( and excel) the Righteousness of Angels.

1. *It is the Righteousness of a Person that is God.*

And, 2. *The Righteousness that doth most please God.*

For, 3. *It's the Righteousness that tends most to the Glory of God.*

Acts 13.  
38, 39.

Is it not truly said, God's Honour through providing ( and imputing ) this Righteousness, is greater than his dishonour was by their unrighteousness, that are ( and are found ) in Christ.

Jo. 1. 29.

Again ; *The Righteousness of Christ is exceeding broad and extensive.*

1. *It reacheth to all sincere Believers through the World.*

And, 2. *To the taking off , and away, the Guilt of all Sins.*

Rom. 8.  
2, 3.

3. *To the answering of all the Demands of God's Law.*

4. *To the repairing of all the wrongs done to his Justice.*

1 Pet. 2. 5.

5. *To the rendring of all Services acceptable.*

1 Cor. 15.

6. *To fence against all inordinate fears of Death.*

1 Jo. 5. 12.

7. *To give an undoubted Right to Eternal Life.*

*The third Inference, Those teachers whose manner is to teach their hearers*

to deny (if not to deride) the Impu-  
tation of Christ's Righteousness, and that  
Union to Christ that is a ground of it,  
may call themselves Sons of the Church;  
but they are great Enemies to the true  
(and pure) Members of Christ, the  
Church's Head. A late learned Pre-  
late, and a present conformable  
Preacher, have set 'em forth in their  
own Colours.

Dr. Bar-

low.

Mr. Jenks.

The Fourth Inference; *They that  
are in Christ, are to be much in the  
exercise of Faith.* Should they not  
be for living by Faith? Is not the  
Righteousness pointed at call'd, *The  
Righteousness of Faith?* Tho' Christ  
wrought it, and supplieth with it,  
Faith receives (and applies) it. It's  
compared to a Garment, tho' Faith  
takes (or makes) never a stitch in  
it, it hath an hand in putting it on.

Gal. 2.20.

Rom. 13.

the last.

The Fifth and last Inference, *That  
Persons may know they are in Christ,  
and have his Righteousness to be the  
matter of their Justification, it behoves  
'em to be still coming (and going) to  
Christ for farther measures of Sancti-  
fication;* that they may experimen-  
tally know the Power of his Death,  
and the Vertue of his Resurrection,

1 Pet. 2.

4, 5.

Phil. 3. 9,

10, 11.

as well as believe the truth of both. In particular the heart of pride should be struck at and rent ; Many may be big in their own conceit, that they have imputed who live in neglect of inherent Righteousness.

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*A Third Privilege of those that have Union to Christ, is hope of Heavens Glory.*

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C O L. i. 27.

*Christ in you the Hope of Glory.*

**C**H R I S T in you ( and not only Christ among you ) as some translate it. Mr. Faldo.  
1 Tim. i. i.

The Doctrine is, *Union to Christ gives Persons a well-grounded Hope of Glory. Of such an Hope the Text speaks.*

Do we not ( elsewhere ) read of the Lord Jesus Christ our Hope? Is he not so?

1. Efficiently, causing our Hope.  
2. Objectively, Hope being acted on him. Vid. Synop. Crit.

3. Fundamentally, being the bottom (and ground) upon which Hope of (and for) Heaven is built, by those that are in him.

That the Doctrine is sound, is clearly signified,

1. *Doth not Union to Christ save (and secure) from Hell and Wrath? And set out of the reach of Condemnation,* Rom. 8. i.

tion, a middle State between Heaven and Hell we own not.

Jo. 17. 24. 2. *Christ the Head of those that are in him is in Heaven; and shall not his living Members be where he is?*

Col. 1. 13. 3. They that are in Christ, are  
2 Cor. 5. (in a good degree) fitted for Glory;  
21. and shall they miss of being fill'd with it?

Eph. 1. 14. 4. *Glory is by Christ purchased for 'em; and shall they not have possession of this Purchase?*

5. *They have the Holy Spirit as the earnest (and first Fruits) of Glory; and shall the Summer and Harvest thereof be denied 'em?*

Phil. 3. 20. 6. *Have they not (in some degree) their Conversation in Heaven? And shall they not have their Commemoration and Portion there.*

Any one of these Demonstrations prove the Point sufficiently, Do they not all together prove it abundantly?

The First Inference is; *They that are in Christ are thrice (yea, thoroughly) happy Persons.*

What is the Enjoyment of all the Kingdoms of the Earth, unto the Hope of Heaven?

1. Would they supply the Soul's necessity?

Or, 2. Suit it's large Capacity.

Or,

Or, 3. Be answerable to its Immortality?

How far short do they fall as to that? Whereas the Glory hoped for excels the Thoughts and Hopes of it. Prov. 14. 32<sup>a</sup>

The Second Inference; *There is a Ground for what we read*, the Righteous hath hope in his Death, when he shall no longer see Man in the Land of the Living.

Hath he not a sure expectation to behold the Face of God in Righteousness. As to Purchase he looks to Christ as dying for him; as to Preparation he looks for Christ living in him. Psal. 17. the last.

The third Inference; *They are (if not beside, yet) not wise for themselves, that can talk much of Christ, being All in All; but are regardless as to having him in them.* It's true, he is able to save all; but he will not actually save any that at Death shall be found without (or out of) him. They who rest in that state, have neither promise of, nor meetness for Glory. Heb. 7. 25. 1 Jo. 5. 12.

The Fourth Inference; *They that are Christless should be restless, till their state be changed, till Christ be in their hearts, so as to rule there,* as some carry the Text. May these his Laws take place. Prov. 4. 23 Psal. 39. 1.

1 Cor. 5.  
*the last.*

1. Keeping their hearts diligently.

2. Keeping a Watch over their Mouths.

3. Abounding in the Work of the Lord.

Eph. 4.  
*the last.*

4. Being tender-hearted, and ready to give and forgive.

The Fifth Inference. They who have Union to Christ, should get and keep Evidences thereof.

1 Pet. 2.7.

To wit, 1. High prizings of the Person of Christ.

Cant. 5.10

2. Daily Applications of the Righteousness of Christ.

Gal. 2.20.

3. A shewing forth of the Vertues of Christ.

Col. 3. 17.

4. A referring all to the Honour of Christ.

Will not this tend to take off the Terror of Death, and the Storms that may forego it?

The Last Inference is; *They who have good Proofs of their Union to Christ, should much eye (and mind) the Glory that is before 'em.*

Rom. 8.18

1. *Is it not the Glory of God, which he delights to give, which lies much in the Enjoyment of him.*

2. *A Glory, that will be shed on the whole Soul, yea, the whole Man.*

3. A Glory to be had in the Place  
(and State) designed for Glory.

4. A Glory in the midst (and Com- 2 Cor. 4.  
pany) of Millions that are glorified. 17.

5. A massy, weighty, yea, exceeding  
weight of Glory. On this  
precious

6. An Endless Glory, that will know  
no Cessation, or Interruption. New-  
comb

7. A Glory revealed in, as well as  
to, Persons. preach'd  
at the  
Chappel.

They shall have it, to their solace,  
and satisfaction within 'em.

---

*A Fourth Privilege is, The Body's  
after Death sleeping in Jesus.*

---

I THESS. iv. 14.

*Which sleep in Jesus.*

Mortis  
Imago.

v. the last.

WHO doubteth, whether the Sleep (now) before us be to be construed, concerning that long Sleep, in the low Bed of the Grave? Whereof natural Sleep is an Image and Representative. And I no way question the Words under Consideration are some of those referred to in the Close of this Chapter, with which the believing *Thessalonians* were to comfort one another, upon the Departure of dear Christian Friends.

The present Doctrine is: *The Bodies of the Saints continue united unto Christ, when their Souls are in a State of Separation. They do when laid in the Dust. They sleep in Jesus; when there is no such thing as the Soul's sleeping.*

Two Particulars are couched in this Point.

The 1. is, *When Death divideth between a Saint; Soul, and Body, it doth*  
not

not divide either of 'em from Christ ; Rom. 8.  
they are still both in him. the latter  
end.

And so, 2. When the Bodies of the Saints are interred, and committed to the Earth, and there continue long ; they continue nearly allied to Jesus Christ.

The Truth of this Doctrine shines into right ( and open ) Eyes.

1. Is not the Union of Believers to Christ a total Union ? Are not their whole Persons united to his Person, and their Bodies Temples of his Spirit ? Orthod.  
Evang.

2. Is not the Union between him and them a perpetual Union ? 1 Cor. 6.  
17. the last.

Are they not betrothed , and so united to him for ever ? Others are joyn'd together in Marriage , till Death doth part 'em ; but 'tis not so here : This Union when begun shall never end. Hof. 2. 19,  
20.

The First Inference is ; There is a great deal of difference between the Death of a Saint, and an Unsanctified Person ; tho' in this they agree, they both die. Is not the wicked Man driven away in his wickedness ? But the righteous hath hope in his Death. Prov. 14  
32.

The Bodies that may lie near one another, lie not in the same condition, and relation. Tho' the wicked are said to sleep, not one of their number doth sleep in Jesus.

1 Cor. 15.  
55, 56.  
3. the lat-  
ter end.

The Second *Inference* is; Tho' (to Nature) Death and the Grave appear frightful; yet true Faith duly exercised can take off the Terror of both; so that a *Paul* can send a challenge to 'em both. Is not Death put into the Saints Inventory, as being in the count of his Goods, or good things? When it's said, All things are theirs, Death is instanced in as one of 'em. Is not the Grave to the united to Christ as a Bed of Rest, a Bed perfumed by his Merit that died for 'em?

And accordingly, by the Ancients, their Graves were called their Dormitories, or sleeping Places; and who save weak Children are afraid to be got to Bed?

1 Cor. 6.  
the last.  
Rom. 12.1  
1 Cor. 6.

The third *Inference* is: It behoveth the Faithful to dedicate (as their Souls, so) their Bodies to Christ, and his Service. With these he is to be glorified; and from these Temples Sacrifices are to be presented; yea, they are to be presented as a Sacrifice. Shall their *Bodies sleep in Jesus*; and should they not when in 'em serve him? Should they not keep their distance from all Sin; particularly from uncleanness, which is particularly against the Body?



The Fourth *Inference*; No doubt, the Souls of Believers after Death fare excellently. Doth God take care of the Casket? How careful (and kind) will he be to the Jewel? *By that time, the Eyes of their Bodies are well closed, shall not their Souls be received into Glory?*

The Fifth *Inference*. The Resurrection of the Saints Bodies should not be call'd in question. Tho' they sleep, they shall certainly awake again. In some parts of the Year, we think the Night long, but a Morning followeth.

Dan. 12. 2.

Psal. 17.

*the last.*

As the Bodies of the Wicked shall be rais'd by Christ's Power, so those of the Godly by his love; of those that are given him; he will lose nothing, no not a Body.

Jo. 6. 39.

The Sixth *Inference*. It is a lawful (and laudable) Custom to attend the Bodies of Saints to their Graves, and to afford 'em a Decent, tho' it be not a pompous Funeral. Doth not their Relation to Christ bespeak this?

Acts 8. 1,

2, 3.

The Seventh *Inference*. They that are out of Christ should be at unrest, till they be in him out of regard to their Bodies.

O that they that live in Drunkenness, Uncleaness, (or the like) who are Enemies as to God, and their Souls, so to their Bodies, were awakened, before Hell's Flames do it.

Eph. 5. 14.

Except

Except here they labour in Jesus, they shall not sleep in him.

1 Theff. 4.

Phil. 3.

*the last.*

The Last *Inference* is: They who are Men of Faith. have great reason to be Men of Joy.

They may write on it,

1. Their very Dust will be precious in God's Eyes.

2. As God will preserve some remains of their Bodies, he will out of 'em raise glorious Bodies like their Saviour's both for Splendour and Motion.

*A Fifth Privilege is, Perseverance  
in Grace.*

---

I JOHN ii. 21.

*Ye shall abide in him.*

**I**T's well noted, That as in the Bo- Dr. Spura  
dy of Man there is still a Vein flow.  
and an Artery, the one to carry  
Blood, and the other to carry Spi-  
rits; so in the Body of the Scrip-  
tures, there is still a Precept, and a  
Promise, the one for Duty, and the  
other for Grace, enabling to it; and  
it's worthy of a Remark, as after the  
Text, abiding in Christ is commanded;  
so in the Text it is promised; and so

The Doctrine is, *The Union of a  
Christian to Christ is an abiding, lasting,  
continuing Union.*

Doth it not excel, as 1. in it's In-  
tensiveness, being so near, that he 1 Cor. 6.  
that is join'd to the Lord is one 17.  
Spirit.

So, 2. In it's Extensiveness: It  
commenceth in Time, and continueth  
to Eternity.

- 1 Jo. 3. 14 Consider we the Sincere,  
 1. As to to what is past ; and so they are passed from Death to Life.  
 2. As to what is present ; and so there's no Condemnation to them.  
 3. As to what is future ; and so they have Eternal Life.

Rom. 8. 1. *Can the real Union to Christ admit of a Dissolution?*

That the great Point of Perseverance in Christ may be understood, and improved.

Jo. 15. 2. Be it considered, 1. The Doctrine proceeds concerning those that have real ( and not only seeming ) *Union*.

2. It is supposed, that perseverers are diligent in the use of means appointed for that end.

2 Pet. 1. 5. 10. 3. The Doctrine denieth not the *truly united may fall foully, and decay sadly for a time.*

Psal. 51. *the Title.* 4. This Doctrine doth not ascribe persevering to the bare Nature of Grace considered in it self, much less to the natural liberty ( and power ) of Man's will. But it hath such Springs as these.

1. The Everlasting love of God the Father.

Eph. 1. 4. And, 2. The Purpose and Election of Grace thence flowing.

3. Their

3. Their being by him peculiarly given to Christ. *Act. 13. 48*

4. The special Purchase and Redemption that is by him. *Jo. 17. 9.*

5. Their share and interest in Christ's Intercession. *Rev. 14. 3, 4.*

6. The peculiar inhabiting and influencing presence of the Holy Spirit. *Rom. 8. 34. 5. 5, 6*

7. Their Fellowship and Communion with the All-blessed and Undivided Trinity. *1 Jo. 1. 3.*

8. The fulness and freeness of God's gracious Covenant. *2 Sam. 23. 5.*

9. The Powerful assistances afforded by Grace's hand. *1 Pet. 1. 5.*

10. The Promise, ( yea, many Promises ) of God, that he will not leave or forsake his People ; nor suffer them ( totally and finally ) to forsake him, but will bring forth Truth and Judgment unto Victory. *Heb. 13. 5. Isa. 42. 2, 3.*

The First Inference is ; *No other Union doth match the Union of a Christian to Christ, tho' ( as hath been shewed ) divers do resemble it.*

1. The Foundation of a Building may be raised, and the Building fail.

2. The Branches may be broken off from the Vine.

3. Of the severing the Head from the Members, have been sad instances.

4. Husbands and Wives have by Death been separated.

Rom. 8.  
the latter  
and.

But, who or what shall separate the sound Believer from his Saviour ?

The Second Inference is ; *It concerns us all to be well established in this truth.*

And, 1. Weigh we well Scriptural comparisons of true Grace.

1 Jo. 3. 8, 9

1. Is it not a Seed of God that remaineth ?

1 Tim. 2.  
19.

2. A Foundation of God that standeth sure.

Jo. 4. 14.

3. A Well of Water springing up to Everlasting Life.

And weigh we the Similitudes, by which gracious Persons are set forth.

1. Are they not as Trees planted by the Rivers of Water, whose Leaf withers not.

Pfal. 1. 3.

2. Are they not as Mount Zion, which cannot be moved ?

The Third Inference is, *We have reason to strike in with the excellent who hold that Union to Christ is,*

1. Most Real.

2. Most Spiritual.

3. Most Intimate.

4. Most

4. Most Efficacious.

And, 5. That it is Immediate.

The Fourth Inference is; *They that have Union to Christ may lawfully (and laudably) as well as humbly, glory in him, and their relation to him.*

The Fifth Inference: All that are in Christ, that they may Evidence they are so, should have many thoughts (and much care) about abiding in him. Phil. 3. 3.

1. In Profession of his Truth.

2. In Exercise of their Faith.

3. In Increases of Love.

4. In Performance of Obedience.

⊖ that 1. They may be farther divided from Sin.

And, 2. May not abide in Self-righteousness.

And, 3. May abide where God is purely worshipped.

And, 4. Be for Increasing in the Graces of Christ.

And, 5. Depend on the Spirit of Christ.

The Last Inference is: *They that are in Christ should not give way to disturbing fears of being separated from him.*

1. Shall Sin reign in 'em?

2. Shall Soul-damning Errors bewitch 'em?

3. Shall Persecution drive 'em from him?

4. Shall Death (as to them) keep it's Sting?

And is not a moderate assurance attainable?

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*A Sixth Privilege is, Judging  
the World.*

I COR. vi. 2.

*The Saints shall judge the World.*

**W**HOM can we instance who was of a more Catholick (and Publick) Spirit than the Apostle *Paul*? Who more pitied Sinners? Who laid down better Rules for Saints? Doth he not in the Context shew himself concern'd, as about their Grace, so about their Peace? And do not the Sanctified stand in need, as they are travelling towards Heaven, to have that Charge given 'em, see that they fall not out by the way? Are they not too apt to differ about their Civil and Temporal Concerns? And to prevent this, Doth not the Lord use (and urge) an Argument drawn from the Dignity conferred on 'em by him? And appeals to them as a thing that *they* did (or might) know? They (even they) that were Saints of the Lower Class (or Form) should be Judges of the World, and should be ashamed, to bring their Causes

*See famous  
Dr. Hill.*

ses and Cases before the Men and Magistrates that were meer Worldlings. What if there was need of References, had the Church no wise Men and Members fit to decide their Cases and Concerns.

Isa. 6. the  
last.

1. The Subject of the Text, is the Saints, the truly good (and holy) Seed.

2. The Predicate is, *They shall judge the World.*

And, 3. This may be written as a proved and known Doctrine,

*There shall be a judging of the World by the Saints that are in it.*

Dr. Light-  
foot.

I honour the Memory of that right Reverend Rabbi, that was willing to carry this Text concerning the Christian Magistrate that God would raise up; yet 'tis not clear to me, that any such Magistrate hath Rule over the whole World; or that they have any such Authority over the Potentates in the higher World, the Angels; or that this answer'd the Case of the then Sufferers; and assert,

1. That as there will be the Judgment of the Great Day: *Acts 17.3.*

2. As the Authoritative Judgment belongs to God, considered Essentially.

So, 3. The Exercise (and Execution) will be in the hand of the Son of God, who is also Man. Eph. 2.6, 7

So, 4. The Saints in, with, and under Christ shall have an hand (and heart) in the Judgment of the wicked World.

Be it well weighed! 1. As they are united to Christ, they are advanced in and by him, raised together, and set at God's Right-hand; and so what he doth, they are said to do.

See rousing  
Fenner.

1. As a sort of Assessors, as are Justices to the Judge at the Assizes.

2. As Approvers and Applauders of the Judge's Sentence as true and just.

3. As Witnesses, that in their Day, bore their Testimony against wickedness: Yea, and as good Examples, shewed that godliness was attainable, and practicable.

*The Application followeth:* Which is, 1 Thess. 4.

1. We may well assent to that, that is affirmed concerning the Dead in Christ rising first. And to this,

2. There will be a blessed Morning, wherein the Upright however domineered over at present, shall have Dominion. Psal. 49.

3. Being a real Saint, is really, (yea, Royally) desirable. Who that is wise, and observes what is said (and proved)

proved ) would not bear that Character.

4. They are daring presumptuous Men that are persecuting the Saints, tho' of the lower Form, and less attainners. Shall not they with Christ (in whom they are) with rejoicing sit on the Bench, when their Enemies with trembling stand at the Bar, Christ will say, *Why did ye persecute me?*

Jo. 3.  
12. 15.

And so, 5. At the Great and Last Day, the face of things (yea, and the heart of 'em) will be much changed, and altered. Is not some account given thereof under the Hand (and from the Mouth) of our blessed Lord and Saviour?

Mat. 25:

6. The love of God to his People is great to a wonder, and greatly to be admired. Are they not in Christ high, and highly exalted in time? O what will they be in and to Eternity?

Jo. 3. 1, 2

7. The Word I am on gives a fair warning to the World, and the Wicked.

1. Can they quietly think of being judged, so as to be condemned openly by Christ, and all his Saints, at the Day of Doom?

Isa. 33.  
14, 15.

2. Can they endure everlasting Burnings, or the serious prospect thereof?

3. How

3. How dreadful will the Judge's Sentence sound, when he saith, *Go ye Cursed.* Mat. 25.  
Causa  
proxima.

4. Will not their Wilfulness be found to be the next cause of their standing off from Christ.

And so, 5. Will not their Consciences strike in with the Judge and condemn 'em? Rom. 15.

May they not sleep as they have done; but awake and rise up from the Dead, and the Lord give Light and Life to 'em!

And now let me address my Self (and Speech) to the Saints that will hear me.

1. Be much (and strict) in Self-judging; and that for the Sins for which the World doth not judge you for, inward and secret Sins, for sinful Omissions, for the remains of Unbelief. 1 Cor. 32.

2. Be moderate and sober in your judging others. Judge most by Lives and Actions, and be far from concluding that Mens hearts (and aims) are naught; and beware of judging that God will never turn Persons. Mat. 3.  
the begin-  
ning.

3. When you are under the Rod, as you may (with Submission) desire, that God would wait to be gracious, and come in his time with deliverance.

liverance. Be very earnest with him to sanctify it, and you through it.

2 Cor. 6.  
near the  
end.  
Col. 4. 5.

4. Contend with none about small matters: Be in Charity with all Men, and have loving-kindness for all good Men.

5. Have no sinful familiarity, Society, and Compliance with the World.

6. Walk wisely to those that are without; Being exact in your demeanour.

7. Be for exalting Christ in Heart, Lip, and Life: Glory in him as your Righteousness; Depend on him as your Strength.

1 Pet. 3.  
16.

May real Saints distinguish themselves as from the profane, so from the most specious and plausible Hypocrites.

By 1. Their clear apprehensions.  
2. Their raised Affections.  
3. Their good (and exemplary) Conversations in Christ.

If my poor Papers about Union shall pass the Press: May the Blessing of Heaven attend the Reading (and Readers of these Discourses. Amen.

T H E

C O N T E N T S.

- I. **O**f Union to Christ in general,  
 Disc. I. Mark 9. 41.--- Be-  
 cause ye belong to me. p. 1.
- II. Of the Similitudes whereby it is re-  
 presented in Scripture; the Chief of  
 which are,
- I. The Union of the Foundation, and the  
 Building, Disc. II. 1 Pet. 2. 4, 5.  
 To whom coming as to a lively Stone--  
 Ye also as lively Stones are built up;  
 p. 16.
- II. That of the Vine and its Branches,  
 Disc. III. Jo. 15. 5. I am the  
 Vine, ye are the Branches, p. 58.
- III. That of the Head and Members in  
 the natural Body, Disc. IV. Eph.  
 4. 15. Which is the Head, even  
 Christ, p. 92.
- IV. That of the Husband and Wife,  
 Disc. V. 2 Cor. 11. 2. I have  
 espoused you to one Husband, p. 125.
- III. Of the Bonds of this Union.
- I. On Christ's part, the Spirit, Disc. VI.  
 Ro. 8. 9. If any man have not the  
 Spirit of Christ, he is none of his,  
 p. 178.
- II.

## The Contents.

- II. *On our part, Faith.* Disc. VII.  
Eph. 3. 17. *That Christ may dwell  
in your Hearts by Faith,* p. 220.
- IV. *Of its Characteristicks, or distinguishing Marks, viz.*
- I. *Mortification of Sin.* Disc. VIII.  
Gal. 5. 24. *They that are Christ's  
have crucified the Flesh, with the Af-  
fections and Lusts,* p. 257.
- II. *An entire Renovation,* Disc. IX.  
2 Cor. 5. 17. *If any Man be in  
Christ he is a new Creature,* p. 313.
- V. *Of the Privileges annex'd to, or  
flowing from it.*
- I. *Freedom from Condemnation,* Disc. X.  
Ro. 8. 1. *There is therefore no Con-  
demnation to them that are in Christ  
Jesus,* p. 347.
- II. *An Interest in Christ's Righteous-  
ness,* Disc. XI. Phil. 3. 9. *That I  
may be found in him, not having  
mine own Righteousness which is of  
the Law, but that which is thro' the  
Faith of Christ,* p. 353.
- III. *Hope of Heavenly Felicity,* Disc.  
XII. Col. 1. 27. *Christ in you the  
Hope of Glory,* p. 359.
- IV. *The continued Union of the Bodies  
of the Saints to Christ after Death.*  
Disc. XIII. 1 Thess. 4. 14. *Which  
sleep in Jesus,* p. 364.
- V. *Perseverance in Grace.* Disc. XIV.  
1 Ja. 2. 21. p. 369.
- VI.



## The Contents.

VI. *A Concurrence with Christ in judging the World.* Disc. XV. 1 Cor. 6. 2. *The Saints shall judge the World.*

---

## ERRATA.

**P** 3. marg. dele *or Sympson's*, p. 16. for *continues* r. *continuis*, p. 18. l. 29. after *safe* add *but*, p. 19. l. 10. after *are* add *like*, p. 31. l. 21. for *safest* r. *basest*, p. 35. l. 30. add *him*, p. 36. l. 8. for *swallowed* r. *followed*, l. 29. after *miraculous* add *and*, l. 31. for *and* r. *are*. p. 41. l. 4. after *Persons* add *out of*, l. 14. for *far off* r. *for, of*, p. 44. l. 7. after *New* add *Testament*, p. 48. l. 9. for *therein* r. *thereof*, p. 50. l. 19. after *with* r. *the*, p. 51. l. 4. after *not* dele *but*, and after *Roab* add *but*, l. 12. for *as men* r. *came*, p. 53. l. 7. dele *and for*, p. 56. l. 19. after *coming* add *to*, p. 59. l. 4. after *such* add *an*, p. 62. l. 24. dele *i*. p. 67. marg. for *the later Domini* r. *Dominum*, p. 69. l. 2. dele *ever*, p. 74. l. 28. after *that* add *by*, l. 31. for *that* r. *their*, p. 76. l. 21. after *fear* dele *that*, p. 77. l. 11. dele *it*, p. 79. l. 10. for *they* r. *the*, p. 89. l. 3. after *generation* add *when*, p. 91. l. 17. for *swallow'd* r. *follow'd*, p. 94. l. 7. for *touching* r. *teaching*, p. 95. l. 10. for *from* r. *for*, p. 96. l. 7. for *weight* r. *weighed*, l. 10. after *have* add *not*, p. 97. l. 11. after *hold* add *in*, p. 103. l. 28. dele *not*, p. 110. l. 7. after *false* dele *on*, p. 120. l. 31. for *of* r. *on*, p. 124. l. 1. after *all* add *the*, p. 126. l. 7. for *he* r. *God*, p. 127. l. 22. dele *not*, and after *of* add *as*, p. 128. l. 11. dele *the Interrogation Point*,  
P.

# ERRATA.

p. 130. marg. r. *Oblectum*; and dele the Greek Word, p. 141. l. 7. after *are* add *not*, l. 15. dele *of*, p. 142. l. 12. for *denied* r. *demand*, p. 153. l. 23. after *of* add *his*, p. 157. l. 26. for *their* r. *the*. p. 164. l. 7. for *growing* r. *gnawing*, l. 15. r. *Ebal*. l. 31. r. *ever*, p. 166. l. 5. for *Honours* r. *Banners*, p. 167. l. 3. for *dealings*; r. *declinings*, p. 169. l. penult. for *poor* r. *Peer*, p. 182. l. 3. for *other* r. *elsewhere*., l. 27. after *as* r. *to his*, and for *the* r. *his*, p. 144. l. 18. to *is* add *said*, and l. 20. after *it* add *but*, p. 196. l. 20. r. *true ones*, p. 198. l. 24. for *yea* r. *yet* and dele *Spiritual for*, p. 199. l. 6. to *hath* add *as*, and l. 7. for *hath* r. *so*, l. 12. dele *not*, p. 200. l. 17. dele *deny not*, and l. 22. dele *manifest this*, p. 210. l. 21. for *Soul* r. *foul*, p. 226. l. 29. for *Christ* r. *the Priest*., p. 227. l. 31. after *it* add *not*, p. 229. l. penult. after *it* add *not*, p. 230. l. ult. for *but* r. *yet*, p. 232. l. 10. for *justly* r. *unjustly*, p. 238. l. 10. r. *establishing and making*, p. 242. l. 23. for *they* r. *tho'*, p. 255. l. 29. for *he* r. *Christ*, p. 258. l. 5; 6. for *that they* r. *they that*, l. 29. for *our* r. *one*, p. 259. l. 19. r. *Opposition*, p. 262. l. ult. for *it's* r. *Sins*, p. 268. l. 5. for *should* r. *would*, p. 271. l. penult. for *respecting* r. *in their respect to*, p. 276. l. 4. after *till* add *they are*, l. 13. r. *acquainting*, p. 290. l. 8. after *to* add *Christ who is*, and l. 9. dele *who is Christ*, p. 294. l. 16. for *yet some* r. *that no*, p. 296. l. 13. dele *in one or other*, l. 19. after *but* add *they are*, p. 304. l. penult. for *your* r. *their*, p. 316. l. 30. to *Creature* add *is in Christ*, p. 320. l. 18. for *his* r. *this*, p. 325. l. 23. after *and* add *they*, p. 332. l. 8. for *evilness* r. *evil one*, and l. 18. for *irritate* r. *recreate*, p. 333. l. 2. for *men's* r. *men the*, and l. 3. after *willing* add *but*, p. 343. l. ult. for *the* r. *things*, p. 346. l. for *the* r. *theirs*, p. 347. l. 23. for *it from* r. *from it*.







