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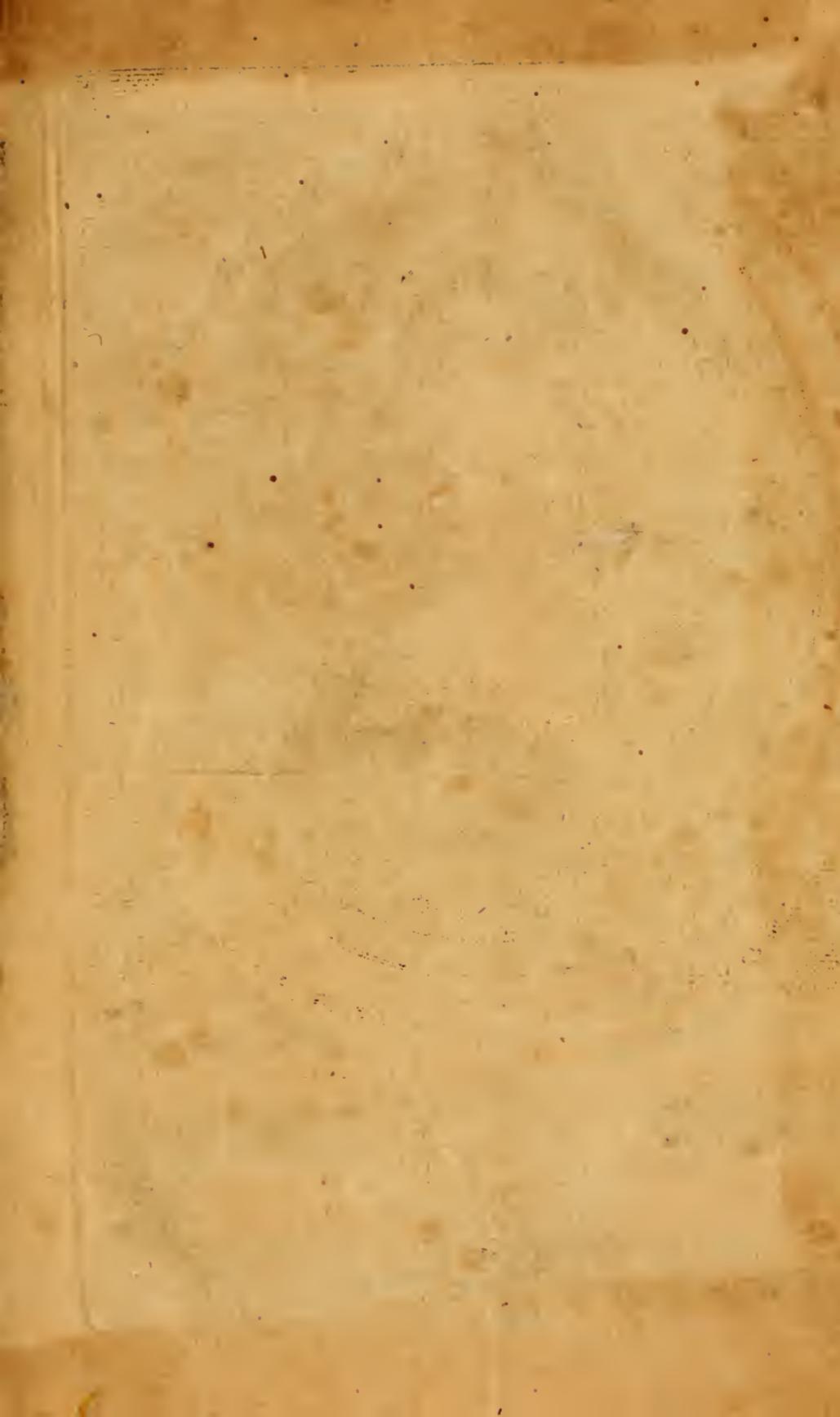
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Dr. John Owen :

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Together with the

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IN TWO VOLUMES.



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Preach'd by the late Reverend and Learned

John Owen, D. D.

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Sermon preach'd the next *Lord's-Day* after his
Interment, by *David Clarkson*, B. D. The *In-*
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SEVEN

SERMONS

John Owen, D.D.

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VOL. I.

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T H E

Bookfellers Advertisement.

WH E R E A S *William* and *Joseph Marshall* have been at the Expence of Printing and Publishing Dr. OWEN'S WORKS, for above Twenty Eight Years past, which otherwise wou'd have been lost, and no Author, Bookfeller, or Printer hath, during that time, interfered or claimed any Right or Title to the Copy of any single Piece of Dr. *Owen's* to be theirs, except those of whom they purchas'd the Property: We the said *William* and *Joseph Marshall*, the sole Proprietors of all Dr. *Owen's* WORKS, (as Advertis'd in the *Gazette*) as a Means to transmit the Writings of so Eminent a Divine to future Ages, have newly Reprinted several Books of the *Doctor's* that were very scarce and out of Print, and do intend (God willing) to proceed in the Printing such other of them as are or shall be difficult to be met with. And that Bookfeller or Bookfellers, or other Person or Persons who hath or shall Infringe on our Property, by Printing, or causing to be Printed Dr. *Owen's* WORKS, or any Part thereof, may be assured, that we shall Right our selves by due course of Law, or other ways do our selves Justice.

ERRATA.

Epistle Dedicatory to a Sermon before the Commons, *January 31. 1648--9.* Page 3. line 22. for *Proceedence* read *Procedure.* P. 233. l. 29. before *Have* add *How.* l. 30. dele *How* and add *And.* P. 234. l. 4. r. *Wickliffites.* l. 10. for *Huffite* r. *Huffites.* l. 11. r. *Subtraqueans.* P. 236. l. 26. r. *Franks.*

'Tis hop'd there are no other *Errata* that can give the Reader any Trouble.

T H E
L I F E

Of the late Reverend and Learned

John Owen, D. D.

Sometime Vice-Chancellor of the

University of *Oxford*,

And Dean of *Christ-Church*.

Never before Printed.

With an Account of his WORKS.

L O N D O N,

Printed for JOSEPH MARSHALL at the
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1817

THE

REPORT

OF THE

COMMISSIONERS

OF THE

LAND OFFICE

IN

RESPONSE TO A

RESOLUTION

PASSED BY THE

HOUSE OF COMMONS



THE

L I F E

Of the late Reverend and Learned

JOHN OWEN, D. D.

Some time Vice-Chancellor of the

University of Oxford, &c.



HIS is a Subject which deserves the best Pen of the Age; and 'tis truly to be lamented that none of his Reverend and Learned Brethren have attempted it long e're now: Scarce any Apology can be made for such a Neglect, but either the want of regular Materials, or their too great Modesty, which made them unwilling to undertake the Character of so Great a Man.

Those who have perus'd his Writings, had the Happiness to enjoy his Conversation, or sit under his Ministry, will readily agree, that there have been few greater Lights in the Church since the Age of the Apostles, and that he had an uncommon measure of Grace as well as Learning.

Lest Posterity shou'd accuse the present Age of Ingratitude to the Memory of a Person so Eminent, the following Essay is undertaken by one who had the Honour to know him well, and to hear him frequently; tho' he must confess, that he had not then Years and Experience enough to conceive a suitable Idea of the *Doctor's* great Worth.

Nor has he been able to come at such Informations as might have furnish'd him with a methodical Series of the *Doctor's* Life; so that what follows, is principally receiv'd from a Person of Quality, who was long Intimate with the *Doctor*, and a Member of his Congregation; with some Memoirs from others of the *Doctor's* Friends, and what cou'd be collected from his own Writings, and the occasional Characters given of him both by his Friends and Enemies.

He descended from an Ancient and Honourable Family in *Wales*, his Great-Great-Grandfather being *Lewis Owen* of *Dolgelly*, Esq; Vice-Chamberlain and Baron of the Exchequer in *North-Wales*. This Gentleman was a Person of great Reputation and Authority in the Reigns of *Henry VIII. Edw. VI. and Q. Mary*, as appears by their Letters to him and *John Wynn ap Meredith* of *Guadir*, Esq; in whose Family those Letters are kept; for that Gentleman was joyn'd with him in a Commission to clear that Country of Felons and Outlaws, who had very much increas'd there during the Wars betwixt the Families of *York* and *Lancaster*.

Lewis Owen was High-Sheriff of the County of *Merioneth*; and having gone to *Montgomery* Assizes in discharge of his Office, and to treat with the Lord of *Montbry* for a Match betwixt *John* his Eldest Son and that Lord's Daughter, he fell, in his Return, among a company of Outlaws, who Murder'd him in the Wood of *Montbry*, out of Revenge for his Proceeding against them according to his Duty. His Friends, in Justice to his Memory, rais'd a Monument on the Place where he was Murder'd, with an Inscription relating the Manner of his Death.

This Gentleman had several Sons, and the Fifth of them named *Griffith*, had a Daughter call'd *Susan*, marry'd to *Humphry Owen* a Branch of the same Family. By this Marriage *Humphry* had Fifteen Sons, and *Henry* the Youngest was Father to *John* we now treat of. *Henry* was bred a Scholar, Study'd Philosophy and Divinity at *Oxford*, was afterwards Vicar of *Stadham* in that County, and because of his strict Piety and Zeal for a Reformation of Corruptions in the Church, was branded with the Name of a *Puritan*. He marry'd ————— by whom he had many Children, and liv'd in great Reputation for Piety, and Usefulness in the Ministry to a good old Age.

John his second Son, whose Life we now write, was born at *Stadham*, in 1618, and bred in Grammar Learning under *Edward Sylvester*, who taught School many Years in *All Saints* Parish in *Oxon*. *John* had such pregnant Parts, and was so diligent in his Studies, that he soon became fit for the University, and enter'd a Student in *Queen's College*, Anno 1628. He was instructed in Philosophy by Mr. *Tho. Barlow* a Fellow of that College, and commenc'd Master of Arts in 1637, when he was but Nineteen Years of Age. He study'd hard, and for several Years did not

allow himself above four Hours Sleep in a Night ; so that he made a great Progress in Learning, and being a strong well-made Young Man, he sometimes diverted himself, for his Health, by Leaping, Throwing the Bar, Ringing of Bells, and other robust Exercises.

He lived in the College till he was 21 Years of Age, after which he labour'd under very remarkable Vicissitudes for a considerable time. Dr. *Laud* then Archbishop of *Canterbury*, and Chancellor of *Oxford*, imposed several of his Superstitious Rites upon the University, and commanded them to be Observ'd on pain of Expulsion. Mr. *Owen*, tho' hitherto bred according to the Church of *England*, was not able to digest those Impositions, which reduc'd him to very great Straits: It was his Worldly Interest to comply, but he cou'd not in Conscience do it. The *Doctor* has writ many Pieces in Defence of his Nonconformity, but those who desire to see the Hinge of the Controversy in a few Words, may find it in his Book of *Communion with God*, pag. 204. as follows.

‘ They (*i. e.* Believers) will receive nothing, practise
 ‘ nothing, own nothing in his *Worship* but what is of
 ‘ his *Appointment* : They know that from the Founda-
 ‘ tion of the World He never did allow, nor ever will,
 ‘ that in any thing the Will of the Creatures shou'd
 ‘ be the Measure of his *Honour*, or the Principle of
 ‘ his *Worship*, either as to Matter or Manner. It
 ‘ was a witty and true Sence that one gave of the
 ‘ Second Commandment, *Non imago non simulachrum*
 ‘ *prohibetur ; sed, non facies tibi ;* it is a making to our
 ‘ selves, an inventing, a finding out Ways of *Worship*,
 ‘ or *Means* of Honouring God, not by him appoint-
 ‘ ed, that is so severely forbidden. Believers know
 ‘ what Entertainment all Will-worship finds with
 ‘ God ; *Who bath requir'd these things at your hands ?*
 ‘ *And*

‘ *And in vain do ye worship me, teaching for Doctrines*
 ‘ *the Traditions of men, is the best it meets with. I*
 ‘ *shall take leave to say what is upon my Heart, and*
 ‘ *what (the Lord assisting) I shall willingly endea-*
 ‘ *vour to make Good against all the World, namely,*
 ‘ *That that Principle, That the Church hath*
 ‘ *Power to institute and appoint any Thing or Cere-*
 ‘ *mony belonging to the Worship of God, either as to*
 ‘ *Matter or Manner, beyond the orderly Observance*
 ‘ *of such Circumstances as necessarily attend such Or-*
 ‘ *dinances as Christ himself hath Instituted, lies at*
 ‘ *the bottom of all the horrible Superstition and Ido-*
 ‘ *latry, of all the Confusion, Blood, Persecution, and*
 ‘ *Wars, that have for so long a season spread them-*
 ‘ *selves over the Face of the Christian World; and*
 ‘ *that ’tis the Design of a great part of the Book of*
 ‘ *the Revelations to make a discovery of this Truth.*

‘ *And I doubt not but that the Great Controversy*
 ‘ *which God hath had with this Nation for so many*
 ‘ *Years, and which he hath pursued with so much*
 ‘ *Anger and Indignation, was upon this account;*
 ‘ *That, contrary to the Glorious Light of the Gospel*
 ‘ *which shone among us, the Wills and Fancies of Men,*
 ‘ *under the Name of Order, Decency, and Authority*
 ‘ *of the Church, (a Chimera that none knew what it*
 ‘ *was, nor wherein the Power did consist, nor in*
 ‘ *whom reside) were imposed on Men, in the Ways*
 ‘ *and Worship of God. Neither was all that pretence*
 ‘ *of Glory, Beauty, Comeliness, and Conformity that*
 ‘ *then was pleaded, any thing more or less than what*
 ‘ *God doth so describe in the Church of Israel, Ezek.*
 ‘ *xvi. 25, &c. Hence was the Spirit of God in*
 ‘ *Prayer derided; hence was the powerful Preaching*
 ‘ *of the Gospel despised; hence was the Sabbath-Day*
 ‘ *decry’d; hence was Holiness stigmatiz’d and perfe-*
 ‘ *secuted: To what End? That Jesus Christ might*

‘ be depofed from the fole Privilege and Power of
 ‘ *Law-making* in his Church; that the *True Husband*
 ‘ might be *thruft afide*, and *Adulterers* of his Spoufe
 ‘ *embrac’d*; that *Task-mafters* might be appointed in
 ‘ and over his Houfe, which he never gave to his
 ‘ Church, *Eph. iv. 12.* that a Ceremonious, Pompous,
 ‘ Outward Shew-Worship, drawn from *Pagan, Judaical,*
 ‘ and *Antichriftian* Observations, might be intro-
 ‘ duced; of all which there is not one Word, Tittle,
 ‘ or Iota in the whole Book of God.

There is a great deal more on the fame Subject, for which I refer to the Book itfelf.

Thefe being Mr. Owen’s Principles, we are not to wonder at his Nonconformity, and that in thofe days he was Expell’d the Univerfity. Upon this Occafion he has feveral times own’d with great Sorrow, that before this time, his *Ambition* to make himfelf *confiderable* either in *Church* or *State*, was the *chief Motive* of his Studying fo hard; and that the *honouring of God*, or *ferving of his Country*, otherwife than to make him capable of *ferving himfelf*, had little room in his Thoughts: But it pleas’d God, about this time to form Impreffions of his Grace and Spirit upon his Mind, which made him zealous for the Purity of Worship, and reforming the Corruptions of the Church.

This change of Judgment was foon observ’d by his Relations, who thereupon abandon’d him as a *Puritan*; and the *Laudean Party* was fo exasperated againft him, that he was forced to leave the Univerfity.

This, with a deep Senfe of his finful State by Nature, threw him into a vein of Melancholy. He had many Troubles of Mind with relation to his fpiritual State, and continu’d under them near Five Years, when it pleas’d God, as he many times own’d,
 with

with great Humility and Thankfulness, to perfect his Conversion, and *bring forth Judgment to Victory*. He was not altogether cur'd of his Melancholy when the Troubles in *Scotland*, and the Civil Wars in *England*, occasion'd by the Impositions in Church and State, broke out; and he owning the Parliament's Cause, his Uncle by the Father's side, who maintain'd him at the University, being a zealous Royalist, was so angry with him, that tho' he design'd to have made him his Heir, because he had no Children of his own, he abandon'd him, settled his Estate upon another, and dy'd without leaving him any thing.

This was a great Mortification to Mr. *Owen*, for his Father had so many other Children that he was able to do little for him. Thus all his aspiring Thoughts to be considerable in Church or State, as they then stood, were dash'd at once: But he has often own'd, to the Glory of Infinite Wisdom and Goodness, that he saw God had made use of his Ambition to qualify him for future Service in another manner than what his own Natural Inclinations had propos'd.

In the mean time Providence did not forsake him; Sir *Robert Dormer* of *Ashcot* in the Parish of *Great Milton*, near the Place where Mr. *Owen* was born, took him for his Chaplain, and Tutor to his Eldest Son; in both which respects he acquitted himself to the great Satisfaction of Sir *Robert* and his Family.

He was afterwards Chaplain to *John Lord Lovelace* at *Hurley* in *Berkshire*, where he continued some time: And tho' that Lord was a great Royalist, he treated him with much Civility; but his Lordship going at last to the King's Army, Mr. *Owen* took leave of the Family, and came to *London*, where he was an utter Stranger. He took Lodgings in *Char-*
terhouse-

terhouse-Yard, where he wrote his *Display of Arminianism*, which afterwards occasioned his Advancement, as we shall hear in its place.

He was not yet quite cur'd of his Melancholy, nor fully eas'd from Troubles of Mind about his Spiritual State; but it pleas'd God to deliver him from them in the following manner, as he frequently own'd it himself, to the Glory of Free Grace.

He went one Lord's Day with a Friend, thinking to hear that Eminent Divine Mr. *Calamy*, but by some extraordinary Occasion that worthy Person was hinder'd from Preaching, upon which many went out of the Church. This Disappointment added much to Mr. *Owen's* Trouble, and his Friend endeavour'd to carry him elsewhere to hear another Person of Eminence; and so much the rather, that it was not certain whether there wou'd be any Body at that time to supply Mr. *Calamy's* Place; but Mr. *Owen* being conveniently seated, and too much Indispos'd to walk any farther, he resolv'd to stay a-while longer, and if no Preacher came, to return to his Lodgings.

At last a Country Minister altogether unknown to Mr. *Owen*, as it seems he was to the Parish, came up to the Pulpit, and after a very serious and fervent Prayer, took for his Text these words, *Matt. viii. 26. Why are you fearful, O ye of little faith?* The very reading of the words surpriz'd Mr. *Owen*, who immediately put up a short Ejaculation, that God wou'd be pleas'd, by that Minister, to speak to his Condition. His Prayer was graciously heard; for Providence so order'd it that the Minister rais'd and Answer'd those very Objections which Mr. *Owen* had commonly form'd against himself; and what was remarkable, he manag'd them in the same Method which Mr. *Owen* had frequently done in his own
Mind,

Mind, tho' without Effect: But it pleas'd the Gracious God so to bless this Sermon to him, tho' otherwise a plain, ordinary, familiar Discourse, that it resolv'd his Doubts, quieted his Conscience, and laid the Foundation of that Spiritual Peace and Comfort which he afterwards enjoy'd during the Course of his Life.

This appear'd to have been by the immediate Direction of Heaven; for Mr. *Owen* cou'd never hear of the Minister's Name, nor where he liv'd, tho' he made the most diligent Enquiry.

Thus the Great Master of Assemblies thought fit to prepare this Eminent Person for his future Work in the Ministry. He pull'd down his natural Ambition, humbled him under his own Mighty Hand, and laid the Foundation deep, answerable to that high Superstructure of Grace which He afterwards rais'd upon it. He throughly convinc'd him, that the highest Degree of Humane Learning and Oratory, signify'd little towards building up the Saints in their most holy Faith, without the concurring Influences of the Holy Spirit; and that however skilful the *Planter* and *Waterer* may be, the Increase must come from God alone, who ministers Seed to the Sower, and gives a Blessing with it.

This was a very convincing and seasonable Caution for such a one as Mr. *Owen*, who had so large a measure of natural and acquir'd Abilities, not to Value himself upon them, but to let him see the Vanity of his Ambition to make himself Considerable in the Church by his indefatigable Study; for he was hereby taught, that it was not *the enticing Words of Man's Wisdom, but the demonstration of the Spirit and of Power, that cou'd make a successful Preacher,* 2 Cor. ii. 4.

Of this Mr. *Owen* was so fully sensible, that tho' he was one of the most Learned Men of the Age, he always studied Plainness in his Sermons, contented himself with his Natural Masculine Stile, and neither affected pompous Oratory, nor to embellish his Discourses with Humane Reason, of which he was so great a Master, but consider'd that 'twas his Duty to deliver the Mind of God to his Hearers, and therefore founded his Sermons upon the Divine Oracles, which made him an Awful, Serious, Spiritual and Successful Minister.

But not to anticipate his Character, I pursue his History. His *Display of Arminianism* above-mention'd, did so much advance his Reputation, that *March* 2d. 1642: the Committee of the House of Commons for *Regulating the Printing and Publishing of Books*, Order'd it to be Printed. 'Twas Dedicated by himself, *To the Right Honourable the Lords and Gentlemen of the Committee for Religion*: And in his Dedication he takes Notice of its having been affirmed in Parliament, that the Introduction of *Arminianism* among us, was the Issue of a *Spanish* Consultation. On this Occasion he mentions a Letter from *Zanchius* to *Holderus* one of his Correspondents, wherein that Learned and Excellent Person tells him, That upon the Death of the Cardinal of *Lorrain*, there was found in his Study a List of the Names of several *Lutheran* Doctors and Ministers in *Germany*, who had Annual Pensions assign'd them by the Cardinal, that they might take Pains to oppose the *Calvinists*, and so by cherishing Dissention among the People, reduce them again to *Popery*.

As this Learned Piece drew the Hatred of the *Laudean* Party upon Mr. *Owen*, it rais'd his Character so much among those who were for preserving our Religion and Liberties, that he was quickly taken Notice

tice of by the Committee for *Purging Scandalous Ministers out of the Church*; so that Mr. White Chairman of the Committee sent for him, and he was by them recommended to *Fordham* in *Essex*, where he preach'd for some time, 'till it was thought fit to promote him to a Post where he might be more Useful. We find, that in 1644, he publish'd a Book in *Quarto*, call'd *The Duty of Pastors and People Distinguished*. This was approv'd by the Reverend Mr. *Joseph Caryl*, and allow'd to be Printed, as written with much clearness of Judgment, and moderation of Spirit. Mr. Owen Dedicated this Book to Sir *Edw. Scot* of *Scots-Hall* in *Kent*, who had been his great Friend, and profer'd him an Ecclesiastical Preferment then Vacant, and in his Gift. The Design of this Book was, That the Sacred Calling of the Ministry might retain its Ancient Dignity, and the People of God not be depriv'd of their Christian Liberty. Here Mr. Owen declar'd himself to be for a Medium betwixt Hierarchical Tyranny and Democratical Confusion. He wrote against Mens taking upon them solemnly to preach the Word, or undertaking any formal Act properly belonging to the Ministry, without Authority from the Church. On the other hand, he declar'd himself against abridging People of the Liberty of private Conference and Prayer, provided they did not separate from the true Publick Worship and despise their Brethren and Ministers. At the Conclusion of this Piece, he takes Notice, that he had the Judgment and Practice of the whole Church of *Scotland* on his side, who, by an Act of their Assembly in 1641, commanded *Godly Conference at all occasional Meetings*, as the Word of God had commanded it, provided none invade the Pastor's Office to preach the Word, who are not thereunto call'd by God and his Church.

This is Proof sufficient that Mr. *Owen* was none of those Sectarians who were for destroying the Order of the Ministry, and allowing any one that pleas'd to invade the Pulpit under the Notion of Gifted-Brethren.

Mr. *Owen's* Reputation encreas'd daily, so that the next Account we have of him, is, that in *April* 1646 he was employ'd to preach a Fast-Sermon before the House of Commons, which he did from *Acts* xvi. 11. and annex'd to it a short Defensative about Church-Government, (with a Country Essay for the Practice of Church-Government there) Toleration, and Petitions about those Things. He was frequently afterwards employ'd to preach before the Parliament, on such solemn Occasions, as low as 1659, which appears by the Titles of his Books and Sermons subjoin'd to this Account of him.

We find that after he left *Fordham* in *Essex*, he was settled Minister at *Coggeshall* in the same County, in 1647, where he publish'd his Book Intituled *Salus Electorum Sanguis Jesu*, which was Licens'd by *John Cranford*, Jan. 22. 1647, and Printed in 1648. He Dedicated this Book to *Robert* Earl of *Warwick*, wherein he takes notice of his Lordships undeserv'd and unfit'd Favour in Opening the Door to him there; adding, that he was fully resolv'd to own no other Esteem among the Sons of Men, but what should be accounted due, be it more or less, to the discharge of his Duty to his Master Jesus Christ. To this Treatise are prefix'd two Attestations by two Reverend Ministers; the one is by Mr. *Stanley Gower*, who says, 'the Reverend and Learned Author had received Strength from God like another *Sampson*, to pull down the rotten House of Arminianism upon the Heads of those Philistines who wou'd uphold it. The other is by Mr. *Richard Byfield*, who declares ' that

‘ that he knew not the Author either by Name or Face,
 ‘ but the Book being deliver’d to him for perusal,
 ‘ he read it with Delight and Profit; with Delight,
 ‘ in the Clearness and Fulness of the Arguments, and
 ‘ the Candour of the Language; with Profit, in the
 ‘ Vindication of Abus’d Scriptures, the Opening of
 ‘ Obscure Places, and chiefly in Disclosing the Hidden
 ‘ Mystery of God and the Father, and of Christ,
 ‘ in the Glorious and Gracious Work of Redemption;
 adding, ‘ that the Glory of each Person in the Unity
 ‘ of the Godhead, about that Work, was distinctly
 ‘ held forth in the Book with shining Splendour, the
 ‘ Error of the *Arminians* smitten in the Jaw-bone, and
 ‘ the Broachers of it bridled with Bit and Curb.

We have no further Account of Mr. *Owen*’s publick
 Appearances, except his Sermons before the Parlia-
 ment, and other Treatises mention’d in the Catalogue
 subjoin’d, ’till *Septemb.* 1650, when the then Govern-
 ment thought fit to send him with their Army to
Scotland. In this Journey he preach’d a Sermon at
Berwick, and another at *Edinburgh*, which were both
 printed, as appears by the Catalogue.

His Behaviour there was so acceptable to those in
 Power, that in *March* following he was made Dean
 of *Christ-Church* in *Oxford*; and *Oliver Cromwell*
 being Chancellor of that Univerfity, and then in *Scot-*
land, which made it troublesom for the Univerfity to
 address themselves to him about their Affairs, he
 thought fit, by an Instrument dated *Octob.* 16. 1652.
 to Commissionate, Appoint, and Delegate *John Owen*
 Dean of *Christ-Church*, with Dr. *John Wilkins* Warden
 of *Wadham-College*, Dr. *Jonathan Goddard* Warden of
Merton-College, *Thomas Goodwin* President of *Magdalen-*
College, and *Peter French* Prebendary of *Christ-Church*,
 or any three or more of ’em, to take into Consideration
 all and every Matter of Dispensation, Grant, or Con-
 sideration

firmation whatsoever which requir'd his Consent as Chancellor of the University. At the same time, he delegated his Power of Hearing and Determining College Differences, to the Vice-Chancellor, and Heads of Houses, for six Months.

It appears that Mr. *Owen* was soon after made Vice-Chancellor of the University; for it is recorded there, That on Dec. 23. 1653, *John Owen* Dean of *Christ-Church* and Vice-Chancellor of the University was diplomated D. D. That his *Diploma* was dated the 22d, and read and seal'd in Convocation the Day after.

About this time, Dr. *Owen*, as we must henceforth call him, was Importun'd by the University to publish his *Diatriba de Justitiâ Divinâ* against the Authors of the *Racovian* Catechism, and particulary *John Crellius*, and *Socinus* himself. In the Preface to the Reader, he takes notice that he was but just return'd from the farthermost Parts of the Island, and likewise from Foreign Countries, whither he had been sent for the sake of the Gospel; and that his state of Health was not good. This he urges as a Reason why nothing extraordinary was to be expected from him, in this Performance. He Dedicated this Book to *Oliver Cromwell*, and takes notice of his being advanc'd to the Post of Vice-Chancellor by his Means. But as he speaks very modestly of himself, and his Book, he abstains from those fulsom Commendations which it is usual for Authors to give their Patrons, especially when so high in Power.

The *Doctor* had before this been made one of the Commissioners for Planting of Churches, and in 1654 was elected Burgeß for the University, but did not sit long in Parliament.

That same Year, he publish'd his Book, Intituled, *The Doctrine of the Saints Perseverance*, in Answer
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to Mr. *John Goodwin's* Discourse, Intituled, *Redemption Redeem'd*. In the Preface to this Book, the *Doct̃or* gives a succinēt Account of the Judgment of the Antients in that Point; and has a Discourse touching the Epistles of *Ignatius*, and the Episcopacy in them asserted; with some *Animadversions* on Dr. *Henry Hammond's* Dissertations on that Subject. In this Preface Dr. *Owen* discovers a great deal of Learning, and proves that the said *Epistles*, if at all Genuine, are basely Interpolated; and that even as they are, they make nothing for that Episcopacy which Dr. *Hammond* contended for. He further proves this from the Genuine Epistle of *Clemens Romanus*, one of the most ancient and valuable Pieces we have left: And also takes notice of that Counterfeit Piece charg'd upon *Clemens*, and call'd *The Apostles Constitutions*, which may be worth the Reader's View, since a late Author has had the Boldness to publish them to the World as Genuine, and of equal Authority with the Scriptures.

In 1655 the *Doct̃or* publish'd his *Vindiciæ Evangelicæ* against *Biddle* and other *Socinians*, and some perverse Expositions and Interpretations of the Scripture by *Hugo Grotius*, in his *Annotations* on the Bible, concerning the Deity and Satisfaction of *Jesus Christ*. He Dedicated this Book to the then Council of State, and adds another Epistle Dedicatory to the Heads and Governors of the Colleges, Halls, &c. of *Oxford*.

This *Biddle* was a Master of Arts of that University, and in 1654 had publish'd two Catechisms in *English*, full of *Socinianism* and other gross Errors; which gave some Foreign Divines occasion to say, That *Socinianism* was favour'd by the Government, and had fix'd its *Metropolitcal Seat in England*. *Biddle's* Books being complain'd of to the Council, they sent for the *Doct̃or* and requir'd him to Answer them.

He was surpris'd at their Request, and endeavour'd to excuse himself, because of his many Employments in the University and elsewhere, but was obliged to obey.

I hope the Publick will excuse my being somewhat large on the Account of this Work, because the Subject is agen become the Controversy of the present Day.

The *Doctor*, after the *Dedication*, adds a *Preface* to those that labour in the Word and Doctrine, in *England*, *Scotland*, and *Ireland*, with all that call upon the Name of *Jesus Christ*; wherein he makes an Apology, that so mean a Person (as he was pleas'd to call himself) shou'd thus Address them, and desires they wou'd ascribe it to the Message he brings, and the Business he comes about. In this Preface he discovers extraordinary Knowledge of Ecclesiastical History, and of the Errors that had troubled the Church about the Trinity, especially the Deity of Christ, his Person and Natures, from the time of *Simon Magus* to that day, and particularly of the *Arians* and their Subdivisions; and gives an account of their Craft, Dissimulation, Perjuries, Cruelty, and particularly of their signing Orthodox Confessions, and renouncing the opposite Errors by Name, tho' still they carry'd them on. He gives a very strange Instance of this by one *Statorius* in *Poland*, in 1562; and upon that Occasion takes Notice, That he had too much Ground to believe that thousands of the same Judgment, did, by the like Dissimulation, live and enjoy many Advantages, both in the Papacy, and among the Reformed Churches.

Blandatra disssembled in like manner, and sign'd an Orthodox Confession in *Poland*, by which he procur'd his Accusers to be ill looked upon, and yet carry'd on his Heresy, but was at last overtaken by
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the Divine Vengeance, and found dead in his Bed, with his Neck broke, no body knew how. *Socinus* observing that this Judgment of God upon him might hurt their Cause, gave out that he had turn'd *Jesuite*, and was Strangled by a Kinsman whom he had made his Heir and Successor, that he might the sooner possess his great Estate.

The *Doctor*, in the same *Preface*, takes notice of the Craft of those Men in deceiving People, by telling them, that the words *Trinity*, *Person*, *Essence*, *Hypostatical Union*, *Communication of Properties*, and the like, were not to be found in Scripture, and therefore ought to be abandon'd: But they were recover'd by the Advice of *Beza*, who told 'em, that tho' the Words were not of absolute necessity to express the Things themselves to the Minds of Believers, yet they were so to defend the Truth against the Opposition and Craft of Seducers.

Even *Socinus* himself was more Ingenuous in his Disputations with *Francis David* about the Adoration of *Christ*, and proves, that this is not to objected to Men; that the Doctrine they assert, is not contained in Scripture in so many words; seeing 'tis sufficient that the Thing itself pleaded for is contained therein; and he Instances in the Case of the *Anthropomorphites*, whose Doctrine all Christians condemn, tho' they have the words of some Texts for 'em, and fairly owns that those of his side, by arguing that the words *Person and Essence* were not in Scripture, render'd their Cause suspected, since their Adversaries believ'd the things therein to be contain'd.

The *Doctor* observes, that no one Assembly in the World ever ty'd up their Members to a *Form of Confession* compos'd of the bare Words of the Scriptures in the Order wherein they are there placed: If we profess to believe that *Christ is God blessed for ever*;

and the *Socinians* tell us 'tis true, but he is a God by Office, not by Nature; is it not Lawful for us to say, Nay, but he is God of the same Nature, Substance, and Essence with his Father? If we shall say that Christ is God one with the Father, and the *Sabellians* tell us true, they are every way one and in all respects, so that the whole Deity was Incarnate; is it not Lawful for us to tell them, that tho' he be One in Nature and Essence with his Father, yet he is distinct from him in Person?

The *Doctor* also takes Notice of others of their Engines to deceive the People, viz. They gave out, that the Things themselves were not so necessary as some suppos'd; that a Man may be Sav'd tho' he did not believe the Doctrine of the *Trinity*, the Satisfaction of Christ, &c. so that he does but live holily, and yield Obedience to his Precepts; and that 'tis Madness and Folly to break Love and Communion about such Differences. He likewise observes, that *Biddle* inveigh'd against Catechisms conceiv'd in any other than Scripture Expressions; and that he compos'd his own Catechisms in such, but so fraudulently, that he quoted the Texts only by halves, and commented upon them by his Questions so as to support his own blasphemous Principles, tho' at the same time he pretended to be against Human Expositions of Scripture: And the *Doctor* very judiciously observes, in opposition to *Biddle*, that *St. Paul* spoke the Substance of what was in the Prophets, but did not always just use their Expressions.

The *Doctor* does likewise in this Book attack *Dr. Hammond's* Defence of *Grotius*, and gives several Instances of the latter's Expositions of the Scripture, to prove that he was both *Socinian* and *Papist*, and among other things to this purpose, he Quotes a Letter from *Grotius* to *Dionysius Petavius* the Jesuit.

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This Book concludes with an *Appendix* of the Death of Christ, and of Justification; wherein the *Doctor* vindicates what he had formerly said concerning them, from the *Animadversions* of Mr. *Richard Baxter*, and clears himself from the Aspersions of *Antinominism* cast upon him by that Author. In short, it may be justly said of this Book, that 'tis a valuable Store-house of Arguments against *Socinians*, *Arians* and *Arminians*.

The next Book of the *Doctor's* that we have any Account of, is, *A Review of the Annotations of Hugo Grotius*, in reference unto the Doctrine of the Deity and Satisfaction of Christ, which was Printed at *Oxford* in 1656. but not having the Book I can give no further Account of it.

The next he publish'd was a Book upon *Schism*, Printed at *Oxon.* in 1657. wherein he discovers and considers the true Nature of it, with reference to the then Differences of Religion. 'Tis a very Learned and Solid Piece, and well worth the Reader's perusal; considering what a Noise we have had of late Years about *Schism*. Here the *Doctor* discovers himself to be far from a narrow or censorious Spirit, and says, *pag.* 223. 'The Rulers, Governors, Teachers, and Body of the People of this Nation of *England*, having by Laws, Professions, and publick Protestations, cast off the Tyranny, Authority, and Doctrine of the Church of *Rome*, with its Head the Pope, and joyntly assented unto, and publickly professed the Doctrine of the Gospel, as express'd in their *publick Confession*, variously Attested and Confirm'd, declaring their Profession by that *publick Confession*, preaching, Laws and Writings suitable thereto, may also be called, on a good Account, the Church of *England*. In this Sence we profess our selves Members of the Church of *England*, as professing and ad-

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hering to that Doctrine of Faith in the Unity of it which was here establish'd and declar'd: — In this Sence I say, we still confess our selves Members of the Church of *England*; nor have we made any Separation from it, but do daily labour to improve and carry on the Light of the Gospel which shines therein, and on the account whereof it is renown'd in the World.

In 1658 he publish'd a *Defence* of Mr. *John Cotton*, from the Imputation of *Self-Contradiction*, cast on him him by Mr. *Dan. Cawdrey*, written by himself not long before his Death; to which Dr. *Owen* prefix'd an Answer to a late Treatise of the said Mr. *Cawdrey*, about the *Nature of Schism*.

In this Piece he shews, that Mr. *Cotton* and himself were mistaken; and he says, that the Government of the Church is mix'd of a Monarchy, an Aristocracy, and a Democracy. In regard of Christ the Head, the Government of the Church is Sovereign and Monarchical. In regard of the Rule by the *Presbytery*, it is Stewardly and Aristocratical. In regard of the Peoples Power in Elections and Censures, it is Democratical.

In 1659 he publish'd a Book at *Oxford*, of the *Divine Original Authority, Self-Evidencing Light and Power of the Scriptures*: Also a Vindication of the Purity and Integrity of the *Hebrew and Greek Texts*, in some Considerations on the *Prolegomena* and Appendix to the late *Biblia Polyglotta*, and some Exercitations about the Nature and Perfection of the Scriptures, the Right of Interpretation, and Internal Light of Revelation; but not having the Book, I can say no more of it.

We have seen the *Doctor* for a considerable time in great Eminency and Reputation, and must now come to another Scene of his Life, which made him
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much less in the Eye of the World, tho' his Character still grew brighter with Good Men: The Notes I have concerning him, say, that he was remov'd from being Vice-Chancellor of the University in 1657. which I take to be a Proof that he did not throughly approve of *Oliver's* Measures. And in 1659 he was remov'd from being Dean of *Christ-Church*. The Authors who mention these things tell us nothing of the Reasons, but there's ground to believe that both proceeded from some Change in the Times; for we are told he was remov'd from the Deanty soon after *Richard Cromwell* was made Protector, when things were hastning to a Crisis; which prov'd very calamitous to such as the *Doctor*, who cou'd not comply with that Conformity to the Church of *England* which was afterwards requir'd.

The next account we have of him, is from Dr. *Calamy's* 2d Vol. of the Ejected Ministers, pag. 54. where he says, That when Dr *Owen* was laid aside here, he had some Thoughts of going to *New England*, where he was invited to the Government of their University; but was stopp'd by particular Orders from K. *Charles II.* He has no Account of the Reasons; but it is probable that it proceeded from some pretence of Respect; for Mr. *Humphreys*, in his Character of the *Doctor*, says, he was sometimes favour'd with that Prince's Conversation; and I am inform'd by one of the *Doctor's* Relations, that King *Charles II.* offer'd him a Bishoprick: But no Worldly Honour or Advantage cou'd prevail on the *Doctor* to change his Principles.

Dr. *Calamy* says further, that Dr. *Owen* was invited to be a Professor of Divinity in the *United Provinces*, but refused it.

These Instances are enough to shew the general Esteem which the *Doctor* had deservedly acquir'd at Home and Abroad for his Piety and Learning.

After the Nonconformist Ministers were Ejected, the *Doctor* retir'd to his own House at *Stadham*, where he sometimes Preach'd; and he came afterwards to *London*, where he had a very numerous Congregation in *Leadenball-street*, of which several Persons of Quality were stated Members.

Here he succeeded the Learned and Reverend Mr. *Joseph Caryl*; and afterwards publish'd an Epistle to some of the last Sermons of that Worthy Person, Intituled *The Nature and Principles of Love*. In this Epistle he takes Notice of several scandalous Forgeries put upon himself by one of the slanderous Writers of that time, and particularly as if he had compos'd or subscrib'd a Paper publish'd about 1658, containing the Proposals and Desires of the Subscribers with respect to Publick Affairs. Upon which that Libeller thought he had obtain'd a mighty Advantage, by finding the Letters of the *Doctor*'s Name set to it, rag'd, challeng'd, and triumph'd in a peculiar manner. The *Doctor* says, he had just Reason to believe that the Libeller knew the Paper was none of his; 'and indeed, says he, I had no concernment in it; 'for as the things contain'd in it were directly contrary to my known and avow'd Principles both 'then and now, so it was always notoriously known 'that it was another Person, who without any Forgery us'd that Name, whose Subscription it was, as 'will be acknowledg'd by the Survivors of the Subscribers. I confess, when the Paper itself was first 'brought to me, as it was by a Learned Person 'now in the University, I expressed some Indignation against it, as supposing that I had been dealt 'withal then, as I had been of late, by putting my Name 'unto

‘ unto what I was no way concern’d in: But quickly
‘ hearing that he who had subscribed that Name had
‘ right so to do, it being his own as well as mine,
‘ (tho’ I find since also that there was in it some
‘ intention to deceive) I gave neither him nor my
‘ self any trouble about it.

This and other injurious Reflections thrown upon the *Doctor* by one *Vernon*, Sir *Roger L’Estrange*, and *Anthony à Wood*, are sufficiently confuted by the Esteem which we find King *Charles II.* profess’d for him, as above.

Tho’ the *Doctor* was laid aside from Preaching publicly, by the Civil Authority, he did not cease to improve his Talent in Defence of his Principles, and the Fundamental Doctrines of the Gospel, that were afterwards controverted; for we find that soon after, *viz.* in 1662, he publish’d a Discourse concerning *Liturgies*, and their Impositions; but not having the Book, I can say no more of it.

That same Year he publish’d Animadversions on a Book call’d *Fiat Lux*, or *A Guide in Differences of Religion betwixt Papist and Protestant, Presbyterian and Independant*. The Author of this Piece was a *Papist*, and laid hold of the Divisions then reigning among the Protestants of this Nation, and so lately heightened by the Act for *Uniformity*, and the Ejection of the *Nonconformists*, to plead for Moderation, to aggravate Disputes among Protestants; to blame those who Persecuted the *Nonconformists*, to throw Reflections on both sides; and under this Disguise to bring ’em all back to the Church of Rome. The *Doctor* was requested by several Persons of Honour, to Animadvert upon it, because the Author not only fell foul upon all Protestants and their Religion, but endeavour’d to shake the Foundations of the Holy Scripture. The *Doctor* did this with a great deal of Candour,

dour, and not meddling with the Differences of Protestants among themselves, defended our Religion in General.

The *Doctōr's* Animadversions brought an Answer from the Author by way of an Epistle, which occasion'd the *Doctōr* to write a Vindication of his Animadversions, wherein he discuss'd the Principles of the *Roman Church*, as to Moderation, Unity, and Truth; with several important Controversies concerning the Rule of Faith, Papal Supremacy, the Mass, Images, &c. This Book was Licens'd in 1663, by the Bishop of *London's* Chaplain, and the *Doctōr* set his own Name to it, which he had not done to the Animadversions. The Author of *Fiat Lux* finding himself worsted by Argument, reflected upon the Author of the Animadversions, as one who had been ' a part of that dismal Tempest which overbore all before it, not only ' Church and State, but Reason, Right, Honesty, all ' true Religion, and even Good-nature too. This, no doubt, occasion'd the *Doctōr* to put his Name to the Vindication; wherein, after a very smart and Christian Rebuke to the Author, he Answers thus, *p.* 12. ' To deliver you, if it may be, from the like Mis- ' carriages for the future, let me inform you, that ' the Author of the Animadversions is a Person *who* ' never had a Hand in, nor gave Consent unto the raising of any War in these Nations, nor unto any Political Alteration in them; no, not to any one that ' was among us, during our Revolutions: But he acknowledg'd that he liv'd and acted under them the things wherein he thought his Duty consisted, and challengeth all Men to charge him with doing the least Personal Injury unto any, professing himself ready to give Satisfaction to any one that can justly claim it.

The Scene being thus chang'd, Dr. *Owen*, instead of being countenanced by Authority, is oblig'd now to become an humble Petitioner for Liberty of Conscience to himself and his Brethren; and therefore in 1667 he publish'd a Treatise which he call'd a *PeaceOffering*, in an Apology and humble Plea for Indulgence and Liberty of Conscience. And that same Year he publish'd another Piece, Intitul'd, *Indulgence and Toleration consider'd*. This came so much the better from the *Doctor*, because when he had Authority on his side, he never was for imposing upon the Consciences of others, but for leaving all Men to Worship God in that way which in their own Minds they thought best.

In the mean time he was so far from being wholly taken up in Controversies, that he still kept in view the principal End of his Calling, which was the advancement of Piety in the World, without respect of Persons or Parties. And next Year he publish'd an excellent Practical Piece, Intitul'd, *The Nature, Power, Deceit, and Prevalency of the Remainders of Indwelling Sin in Believers*.

As a full Proof of his Concern for the Christian Religion in General, in Opposition to its Enemies of every sort, he publish'd that same Year his *Exercitations* on the Epistle to the *Hebrews*; with an *Exposition* on the two first Chapters of that Epistle. The Value of that Work, and of the succeeding Parts, are so well known in the Church of God, that we need say little of them, for they are admir'd by all Men of Learning, but especially by such as have their Senses exercised to discern betwixt Good and Evil. This Work he Dedicated to Sir *William Morrice*, one of King *Charles* the Second's Privy Council, and Principal Secretaries of State; which shews that the *Doctor* was in great Esteem by Men of the First Rank, tho' opposite to him in Practice and Principle,

as a Dissenter. In this Dedication, which carries the same Character of Modesty that appears in all the *Doctor's* Writings, he takes notice of Sir *William's* candid Esteem of some former Endeavours of that kind; and that this and some other Treatises, had, by his Favour, receiv'd Warrant to pass free into the World. These Learned *Exercitations* met with a General Acceptance; nor indeed cou'd they fail of it by any who had the Interest of the Christian Religion at Heart; for here the *Doctor* vindicates the Canonical Authority of that Epistle against the *Jews*, and other Enemies of Christianity, with so much Strength from Scripture, the Authority of the Antients, and Reason, as those who are Enemies to the Deity of the Son of God, never have been, nor ever will be able to Answer.

The *Doctor* going on from Strength to Strength, did, in 1669, publish a Practical Exposition on the 130th *Psalms*; wherein the Nature of the Forgiveness of Sin is declar'd, the Truth and Reality of it asserted, and the Case of a Soul distress'd with the Guilt of Sin, and reliev'd by a discovery of Forgiveness with God, is at large discours'd. This Piece is so Spiritual, and relates so much to the Experimental part of Christianity, that it shews the *Doctor* to have been a great Christian as well as a Divine, and has accordingly obtain'd a due Esteem among all those who are Christians in earnest.

Such was the Unhappiness of the Times, that the *Doctor* was soon diverted from those serious Studies by the *Ecclesiastical Polity* writ by *Parker* afterwards Bishop of *Oxford*, who, every one that has read his Writings, must own, had a great deal more of Wit and Learning than Religion, to which he was an absolute Stranger: But the *Doctor* did handsomely expose him, by an Answer, call'd *Truth and Innocency Vindicated*;

icated; to which he was never able to make any satisfactory Reply.

The *Doct̄or* quickly return'd to a Subject more becoming his Gravity, Piety and Learning, and that same Year publish'd his *Brief Declaration and Vindication of the Doctrine of the Trinity, and the Person and Satisfaction of Christ*, which were then violently opposed by the licentious Writers of those Times. This small Piece has met with such an universal Acceptance by true Christians of all Denominations, that the *Seventh Edition* of it was lately published; so that we need say no more of it.

How the *Doct̄or* spent his succeeding Years, and what his Endeavours were for promoting Peace among Protestants of all Denominations, and serious practical Religion, appears so plain by the Catalogue of his Works subjoin'd, that we need only refer the Reader to it. Those Pieces are so common and well known, that there's no occasion to insist upon a Character of 'em; only I think my self oblig'd, in Vindication of his Memory, from being a Person of a narrow Spirit, to add, that by his Book Intitul'd, *An Inquiry into the Original, Nature, Power, Order, and Communion of Evangelical Churches: With the true Nature of a Gospel-Church, and its Government*; Printed after his Death, in 1689, he discovers quite the contrary, and there Learnedly proves, that our Lord, in his Infinite Wisdom, hath consecrated his Churches in such a State and Order, as wherein none of 'em are able of themselves always, and in all Instances, to attain all the Ends for which they are appointed, with respect unto the Edification of the Church Catholick: Therefore he believ'd that the mutual Communion of particular Churches among themselves, in an Equality of Power and Order, tho' not of Gifts and Usefulness, is the only way appointed by our Lord *Jesus Christ*,

Christ, after the Death of the Apostles, for attaining the general Ends of all particular Churches, which is the Edification of the Church Catholick in Faith, Love, and Peace.

He adds, ' That the Union of Churches consists in
 ' their Relation unto God, as their Father, and unto
 ' Christ as their only immediate Head of Influence
 ' and Rule, with a participation of the same Spirit
 ' in the same Faith and Doctrine of Truth, the same
 ' kind of Holiness, the same Duties of Divine Wor-
 ' ship; especially the same Mysteries of Baptism and
 ' the Supper; the Observance of the same Rules or
 ' Commands of Christ in all Church Order, with
 ' mutual Love, effectual, to all the Ends of their
 ' Being and Constitution, or the Edification of the
 ' Church Catholick.

' The Primitive Church, *says he*, provided for
 ' Communion in Faith by Creeds and Symbols, or
 ' Confessions of Faith, as is very well known; but
 ' these things coming to be abus'd, there is nothing
 ' requir'd unto the Communion of all Particular Churches in the World, but a Belief of the Scriptures to
 ' be the Word of God, with a profess'd Assent to all
 ' the Divine Revelations therein contain'd, provided
 ' that no Error be receiv'd that is contrary to the principal or fundamental Doctrines of it; for tho' any Society of Men shou'd profess the Scripture to be the
 ' Word of God, and avow and consent unto the
 ' Revelations therein made, yet by the conceptions of their Minds and misunderstanding of
 ' the Sence of the Holy Spirit therein, they may
 ' embrace and adhere unto such Errors as may cut
 ' them off from all Communion with the Catholick
 ' Church in Faith, such as the denial of the Trinity, the
 ' Incarnation of Christ, and his Divine Person, or Offices, the Redemption of the Church by his Blood,
 ' and

‘ and the necessity of Regeneration by his Spirit. He
‘ says further, That People may cut themselves off
‘ from the Communion of the Catholick Church, by
‘ making Traditions equal to the Written Word ;
‘ by giving another Head to the Church ; by adding
‘ another Sacrifice than what he hath offered ; or
‘ by confining the Church to a Party.

This Treatise deserves the serious perusal of the Pro-
fessors of Christianity in the present Age. The *Doctor*
adds, ‘ That Particular Churches have a Communion
‘ unto their mutual Edification, by Advice in Synods
‘ or Councils, which are the Meetings of divers
‘ Churches by their Messengers or Delegates, to con-
‘ sult and determin such Things as are of common
‘ Concernment by Virtue of this Communion. The
‘ necessity of this, *says he*, is evident from the Light
‘ of Nature. Churches have all one and the same
‘ Authority of Institution, and the same Rule and
‘ Order of Worship: *No Church is so Independent,*
‘ *that it can always and in all Cases observe the Duties*
‘ *it owes to the Lord Christ and the Church Catholick,*
‘ *by all those Powers which it is able to act in itself di-*
‘ *stinctly, without conjunction of others ; and the Church*
‘ *that confines its Duty to the Acts of its own Assem-*
‘ *blies, cuts it self off from the external Communion*
‘ *of the Church Catholick.*

‘ This acting in Synods *says he*, is an Institution of
‘ Christ, not in express Command, but in the Nature of
‘ the Thing itself, fortify’d with Apostolical Examples.
‘ The End of all particular Churches is the Edification
‘ of the Church Catholick unto the Glory of God in
‘ Christ ; and ’tis evident that in many Instances this
‘ can’t be attain’d, but must be sinfully neglected, un-
‘ less this Way be attended unto. He allows Ap-
‘ peals from Particular Churches, and says, that Par-
‘ ticular Church which extends not its Duty beyond
‘ its

‘ its own Assemblies and Members, is fallen off from
 ‘ its principal End and Institution; and every Prin-
 ‘ ciple that inclines any Church to confine its Care
 ‘ and Duty to its own Edification only, yea, or to
 ‘ those only which agree with it in some particular
 ‘ Practice, make it neglective of all due Means of the
 ‘ Edification of the Catholick Church, and Schisma-
 ‘ tical.

He adds, ‘ That Synods are consecrated to the Use
 ‘ of the Church in all Ages, by the Example of the
 ‘ Apostles in their guidance of the first Churches of
 ‘ Jews and Gentiles, which has the Force of a Di-
 ‘ vine Institution, as being given them under the In-
 ‘ fallible Conduct of the Holy Ghost, *Acts* xv. If
 ‘ it be reported or known by credible Testimony, that
 ‘ any Church has admitted Superstition or Vanity in
 ‘ Worship, or that its Members walk like those *Phil.*
 ‘ iii. 18, 19. and does not endeavour its own Re-
 ‘ formation, other Churches in Communion with
 ‘ her, after more private Ways for its Reduction,
 ‘ ought to assemble in a Synod for Advice, either for
 ‘ Recovery; or, in case of Obstinacy to with-hold
 ‘ Communion.

‘ Churches planted within such a Circumference
 ‘ as gives Facility or Convenience for such Conventi-
 ‘ ons, shou’d by virtue of their mutual Communion,
 ‘ be in exprefs readiness to convene on all occasions of
 ‘ Common Concernment.

‘ Whereas ’tis evidently useful unto the Edification
 ‘ of the Church Catholick, that all the Churches
 ‘ professing the same Doctrine of Faith within the
 ‘ Limits of the same Civil Government, should hold
 ‘ constant actual Communion among themselves unto
 ‘ the Ends before mention’d: I see not how it can be
 ‘ any abridgment of the Liberty of particular Chur-
 ‘ ches, or interfere with any of their Rights which
 ‘ they

‘ they hold by Divine Institution, if through more
‘ Constant Lesser Synods for Advice, there be a Com-
‘ munication of their Mutual Concerns unto those
‘ that are Greater, until, if Occasion require, and it
‘ be expedient, there be a General Assembly of ’em
‘ All to Advise about any thing wherein they are All
‘ concern’d.

‘ Classes or Conventions of the Elders or Officers
‘ of sundry Parochial Churches, may be held some-
‘ times, and in some Places, unto Edification, for
‘ Presential Communion.

‘ Synods are to consist of those chosen by their
‘ Churches, and the Elders or Officers ought to be the
‘ Principal, otherwise Confusion would quickly follow,
‘ but they may have others joyn’d with them.

‘ The Synod *A&C.* 15. declared their Decrees to be
‘ from the Holy Ghost, because it was according to
‘ Scripture.

‘ Hence it follows, that a Synod convened in the
‘ Name of Christ, by the voluntary Consent of several
‘ Churches concerned in mutual Communion, may
‘ declare and determine of the Mind of the Holy
‘ Ghost in Scripture, and decree the Observation of
‘ things true and necessary, because revealed and ap-
‘ pointed in the Scripture, which are to be receiv’d,
‘ own’d and observ’d on the Evidence of the Mind of
‘ the Holy Ghost in them, and the Ministerial Au-
‘ thority of the Synod it self.

I have been the Larger in this Extract of the
Doctor's Opinion about Church-Government, because
it shews (whatever might have been his Sentiments
when younger) how much he agreed with all Pro-
testant Churches, that of *England* excepted, in this
Point, in the latter part of his days; and that, had
others been of his Mind, the Difference betwixt those
call’d *Presbyterians* and *Independents* might have
easily

easily been reconciled. He was of so Healing a Temper in this Matter, that I heard him say, before a Person of Quality, and others, He could readily Joyn with *Presbytery* as it was exercis'd in *Scotland*.

For the rest of his Works, I refer to the *Catalogue*, by which it will appear, that he was a zealous Maintainer of, and *Contender for the Truth delivered to the Saints*, against *Poperly, Socinianism, Arminianism*, and that flood of Prophaneness which overspread the Nations.

It being now time to draw to a Close, I shall give a brief Account of his Outward Circumstances, as far as I'm enabled from the Instructions given by his Friends.

He was twice Marry'd, but we have no certain Account of the time of his first Marriage, nor who the Gentlewoman was: Some inform us her Maiden Name was *Rooke*, and it appears by the Character given of her, That she was an Excellent and Comely Person, very Affectionate towards him, and met with suitable Returns. She dy'd at his House in *Charterhouse-Yard*, and had eleven Children by him, who all dy'd young, except one Daughter that marry'd a *Welsh* Gentleman, who proving none of the best Husbands, the *Doctor* took her Home, and she dy'd of a Consumption before her Father, and had two Children whom she also outliv'd.

The *Doctor* afterwards liv'd in *Leadenhall-street* near his Meeting-house, and marry'd for his second Wife the Widow of *Thomas D'Oyley Esq;* Brother to *Sir John D'Oyley* of *Chisbelhampton* near *Stadham* in *Oxfordshire*, Bar. Her Maiden Name was *Michel*, her Father being — *Michel Esq;* of *Kingston-Russel* in *Dorsetshire*, a Family of Antiquity and Eminence. She was a Gentlewoman of extraordinary Sence and Piety, of a choice

a choice Temper, and very affectionate to the *Doctor*. She brought him a considerable Fortune, which, with his own plentiful Income, enabled him to keep his Coach and Country-house at *Ealing* near *Adon* in *Middlesex*, where he liv'd in a very Generous and Hospitable manner. He was much Visited by Persons of Quality of different Denominations; for his Obliging Genteel Deportment made his Conversation very acceptable to all Men who had any relish for Good Manners, Gravity, Piety and Learning.

His hard Studies and indefatigable Labour in Preaching and Writing, brought the Stone upon him, a Distemper very common to those of a Studious Life; this, with an *Asthma*, very much broke his Constitution for several Years before his death. He was so universally belov'd, that Persons of Quality us'd to Invite him to their Country-houses in Summer, and those Invitations were so frequent, as sometimes gave him difficulty enough how to avoid disobliging one or other by not accepting them. He was particularly Respected by the late *Philip* Lord *Wharton* Grandfather of the present Duke, who Invited him often to his noble and pleasant Seat at *Woburn* in *Buckinghamshire*, where he had the Honour to be Visited by several Persons of Chief Rank, and treated by that Lord with as much Respect as if he had been equal to himself in Dignity; and my Lord's House being an *Asylum* for Nonconformists under their Persecution, the *Doctor* had likewise agreeable Conversation there with other Noted Dissenting Ministers of different Denominations.

As the *Doctor* was of a Cheerful Temper during his Health, he bore the racking Pains which usually attend the Stone, with that Patience and Resignation as became so Great a Man, and so Excellent a Christian. He lay Sick above a Month, and suffer'd much

by violent Pains in his Head. His Conversation during that time, was, according to the main Course of his Life, very heavenly and spiritual; and he was much affected with the Calamitous Times which then afflicted the Nonconformists, and threatned the Protestant Churches all over *Europe*. He was Speechless for some Hours before his Death, but very Sensible, and frequently lifted up his Eyes and Hands with great Devotion. Dr. Cox and Dr. (afterwards Sir Edmond) King were his Physicians, and ascrib'd his Dying hard, to the Strength of his Brain.

It was evident to those who were about him, that he entertain'd Death not as a King of Terrors; for he had been long expecting and preparing for it, as appears, among other things, by the Preface to his Book Intituled ΣΥΝΕΣΙΣ ΠΙΝΕΥΜΑΤΙΚΗ, or, *The Causes, Ways, and Means of Understanding the Mind of God, as revealed in his Word, &c.* where he expresses himself thus: ' I have yet propos'd a farther Enquiry, namely, *What Conduct in these Times of great Contests about the Assurances of Faith, and the Causes of it, every one that takes care of his own Salvation ought to betake himself unto, that he may not be deceiv'd or miscarry in the End; and this is design'd with especial respect unto the Church of Rome, which vehemently pretends unto the sole Infallible Conduct in these things. But, probably, the near approach of the daily expected and earnestly desired Hour of my Discharge from all further Service in this World, will prevent the Accomplishment of that Intention. In the continual Prospect hereof do I yet live and rejoyce, which, among other Advantages unspeakable, hath already given me an Inconcernment in those Oppositions, which the Passions or Interests of Men engage them in, of a very near*

alliance

‘ alliance unto, and scarce distinguishable from that
‘ which the Grave will afford.

This is sufficient to Confute what that infamous Slanderer *Anthony à Wood* said of this Great Man, in his *Athenæ Oxonienses*, That the *Doctor* was very unwilling to lay down his Head. Besides, the contrary is very well known by a Person of Rank still alive, who was present at the the time of the *Doctor*'s death.

The constant Opposition the *Doctor* made, by his Writings and Sermons, to Men of that Author's Kidney, rendred him the Object of their Hatred and Reproach. But as the *Doctor* had so much Christian Fortitude as to bear it in Meekness, and not to return *Railing for Railing*, those Reproaches did him no more hurt, than the Viper did to *St. Paul*, who shook it off into the Fire, when it fasten'd on his Hand : And in like manner, the Reproaches cast upon the *Doctor* by his Enemies, return'd upon themselves.

This Great Man Dy'd, with a full Assurance of a better Life, on *Bartholomew-Day*, Aug. 24th, 1683. in the 67th Year of his Age. He had a Brother, Colonel *Henry Owen*, to whose Son he left his Estate at *Stadham*, the Colonel himself having an Estate in *Ireland*. And as the *Doctor*'s Lady always behav'd to him with the tenderest Affection, he left her 3000 *l.* besides 60 *l. per Annum*, and his House at *Ealing* ; and gave 30 *l.* a-piece to two of his Servants that attended him in his Illness.

As the *Doctor* was universally Esteem'd during his Life, his Corpse was attended from *Ealing*, where he Dy'd, to the *Dissenters Burying-place* in *Bunbil-fields*, by near a hundred Noblemens, Gentlemens, and Citizens Coaches with six Horses each, and a great number of Gentlemen in Mourning on Horseback. He was Interred in a new Vault erected on purpose by

his worthy Relict, who Out-liv'd him about twenty Years, and was Interred by him. Some time before her death, that Noble and Religious Lady the Countess-Dowager of *Anglesea*, Wife of *Arthur* Lord Privy-Seal, requested of the *Doctor's* Widow, her Intimate Friend, that her Corpse, when she dy'd, might be Interred in the same Vault; that she might, Dying as well as Living, testify the great Respect she had for 'em both. Towards the East-end of the Burying-place, there's a Monument of Free-stone erected over the Vault, and upon it, in double Columns, the following Inscription; which we are sorry is not more exact, for it appears evidently that the Stone-cutter has not acted his Part with due Care, and that the Author, whoever he was, has suffer'd by that Neglect.

Johannes

Johannes Owen, S. T. P.

Agro Oxoniensi oriundus;
Patre insigniori Theologo Theologus ipse insignior,
Et sæculi hujus insignitissimis annumerandus:
Communibus humaniorum literarum suppetiis,
Mensura parum communi instructus;
Omnibus quasi bene ordinata ancillarum serie.

Suæ jussis famulari Theologiæ:
Theologiæ, Polemicæ, Practicæ, & quam vocant casuum
(Harum enim omnium, quæ magis sua habenda erit, ambigitur)
In illa, viribus plusquam Herculeis, serpentibus Tritura,
Arminio, Socino, Cano, venenosa sîrinxit guttura
In istâ, suo prius, ad verbi amussim expertus pectore,
Universam Sp. Scti. Oeconomiam aliis tradidit,
Et, missis cæteris coluit Ipse sensisque
Beatam, quam scripsit, cum Deo communionem,
In terris viator, comprehensori in cœlis proximus.

Mensis Scti Augu^{sti} XXIV^{to} An^o à partu Virginico MDCLXXXIII^o Ætat. LXVII.

In Casuum Theologiæ singulis, oraculi instar habitus.
Quibus opus erat & copia consulendi:

Scriba ad regnum cœlorum ulquequaque institutus
Multis, privatos intra parietes, à suggesto pluribus,
A prælo, omnibus ad eundem scopum collincantibus
Pura Doctrinæ Evangelicæ Lampas præluxit,
Et sensim, non sive aliorum, suoque sensu,
Sic prælucendo perivit.

Affiduis infirmitatibus obfeci,

Morâs creberrimis impetiti,

Durisque laboribus potissimum atriti corporis
Fabricæ, donec ita quassatæ spectabiles ruinas,

Deo ultra serviendo inlabiles, sancta anima;
Deo ultra fruendi cupida deseruit

Die, à terrenis potestatis, plurimis facta fatali,
Illi à cœlesti Numine fœlici reddito.

Tho' no Body ever before Writ the *Doctōr's* Life, yet Providence has so order'd it, that several of his Enemies as well as of his Friends, have at different times given him a very noble Character, and even that vile Slanderer *Anthony à Wood* above-mention'd, was constrain'd by the Force of Truth, to say of him, in his *Atbena Oxonienses*, ' That the *Doctōr* was a Person
 ' well skill'd in the Tongues, Rabbinical Learning, and
 ' Jewish Rites and Customs; That he had a great
 ' command of his *English* Pen, and was one of the most
 ' genteel and fairest Writers that appear'd against the
 ' Church of *England*; and he likewise quotes the following Character of the *Doctōr* by one Mr. *John Humphreys*, ' That while he was Vice-Chancellor,
 ' he was a Grave and Pious Example to the University of *Oxford*, a Reverend Man; a D. D. of much
 ' Gravity, of long standing, excelling in Learning of
 ' all sorts, fit for his Profession; of Dignity in his
 ' time as much as any were capable of; a Person of
 ' Note and constant Piety, a studious Life, of universal Affability, ready Presence and Discourse, Liberal, Graceful, and of a Courteous Demeanour,
 ' which bespeak him certainly one that is more a
 ' Gentleman than the rest of the Clergy; so that he
 ' has the general Veneration of the People, and is
 ' sometimes favour'd with the Prince's Converse.

Mr. *Dodwell*, tho' so great an Enemy to Dissenters, that he wou'd not allow them to be Christians, and against whom the *Doctōr* had wrote, says, ' He was of
 ' of a better Temper than most of his Brethren, abstain'd from Personal Slanders, and confin'd himself
 ' wholly to the Cause and Subject.

Dr. *Stillingfleet*, afterwards Bishop of *Worcester*, was so sensible of this good Qualification, that he own'd the *Doctōr* treated him with Civility and decent Language, for which he thank'd him.

The Characters given the *Doct̄or* by several Non-conformists of different Denominations, are as follow.

The late Reverend Mr. *Daniel Burgess*, in a Recommendatory Preface to the *Doct̄or's* Book of *Communion with God*, Edit. 2d. publish'd in 1700, says of that Book,

‘ *Alphonsus* King of *Spain*, is said to have found
 ‘ Food and Physick in reading *Livy*; and *Ferdinand*
 ‘ King of *Sicily*, in reading *Quintus Curtius*; but
 ‘ the Reader has here nobler Entertainments, vast-
 ‘ ly richer Dainties, incomparably more Sovereign
 ‘ Medicines, I had almost said the very highest of
 ‘ Angels Food — Such is this Treatise; This, which
 ‘ is the only one extant on its great and necessary
 ‘ Subject; This, whose Praise hath been long in the
 ‘ Churches, and hath gone enamell'd with honou-
 ‘ rable Reproaches of more than one *English Bolsec*;
 ‘ This, whose Great Author, like the Sun, is well
 ‘ known to the World by Eminence of Heavenly
 ‘ Light and Labours; This, which as his many other
 ‘ Works, can be no other than Manna unto sound
 ‘ Christians, tho' no better than Stone and Serpent
 ‘ to *Socinians* and their Fellow-Commoners.

‘ Importunity hath drawn me to say thus much
 ‘ more than I cou'd think needful to be said concern-
 ‘ any Work of *Dr. Owen's*.

The late Reverend Mr. *Nath. Mather*, in his Preface to *Dr. Owen's* two Discourses concerning the *Holy Spirit*,
 ‘ says, ‘ As it was with *Paul* at *Athens*, when he saw the
 ‘ City wholly given to Idolatry, so was *Dr. Owen's* Spi-
 ‘ rit stirr'd in him when he heard the Scoffs and Blas-
 ‘ phemies cast upon the Holy Spirit, and his Grace,
 ‘ and Gifts, and Aid, in some late Writers. He pro-
 ‘ ceeds, That the Way and Working of the Wisdom
 ‘ of God, is to be seen and adored, in stirring up
 ‘ this Learned and Excellent Person to communicate

‘ and

‘ and leave unto the World that Light touching the
 ‘ Spirit and his Operations, which he had receiv’d
 ‘ by that Spirit from the Sacred Oracles of Truth,
 ‘ the Scriptures.

‘ To what Advantage and increase of Light it is
 ‘ perform’d, is not for so incompetent a Pen to say, as
 ‘ writes this; nevertheless, I doubt not, but the di-
 ‘ scerning Reader will observe such Excellencies shi-
 ‘ ning out in this and others of this Great Author’s
 ‘ Writings, as do greatly commend them to the
 ‘ Church of God, and will do so in After-Ages, how-
 ‘ ever this corrupt and degenerate Generation enter-
 ‘ tain them. They are not the crude, and hasty,
 ‘ and untimely Abortions of a Self-ful, Distemper’d
 ‘ Spirit, much less the boilings over of inward Cor-
 ‘ ruption and Rottenness put into a Fermentation, but
 ‘ the mature, sedate, and seasonable Issue of a rich
 ‘ Magazine of Learning, well digested with great ex-
 ‘ actness of Judgment. There is in them a great Light
 ‘ cast and reflected on, as well as deriv’d from the holy
 ‘ Scriptures, those inexhaustible Mines of Light in sa-
 ‘ cred Things. They are not filled with vain impertinent
 ‘ Janglings, nor with a noise of multiply’d fictitious
 ‘ Distinctions, nor with novel and uncouth Terms
 ‘ foreign to the Things of God, as the manner of
 ‘ some Writers is, *ad nauseam usque*; But there is
 ‘ in them a happy and rare conjunction of firm Soli-
 ‘ dity, enlightning Clearness, and Heart-searching Spi-
 ‘ ritualness, evidencing themselves all along, and there-
 ‘ by approving and commending his Writings to the
 ‘ Judgment, Conscience, Spiritual Taste and Experi-
 ‘ ence of all those who have any acquaintance with
 ‘ the Relish of the Gospel.

‘ On these and such-like Accounts, the Writings of
 ‘ this Great and Learned Man, as also his ordinary
 ‘ Sermons, will be, while the World stands, an up-
 ‘ braiding

‘ braiding and condemning of this Generation, whose
 ‘ vitiated and ill-affected Eyes could not bear so
 ‘ great a light set up and shining on a Candle-
 ‘ stick, and which did therefore endeavour to put
 ‘ it under a Bushel. — What further he might have
 ‘ had in his Thoughts to do, is known to Him whom
 ‘ in serv’d so industriously and so faithfully in his
 ‘ Spirit in the Gospel while he was here on Earth,
 ‘ and with whom he now enjoys the Reward of
 ‘ all his Labours, and all his Sufferings. For certain
 ‘ it is concerning Dr. *Owen*, that as God gave him
 ‘ very transcendent Abilities, so he did therewithal
 ‘ give him a boundless Enlargedness of Heart, and
 ‘ insatiable Desire to do Service to Christ and
 ‘ his Church; insomuch as he was thereby carried
 ‘ on through great bodily Weakness, Languishing,
 ‘ and Pains, besides other manifold Trials and Dis-
 ‘ couragements, to bring forth out of his Treasury
 ‘ (like a Scribe well instructed unto the Kingdom of
 ‘ Heaven) many useful and excellent Fruits of his
 ‘ Studies, much beyond the Expectation and Hopes
 ‘ of those who saw how often and how long he
 ‘ was near unto the Grave.

‘ But while he was thus indefatigably and rest-
 ‘ lessly laying out for the Service of Christ, in this
 ‘ and succeeding Generations, those rich Talents with
 ‘ which he was furnish’d, his Lord said unto him,
 ‘ *Well done, thou good and faithful servant; enter thou
 ‘ into the joy of thy Lord.* ‘ On the removal of such
 ‘ accomplish’d and useful Persons, I have sometimes
 ‘ reliev’d my self with this Thought, That Christ
 ‘ lives in Heaven still; and the Blessed Spirit, from
 ‘ whom the Head and Heart of this Chosen Vessel
 ‘ were so richly replenish’d, liveth still.

Dr. *Calamy*, in his Book above-mention'd, says,
 ' That such as are not blinded with Prejudice, have
 ' freely own'd the Eminency of the *Doctōr's* Learn-
 ' ing and Abilities. He was a Man of Universal
 ' Reading, and had digested it. He was especially
 ' conversant in those Sciences that are assistant to
 ' Divinity, Master of 'em in an unusual degree, and
 ' was reckon'd the brightest Ornament of the Univer-
 ' sity of *Oxford* in his Time.

There is a larger and very just Character of the
Doctōr given by the late Reverend Mr. *Clarkson*,
 who preached his Funeral Sermon, which being
 printed in this Volume, we refer to it.

Mr. *F. C.* who wrote a Preface to one of the
Doctōr's Posthumous Treatises of the *Dominion of Sin*
and Grace, publish'd by Mr. *Marshall* in 1688, says,
 The Author, in treating of this Text, as in all his o-
 ' ther Works of the like Nature, hath acted the part
 ' of a good Workman, that rightly divided the Word
 ' of God, giving every one their Portion as it belongs
 ' to them, with much Perspicuity and Demonstra-
 ' tion. He adds, That the *Doctōr* had left his Enco-
 ' mium firmly rooted in the Minds of all Pious and
 ' Learned Men that are acquainted with his Writings
 ' Polemick and Practical, and that his Renown will al-
 ' ways be Great in after-Generations among the Chur-
 ' ches of Christ, and all true Lovers of the Great
 ' Truths of the Gospel.

We shall conclude with the *Doctōr's* own Words,
 as follow. ' My principal Work having been
 ' now for a long season to *Die Daily*, as living
 ' in a continual expectation of my Dissolution, I
 ' shall acquaint the Reader with some few of my
 ' Thoughts and Reliefs, with reference unto Death
 ' itself.

‘ There

‘ There are fundry things required of us, that we
 ‘ may be able to encounter Death chearfully, con-
 ‘ stantly, and victoriously. For want of these, or
 ‘ some of them, I have known Gracious Souls who
 ‘ have lived in a *kind of Bondage for fear of Death*,
 ‘ all their days. We know not how God will ma-
 ‘ nage any of our Minds and Souls in that Season, in
 ‘ that Trial; for he acts towards us in all such things
 ‘ in a way of Sovereignty. But these are the things
 ‘ which he requireth of us in a way of Duty.

‘ 1st, Peculiar actings of Faith, to resign and commit
 ‘ our departing Souls into the Hand of Him, who is
 ‘ able to receive them, to keep and preserve them, as
 ‘ also to dispose of them into a state of Rest and
 ‘ Blessedness, are required of us.

‘ The Soul is now parting with all things here be-
 ‘ low, and that for ever. None of all the things
 ‘ which it hath seen, heard, or enjoyed by its out-
 ‘ ward Senses, can be prevailed with to stay with it
 ‘ one hour, or to take one step with it in the Voyage
 ‘ wherein it is engaged: It must alone by itself launch
 ‘ into Eternity. It is entring into an *Invisible World*,
 ‘ which it knows no more of than it hath received
 ‘ by Faith. None hath come from the Dead to in-
 ‘ form us of the State of the other World. Yea, God
 ‘ seems on purpose so to conceal it from us, that we
 ‘ should have no Evidence of it, at least as unto the
 ‘ manner of Things in it, but what is given unto Faith
 ‘ by Divine Revelation. Hence those who died and
 ‘ were raised again from the Dead unto any continu-
 ‘ ance among Men, as *Lazarus*, probably knew no-
 ‘ thing of the Invisible State. Their Souls were pre-
 ‘ served by the Power of God in their Being, but
 ‘ bound up as unto present Operations. This made a
 ‘ great Emperor cry out on the approach of Death,
 ‘ *O animula, tremula, vagula, blandula; quæ nunc a-*
 ‘ *bibis*

‘ *bibis in loca horrida, squalida, &c.* O poor trembling wandering Soul, into what places of Darkness and Defilement art thou going!

‘ How is it like to be after the the few Moments, which under the Pangs of Death we have to continue in this World? Is it an *Annihilation* that lies at the door? Is Death the destruction of our whole Being, so as that after it we shall be no more? So some would have the state of things to be. Is it a state of subsistence in a wandering condition up and down the World, under the Influence of other more powerful Spirits that rule in the Air, visiting Tombs and solitary Places, and sometimes making Appearances of themselves, by the Impressions of those more powerful Spirits, as some imagine from the Story concerning *Samuel* and the *Witch of Endor*, and as it is commonly received in the *Papacy*, out of a compliance with their Imagination of Purgatory? Or is it a state of universal Misery and Woe? a state incapable of Comfort or Joy? Let them pretend what they please, who can understand no Comfort or Joy in this Life, but what they receive by their Senses, they can look for nothing else. And whatever be the state of this Invisible World, the Soul can undertake nothing of its own Conduct after its departure from the Body. It knows that it must be absolutely at the disposal of another.

‘ Wherefore no Man can comfortably venture on and into this Condition, but in the exercise of that Faith, which enables him to resign and give up his departing Soul into the Hand of God, who alone is able to receive it, and to dispose it into a Condition of Rest and Blessedness. So speaks the Apostle; *I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep*
‘ *that*

that which I have committed unto him, against that Day.

Herein, as in all other Graces, is our Lord Jesus Christ our great Example. He resigned his departing Spirit into the Hands of his Father, to be owned and preserved by him in its State of Separation. *Father, into thy hands I commit my Spirit*, Luke 23. 46. as did the *Psalmist* his Type, in alike Condition, *Psal. 31. 5.* But the Faith of our Lord Jesus Christ herein, the Object and Exercise of it, what he believ'd and trusted unto in this resignation of his Spirit into the Hand of God, is at large expressed in the 16th Psalm: *I have (saith he) set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.* He left his Soul in the Hand of God, in full assurance that it should suffer no Evil in its state of Separation, but should be brought again with his Body into a blessed Resurrection, and eternal Glory. So *Stephen* resigned his Soul departing under Violence, into the hands of Christ himself. When he died, he said, *Lord Jesus receive my Spirit.*

This is the last Victorious Act of Faith, wherein its Conquest over its last Enemy Death itself doth consist. Herein the Soul says in and unto itself, *Thou art now taking leave of Time unto Eternity; all things about thee are departing as Shades, and will immediately disappear. The things which thou art entring into are yet invisible, such as eye hath not seen, nor ear heard, nor will they enter*
into

‘ *into the heart of Man fully to conceive.* Now
 ‘ therefore with quietness and confidence give up thy
 ‘ self unto the Sovereign Power, Grace, Truth, and
 ‘ Faithfulness of God, and thou shalt find assured Rest
 ‘ and Peace.

‘ But Jesus Christ it is, who doth immediately re-
 ‘ ceive the Souls of them who believe in him. So
 ‘ we see in the Instance of *Stephen*. And what can
 ‘ be a greater encouragement to resign them into his
 ‘ Hands, than a daily Contemplation of his Glory in
 ‘ his Person, his Power, his Exaltation, his Office
 ‘ and Grace? Who that believes in him, that belongs
 ‘ unto him, can fear to commit his departing Spi-
 ‘ rit unto his Love, Power and Care? Even we
 ‘ also shall hereby in our dying Moments, see, by
 ‘ Faith, Heaven opened, and Jesus standing at the
 ‘ right hand of God, ready to receive us. This ad-
 ‘ ded unto the Love which all Believers have unto
 ‘ the Lord Jesus, which is enflamed by contempla-
 ‘ tion of his Glory, and their Desires to be with him
 ‘ where he is, it will strengthen and confirm our
 ‘ Minds in the resignation of our departing Souls into
 ‘ his Hand.

2dly, It is required in us unto the same End,
 ‘ that we be *ready and willing to part with the flesh*
 ‘ *wherewith we are cloathed*, with all things that are
 ‘ useful and desirable thereunto: The Alliance, the
 ‘ Relation, the Friendship, the Union that are be-
 ‘ tween the Soul and the Body, are the greatest,
 ‘ the nearest, the firmest that are or can be among
 ‘ mere created Beings. There is nothing like it, no-
 ‘ thing equal unto it. The Union of Three Persons
 ‘ in the one single Divine Nature, and the Union of
 ‘ two Natures in one Person of Christ, are Infinite,
 ‘ Ineffable, and exempted from all Comparision. But
 ‘ among created Beings, the Union of these two es-
 ‘ sential

‘ essential Parts of the same Nature in One Person, is
 ‘ most excellent. Nor is any thing equal to it, or
 ‘ like it, found in any other Creatures. Those who
 ‘ among them have most of Life, have either no
 ‘ Bodies, as *Angels*; or no Souls, but what perish
 ‘ with them, as all Brute Creatures below.

‘ Angels being pure immaterial Spirits, have no-
 ‘ thing in them, nothing belonging unto their Essence,
 ‘ that can die. Beasts have nothing in them that
 ‘ can live when their Bodies die. The Soul of a
 ‘ *Beast* cannot be preserved in a *separate Condition*,
 ‘ no not by any Act of Almighty Power; for it is
 ‘ not; and that which is not, cannot live. It is
 ‘ nothing but the Body itself in an Act of its mate-
 ‘ rial Powers.

‘ Only the Nature of Man in all the Works of
 ‘ God, is capable of this Convulsion. The essential
 ‘ Parts of it are separable by Death, the one con-
 ‘ tinuing to exist and act its especial Powers in a
 ‘ separate State or Condition. The Powers of the
 ‘ whole entire Nature acting in Soul and Body
 ‘ in conjunction, are all scattered and lost by Death.
 ‘ But the Powers of *one Essential part* of the same
 ‘ Nature, that is of the Soul, are preserved after
 ‘ Death in a more perfect Acting and Exercise than
 ‘ before. This is peculiar unto Human Nature, as a
 ‘ Man partaking of Heaven and Earth, of the Per-
 ‘ fection of Angels Above, and of the Imperfection
 ‘ of the Beasts Below. Only there is this difference
 ‘ in these things: Our participation of the heavenly
 ‘ spiritual Perfections of the *Angelical Nature*, is for
 ‘ Eternity; our participation of the Imperfections of
 ‘ the Animate Creatures here below, is but for a
 ‘ season: For God hath designed our Bodies unto
 ‘ such a glorious refinement at the Resurrection,

' as that they shall have no more Alliance unto that
 ' brutish Nature, which perisheth for ever. For we
 ' shall be *ισάγγελοι*, like unto Angels, or Equal to
 ' them. Our Bodies shall no more be capable of
 ' those Acts and Operations which are now common
 ' to us with other living Creatures here below.

' This is the Pre-eminence of the Nature of Man,
 ' as the Wise Man declares: For unto that Ob-
 ' jection of *Atheistical Epicureans*, *As the one dieth,*
 ' *so dieth the other ; they have all one Breath ; so*
 ' *that a Man hath no Pre-eminence above a Beast,*
 ' *and all go into one Place, all are of the Dust, and*
 ' *all turn to the Dust again :* He granteth, that as
 ' unto their Bodies it is for a season, in them we
 ' have a present participation of their Nature: But,
 ' saith he, here lieth the difference, *Who knoweth*
 ' *the Spirit of a man that goeth upward, and the*
 ' *Spirit of a Beast that goeth downward unto the*
 ' *earth?* Unless we know this, unless we consider
 ' the different state of the Spirit of Men and Beasts,
 ' we cannot be delivered from this Atheism ; but
 ' the Thoughts hereof will set us at liberty from
 ' it. They die in like manner, and their Bodies
 ' go equally to the Dust for a season ; but the
 ' Beast hath no Spirit, no Soul, but what dies with
 ' the Body and goes to the Dust : If they had,
 ' their Bodies also must be raised again unto a
 ' conjunction with them ; otherwise Death would
 ' produce a new Race of Creatures unto Eternity.
 ' But Man hath an Immortal Soul, (saith he) an
 ' heavenly Spirit, which when the Body goes into
 ' the Dust for a Season, ascends to Heaven (where
 ' the guilt of Sin, and the Curse of the Law
 ' interpose not) from whence it is there to exist,
 ' and to act all its Native Powers in a state of Blef-
 ' sedness.

' But

‘ But, as I said, by reason of this peculiar intimate
 ‘ Union and Relation between the Soul and Body,
 ‘ there is in the whole Nature a fixed averfion from
 ‘ a Diffolution. The Soul and Body are naturally
 ‘ and neceffarily unwilling to fall into a ftate of
 ‘ Separation, wherein the one fhall ceafe to be
 ‘ what it was, and the other knows not clear-
 ‘ ly how it fhall fubfift. The Body claspeth a-
 ‘ bout the Soul, and the Soul receiveth ftange Im-
 ‘ preffions from its Embraces; the entire Nature
 ‘ exifting in the Union of them both, being unal-
 ‘ terably averfe unto a Diffolution.

‘ Wherefore, unlefs we can overcome this Inclina-
 ‘ tion, we can never die comfortably or chear-
 ‘ fully. We would indeed rather chufe to be *cloa-*
 ‘ *thed upon, that Mortality might be fwallowed up*
 ‘ *of Life*, that the cloathing of Glory might come
 ‘ on our whole Nature, Soul and Body, without
 ‘ Diffolution. But if this may not be, yet then
 ‘ do Believers fo conquer this Inclination by
 ‘ Faith and Views of the Glory of Chrift, as to
 ‘ attain a Defire of this Diffolution. So the Apo-
 ‘ ftle testifies of himfelf; *I have a defire to depart,*
 ‘ *and to be with Chrift, which is far better than*
 ‘ *to abide here*, *Phil. 1. 23.* faith he, ἐπιθυμίαν
 ‘ ἔχω. Not an ordinary Defire; not that which
 ‘ worketh in me now and then, but a constant
 ‘ habitual Inclination working in vehement Afts and
 ‘ Defires. And what doth he fo Defire? It is
 ‘ ἀναλῦσαι, to *depart*, fay we, out of this Body,
 ‘ from this Tabernacle, to leave it for a Season.
 ‘ But it is fuch a departure as confifts in the Dif-
 ‘ folution of the prefent ftate of his Being, that
 ‘ it fhould not be what it is. But how is it pof-
 ‘ fible that a Man fhould attain fuch an Inclina-
 ‘ tion

tion unto such a Readiness for such a vehement desire of a *Dissolution*? It is from a View by Faith of Christ and his Glory, whence the Soul is satisfied, that to be with him is incomparably better than in its present State and Condition.

He therefore that would die Comfortably, must be able to say within himself and to himself, Die then, thou frail and sinful Flesh, *Dust thou art, and unto Dust thou shalt return*: I yield thee up unto the righteous Doom of the Holy One. Yet therein also I give thee into the Hand of the Great Refiner, who will hide thee in thy Grave, and by thy Consumption purify thee from all thy Corruption and disposition to Evil. And otherwise this will not be. After a long sincere endeavour for the Mortification of all Sin, I find it will never be absolutely perfect but by this Reduction into the Dust. Thou shalt no more be a residence for the least remainder of Sin unto Eternity, nor any clog unto my Soul in its actions on God. Rest therefore in Hope; For God, in his appointed season, when he *shall have a desire unto the work of his hands, will call unto thee, and thou shalt answer him out of the dust*. Then shall He, by an Act of his Almighty Power, not only restore thee unto thy pristine Glory, as at the first Creation, when thou wast the pure Workmanship of his Hands; but enrich and adorn thee with inconceivable Privileges and Advantages. Be not then afraid; away with all Reluctancy; go into the Dust, rest in Hope, for *thou shalt stand in thy lot at the end of the Days*.

‘ That which will enable us hereunto in an eminent manner, is that View and Consideration of the *Glory of Christ*; For he who is now possessed of all that Glory, underwent this Dissolution of Nature as truly and really as ever we shall do.

3dly. There is required hereunto a readiness to comply with the *Times and Seasons*, wherein God would have us depart and leave this World. Many think they shall be willing to die when their Time is come, but they have many Reasons, as they suppose, to desire that it may not yet be, which for the most part arise merely from Fear, and an Aversion of Death. Some desire to live, that they might see more of that *glorious Work of God for his Church*, which they believe he will accomplish. So *Moses* prayed that he might not die in the Wilderness, but *go over Jordan and see the good Land, and that goodly Mountain, and Lebanon*, the Seat of the Church, and of the Worship of God; which yet God thought meet to deny unto him. And this *Denial* of the Request of *Moses*, made on the highest Consideration possible, is instructive unto all in the like Case. Others may judge themselves to have some Work to do in the World, wherein they suppose that the Glory of God, and the Good of the Church is concerned, and therefore would be spared for a Season. *Paul* knew not clearly whether it were not best for him to abide a-while longer in the flesh on this Account. And *David* often deprecates the present season of Death, because of the Work which he had to do for God in the World. Others rise no higher than their own private Interests or Concerns with respect unto their Persons, their Families,

Families, their Relations, and Goods in this World ;
 they would see these things in a better and more
 settled Condition before they die, and then they
 shall be most willing so to do. But it is the
 love of Life that lies at the bottom of all these
 Desires in Men, which of itself will never forsake
 them. But no Man can die chearfully or com-
 fortably, who lives not in a constant Resignation
 of the *time and Season of his Death* unto the
 Will of God, as well as himself with respect un-
 to Death itself. *Our Times are in his Hand*, at
 his Sovereign disposal, and his Will in all things
 must be complied withal. Without this Resolu-
 tion, without this Resignation, no Man can enjoy the
 least solid Peace in this World.

4thly, As the Times and Seasons, so the *Ways*
and Means of the approaches of Death, have espe-
 cial Trials, which, unless we are prepared for
 them, will keep us under Bondage with the fear
 of Death itself. *Long wasting, wearing Consump-*
tions, burning Fevers, strong Pains of the Stone,
 or the like from within; or *Sword, Fire, Tor-*
tures, with *Shame and Reproach* from without,
 may be in the way of the access of Death unto
 us. Some who have been wholly freed from all
 fears of Death, as a Dissolution of Nature, who
 have looked on it as amiable and desirable in itself,
 have yet had great Exercise in their Minds about
 these ways of its approach ; they have earnestly
 desired that this peculiar *bitterness of the Cup*
 might be taken away ; to get above all Perplexi-
 ties on the account of these things, is part of
 our Wisdom in Dying daily. And we are to
 have always in a readiness those Graces and Du-
 ties which are necessary thereunto. Such are, a
 constant

' constant *Resignation* of our selves in all Events,
 ' unto the Sovereign Will, Pleasure, and Disposal
 ' of God. *May he not do what he will with his*
 ' *own?* Is it not right and meet it should be so?
 ' Is not his Will in all things infinitely Holy, Wise,
 ' Just, and Good? Doth he not know what is best
 ' for us, and what conduceth most unto his own
 ' Glory? Doth not he alone do so? So is it to
 ' live in the *Exercise of Faith*; that if God calls
 ' us unto any of those things which are peculiar-
 ' ly dreadful to our Natures, he will give us such
 ' supplies of *Spiritual Strength* and Patience, as shall
 ' enable us to undergo them, if not with Ease and
 ' Joy, yet with Peace and Quietness beyond our
 ' Expectation. Multitudes have had Experience,
 ' that those things which *at a distance* have had
 ' an Aspect of *overwhelming Dread*, have been far
 ' from unsupportable in their approach, when Strength
 ' hath been received from above to encounter with
 ' them. And moreover, it is in this Case requi-
 ' red, that we be frequent and steady in comparing
 ' these things with those which are *Eternal*, both
 ' as unto the Misery which we are freed from,
 ' and that Blessedness which is prepared for us.
 ' But I shall proceed no farther with these Parti-
 ' culars.

There is none of all the things we have infi-
 ' sted on, neither the *Resignation of a departing Soul*
 ' *into the Hand of God*, nor a *willingness to lay*
 ' *down this Flesh in the Dust*, nor a *readiness to*
 ' *comply with the Will of God, as to the Times and*
 ' *Seasons, or the Way and Manner of the approach*
 ' *of Death*, that can be attained unto, without a
 ' prospect of that Glory that shall give us a new
 ' State far more excellent than what we here leave

‘ or depart from. This we cannot have, whatever
‘ we pretend, unless we have some present Views
‘ of the Glory of Christ; an Apprehension of the
‘ future Manifestation of it in Heaven, will not re-
‘ lieve us, if Here we know not what it is, and
‘ wherein it doth consist; if we have not some pre-
‘ vious discovery of it in this Life. This is that which
‘ makes all things easie and pleasant unto us, even
‘ Death itself, as it is a Means to bring us unto its
‘ full Enjoyment, and direct us unto the Spring and
‘ Reasons of them. — But I shall here break off, be-
‘ cause Weakness, Weariness, and the near approaches
‘ of Death, do call me off from any further Labour
‘ in this kind.



A Funeral

A
Funeral Sermon

ON THE
Much Lamented DEATH

OF THE

Late Reverend and Learned Divine

JOHN OWEN, D. D.

Who Departed this Life *Aug.* 24th, 1683.

Preach'd the next *Lord's-Day* after his Interment.

By DAVID CLARKSON, B. D.
Sometime Fellow of Clare-Hall, Cambridge.

*Blessed are the dead which die in the Lord,
from henceforth : Yea, saith the Spirit, that they
may rest from their labours ; and their works
do follow them. Rev. xiv. 13.*

L O N D O N :

Printed for JOSEPH MARSHALL, at the
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A

Funeral SERMON

ON THE

Much Lamented Death

OF THE

Late Reverend and Learned Divine

John Owen, D. D.

PHIL. iii. 21.

*Who shall change our vile body, that it may be
fashioned like his glorious Body. —*



THE Occasion why I pitcht upon these Words at this time, you are not unacquainted with.

The Apostle, in the beginning of this Chapter, warns the *Philippians* to beware of false Teachers, he enforceth this with several Arguments, (the principal of which are drawn from his own Example, in the body of the Chapter) and then he concludes it with an elegant Antithesis, opposing them to himself, and those who faithfully follow Christ with him. He makes

makes use of this, to enforce the Diffusive, in a subservency to his main Scope, *ver. 19, 20, 21. Whose and is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things: But our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, &c.* You may observe an Antithesis in all this, they mind Earthly things, but our Conversation is in Heaven; their God is their Belly, but we look for the Saviour, the Lord *Jesus Christ*. Their End is Destruction, but our End is Glory: Their Glory is shameful, they glory in their Shame: But our Glory shall be like that of our Lord *Jesus Christ*. That which they account most glorious, is shameful; but that which is vilest among us, shall be glorious; *He shall change our vile bodies, that they may be fashioned like unto his glorious body.*

The Observation from hence is this,

That the Bodies of the Saints shall be conformed, shall be made like to the glorious Body of *Jesus Christ*: The Bodies of the Saints how vile soever now, shall, at the Resurrection, be made, be fashioned like unto the glorious Body of *Christ*.

The Apostle gives a particular Account of this, *1 Cor. xv.* which I may take notice of in some Particulars afterwards: For the present, the great Enquiries for the explaining this Truth, is, How the Bodies of deceased Saints shall be like to the glorious Body of *Christ*. To proceed,

1st, *Negatively.*

Not, 1. By any substantial Change, the Substances of their Bodies shall not be changed; a some of the Antients thought, by a mistake of the word *μετασχηματισθη*

μαλιος here used, inferring, that the Bodies of the Saints, at the Resurrection, shall not be of the same Substance as they are now, but that they shall then have Ætherial (χημα and μορφη) Bodies; whereas both the words *Schema* and *Morphe* denote Quality, a change in Quality, not such a substantial Change as they imagined.

2. They shall be *Like*, not Equal: The words do import a Resemblance, not an Equality; they shall not be equally glorious with the Body of Christ; the Lord of Glory in all things must have the Pre-eminence: As he was anointed with the *Oyl of gladness* above his Fellows, so he shall be exalted with a greater Glory. But then,

2dly. *Positively.*

How shall they be *fashioned like unto his glorious Body?*

You must not expect an exact Account of this, it requires the Tongue of an Angel, or of some translated Saint, that hath seen and been invested with this Glory, or hath had some full Views of it. This is in the Number of those things that we must believe, tho' we see not, tho' we know not; it is an Object of Faith, not of Sight, so is incomprehensible to us, who walk by Faith, and not by Sight; *That eye hath not seen, nor ear heard, neither hath it enter'd into the heart of man, what things God hath prepar'd for them that love him.* If this be true of what is offered us in the Gospel, much more of what is reserv'd in Glory: *Now are we the Sons of God, saith the Apostle, 1 Joh. 3. 2. and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.* It doth not appear what we shall be: And who can describe that which doth not appear? Here we

we see but as in a Glass darkly ; we have but a dim Sight ; such a dim sight of the Kingdom of Glory, as the Ancient People of God had of the Kingdom of the *Messiah* : *Abraham* saw his Day afar off, and rejoiced ; the Wisdom of God hath drawn a Veil before that Glory ; he hath drawn it in great Wisdom : If so be we had the full discovery of the Glory that shall be put upon the Bodies of the Saints, (not to speak of that upon the Soul) if we had the full Discovery of it here upon Earth, it would be as hard to perswade the Saints to be content to live upon Earth, as it is to perswade the Men of the World to die ; as in Judgment to them, so in Mercy to us, the Veil still remaineth upon us. But though the Veil be not quite withdrawn, yet the Lord is pleased, in the Scripture, to lift up a Corner of the Veil, that we may see some Glimmerings of that Glory which hereafter we shall see Face to Face ; of which I shall give an Account in some Particulars.

The Raised Bodies of the Saints shall be like the Glorious Body of Christ, in these six or seven Particulars.

1st, In respect of Perfection : The Body of Christ is Perfect, so shall theirs be Perfect, both in respect of Parts and Degrees ; their Bodies shall have Integrality of Parts in exact Proportion ; there shall be no Defect of Members, no not of those that are now wanting : Those that could find no remedy for Lameness, or Blindness, or Mutilation on Earth, shall find it in Heaven ; their Bodies shall be *raised in Glory* ; so the Apostle tells us, 1 *Cor.* xv. 43. it shall be a *Glorious Body*. But it would not be so Glorious, if these Imperfections and Defects were not removed : And it shall have exact Proportion too ; there shall be no distinction in Heaven between

Small

Small and Great : As there shall be no Infant of Days, so none of Decrepit Old Age, but all shall be reduc'd to a perfect Stature ; either to the Stature of the first Man *Adam*, (the Resurrection shall be as a new Creation ;) or as to the Stature of the Lord from Heaven, as the Apostle says of our Lord Jesus. There shall be a Conformation to the Image of the Heavenly, and so shall not want its Proportions. The Greek word (*Morphe*) in the Text signifies Outward Form ; *Schema* in Greek, denotes External Figure. Now, there could be no Resemblance of the Body of Christ in External Form and Figure without such Proportions.

2dly, The Bodies of the Saints shall be like the Glorious Body of Christ, in respect of Impassibleness ; the Body of Christ is now Impassible ; that is, it is not liable to any Sufferings, and so shall be the Bodies of the Saints ; they shall be secured from all hurtful Impressions from without, and all Distempers from within ; there shall be no Hunger, no Thirst, or Pain, no Sickness, no Suffering whatsoever ; their Bodies shall suffer no Disturbance, no Inconveniency from earthly Melancholy, or from dull Phlegm, or from fiery Choler, or from the levity of a sanguine Humour ; but it shall be brought to such an exact Teperament as shall place them above any Sufferings imaginable ; their Bodies shall not be Passible, not liable to Corruption ; shall not be liable to any Suffering ; for that which is liable to Suffering, it is more or less liable to Corruption in whole or in part ; But the Bodies of the Saints shall be Incorruptible ; *it is sown in corruption, it is raised in incorruption*, 1 Cor. xv. 42. Their Bodies shall be secur'd from whatsoever may blemish their Glory, or impair their Perfection, or disturb their Composure, or any way hinder their Happiness.

3dly,

3dly, The Bodies of the Saints shall be like the Glorious Body of Christ, in respect of Immortality: The Body of Christ is Immortal; so the Apostle expresses it, *Rom. vi. 9. Christ dieth no more; death hath no more dominion over him.* So it shall be with the Bodies of the Saints; *Mortality* shall then put on *Immortality*, as the Apostle expresses it, *1 Cor. xv. 53.* When the Bodies of the Saints shall be Raised, they shall Commence, take the Degree of Souls; that is, they shall be Immortal; they shall be more secur'd from Death in Heaven, than our first Parents, while Innocent, were secure from Death in Paradise; there shall not only be a *posse non Mori*, a possibility not to Die, but a *non posse Mori*, an impossibility of Dying; and that not arising from the Nature of the Body, but from the Decree and Purpose of God, from the Victory of Christ, and from an Immunity from Sin; *Death* shall be then *swallowed up of Victory*; *Death* shall then lie under the Feet of Glorified Ones, while they sing that Song, *1 Cor. xv. 54. Death is swallowed up in Victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ; ver. 55, 56, 57.*

4thly, The Bodies of the Saints shall be like the Glorious Body of Christ in respect of Agility: The Quickness, and Nimbleness, and wonderful Celerity of Glorious Bodies, (an Instance whereof we have in The Ascent of Christ's Body from Earth to Heaven:) the Distance between the highest Heavens and the Earth, is computed by Astronomers, to be some Hundreds of Millions of Miles. If he finished that Distance in a Day (and we have no reason to think it so long) his Body must move some Millions of Miles in an Hour. But not to insist upon that, the Bodies
of

of the Saints shall move when, where, and how, and as fast as the Soul pleases, without any Reluctancy, without any Toil or Trouble to the Body; for the Body shall be then immediately subject to the Soul, as the Soul shall be subject to God: Nor will this Motion be any Disturbance to them; for, as one of the Antients saith of the Angels, 'It shall be true
 " of the Bodies of the Saints, where-ever they move,
 " they move not out of the blessed Presence, out of
 " the enhappying Presence of Christ.

5thly, The Bodies of the Saints shall be like the Glorious Body of Christ, in respect of spirituality: The Body of Christ is now a spiritual Body; not that it is changed into the Nature of a Spirit; (Christ prevents that Mistake) *Luke xxiv. 39. Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.* For the Body is not changed into the Nature of a Spirit, but is said to be spiritual, because it is elevated to the highest degree of Perfection and Excellency that the Body is capable of; brought as near to the Angelical Nature as is consistent with the Essence of a Body: And so the Bodies of the Saints they shall be spiritual Bodies, not changed into the Nature of Spirits, but they shall be purged and defecated from all the Dross and Mud, and Feculency of an Earthly Temper; their Senses shall be refin'd to Heavenly, all their Acts and Motions shall be advanced to a Spiritual Perfection; there shall be none of these Acts from which the Body is denominated, a Natural or an Animal Body; *It is sown a natural body, it is raised a spiritual body.* There shall be none of those Acts or Motions from which it is denominated a Natural Body; there shall be no need of Meat, or Drink, or Sleep, nor Weariness. Our Lord Jesus calls the raised Bodies *ὡς ἀγγέλους,*
 d (like

(like to the Angels in this respect) *For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven, Matt. xxii. 30.*

6thly. The Bodies of the Saints shall be like the Glorious Body of Christ, in respect of Splendor and Beauty, like the Glorious Son of God to his Disciples in his Transfiguration. *Matt. xvii. 1, 2. He took some of his Disciples and bringeth them up into an high mountain a-part, And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.* It was glistening, saith the other Evangelist. So shall the Bodies of the Saints be; they shall shine as the Firmament; they shall shine as the Stars. You have that Expression *Dan. xii. 3. They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* Nay, not only as the Firmament and the Stars, but as the Sun; *Matt. xiii. 43. Then shall the righteous shine forth as the sun in the kingdom of the Father.* The purest and most lovely Complexion, the most exquisite Beauty on Earth, is but Darkness, and Deformity, in comparison of that which shall shine forth in the glorified Bodies of the Saints; they shall shine as the Sun, with a brighter Lustre than that of the Sun, with such a Splendor as shall never be clouded, as shall never be eclipsed, never obscured. If the Glory of Solomon did transport the Queen of Sheba, when she saw him, so that it is said, *there was no more spirit left in her, 1 King. x. 5.* How Ravishing shall the sight of those glorious Bodies be, whose Glory shall as far exceed that of Solomon's, as the Splendor of the Suns exceed that of a Lily! If a little Converse with God put such a Glory upon Moses's Face, that the People were not able to behold him, their Eyes were

were too weak to look upon such Splendor; what Glories shall shine forth in the Faces of the Bodies of those who shall Converse with God for Ever, who will see him Face to Face unto all Eternity! *We all with open face, saith the Apostle, beholding the glory of the Lord as in a Glass, are thereby changed from glory to glory, as by the Spirit of the Lord.* By this we may conjecture (and indeed we have little more than a Conjecture, as to these things, further than the Scripture leads us) how these Bodies that are now so Vile, shall have such Glory derived upon them. The Moon of itself is a dark, gross, opacous Body, much like the Earth, (as it is now generally concluded, and as most capable of Demonstration) but the Sun darting its Beams upon it, makes it a lightsome and glorious Planet; so the Bodies of the Saints, tho' Vile in themselves, yet the Glory of Christ darting on them, shall make them Glorious Bodies.

7thly, They shall be like him, in respect of glorious Dignities and Privileges. It is the glorious Privilege of Christ to sit on the Right-hand of God, and that not only as he is God, but in respect of his Humane Nature; *The Lord said unto my Lord, Sit thou on my right-hand:* And then he hath glorious Royalties; *Him hath God exalted to be a Prince; He is the King of kings, and the Lord of lords.* He hath Glorious Regalities, Ensigns of Royalty: He hath a Throne, a Crown, and a Sceptre: *Thy throne, O God, (it is spoken of Christ as Mediator) endures for ever: Thy Sceptre is a right Sceptre, a Sceptre of Righteousness.* He shall exercise his Royal Power in a Glorious manner, in a Judiciary way; when he shall descend Corporeally to Judge both the Quick and the Dead. Now the Saints they shall partake of these glorious Privileges, or of something like them; they stand on

the Right-hand of Christ; *On thy right-hand stood the Queen in gold of Ophir*, Psal. xlv. 9. Their Bodies shall have the Possession of a Glorious Kingdom, a Kingdom of Glory: *Fear not, little flock, it is your Father's good pleasure to give you a kingdom.* And they have glorious Ensigns of Royalty ascribed to them; they have a Crown; when the *Chief Shepherd* shall appear, we shall receive a *Crown of Glory*. Yea, the Lord himself will be their Crown, as the Expression is, *Isa. xxviii. 5. In that day shall the Lord of hosts be for a Crown, and for a Diadem of Beauty unto the residue of the People.* How Glorious will it be for them, not only to be crowned by the Lord, but to have the Lord himself to be their Crown! And they shall partake with him in the Glory of Judging the Quick and the Dead: They shall sit with him on his Throne; *To him that overcometh, will I give to sit with me on my Throne; as I also overcame, and am sat down with my Father on his Throne.* They shall joyn with Christ as Assessors in the Glorious Judgment. They shall not only Judge the World, but the Angels: *Know ye not, saith the Apostle, that we shall judge Angels?* And so much for the Explication of these Words. We might improve it several ways;

1st, By way of Inference. If the Bodies of the Saints shall be so Glorious, what Glory will then shine upon their Souls! If the Body, the Vile Body, shall be advanced to such a Glory, what Glory will be put upon the Soul, which is the prime Receptacle of the Image of God! If Glory be the Portion of the Body, the Soul will much more exceed in Glory. And then,

2dly, Let us here take notice of the Love of Christ, the wonderful Love of Christ, in that he will take notice of the Bodies of his People, of that which is so vile; Bodies that are vile in themselves, but
much

much more vile as they are the Instruments of Sin ; Bodies that are vile while they live, but much viler when they are dead ; noisome by Putrefaction ; are devoured by Vermin ; are dissolv'd into Dust : Will the King of Glory take notice of such vile Things ? Can he have thoughts of Love concerning Objects that are so Unlovely ? Yes ; thoughts of Love indeed, to make things so Vile, to be Glorious like himself ! Was it not enough, that he delivered them from Wrath ; and to make their Souls Glorious, but will he make their Bodies Glorious too ? Was it not enough to make their Bodies like the Stars, or the Sun ; but will he make them Glorious like himself ? Must his own Glory be the Pattern of theirs ? Would nothing less satisfy the Love of Christ, but imparting to these vile Bodies his own Glory ? O what manner of Love is this ! so Dear are the Saints to him, such Love he hath for them, as the vilest thing belonging to them shall partake of his Glory, shall be made Glorious like himself : As *Mephibosheth* said to *David*, *What is thy servant, that thou shouldest look upon such a dead dog as I am ?* With much more Reason may we say, and that with Astonishment, What are we, O Lord, that thou should'st look upon such vile Dust, that thou shouldest advance us to such a height of Honour which is even trampled under the Feet of Beasts ? that thou should'st Crown us with Glory, a Glory like thine own ?

3dly, For Enquiry. How shall we know whether we are of the Number of those whose vile Bodies shall be *fashioned like unto the glorious Body of Christ ?* There are several Characters in this Chapter by which it may be known ; I shall only name them to you.

1st, Those that Worship God in the Spirit.

2^d, Those that Rejoyce in Christ Jesus now.

3^d, Those whose Conversation is in Heaven.

And *Lastly*, Those who look for the Saviour, the Lord Jesus Christ.

You have these two last in the Verse before my Text, but I must not insist on them.

4^{thly}, This should teach us to mix our Grief, for the Loss of deceased Relatives, those that die in the Lord, to mix our Grief with Joy; some Sorrow is allow'd; they are reckoned among the worst of Sinners that are without Natural Affection, of a *Stoical* Senselesness; it's Inhuman, far from being Christian: We may Mourn for our selves, with reference to the great Advantages we received under them, especially in spiritual Advantages. We may Mourn, in reference to the Places where they liv'd; it portends Evil to that Place. When the Righteous are remov'd; when those that should stand in the Gap, and make up the Breach, are removed, 'tis dangerous lest Evil break in upon that People: We may Mourn, in reference to our selves; but in reference to them that are taken from us, we have cause to Rejoyce: If we Mourn, it should not be as those without Hope; immoderate Sorrow hath its Rise from Self-Love. Will you account him Friend who grieves at your Preferment? The Death of the Sains is the Highway to Glory. The Apostle calls Death a *Seed-time*, that is, a time of Hope (not of Mourning;) in reference to the approaching Harvest, 'tis a time of Rejoycing. But we may Mourn in some respect, as I intimated, and we have Cause to do it; we, in this Congregation, have particular Cause to do it. I should speak something of that Excellent Person that we have lost: That which I shall say, will be but little concerning that Great Worthy. It was my Unhappi-
ness

ness (which I have cause to bewail) that I had so little and late Acquaintance with him, which makes me not competent for such an Undertaking, it requires a Volume, and a better Hand than mine, which I hope it will meet with in time; Only in General, which may help us to a sense of our Loss, without which we are not like to make such an Improvement of it, as the Lord expects from those on whom his Hand is fallen so heavy.

A Great Light is fallen, one of Eminency for Holiness and Learning, and Pastoral Abilities; a Pastor, a Scholar, a skilful Divine of the first Magnitude; Holiness gave a Divine Lustre to all his other Accomplishments, shined in his whole Course, was diffused through his whole Conversation: I need not tell you of this who knew him, that it was his great Design to promote Holiness in the Life and Exercise of it among you: But it was his great Complaint, that its Power declined among Professors. It was his Care and Endeavour to prevent or cure spiritual Decays in his own Flock: He was a burning and shining Light, and you for a while rejoyced in his Light. Alas! it was but for a while; and we may Rejoyce in it still. Those Practical Discourses which he hath published, do give the World a Taste of his Temper. There are some Creatures that love to bark at the Light, instead of making better use of it; He met with such, I mean such as wrote against him, who thought themselves concerned to represent him Odious to the World; but with great Advantage to him, because they could not do it but by groundless Surmises, and false Suggestions, such as shew'd the Authors of them Malicious, and rendred them Ridiculous. He was a Master of all such parts of Learning as were requisite to a most accomplish'd Divine. Those that understood him, and will

be Just, can't deny him the Reputation and Honour of a great Scholar; and those that detract from him in this, seem to be led by a spirit of Envy, which would not suffer them willingly to see so great an Ornament among those that are of another Perswasion. Indeed he had Parts that were able to master any thing he applied himself unto, tho' he restrained himself to those Studies which might render him most serviceable to Christ and the Souls of Men. He had extraordinary Intellectuals, a vast Memory, a quick Apprehension, a clear and piercing Judgment: He was a passionate lover of Light and Truth, of Divine Truth especially; and he pursued it so unweariedly, through painful wasting Studies, such as impaired his Health and Strength, and such as exposed him to many Distempers, with which he conflicted many Years; and some may blame him for this as a sort of Intemperance, but it is the most to be excused of any, and hereby shewed he was ready to spend and to be spent for Christ: He did not bury his Talent, with which he was richly furnish'd, but was still laying them forth for the Lord, who had entrusted him. He preached while his Strength and Liberty would serve, then by Discourse and Writing.

That he was an excellent Preacher, none will deny who knew him, and knew what Preaching was, and think it not the worse because it is Spiritual and Evangelical. He had an admirable Facility in discoursing upon any Subject, and that pertinently and decently, and could better express himself *Ex Tempore*, than many others with Premeditation: Those that understood him best, observ'd that he was never at a loss for want of Expressions, (which is a Happiness that few can pretend to;) and this he could shew upon all Occasions in the Presence of the Highest Persons in
the

the Nation, and from the Greatest to the Meanest. Hereby he shewed that he had a Command of his Learning: And his vast Reading was by this made useful, in resolving Doubts, and clearing what was Obscure, preventing Breaches, and healing them which sometimes seemed incurable: Not only we, but all our Brethren, will see Reason to bewail the Loss of him upon this Account; his Conversation was not only Advantagious, in respect of his Pleasantness and Obliging Temper, but there was such Attractives in it as made it desirable by Persons of the greatest Quality at Home and Abroad; only this may be said, it was desired by so many, that few could enjoy it. I need speak nothing of his Writings (tho' that is another Head that I intimated) they commend themselves to the World: If Holiness, or Learning, or Judgment, or a Masculine unaffected Stile can truly set them forth, his Practical Discourses can't but find Acceptation with those who are sensible of their Souls Concern, and can relish that which is Spiritual and Edifying, and value [that which is not Common and Trivial. His Excellent Commentary upon the *Hebrews*, gain'd him and it Honour and Esteem, not only at Home, but in Foreign Countries, as I have had credible Notice when that was finish'd; (and it was a merciful Providence that he lived to finish it.) He said, Now his Work was done, it was time for him to die. There were several other Discourses that seem Controversial, and are so; and indeed our Loss of him in this respect seems to be Irreparable by any thing that is in our present Prospect.

The due Management of Controversies require such great Abilities, as oblige to a constant, diligent, and indefatigable Application to laborious Study; and yet the Truths of the Gospel, which should be dearer to

us than our outward Concerns, are like to be suppress'd and adulterated, unless the Spirit of Truth raise up some to assert and vindicate them. He had a singular Dexterity this way for the managing of Controversies ; and those Truths that he vindicated, were such as were most in Danger by the Apostatizing Spirit of this Age. Some may think his Genius led him much to such Debates ; but, as I have observ'd, he did not affect to be an Aggressor, but stood upon the Defensive, and rather Obliged than Exasperated his Adversary ; and made it appear, he did not write so much against any Man's Person, as for the Truth. I heard one of them declare, it would not trouble a Man to be opposed in such a way as this Great *Doctor* did treat his greatest Antagonists with. It is usual with Persons of extraordinary Parts, to straggle from the common Road, and to affect Novelty, tho' thereby they lose the best Conduct ; as if they could not appear Eminent unless they march'd alone ; but to this the Deceased was a stranger, in that he did not affect Singularity, especially in vindicating those Truths that were transmitted to us by our first Reformers, and were owned by the best Divines of the Church of *England*. What have we lost ! what hath the Truth lost in such a Champion ! But it falleth heaviest, because most directly and immediately upon this Congregation : We had a Light in our Candlestick that did not only enlighten the Room, but gave Light to others far and near ; but it is extinguished ; we did not sufficiently value it : I wish we might not say our Sins have put it out. We had an especial Honour and Ornament, such as other Churches would much prize, but the Crown is fallen from our Heads : Yea, may we not add, Woe unto us, for we have sinned ; we have lost an excellent Pilot, when we have most need

need of him, when a fierce Storm is coming upon us; I dread the Consequences of it, considering the Weakness of those that are left at the Helm; if we are not sensible of it, 'tis because our Blindness is great. Let us beg of God that he would prevent what this threatens: Beg of him that he would make up this Loss; or if it be not repaired, if it cannot be repaired, yet that the sad Consequences of it may be prevented: Pray, in the last words of this Dying Person to me, That the Lord would double his Spirit: Pray that the Lord would not remember against us former Iniquities, but that his tender Mercies may speedily prevent us, for we are brought very Low.

A N

A N
E L E G Y

Upon the late *Learned* and *Laborious*.
Servant of CHRIST, *John Owen*.

When *such* a *Father* doth in *Israel* die,
 Who can forbear to sound an *Elegy*?
 Which may at once *His* *Worth* and *Praise* rehearse,
 And *Our* great *Loss* lament in mournful Verse,
 With tributary *Tears* due to *His* *Hearse*;
Who was a *piercing*, *burning*, *beautious* *Light*,
 Whose *Rays* *enliven'd*, *warm'd*, and *shin'd* most bright!
Not that this *Venerable* *Person's* *Hearse*
 Doth need (at all) the *Ornament* of Verse;
But this *Respect* is paid, due by the *Laws*
 Of *Gratitude*; *His* *Name* asks no *Applause*;
He rais'd *Himself* a *Monument* of *His* own,
 Which will out-last those of the hardest *Stone*:
His *Fame* will live to late *Posterity*
 In's *Theo-Christo-Pneuma-tology*,
 And various *Volumes* more, where we may find
 How in *His* *Soul* rich *Gifts* and *Grace* werejoyn'd:
His *Learned* *Tongue*, which living, did impart
 Words from *His* own unto *His* *Hearers* *Heart*,
 And taught *those* *Truths*, whose *Worth* and *Excellence*
 Were felt before in *His* *Experience*,
 Alas! is silenc'd *now*! But *still* his *Pen*
Does and *will* preach to multitudes of *Men*:
 Such *sound* and *weighty* *Doctrines* *does* unfold,
 As try'd by *Scripture* *Touch-stone*, prove *true* *Gold*:
This

Which shew the *Dross*, the *false*, the *vile* Opinions
 Of *Atheists*, *Deists*, *Papists*, and *Arminians*,
 Of *Neonomians*, *Quakers*, and *Socinians* !
 This skilful Archite&t, who built upon
 The *only* Fundamental Corner-stone,
 Took no small Care the *Diff'ence* to descry
 Between *true* Grace, and *meer* Morality :
 Did not, as *most*, the Outside only scower,
 But to the *form* of Piety joyn'd the *Power* :
 Not only *taught*, but *trod* the Gospel Path,
 And both *defended* and *adorn'd* the Faith.
 His zealous Love to FATHER, SON, and SPIRIT,
 From all true *Christian* Hearts Esteem did merit !
 Where shall we find on Earth *His* Parallel,
 Who *Spoke*, and *Wrote*, and *Liv'd*, and *Dy'd* so well ?
 Many there are that have by *Him* been *fed*,
Instructed, *Help'd*, *Rais'd*, *Cur'd*, and *Comforted* :
 These might have made *His* Hearse with Tears to swim,
 But that *their* Loss prov'd greatest Gain to *Him* ;
 Who long had *travell'd* in the *Narrow* way,
 And borne the *heat* and *burden* of the Day ;
 Tho' to *our* Loss, *we* needs must yield, that such
 Should go to Rest, who *bore* and *did* so much ;
 And may *we* learn of *Him* to conquer *Death*,
 Who, when *His* Work was finish'd here beneath.
 Lay down in Peace ; and as the *Sun* (*we* say)
 Setting *serene*, foretels 'twill shine next Day ;
 So *This* great Luminary's lightfom Even,
 Shew'd with what Splendor *He* now shines in Heav'n !

E P I T A P H.

*In this Place sleeps One who in Grace did shine,
 One who Religion made His chief Design !*

An Epitaph.

Johannes Owen, S. T. P.

Agro Oxoniensi, Patre Insigni Theologo.
 Matre Pia Matrona, Oriundus :
Morum Elegantiâ, & Lepore Innocuo,
 Omnibus quibuscum conversatus est, *Gratissimus :*
Donorum pari, Gratiarumque Eminentia
 Iis potissimum in Pretio habitus, & *Deliciis,*
 Quibus, sincera, *Cura* erat, *Cordique,* Religio :
Literis natus, Literis innutritus, Totusque Deditus,
 Donec *Animata* plane evasit *Bibliotheca :*
 Authoribus *Classicis,* quâ *Græcis,* quâ *Latinis,*
 Sub *Edo. Silvestro,* Scholæ *Privatæ* Oxonii *Moderatore,*
 Operam navavit fatis *Felicem ;*
Feliciorem adhuc Studiis *Philosophicis,*
 Magno sub *Barlovio,* Coll. *Reginæ* id tempus *Socio ;*
 (*Ædis Christi* ibidem, temporis *Decursu,* Ipsemet *Decanus,*
 Et *quinquennalis* *Academiæ* *Vice-Chancellarius :*)
Theologiæ demum longe *felicissimus* incubuit ; *Artibus*
Pedisequis, *Duce,* & *Auspice,* Sancto Christi Spiritu :
 (Cujus *omnes,* in Partâ à Christo *Redemptione*
Applicanda, *Partes* *Theologorum* *solus* *Expofuit*)
 Triumque, quæ *Doctæ* præsertim audiunt,
 (Alias præter *Orientales*) *Linguarum* *Peritus ;*
Paginas

Paginas Sactas *Intus*, & in *Cute*,
Spiritu, & *Litera*, sibi habuit notissimas ; [mus ;
 In Magnis verò *Nascentis* Ecclesiæ Luminibus Versatissi-
 Primis *longùm Degeneris* Reffitutoribus neutiquam neglectis ;
 Nec *melioris* Notæ Scholasticis Contemptui habitis ;
 Tam in *Palestrâ*, quàm *Pulpito*, Dominatus est.
 In *Palæstrâ* ; *Pontificios*, *Remonstrantes*, *Socinistas*, *Nostrosque*
 In Momentoso *Justificatiõis* Apice *Novaturientes*,
 Scriptis *Nervosissimis* Prostravit, Proculcavit :
 In *Pulpito*, maximè *Infirmi Corporis*,
Præsentia minimè *Infirmâ* :
Gestu, *Theatrica* procul *Gesticulatione*,
 Ad *Optimas Decoris* Regulas Composito :
Sermone, à *Contemptibili* remotissimo ; *Canoro*,
 Sed non *Stridulo* ; *Suavi*, sed proflus *Virili* ;
 Et *Authoritatis* quiddam *Sonante* :
 Pari, si non & *Superiore*, *Animi Præsentia* ;
Concionum, quas, ad *Verbum*, *tõtas Chartis*, commisit,
 Ne *verbum* quidem vel *carptim*, & *stringente oculo*
Inter Prædicandum Lætitavit :
 Sed omnia, *Suo* primùm *Impressâ* altiùs *Pectori*,
Auditorum Animis, *Cordibusque* potentiùs ingessit :
 Nec *Orandi*, minùs, quàm *Perorandi*, *Donis Instructus* ;
Ministri verè Evangelici Omnes complevit *Numeros* :
Cultus & Regiminis Instituti (unà cum *Doctrinâ Revelatâ*)
 Magnus *Ipsemet Zelotes*, & *Affertor* strenuus :
Amplissimæ deniq; cui *Spiritus S. Eum præfecerat*, *Ecclesiæ*
Prudentissimus pariter, ac *Vigilantissimus* *Pastor*.
 Cujus *Prælustri* è *Multis Unum* sufficiat *Epitaphio*
Author Quadripartiti in Ep. ad Hebr. Commentarii.
Peracto

Peraeto in Terris Cursu, & quod acceperat, Ministerio,
Ad Christi in Cælo Statum, quem Sero Vitæ Vespere,
Clariùs; licet eminùs, Prospectum Graphicè lineârat,
Propriùs, Penitiùsque contuendum Anhelus Decessit.

Mensis Augusti (Non-Conformistis id magis adhuc
Fatali) Die XXIV. Anno Sal. MDCLXXXIII.
Ætat. LXVII.

Epitaphium istud ab Indigno Symmista Compositum
Uti Latius, quam ut infra breves
Tabule Marmoreæ Cancellis clauderetur ;
Ità etiam Angustius, quàm ut Justum
Drs Admodum Reverendi adimpleret Characterem ;
Nobiliorem, quam meruit, sortitus est, Sedem,
A Fronte Operis Hujus Operosissimi
Chartacei Marmoreo Perennioris Monumenti.

A
VISION
OF
Unchangeable free MERCY,
In sending the Means of Grace
to Undeserved SINNERS :

WHEREIN

GOD'S uncontrollable eternal Purpose, in sending,
and continuing the Gospel unto this Nation, in
the midst of Oppositions and Contingencies, is
discovered ; his distinguishing Mercy, in this
great Work, exalted, asserted, against Opposers,
Repiners :

IN A
SERMON

Preach'd before the Honourable
House of COMMONS,

April 29th, 1646. being the Day of

Publick Humiliation.

By JOHN OWEN Minister of the Gospel
at *Coggeshall* in ESSEX.

LONDON,

Printed for JOSEPH MARSHALL at the
Bible in *Newgate-street.* 1720.



Die Mercurij 29 Aprilis, 1646.

ORdered by the COMMONS assembled in Parliament, That Mr. Jenner and Sir Peter Wentworth do from this House give Thanks to Mr. Nalton and Mr. Owen for the great Pains they took in the Sermons they preached this Day, at the Intreaty of this House, (it being a Day of Publick Humiliation) at Margaret's Westminster: And to desire them to Print their Sermons. And it is Ordered that none shall presume to Print their Sermons, without license under their Hand-writing.

H. Elsynge, Cler. Parl. D. Com.



A M P L I S S I M O
S E N A T U I

Inclutissimo Populi Anglicani conventui

(O B)

Prisca Anglo-Britannorum Jura strenue &
fideliter asserta :

Libertatem Patriam (nefariis quorundam molitionibus
pene pessundatam) recuperatam :

Justitiam fortiter, ἵσως ἰπεριῶς ἀπερωπολιέπῳ
administratam,

Ἀρχῳ in Ecclesiasticis Ἀνιερω-τυρωανικῳ dissolutam,

Ritus Pontificios, novitios, Antichristianos abolitos,
Privilegia plebis Christianæ postliminio restituta,

P O T I S S I M U M

Protektionem Dei O. M. his omnibus aliisque innumeris
consilio, Bello, Domi, foras gratiosè potitam,

Toto orbe jure meritissimo Celeberrimo,

Toti huic Insulæ eternâ memoriâ recolendo,

*Viris illustribus Clarissimis, selectissimis ex Ordine Commu-
nium in suprema curia Parliam. congregatis,*

Concionem hanc sacram, humilem illam quidem,
ipsorum tamen voto jussuque prius coram ipsis
habitam, nunc luce donatam,

D. D. C.

B 2 .

JOANNES OWEN.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY NATHANIEL BENTLEY
VOLUME I
PUBLISHED BY W. BENTLEY
1822



A
S E R M O N

Preached before the Honourable HOUSE OF
COMMONS, on the Day of their Publick
FAST, *April 29th*, 1646.

A C T S xvi. 9.

*And a vision appeared to Paul in the night :
There stood a man of Macedonia, and prayed
him, saying, Come over into Macedonia, and
help us.*



THE Kingdom of Jesus Christ is frequently in the Scripture compared to *growing things*; * *small* in the beginning and first appearance, but *increasing* by degrees unto glory and perfection. The *shapeless Stone* cut out without *Hands*,

* *Ecclesia sicut luna defectus habet, & ortus frequentes; sed defectibus suis crevit, &c. hæc est vera luna, qua de fratris sui luce perpetua, lumen sibi immortalitatis & gratia mutuatur.* Amb. Hex. lib. 4. cap. 8.

having neither *form*, nor desirable beauty given unto it, becomes a great *Mountain*, filling the whole Earth, *Dan.* 2. 35. The small *Vine* brought out of *Egypt*, quickly covers the *Hills* with her Shadow, her *Boughs* reach unto the Sea, and her *Branches*

Pfal. 80. 8.

Pfal. 68. 13.

Isa. 54. 11.

Zech. 4. 7.

Isa. 53. 3, 4, 5.

I John 3. 13.

Rev. 1. 10.

2 Cor. 4. 4.

Isa. 53. 2.

Hebr. 7. 25.

unto the Rivers. The tender *Plant* becomes as the *Cedars* of God, and the *Grain* of Mustard-seed to be a *Tree* for the Fowls of the Air, to make their *Nests* in the *Branches* thereof. *Mountains* are made *Plains* before it; every *Valley* is filled, and the *crooked* Paths made *straight*, that it may have a *passage* to its appointed period; and *all* this,

not only, not *supported* by outward *Advantages*, but in direct *opposition* to the combined Power of this whole Creation, as *fallen*, and in subjection to the *god of this world*, the head thereof. As Christ was a *tender* plant, seemingly *easy* to be broken, and a *root* out of a *dry* ground, not *easily* flourishing, yet *liveth* for ever: so his *people* and Kingdom, tho' as a *lily* among thorns, *Cantic.* 2. 2. as *sheep* among wolves, *Mat.* 10. 16. as a *turtle-dove* among a multitude of devourers, *Psal.* 74. 19. yet stands *unshaken*, at least unshiver'd.

The main *ground* and foundation of *all this*, is laid out, *ver.* 6, 7, 8, 9 of this *Chapter*, containing a rich *discovery*, how all things here *below*, especially such as concern the *Gospel* and *Church* of Christ, are *carried* along, thorough innumerable *varieties*, and a world of *contingencies*, according to the *regular* motions and goings forth of a *free, eternal, unchangeable* Decree; as all inferiour *orbs*, notwithstanding the *excentricks* and irregularities of their own *inhabitants*, are orderly *carried* about by the first mover.

In *ver. 6.* the *planters* of the Gospel are *forbid* to preach the Word in *Asia*, (that part of it peculiarly so called;) * and *ver. 7.* assaying to go with the same message into *Bithynia*, they are *crossed* by the spirit, in their attempts: but in my *text*, are called to a *place*, on which their thoughts were not at all fixed: which *calling*, and which *forbidding*, were both *subservient* to his free determination who *worketh all things according to the counsel of his own will*, Ephes. I. II.

And no doubt but in the *dispensation* of the Gospel throughout the *World*, unto this *Day*, there is the † like *conformity* to be found, to the *patern* of God's eternal Decrees: tho' to the *messengers* not made known *aforehand* by revelation, but discover'd in the *effects*, by the mighty working of Providence.

Amongst other *Nations*, this is the *Day of England's Visitation*, the *day-spring* from on high having visited this *people*, and the *sun* of righteousness arising upon us, with *healing* in his wings. *Mal. 4. 2.* a *man of England* hath prevailed for *assistance*, and the *free grace* of God hath wrought us *help* by the Gospel.

Now in this *day* three things are to be *done*, to keep up our *spirits* unto this duty, of bringing down our *souls* by Humiliation.

I. To take us off the *pride* of our own *performances*, endeavours, or any adherent *worth* of our own; *Not for your sakes do I this, saith the Lord, be it known unto you: be ye ashamed and confounded for your own ways, O house of Israel, (O house of England,) Ezek. 36. 32.*

* *Eo ipso tempore quo ad omnes gentes prædicatio evangelij mitteretur, quædam loca Apostolis adire prohibebatur ab eo, qui vult omnes homines salvos fieri. Prosp. Ep. ad Rufin.*

† *Διὸς δ' ἐτελείτο βελή. Hom*

2. To root out that *atheistical* corruption which *depresses* the thoughts of Men, not *permitting* them, in the highest *products* of Providence, to look above *contingencies*, and *secondary causes*, tho' God hath wrought *all our works for us*, Isa. 26. 12. and *known unto him are all his works from the beginning of the world*, Acts 15. 18.

3. To shew that the *bulk* of this People are as yet in the *wilderness*, far from their *resting-place*, like sheep upon the mountains, as once *Israel*, Jer. 50. 6. as yet wanting *help* by the Gospel.

The two *first* of these will be cleared, by discovering, how that all *revolutions* here below, especially *every* thing that concerns the *dispensation* of the Gospel and *Kingdom* of the Lord *Jesus*, are carried along, according to the *eternally-fixed* Purpose of God, *free* in it self, taking neither *rise*, *growth*, *cause*, nor *occasion*, from any thing from amongst the sons of men.

The third, by laying open the helpless condition of *Gospel-wanting* souls, with some particular *Application*, to all which my *text* directly leads me.

The words in general, are the relation of a *message* from Heaven, unto
 1. *A quo.* Paul, to direct him in the *publishing* of the Gospel, as to the *place*, and *persons* wherein, and to *whom* he was to preach: and in them you have these four things.

Modus. 1. The *Manner* of it, it was by a *vision*, a Vision appeared.

Tempus. 2. The *Time* of it, in the *Night*.

Instrumentum. 3. the *Bringer* of it, a man of *Macedonia*.

Materia. 4. The *Matter* of it, *help* for the *Macedonians*, interpreted *ver. 10.* to be by preaching of the Gospel.

A little clearing of the *words* will make way for *Observations*.

1. For the *manner* of the delivery of this *message*, it was by *Vision*: Of *all* the ways that God used of old, to *revel* himself unto any in *extraordinary* manner, which were *sundry* and *various*, Heb. 1. 1. there was no *one* so frequent as this of *Vision*. Wherein this did properly *consist*, and whereby *distinguished* from other ways of the *discovery* of the *Secrets* of the *Lord*, I shall not now discuss: in general, *Visions* are revelations of the *mind* of the *Lord*, concerning some *hidden* things *present* or *future*, and not *otherwise* to be known: and they were of two sorts;

1. Revelations meerly by *word*, or some other more internal *species*, without any outward sensible *appearance*, which, for the most part, was the *Lord's* way of proceeding with the *Prophets*; which *transient light* or discovery of things before *unknown*, they called a *vision*, Isa. 1. 1. Amos 1. 1. Nabum 1. 1. Obad. 1.

2. Revelations, accompanied with some sensible *apparitions*; and that either,

1. Of *things*, as usually among the *Prophets*, *rods* and *pots*, *wheels* and *trees*, *lamps*, *axes*, *vessels*, *rams*, *goats*, and the like, were *presented* unto them: Jer. 1. 11. & 1. 13. Ezek. 1. 5, 6, 7. Zech. 1. 8. & 3. 9, 10, &c. Dan. 7. 8, 9.

2. Of *persons*, and those according to the *variety* of them, of three sorts;

First, Of the *Second* Person of the *Trinity*; and this either,

1. In respect of some glorious *beams* of his Deity, as to *Isaiah*, chap. 6. 1. with *John* 12. 41. to *Daniel*, chap. 10. ver. 5, 6. as afterwards to *John*, Rev. 1. 13, 14, 15. to which you may add the *apparitions* of the

the Glory of God, not immediately *designing* the second person, *Ezek. 1.*

2. With *reference* to his Humanity to be assumed, as to *Abraham*, *Gen. 18. 12.* to *Joshua*, *chap. 5. 13, 14, 15, &c.*

Second, Of *Angels*, as unto *Peter*, *Acts 12. 7.* to the *Woman*, *Mat. 28. 2.* to *John*, *Rev. 22. 8, &c.*

Third, Of *Men*, as in my *text*, & *Zech. 2. 1.*

Now the several *advancements* of all these ways in *dignity* and *Pre-eminence*, according as they *clearly* make out *intellectual verity*, or according to the *honour* and *exaltation* of that whereof *apparition* is made, is too *fruitless* a *speculation* for this *Day's* exercise. *

Our *vision* is of the later sort, accompanied with a *sensible appearance*, and is called *ὄραμα*. There be two words in the *New Testament* signifying *vision*, *ὄραμα* and *ὄπτασις*, coming from different *verbs*, but both signifying *to see*: some *distinguish* them, and say, that *ὄπτασις* is a *Vision*, καὶ ὄραμα an *Appearance* to a *Man awake*. *ὄραμα καὶ ὄναρ* an *Appearance* to a *Man asleep*, called sometimes a *Dream*, *Job 33. 15.* like that which was made to *Joseph*, *Mat. 2. 19.* But this *distinction* will not hold; our *Saviour* calling that *vision*, which his *Disciples* had at his *transfiguration*, when doubtless they were *waking*, *ὄραμα*, *Mat. 17. 9.* so that I conceive that *Paul* had this *vision* *waking*; and the *night* is specified as the *time* thereof, not to intimate his being *asleep*, but rather his *watchfulness*, seeking counsel of *God* in the *night* which way he should apply himself in the *preaching* of the *Gospel*: And such, I conceive, was that of later days, whereby *God* revealed to *Zuinglius*

* Vid. *Aquin. 2. 2. q. 174. Art. 3, 4.* Scot. in *dist. tert.*

a strong confirmation of the doctrine of the Lord's Supper, from *Exod. 12. 11.* against the *factors* for that monstrous *figment* of Transubstantiation.

2. For the *second*, or time of this *vision*, I need say no *more* than what I before intimated.

3. The *Bringer* of the Message, ἀνὴρ τῆς ἡν ΜΑκεδωνίων ἔσως, he was a man of *Macedonia* in a vision: the Lord made an *appearance* unto him, as of a man of *Macedonia*; discovering to his *bodily eyes* a Man; and to his *mind*, that he was to be *conceived* as a Man of *Macedonia*. This was, say some, * an *Angel*; the *Tutelar Angel* of the place, say the *Popish Expositors*; or the *Genius* of the place, according to the *phrase* of the Heathens, of whom they learned their *Dæmonologie*; perhaps *him*, or his *Antagonist*, that not *long* before appeared to *Brutus* at *Philippi*. But these are *pleasing dreams*: Us it may *suffice*, that it was the *appearance* of a *Man*, the *Mind* of *Paul* being enlighten'd to apprehend him as a *man* of *Macedonia*; and that with *infallible assurance*, such as usually accompanieth *divine revelations*, in them to whom they are made, as *Fer. 23. 28.* for upon it, *Luke* affirmeth, *ver. 10.* they *assuredly* concluded, that the Lord *called* them into *Macedonia*.

4. The *message* it self is a discovery of the *want* of the *Macedonians*, and the *assistance* they *required*, which the Lord was willing should be *imparted* unto them: their *want* is not *expressed*, but *included* in the *assistance* they desired, and the *person* unto whom for it they were directed. Had it been to *help* them in their *Estates*, they should *scarcely* have been

* A Lapide, Sanctius in locum, &c. Mede. Apost. of later Times. Plutarch. in Vit. Bruti. Calvin. in locum, Dicebat se discernere, (nescio quo sapore, quam verbis explicare non poterat) quid interesset inter Deum revelantem, &c. Aug. Confes.

sent to *Paul*, who, I believe, might for the *most-part* say with *Peter*, Silver and Gold have I none, Acts 3. 6. Or had it been with a *complaint*, that they, who from a *province* of *Greece*, in a corner of *Europe*, had on a *sudden* been exalted into the *Empire* of the Eastern World, were now enslaved to the *Roman Power* and *Oppression*; they might *better* have gone to the *Parthians*, then the only *State* in the World, formidable to the *Romans*. *Paul*, tho' a *military* man, yet fought not with *Nero's* Legions, the then visible *Devil* of the *upper* World, but with Legions of *Hell*, of whom the *Earth* was now to be cleared: It must be a *soul-want*, if he be intrusted with the *supplying* of it. * And such *this* was, help from *Death*, *Hell*, *Satan*, from the jaws of that *devouring* *Lion*: Of *this* the Lord makes them here to *speak*, what every one in that *condition* ought to *speak*, *Help, for the Lord's sake*; it was a *Call* to preach the Gospel.

The words being *opened*, we must remember what was said *before* of their *connexion* with the *verses* foregoing; wherein the *Preachers* of the Gospel are expressly *hindred* from above, from going to *other* places, and called *hither*. Whereof no *reason* is assigned, but only the *Will* of him that did *employ* them: And that no *other* can be rendred, I am further *convinced*, by considering the *empty* conjectures of *Attempters*.

God forefaw that they would *oppose* the Gospel, says our *Beda*. † So, say I, might he, of all Nations in the World, had not he determined to send

* Plutarch. de defect. Orac. Ἐβραῖοι κέλετο με παῖς μανθραίων ἀναστασῶν ἢ ὁ δύμον περιπτεῖν καὶ ὄσον πάλιν αὐθις ἐκίαζε. Respōns. Apol. apud Euseb. Niceph.

† ——— à nullo duro corde resistitur quia cor ipsum emollit. Aug. Ezek. 36. 26. Deut. 30. 36.

his *effectual* Grace for the *removal* of that Opposition: besides, he grants the *means* of Grace to *despisers*, Mat. II. 21.

They were not *prepared* for the Gospel, says *OEcumenius*. As well say I, as the *Corinthians*, whose Preparations you may see, 1 *Cor.* 6. 9, 10, 11. or any other Nation, as we shall afterwards declare; yet to this *foolish* conjecture adhere the *Papists* and *Arminians*. * God would have those *places* left for to be *converted* by *John*, says *Sedulius*: yet the Church at *Ephesus*, the chief *City* of those Parts, was planted by *Paul*, say *Ignatius* and *Irenæus*.

He foresaw a *famine* to come upon those *places*, says *Origen*; from which he would *deliver* his own, and therefore it seems, *left* them to the power of the *Devil*.

More such *fancies* might we recount, of Men *unwilling* to submit to the *Will* of God; but upon *that* as the sole *discriminating* Cause of *these things* we rest, and draw these three Observations.

1. *The Rule* whereby *all things* are *dispensed* here below, especially in the *making out* of the *Means* of Grace, is the *determinate Will* and *Counsel* of God: Stay not in *Asia*, go not into *Bithynia*, but come to *Macedonia*; even so, O *Father*, for so, &c.

2. *The sending* of the Gospel to any *Nation*, *Place*, or *Persons*, rather than to others, as the *Means* of *Life* and *Salvation*, is of the *meer free* Grace and good *Pleasure* of God: Stay not in *Asia*, &c.

* *Lapide. Sanctius, in loc. Rom. Script. Synd. art. 1.*
 Ὑμεῖς μὲν ἐν ἐσέ τοῖστοι, δε παρὶ δότων σοιχεωθῆντες Παύλω
 τῷ χειροφάρω. *Ignat. Epist. ad Ep. Iren. lib. 3. cap. 3. Qui*
causam que sit voluntatis divinae, aliquid majus eo querit. Aug.
Voluntas Dei nullo modo causam habet. Aquin. p. q. 11. a 5.

3. *No Men in the world want help, like them that want the Gospel: Come and help us.*

Begin we with the first of these, the Rule whereby, &c. or all *Events* and *Effects*, especially concerning the *propagation* of the Gospel, and the *Church* of Christ, are in their greatest *variety* regulated by the eternal *purpose* and *Counsel* of God: * *All things* below, in their *events*, are but the *wax*, whereon the eternal *seal* of his Purpose hath left its own *impression*, and they every way *answer* unto it. It is not my mind to extend *this* to the generality of *things* in the World, nor to shew how the *creature* can by no means *deviate* from that eternal Rule of Providence whereby it is *guided*, no more than an *Arrow* can avoid the *Mark*, after it hath received the *impression* of an unerring Hand; or well-order'd *Wheels* not turn, according to the *motion* given them by the *matter-spring*; or the *wheels* in *Ezekiel's* Vision, move irregularly to the *spirit* of life that was in them, *Ezek* 1.

Nor yet, secondly, how that, on the other side, doth *no way* prejudice the liberty of *second* Causes, in their *actions* agreeable to the natures they are indued withal. He who made and *preserves* the *Fire*, yet hinders not but that it should *burn*, or act *necessarily* agreeable to its *nature*; by his making, preserving, and guiding of Men, *hindreth* not, yea effectually *causeth*, that they work *freely*, agreeable to their nature.

Nor yet, thirdly, to clear up what a straight *line* runs thorough all the darknes, *confusion*, and dis-

* Θεία πάντων ἀρχὴ, δι' ἧς ἅπαντα, καὶ ὄντι, καὶ διακινῶνται.
Theophrast. apud Picum, de prov. Providentia est ratio ordinis
rerum ad finem. Th. p. q. 22. a 1. c.

order in the World ; how *absolutely*, in respect of the first *fountain*, and last *tendance* of things, there is neither * deformity, fault, nor *deviation* ; every thing that is *amiss*, consisting in the *transgression* of a moral rule, which is the *sin* of the creature, the first cause being *free* : as he that causeth a *lame man* to goe, is the cause of his *going*, but not of his going *lame* : or the *sun* exhaling a smell from the kennel, is the cause of the *smell*, but not of its *noisomness* ; for, as from a *garden*, his beams raise a *sweet* favour : nothing is *amiss* but what goeth *off* from its own *rule* ; which he cannot *do*, who will do all his *pleasure*, and knows no other rule. But omitting these things, I shall tie my *Discourse* to that which I chiefly aimed at in my *Proposition*, (*viz.*) to discover how the great *variety* which we see in the dispensation of the *means* of Grace, proceedeth *from*, and is regulated by some eternal *purpose* of God, unfolded in his Word. To make out this, we must lay down three things.

I. The wonderful variety in dispensing of the outward *means* of Salvation, in respect of *them* unto whom they were *granted*, used by the Lord since the Fall : I say, since the *Fall* ; for the grace of *preserving* from Sin, and *continuing* with God, had been *general*, universally *extended* to every creature ; but for the grace of *rising* from Sin, and *coming* again unto God, that is made exceeding *various* by some *distinguishing* Purpose.

* Non tantum res, sed rerum modos. Videtur ergo quod non sit aliqua deordinatio, deformitas aut peccatum simpliciter in toto universo, sed tantummodo respectu interiorum causarum, ordinationem superioris causa volentium, licet non valentium perturbare. Brad. de caus. Dei, lib. 1. cap. 34. Ἡ ἀμαρτία οὐκ ἴσχυει ἀνομιλεῖν. Adeo summa justitiæ regula est Dei voluntas, ut quicquid vult, eo ipso quod vult justum habendum sit. Aug. de gen. con. man. lib. 1. Isa. 46. 10.

2. That this *outward* dispensation being *presupposed*, yet, in *effect*, working upon *particular* persons, there is no less *variety*; for he bath *mercy on whom he will have mercy*.

3. Discover the *rules* of this whole administration.

1. For the first: The *promise* was at first made unto *Adam*, and by him doubtless conveyed to his *issue*; and preached to the several *generations*, which his eyes beheld, proceeding from his own *loins*: Gen. 3. 15. & 4. 26. & 6. 5. but yet, by the *wickedness* of the old world, all flesh *corrupting* their ways, we may easily *collect*, that the *knowledge* of it quickly departed from the *most*: sin banishing the *love* of God from their *hearts*, hindred the *knowledge* of God from continuing in their *minds*.

Gen. 5. 24.

& 6. 18.

Gen. 12. 1.

& 18. 1, 2.

Pfal. 76. 1. 2.

Joh. 4. 22.

Gal. 4. 4.

Joh. 12. 32.

Acts 17. 30.

Mark 16. 15.

Mal. 3. 4.

Prov. 8. 31.

2. After many *revivings*, by *visions*, *revelations*, and *covenants*, it was at length *called* in from the wide world, and wholly *restrained* to the *house*, family, and seed of *Abraham*; with whom alone all the means of grace continued for *thrice fourteen* generations; they alone were in *Goshen*, and all the world besides in thick *darkness*: the *dew* of Heaven was on them as the *fleece*, when else all the *earth* was *dry*. God shewed his *word* unto *Facob*, his *statutes* and *judgments* unto *Israel*: he bath not dealt so with any nation, Psal. 141.

19, 20. The prerogative of the *Jews* was chiefly this, that to them were committed the *oracles* of God, Rom. 3. to them pertained the *adoption*, and the *glory*, the *Covenants*, and the *giving of the law*, the *service of God* and the *promises*, Rom. 9. 4. 3. But when the *fulness* of time came, the *Son of God* being sent in the *likeness* of sinful flesh, he drew all men unto him: And God, who had before *winked* at the time
of

of their *ignorance*, then called them *every-where* to repent, commanding the Gospel to be *preached* to the *universality* of reasonable creatures, and the way of salvation to be *proclaimed* unto All; upon *which*, in few years, the fount of the Gospel went out into all *nations*, and the *sun* of Righteousness displayed his *beams* upon the *habitable* parts of the Earth. * 4. But yet *once more* this light, by Satan and his *agents*, persecutors and seducers, is *almost* extinguished, as was foretold, 2 *Thef.* 2. *remaining* but in few places, and burning dim where it was, the Kingdom of the *beast* being full of *darkness*, Rev. 16. 10. yet God again raiseth up *Reformers*, and by them *kindles* a *light*, we hope, never to be put out. But alas, what a *spot* of ground doth this *shine* on, in comparison of the former *vast* extents and bounds of the Christian World! Now is all this *variety*, think you, to be ascribed unto *chance*, as the *Philosopher* thought the World was *made* by a *casual* concurrence of Atoms? Or hath the *Idol* Free-will, with the new *goddes* Contingency, ruled in these *Dipensations*? Truly, neither the *one* nor the *other*, no more than the *fly* raised the *dust* by sitting on the *chariot-wheel*; but all *these* things have come to *pass*, according to a certain *unerring* rule, given them by God's determinate *purpose* and counsel. Secondly, presupposing this *variety* in the *outward* means, how is it that there-upon *one* is taken, *another* left? The *promise* is made known to *Cain* and *Abel*; *one* the first *Murderer*, the other the first *Martyr*; *Jacob* and *Esau* had the same outward *advantages*, but the *one* be-

* See *Tertull. lib. ad Juda.* reckoning almost all the known Nations of the World, and affirming that they all, that is, some in them, in his days, submitted to the sceptre of Christ: he lived in the end of the second Century.

comes *Israel*, the other *Edom*; the one inherits the *promises*, the other sells his *right* for a mess of *pot-tage*: at the preaching of our Saviour, *some* believed, *some* blasphemed; *some* said he was a *good* man, *others* said, *nay*, but he deceiveth the people, *Job.* 7. 12. Have we not the *word* in its power this day, and do we not see the like various *effects*, *some* continuing in *impenitency*, *others* in *sincerity* closing with *Jesus Christ*? Now what shall we say to *these* things? What guides these *wheels*? Who thus *steers* his *Word* for the *good* of Souls? Why *this* also, as I said before, is from some *peculiarly-distinguishing* purpose of the *Will* of God.

To open the *third thing* proposed, I shall *shew*, First, that all this *variety* is according to God's *determinate* purpose, and answereth thereunto; Secondly, the particular purposes from whence this *variety* proceedeth.

I. *Ephes.* 1. 11. *He worketh all things* according to the *Counsel* of his own will. * As man may be said to erect a *fabrick*, according to the *counsel* of his Will, when he *frameth* it before in his Mind, and maketh all things in *event* answer his preconceived *platform*; all things, (especially τὰ πάντα, all those things, of which the *Apostle* there treateth, *Gospel*-things) have their *futurition*, and manner of Being, from his *eternal* purpose: whence also is the *idea* in the *mind* of God, of all things with their *circum-*

* *Fiscat. in loc.* Πάντα δέλεω, τὰ ἐκ ἐφ' ἡμῖν, τὰ γὰρ ἡφ' ἡμῖν, ἔτ' ἀγνοίας, ἀλλὰ τὰ ἡμετέρῃ ἀντιθέσει. *Damascin. satis imple.* *Mat.* 10. 29. *Job* 14. 5. *Prov.* 16. 33. & 19. 21. & 21. 1, 30. *Nihil fit, nisi omnipotens fieri velit, vel ipse faciendo, vel sinendo ut fiat.* *Aug.* *Gen. chap.* 4. 5. 6. 7. *1 Kings* 22. 19, 20, 21. *2 King.* 5. 18, 19. *Psal.* 76. 10. *Eccles.* 7. 26. *Mat.* 6. 9, 10, 11, &c.

stances, that shall be : that is the first mover, continuing it self *immoveable* ; giving to every thing a regular motion, according to the *impression* which from that it doth receive : for known unto him are all his works from the beginning of the world, Acts 15. 18.

If any attendants of Actions might free and exempt them from the regular dependance we insilt upon, they must be either *contingency* or *sin* ; but yet for both these, we have, besides general rules, clear particular instances. * What seems more contingent and casual, than the *unadvised* slaying of a man with the fall of the head of an Axe from the *belve*, as a man was cutting Wood by the way side? Deut. 19. 5. yet God assumes this as his own Work, Exod. 23. 13. the same may be said of free Agents, and their actions : And for the other, see Acts 4. 27, 28. in the crucifying of the Son of God's love, all things came to pass according as his counsel had before determined that it should be done. Now how in the one of these liberty is not abridged, the nature of things not changed in the other, sin is not countenanced, belongs not to this Discourse : The counsel of the Lord then standeth for ever, and the thoughts of his heart are unto all generations, Psal. 33. 12. his counsel standeth, and he will do all his pleasure, Isa. 46. 10. for he is the Lord, and he changeth not, Mal. 3. 6. with him is neither variableness nor shadow of turning, James 1. 17. all things that are, come to pass in that *unchangeable* method, which he hath laid them down from all Eternity.

* Deus non operatur in malis, quod ei displicet, sed operatur per eos quod ei placet ; recipientur vero, non pro eo quod Deus bene usus est ipsorum operibus malis, sed pro eo, quod ipsi male ab usi sunt Dei operibus bonis. Fulgent. ad Monim.

2. Let us look *peculiarly* upon the purposes according to which the dispensations of the *Gospel*, both in *sending* and *with-holding* it, do proceed.

1. For the *not sending* of the Means of Grace unto any People, whereby they *hear* not the joyful sound of the *Gospel*, but have in all *Ages* followed dumb *Idols*, as many do unto this day. In this Chapter of which we treat, the *Gospel* is *forbidden* to be preached in *Asia* and *Bitbynia*; which restraint, the Lord, by his *Providence*, as yet continues to many Parts of the World: Now the *Purpose* from whence this *proceedeth*, and whereby it is *regulated*, you have *Rom. 9. 22.* What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of his wrath fitted to destruction, compared with *Matth. 11. 25, 26.* thou hast hid these things from the Prudent and Wise; even so, O Father, for so it *seemed good* before thee: and with *Acts 14. 16.* he suffered all Nations to walk in their *own ways*. Now God's *not sending* the *Truth*, hath the same *design* and aim with his *sending*, the efficacy of *Error*, *viz.* that they all may be *damned* who have it not: * There being *no other name* under Heaven whereby *they* may be *saved*, but only *that* which is *not* revealed unto them; God, in the mean time being no more the *cause* of their *sins*, for which they incur *damnation*, than the *Sun* is the cause of *Cold* and *Darkness*, which follow the *absence* thereof: or he is the *cause* of a Man's *imprisonment* for Debt, who will not *pay* his Debt for him, though he be

* *Lib-ratur pars hominum, parte pereunte; sed cur horum miseru sit Deus, illorum non misertus, quæ scientia comprehendere pot st latet discretionis ratio, sed non latet ipsa discretio. Prosp. de vo. ar. Gen.*

now in *these*, generally *all* are *equal*, *all* having *sinned* and come short of the Glory of God, 1 *Cor.* 1. 25, 26. And in *particular*, Sins against the *Law* and *light* of Nature, no Nation have gone farther than they which were soonest *enlightened* with the *Word*, as afterwards will appear: So that the *sole cause* of this, is, the *good pleasure* of God, as our Saviour affirmeth, *Mat.* 11. 25, 26.

2dly: That *Sins* against the *Covenant* of Works, which Men are *under*, before the *Gospel* comes unto them, cannot have any general *Demerit*, that the Means of Life and Salvation by *free Grace* should not be imparted to them, *Acts* 14. 16, 17. chap. 17. 30, 31. It is true, all *Nations* have deserved to be turned into *Hell*, and a People that have had the *Truth*, and detained it in *Ungodliness*, deserve to be deprived of it. The *first*, by virtue of the *Sanction* of the first broken *Covenant*; the *other*, by sinning against *that* which they had of the *second*: but that *Men* in a *fallen Condition*, and not able to *rise*, should hereby deserve not to be *helped up*, needeth some *distinction* to clear it.

There is then a *two-fold Demerit* and Indignity: One merely *negative*, or a *not* deserving to have *good* done unto us; the other *positive*, deserving that *good* should *not* be done unto us. The *first* of these, is found in *all* the *World*, in respect of the *Dispensation* of the *Gospel*: If the Lord should *bestow* it only on *those* who do not, *not* deserve it, he must for *ever* keep it *closed up* in the *Eternal Treasure* of his own *Bosom*. The second is found *directly in none*, in respect of that peculiar *way* which is *discovered* in the *Gospel*, because they had not *sinned* against it; which *rightly* considered, gives no small *lustre* to the *freedom of Grace*.

3dly: That there is a *Right* in the Gospel, and a fitness in that gracious *Dispensation*, to be made known to *all People in the World*; that no singular *portion* of the Earth should be any longer an *holy Land*, or any *Mountain* of the World lift up its *head* above its fellows. And this *Right* hath a double *foundation*.

(1.) First, The *infinite Value* and *Worth* of the *Blood* of Christ, giving *fulness* and *fitness* to the *Promises* founded thereon, to be *propounded* to

Rom. 8. 22.

Joel 2. 28.

Joh. 17. 32.

Rom. 1. 5.

Rom. 16. 26.

all Mankind; for *through his blood*, *remission of sins* is preached to *whosoever believes on him*, Acts 10. 43. to every creature, Matth. 16. 15. God would have a *Price* of that *infinite Value* for

Sin, laid down, as might *justly* give *advantage*, to proclaim a *Pardon indefinitely* to *all* that will come in, and accept of it, there being in it no *Defect* at all, (though intentionally only a *Ransom* for some) but that by *it*, the *World* might know that he had done *whatsoever the Father commanded him*, Joh. 14. 31.

(2.) Secondly, In that *OEconomy* and *Dispensation* of the *Grace* of the *new Covenant*, breaking forth in these *later Days*, whereby all *external Distinction* of

Rom. 9. 13.

Ephes. 3. 14,

15.

Matth. 28. 19.

Places and Persons, People and Nations being removed, Jesus Christ taketh *all Nations* to be his *Inheritance*, dispensing to *all Men* the *Grace* of the *Gospel*, bringing *Salvation*, as seemeth

best to him: Tit. 2. 11. 12. for being *lifted up*, he drew *all unto him*, having redeemed us with his *Blood*, out of every kindred and tongue, people, and nation, Rev. 5. 9. And on these *two grounds* it is, that the Gospel hath in it *self* a *right* and *fitness* to be preached to *all*, even as *many* as the Lord our God shall call.

These

These things being *premised*, I come to the Proof of the *Assertion*.

Deut. 7. 7, 8. *Moses* is very careful in *sundry places* to get *this* to take an *impression* upon their Spirits, that it was *meer free Grace* that exalted them into that *Condition* and *Dignity* wherein they *stood*, by their *approach* unto God, in the *Enjoyment* of his Ordinances: In this most *clearly* rendring the *cause* of God's *Love* in chusing them, mentioned *ver. 7.* to be only his *Love*, *ver. 8.* his *Love* towards them is the *cause* of his *Love*, his *free Love* eternally *determining*, of his *free Love* actually *conferring* those distinguishing Mercies upon them: It was not for *their righteousness*, for they were a *stiff-necked people*, Deut. 6. 6.

Matth. 11. 25, 26. Our Saviour laying *both* these things together, the *hiding* of the *Mysteries* of *Salvation* from *some*, and *revealing* them to *others*, renders the *same Reason* and *supreme Cause* of both, of which no *account* can be rendred, *only the good pleasure* of God. *I thank thee, Father*: And if any will proceed *higher*, and say, Where is the *justice* of this, that Men, *equally obnoxious*, should be thus *unequally* accepted? we say with *Paul*; that he will have *mercy* on whom he will have *mercy*, and whom he will be *hardneith*; and who art thou, O man, that disputest against God? * *Si tu es homo, & ego homo, audiamus dicentem, O homo, Tu quis*: To send a *Pardon* to some that are *condemned*, suffering the *rest* to suffer, hath no *Injustice*. † If this will not *satisfy*, let us say with the *same Apostle*, *ὁ βάθος*, Rom. 11. 33. O the *depth* of the *riches*, &c.

Yea,

* August. † *Si hoc voluntatum meritis voluerimus ascribere, ut malos neglexisse gratia bonos elegisse videatur, resistet vobis innumerabilius*

Yea, so far is it from Truth, that God should *dispense*, and grant his *Word* and Means of Grace, by any other *Rule*, or upon any other *motive* than his own *Will* and good Pleasure, that we find in the *Scripture* the direct *contrary* to what we would *suppose*, even *Mercy* shew'd to the more *Unworthy*, and the more *Worthy* passed by; reckoning *Worthiness* and *Unworthiness* by less or greater Sin, with less or more Endeavours. Christ preaches to *Chorazin* and *Bethsaida* which would not *repent*, and at the same time *denies* the Word to *Tyre* and *Zidon*, which would have gotten on Sackcloth and Ashes, when the *other* continued delicate Despisers, *Matth. 11. 21.* *Ezekiel* is sent to them that would not hear *him*, passing by them that would have *hearkened*, *chap. 3. 5.* which is most clear, *Rom. 9. 20, 31.* *the Gentiles* which followed not after *righteousness*, have attained to *righteousness*, even the *righteousness* of faith; but *Israel* which followed after the law of *righteousness*, have not attained to it. If, in the dispensation of the *Gospel*, the Lord had had any respect to the *desert* of *People*, *Corinth*, that famous place of sinning, had not so soon enjoyed it, the *People* whereof, for *worship*, were led away with *dumb Idols*, *2 Cor. 12. 2.* and for their Lives, ye have them *drawn* to the life, *1 Cor. 6. 9, 10, 11.* *Fornicators*, *idolaters*, *adulterers*, *effeminate*, *abusers of themselves with mankind*, *thieves*, *covetous*, *drunkards*, *revilers*, *extortioners*, καὶ ταυτὰ τινὲς ἦτε, which is to be repeated, ἀπὸ τῶ κοινῶ, some of you were *Fornicators*, some *Idolaters*, but ye are sanctified: Seem not these to the eye of *Flesh* good-

merabilium causa populorum, quibus per tot secula, cœlestis doctrinæ annuntiatio non corruscavit, nec meliores fuisse eorum posteros possumus dicere, quibus scriptum est, Gentium populus qui sedebat in tenebris lucem vidit magnam. Prosp. de voc. Gen. lib. 1. cap. 15.

ly *Qualifications* — for the Gospel of *Jesus Christ*? Had *these Men* been dealt withal according as they had *disposed* themselves, not *fitter Fuel* for Hell could the *Justice* of God require: But yet ye *see*, to these the Gospel comes, which the first, a *Light shines* to them that sit in *Darkness* and in the *shadow of death*.

Reason 1.] If God *send* or grant the Gospel, which is the Means of Grace, upon any other *ground* but his *meer good pleasure*, then it must be an Act of *remunerative Justice*. * Now there is no such *Justice* in God towards the *Creature*, but what is founded upon some *preceding Covenant*, or with *Promise* of God to the *Creature*, which is the only *foundation* of all *Relation* between God and *Man*, but only those that attend *Creation* and *Sovereignty*. Now what *Promise* do you find made to, or *Covenant* with a *People* as yet without the Gospel; I mean *conditional Promises*, inferring any *good* to be bestowed on any *required Performance* on their part? *free, absolute Promises* there are, innumerable, that *light* should shine to them that were in *darkness*, and those to be called *God's people* which were *not* his *People*; but such as *depend* on any *condition* on their part to be *fulfilled*, we find none. God *bargains* not with the *Creature* about the Gospel, knowing how *unable* he is to be *merchant* for such *pearls*. If a *Man* had all that *goodness* which may be *found* in *Man*, without *Jesus Christ*, they would not in the least *measure* procure a *discovery* of him.

* Si de debito quæratnr respectu creatura, in Deum cadere non potest, nisi ex aliqua suppositione ipsi Deo voluntaria, quæ non potest esse nisi promissio aut pactio aliqua, ex quibus fidelitatis aut justitiæ debitum oririsolet. Suarez. de libert. divi. vol. disp. 1. § 2. num. 5.

I deny not but God *may*; and perhaps sometimes *doth* reveal himself to *some* in a peculiar and *extraordinary* manner. Whereunto tends that *story* in *Aquinas*, * of a Corps taken up in the days of *Constantine* and *Irene*, with a plate of Gold, and this *Inscription* in it, *Christus nascetur ex virgine, ego credo in illum, O sol sub Irene & Constantini temporibus iterum me videbis*. But that this should be *regular* to Men *living*, $\mu\tau\lambda\ \lambda\acute{o}\gamma\alpha$, † in *Justyn Martyr's* phrase, or using their *naturals aright*, (which is impossible they should, the right use of *naturals* depending on *supernaturals*) is wide from the word.

If there be any *outward motive* of granting the Gospel unto *any*, it is some acceptable *performances* of theirs, *holding up* to the *rule* and *will* of God: now this *will* and *rule* having no saving *revelation* but by the Gospel, which should thus be procured by *Acts agreeable* unto it, makes up a flat *contradiction*, supposing the *revelation* of the Gospel, before it be *revealed*; doubtless, according to all *rules* of Justice to us *made known*, it is an easier thing to *deserve* Heaven by *Obedience*, now under the *Covenant* of Works; than being under that *Covenant*, to do any *thing* that might *cause* a new way of *Salvation*, such as the Gospel is, to be revealed. With some *Observations* I descend to *Application*.

Obs. 1.] First, There is the *same* reason of *continuing* the Gospel unto a *People*, as of *sending* it; especially if *oppositions* rise high, *apt* and *able* in themselves for its *removal*, *Hof. 1: 8, 9*. Never Na-

* *Deus nulla obligatione tenetur, antequam ipse fidem suam astringat, ergo ante promissionem nulla iustitia distributiva in Deo reperitur. Vasq. in a. 21. a 1. desp. 86. Aquin. 1, 2. q. 2. art. 7.*

† *Kαὶ οἱ μὴ λόγῳ βίῳσάντες χριστιανοὶ εἰσι.* *Justin. Apol. 2.*

tion as yet enjoyed the *Word*, that deserved the *continuance* of the *Word*: God hath always *something* against a *People*, to make the *continuing* of his *Grace*, to be of *Grace*; the *not removing* of his *Love*, to be merely of *Love*; and the *preaching* of the *Gospel*, to be a *mercy* of the *Gospel*, free and *undeserved*. Tho' there be *work*, and *labour*, and *patience* for *Christ's* sake at *Ephesus*, yet there is *somewhat* against *Ephesus*, Rev. 2. 4, 5. for which he might justly *remove* his *candlestick*; and if he doth it not, it is of the same *mercy* that first set it there. As God lays out *goodness* and *grace* in the *entrance*, so *patience*, long-suffering, and *forbearance* in the *continuance*; he bears with our *manners*, whilst we grieve his *spirit*. Look upon the *face* of this *Kingdom*, and view the *body* of the *People*, think of the *profaneness*, *villany*, trampling upon the blood of *Jesus*, *ignorance*, contempt of God and his ways, *despising* his *Ordinances*, *reviling* his servants, *branding* and *defaming* the power of *godliness*, persecuting and *tearing* one another; and yet hear the *joyful* sound of the *Word* in *every* corner, and you will quickly *conclude*, that you see a great *sight* of God's *Love* against our *Sins*, and not of our *Goodness* for his *Love*.

Secondly, There is the *same reason* of the *reformation* and the *doctrine* of the *Gospel* corrupted with *Errour*, and of the *worship* of God, *collapsed* with *Superstition*, as of the first *implantation* of the *Gospel*. God, in his just *judgment* of late *Ages*, had sent upon the *western* World the efficacy of *Errour*, that they should believe *lies*, because they received not the *love* of the truth, as he foretold, 2 *Thess.* 2. Now whence is it, that we see *some* of the *Nations* thereof as yet *suffered* to walk in their own *ways*, others called to *repentance*, some *wildernesses* turned into *green pastures* for the flock of God, and some *places*

made barren *wildernesses* for the wickedness of them that dwell therein. How comes it, that this *Island* glories in a *Reformation*, and *Spain* sits still in *darkness*? Is it because we were *better* than they? or less engaged in *Antichristian* Delusions? Doubtless, no; no Nation in the World drank deeper of that *cup of abomination*: It was a *proverbial* speech amongst all, *England was our good Ass* (a Beast of burthen) for (Antichrist whom they called) the Pope: Nothing but the *good pleasure* of God and Christ freely coming to *refine* us, *Mal.* 3. 1, 2, 3, 4. caused this distinction.

Obs. 3.] Tho' Men can do *nothing* towards the *procuring* of the Gospel, yet Men may do *much* for the *expulsion* of the Gospel: If the *husbandmen* prove *idle* or self-seekers, the *vineyard* will be lett to *others*; and if the *people* love darkness more than *light*, the *andlestick* will be removed; *Let England beware.* Now *this* Men may do, either upon the first *entrance* of the Gospel, or after some *continuance* of it: The Gospel *spreading* it self over the *Earth*, finds *entertainment*; like that of Mens seeking *Plantations* amongst barbarous Nations, sometimes *kept out* with hideous Outcries at the Shore, sometimes suffered to *enter* with admiration, and a little *after* violently assaulted.

In the *first* way, how do we find the *Jews*, putting far from them the *word* of Life, and rejecting the *counsel* of God at its first *entrance*, calling for *night* at the *rising* of the Sun? hence, *Acts* 13. 41. Paul concludes his *Sermon* to them. with, *Hear, ye despisers, wonder and perish*: and *ver.* 46: it was *necessary* the *word should be preached* to them: but seeing they judged themselves *unworthy*, they were *forsaken*: and *ver.* 51. they shake off the *dust of their feet* against them, a common *symbol* in those days, of the *biggest* Indig-
nation

nation and *deepest* Curse : The like *stubbornness* we find in them, *Acts* 28. whereupon the *Apostle* wholly turned himself to the *Gentiles*, ver. 28. How many Nations of *Europe*, at the beginning of the *Reformation*, rejected the Gospel of God, and procured *Christ*, with the *Gadarens*, to depart as soon as he was *entered*, will be found at the *last day*, written with the *blood* of the *Martyrs* of *Jesus*, that suffered amongst them?

2. Secondly, After some *continuance* ; so the Church of *Laodicea*, having for a-while enjoyed the Word, fell into such a *tepid condition*, so little moved with that *fire* which *Christ* came to send upon the *earth*, *Rev.* 3. 15, 16. that the Lord was even *sick* and weary with *bearing* them. The Church of *Rome*, famous at first, * yet quickly, by the advantage of outward Supportments and glorious *fancies*, became *head* of that *fatal* Rebellion against *Jesus Christ*, which *spread* it self over most of the *Churches* in the World ; God hereupon sending upon them the *inefficacy of error* to believe a *lye*, that they all might be damned that believed not the truth, but had pleasure in *unrighteousness*, 2 *Thess.* 2. suffering them to *detain* the empty names of Church and *Gospel* ; which, because they *usurp*, only for their *advantage* here, to appear *glorious*, the Lord will use for the *advancing* of his Justice hereafter, to shew them *inexcusable*. O Lord, how was *England* of late, by thy Mercy, *delivered* from this *snare* ? a *Captain* being chosen for the *return* of this People into *Egypt* : Oh, how hath thy *grace* fought against our *backsliding* ! And let none seek to *extenuate* this Mercy, by *Catalogues* of *Errours* still amongst us ; there is *more danger* of an *apostasy* against

* Νῦν δὲ ὄντων σκοπασία, ἀπέτισσαν γὰρ οἱ ἄνθρωποι τὸ ὄρθῳ πῖσεως. Cyrillus Hieros. κατεχίσια.

Christ, and *rebellion* against the Truth, in one *Babylonish* Errour, owned by Men pretending to *power* and *jurisdiction* over others, than in five hundred *scattered* amongst inconsiderable disunited *Individuals*. I would to God we could all *speak* and *think* the *same* things, that we were all of *one* Mind, even in the *minutulous* Differences that are now amongst us: But yet the *truth is*, the Kingdom of Jesus Christ never *shakes* amongst a People, until Men pretending to *act* with a combined *mixed*-Power of *Heaven* and *Earth*, unto which all *sheaves* must howe or be threshed, do, by *virtue* of this Trust, set up and impose things or *opinions* deviating from the *rule*, Rev. 13. 17. as it was in the Papacy, Errours owned by *mixed* *Associations*.

Civil and *Ecclesiastical* are for the most part *incurable*, be they never so *absurd* and foolish: of which the Lutheran *Ubiquities* and *Consubstantiation* are a tremendous Example. These things being presupposed,

Use 1.] Let no flesh *glory* in themselves, but let every mouth be *stopped*; for we have *all sinned*, and come short of the Glory of God. Who hath made the *possessors* of the Gospel to *differ* from others? or *what have they that they have not received?* 1 Cor. 4. 7. Why are *these things* hidden from the *great* and *wise* of the World; and revealed to *babes* and Children, but because, *O Father, so it pleased thee?* Matth. 11. 26. *He bath mercy on whom he will have mercy, and whom he will he hardeneth,* Rom. 9. Ah, Lord if the Glory and Pomp of the World might *prevail* with thee to send thy Gospel, it would supply the room of the *cursed Alcoran*, and spread it self in the *Palaces* of that strong *Lion* of the East, who sets his *Throne* upon the *necks* of Kings; But alas, *Jesus Christ is not there*. If *Wisdom*, Learning, pretended

tended Gravity, counterfeit *Holiness*, real Policy were of any *value* in thine eyes, to procure the Word of *Life*, it would be as free and glorious at *Rome* as ever; But alas, *Antichrist* hath his Throne there, *Jesus Christ* is not there. If *Will-worship* and Humilities, neglect of the Body, Macerations, and Superstitions, Beads, and vainly-repeated Prayers had any efficacy before the Lord, the Gospel, perhaps, might be in the cells of some Recluses and Monks; But alas, *Jesus Christ* is not there. If moral Vertues, to an amazement, exact civil *Honesty* and *Justice*, that soul of humane Society, could have prevailed ought, the Heathen *Worthies* in the days of old had had the *Promises*; But alas, *Jesus Christ* was far away. Now if all these be passed by, to whom is the report of the Lord made known? to whom is his arm revealed? * Why, to an handful of poor *Sinners* among the Nations formerly counted fierce and barbarous. And what shall we say to these things? O *Babylon*, O the depth, &c.

Use 2.] Let *England* consider with Fear and trembling the Dispensation that it is now under; I say, with Fear and Trembling, for this Day is the Lord's Day, wherein he will purge us or burn us, according as we shall be found *Silver* or *Dross*: It is our Day wherein we must mend or end: Let us look to the *Rock* from whence we were hewed, and the *Hole* of the *Pit* from whence we were digged. † Was not our *Father* an *Amorite*, and our *Mother* an *Hittite*? Are we not the *Posterity* of idolatrous *Progenitors*? of those who worshipped them who by nature were no Gods? How often also hath this Land forfeited the

* *Britannorum inaccessa Romanis loca, Christo vxo subdita.* Tertull. † *Britanniam in Christianam consentire religionem.* Origen. Hom. 4. in Ezek. Niceph. lib. 2. cap. 40. Epist. Eleuth. ad Lucium, ann. 169. apud Bar.

Gospel? God having taken it *twice* away, who is not *forward* to feize upon the Forfeiture. In the very *morning* of the Gospel, the *Sun* of Righteousness *shone* upon this Land; and they say, the first *Potentate* on the Earth, that *owned* it, was in *Britain*: But as it was here *soon* professed, so it was here *soon* abused. That part of this Isle which is called *England*, being the first Place, I read of, which was *totally* bereaved of the Gospel; the Sword of the then *Pagan Saxons* fattening the Land with the *Blood* of the *Christian* Inhabitants; * and in the close, wholly subverting the Worship of God. Long it was not e're this *Cloud* was b'own over, and *those* Men, who had been *Instruments* to root out others, submitted their own Necks to the Yoke of the Lord, and under exceeding variety in Civil Affairs, *enjoyed* the Word of Grace: until by *insensible* degrees, like Summer unto Winter, or Light unto Darkness, it gave place to *Antichristian* Superstition, and left the Land in little less than a *Paganish* Darkness, drinking *deep* of the Cup of Abominations, mingled for it by the *Roman* Harlot: And is there Mercy yet in God, to recover a *Twice-lost* over-backsliding People? Might not the Lord have said unto us, What shall I do unto thee, oh *Island*? How shall I make thee as *Admah*? How shall I set thee as *Zeboim*? But his Heart is turned within him, his Repentings are kindled together: The *dry Bones* shall live, and the *Fleece* shall be wet, tho' all the Earth be dry, God will *again* water his Garden, once more *purge* his Vineyard; once more of his *own accord* he will take *England* upon *liking*, though he had twice *deservedly* turned it out of his service; so that coming as a Refiner's Fire, and as Fuller's Soap to purify the Sons of *Levi*, to purify

* Anno 469 the Saxons entered,

them as Gold and Silver, to offer to the Lord an Offering in Righteousness, to reform his Churches, England, as soon as any, hath the Benefit and Comfort thereof: Nay, the Reformation of England shall be more glorious then of any Nation in the World, being carried on, neither by *Might* nor *Power*, but only by the Spirit of the Lord of Hosts. But is this the utmost period of England's Sinning, and God's shewing *Mercy*, in continuing and restoring of the Gospel? No truly; we again in our Days have made Forfeiture of the Purity of his Worship, by an almost *universal* treacherous Apostacy; from which the free Grace and good Pleasure of God hath made a great *Progress* again towards a Recovery.

There are *two* sorts of Men that I find exceedingly ready to *extenuate* and lessen the *Superstition* and *Popish Tyranny* of the former Days, into which we were falling.

First, Such as were industriously *instrumental* in it, whose *Suffrages* had been loud, for the Choice of a *Captain* to return into *Egypt*: Men tainted with the *Errors*, and loaded with the *Preferments* of the Times; with all those who blindly *adhere* to that Faction of Men, who, as yet, covertly drive on that Design. To such as *these*, all was nothing, and to *them* it is no Mercy to be delivered. And the truth is, it is a Favour to the *Lamb* and not the *Wolf*, to have him taken out of his Mouth: But *these* Men have Interest by *those* things which have no *Ears*, against which there is no contending.

Secondly, Such as are disturbed in their *Opticks*, or have gotten false *Glasses*, * representing all things unto them in dubious Colours; which way soever they

* Nunc igitur si nominis odium est, quis nominum reatus? que accusatio vocabulorum? nisi aut barbarum sonat aliqua vox nominis, aut maledicum aut impudicum. Tertul. Apol. ad Gen. cap. 3.

look, they can see nothing but *Errors, Errors* of all lizes, sorts, sects, and sexes.

Errors and Heresies, from the beginning to the end, which hath deceived some Men *not of the worst*, and made them *think*, that all before was *nothing* in comparison of the present *Confusion*. A great sign they *felt* it not, or were not troubled at it; as if Men should come into a *Field*, and seeing some *red Weeds* and *Cockle* among the *Corn*, should instantly affirm, there is no *Corn* there, but all *Weeds*, and that it were much *better* the *Hedges* were down, and the whole *Field* laid open to the *Boar* of the *Forest*; but the *Harvest* will one *Day* shew the *Truth* of these things. But that these *Apprehensions* may not too much prevail, to the *vilifying* and extenuating of *God's Mercy*, in restoring to us the *Purity* and *Liberty* of the *Gospel*, give me leave, in a few *Words*, to set out the *Danger* of that *Apostacy*, from which the *good Pleasure* of *God* hath given us a *Deliverance*. I shall instance only in a few things: *Observe* then, that,

First, The *darling* *Errors* of late *Years*, were all of them *stones* of the old *Babel*, closing and coupling with that tremendous *fabrick*, which the *Man of Sin* had erected to dethrone *Jesus Christ*: came out of the *Belly* of that *Trojan Horse*, that fatal *Engine* which was framed to betray the *City* of *God*. They were *Popish Errors*, such as whereof that *Apostacy* did consist, which only is to be looked upon as the *great adverse State* to the *Kingdom* of the *Lord Christ*. For a *Man* to be *disorderly* in a *Civil State*, yea oftentimes through *Turbulency* break the *Peace*, is nothing to an *underband Combination* with some formidable *Enemy*, for the utter *Subversion* of it. *Heedless* and *beadless Errors* may breed *Disturbance* enough, in *scattered Individuals*, unto the *People* of *God*; but
Juch

such a tend to a Peace and Association, cum Ecclesia malignantium, tending to a total Subversion of the sacred State, are far more dangerous. Now such were the Innovations of the late Hierarchists; * In Worship, their Paintings, Crossings, Crucifixes, Bowings, Cringings, Altars, Tapers, Wafers, Organs, Anthems, Litany, Rails, Images, Copes, Vestments; what were they but Roman Varnish an Italian Dress for our Devotion, to draw on Conformity with that Enemy of the Lord Jesus; In Doctrine, the Divinity of Episcopacy, auricular Confession, Free-will, Predestination on Faith, yea Works foreseen, Limbus Patrum, justification by Works falling from Grace, Authority of a Church, which none knew what it was, Canonical Obedience, Holiness of Churches, and the like innumerable; What were they but Helps to sancta Clara, to make all our Articles of Religion speak good Roman-Catholick? How did their old Father of Rome refresh his Spirit, to see such Chariots as those provided, to bring England again unto him? This closing with Popery, was the Sting in the Errors of of those Days, which caused Pining, if not Death in the Episcopal Pot.

2. Secondly, They were such as raked up the Ashes of the ancient Worthies, whose Spirits God stirred up to reform his Church, and rendred them contemptible before all, especially those of England, † the most whereof died in giving their witness against the blind Figment of the real Presence, and that abominable Blasphemy of the cursed Mass; in especial, how did England, heretofore termed Ass turn Ape to the Pope, having set up a Stage, and furnished it

* See Canterburyan Self-conviction. See Ld. Dec. Coll. &c.

† Coal from the Altar. Altare Christianum. Antidotum
Lincoln. Case of Greg.

with *all things necessary* for an unbloody sacrifice, ready to set up the abomination of *desolation*, and close with the good *Maozim*, who hath all their peculiar Devotion at *Rome*?

3. Thirdly, They were in the *management* of Men which had divers dangerous and pernicious *qualifications*; As,

First, A false repute of *Learning*; I say, a *false* repute for the greater part, especially of the *greatest*; and yet taking advantages of vulgar esteem, they bare out as tho' they had engrossed a *monopoly* of it: tho' I presume, the World was never *deceived* by more empty *Pretenders*; especially in respect of any *solid knowledge* in Divinity or Antiquity: but yet their great *preferments* had got them a great repute of great *deservings*, enough to *blind* the eyes of poor *mortals* adoring them at a distance, and to persuade them, that all was not only *Law*, but Gospel too, which they *broached*: and this render'd the *infection* dangerous.

2. Secondly, A great *hatred of godliness* in the power thereof, or any thing beyond a *form*, in whomsoever it was *found*; * yea, how many *odious appellations* were invented for bare *profession*, to render it contemptible?

Especially in the exercise of their *Jurisdiction*, thundring their *censures* against all *appearance* of Zeal, and closing with all profane Impieties; for were a Man a *Drunkard*, a *Swearer*, a *Sabbath-breaker*, an Unclean Person, so he were no *Puritan*, and had Money, *patet atri janua Ditis*, the Episcopal *beaven* was open for them all. Now this was a dan-

* *Sapientior sis Socrate; doctior Augustino, &c. Clavinianus si modo dicare clam vel propalam, mox Tartaris, Moscis, Afris, Turcisque, savientibus & jacebis execrator, &c.*

gerous and *destructive* qualification, which, I believe, is not *professedly found* in any Party amongst us.

3. Thirdly, Which was worst of all, they had *centred* in their bosoms an *unfathomable* depth of Power *Civil* and *Ecclesiastical*, to stamp their *apostolical* Errors with *autherity*, giving them not only the *coun-tenance* of Greatness, but the *strength* of Power, violently *urging* Obedience; and to me, the *sword* of Error never *cuts dangerously*, but when it is managed with such an *hand*. This I am sure, * that Errors in such, are not *recoverable* without the utmost Danger of the *Civil State*.

Let now, I beseech you, *these* and the *like* things be considered, especially the *strong Combinations* that was throughout the *Papal* world for the *seducing* of this poor Nation; that I say nothing, how this *vial* was poured out upon the very *throne*; and then let us all be *ashamed* and confounded in our selves, that we should so *undervalue* and slight the *free Mercy* of God, in breaking such a snare, and setting the Gospel at liberty in *England*. My Intent was, having before asserted this restoration of *Jerusalem* to the *good pleasure* of God, to have stirred you up to *thankfulness* unto him, and *self-humiliation*, in consideration of our great undeserving of such Mercy; but alas, as far as I can see, it will scarce *pass* for a Mercy: and unless every Man's *perswasion* may be a *Joseph's sheaf*, the Goodness of God shall scarce be acknowledged; but yet let all the *World* know, and let the House of *England* know this day, that we lie *unthankfully* under as full a dispensation of Mercy and Grace, as ever Nation in the World enjoyed; and that without a lively *acknowledgment* thereof, with our own *unworthiness*

* Rome's Master-piece. Royal Favourite.

of it, we shall one day know what it is (being taught with *briars* and *thorns*) to *undervalue* the glorious Gospel of the Lord Jesus. Good Lord! what would *helpless Macedonians* give for one Enjoyment? O that *Wales*, O that *Ireland* O that *France*, Where shall I stop? I would *offend* none, but give me leave to say, O that *every*, I had almost said, O that *any* part of the World, had such *Helps* and Means of Grace, as these parts of *England* have, which will scarce *acknowledge* any Mercy in it! The Lord break the *pride* of our spirits, before it break the *staff* of our bread, and the *help* of our salvation. O that the *bread* of Heaven, and the *blood* of Christ might be accounted good *nourishment*, tho' every one hath not the *sauce* he desireth. I am perswaded, that if every *Absalom* in the Land, that would be a Judge for the ending our Differences, were *enthroned*, (he spoke the Peoples Good, tho' he intended his own Power) the *case* would not be much *better* than it is. Well, the Lord make *England*, make this *honourable* Audience, make us *all* to know these three things:

(1.) First, That we have received such a *blessing*, in setting at *liberty* the Truths of the Gospel, as is the *crown* of all other Mercies, yea, without *which* they were not valuable, yea, were to be *despised*: for *success* without the Gospel, is nothing but a prosperous *conspiracy* against Jesus Christ

(2.) Secondly, That this *Mercy* is of Mercy; this *Love*, of *free Love*; and the *Grace* that appeareth, of the *eternal* hidden free Grace of God: He hath shewn his *Love* unto us because he *loved us*, and for no other *reason* in the world; this People being *guilty* of blood and murder of soul and body. Adultery, and Idolatry, and Oppression, with a long catalogue of Sins and Iniquities.

(3.) Third-

(3.) Thirdly, That the *height* of Rebellion against God, is the despising of spiritual *Gospel-Mercies*: Should *Mordecai* have trodden the *Robes* under his feet, that were brought him from the *King*, would it not have been severely revenged? Doth the King of Heaven lay open the treasures of his *Wisdom*, Knowledge and Goodness for us, and we despise them? What shall I say? I had *almost* said, Hell punishes no greater Sin: The Lord lay it not to our charge: O that we might be *solemnly humbled* for it this Day, before it be too late.

Use 2.] To discover unto us the *freedom* of that effectual Grace which is *dispensed* towards the *Elect*, under and *with* the preaching of the Word; for if the *sending* of the *outward* Means be of free *undeserved* Love, surely the working of the *spirit* under that *dispensation*, for the saving of Souls, is no less free: For, *who hath made us differ from others, and what have we that we have not received?* O that God should say unto us in our blood, *live*; that he should say unto us in our blood, *live*; that he should *breathe* upon us, when we were as *dry bones*, dead in *trespasses* and sins: * Let us *remember*, I beseech you, the *frame* of our hearts, and the *temper* of our spirits, in the days wherein we knew not God, and his Goodness, but went on in a *swift* course of rebellion: Can none of you look *back* upon any particular *days* or *nights*, and say, Ah, Lord, that thou shouldest be so *patient* and so full of *forbearance*, as not to send me to *Hell* at *such* an instant; but, O Lord, that thou shouldest go *farther*, and blot out mine *iniquities*, for *thine own sake*, when I made thee

* Non libertate gratiam, sed gratia libertatem consequimur. Aug. de Correp. & Gal. cap. 8. Ezek. 35. 26. Acts 16. 14. Phil. 1. 29. & 2. 13.

serve with my Sins ; Lord, *what shall I say it is ?* It is the free Grace of my God : What expression *transcendeth* that, I know not.

Use 3.] Of Caution : *England received* the Gospel of *meer Mercy* ; let it take heed, lest it lose it by Justice ; the *Placer* of the Candlestick can *remove* it : The truth is, it will not be *removed* unless it be *abused*, and *wo* to them from whom Mercies are taken for being abused ; from whom the Gospel is *removed* for being *despised* : it had been better for the *husbandmen* never to have had the *vineyard*, than to be *slain* for their ill using of it ; there is *nothing* left to do them good, who are *forsaken* for *forsaking* the Gospel.

The *glory* of God was of *late*, by many degrees, departing from the *Temple* in our Land : That was gone to the *threshold*, yea, to the *mount* : If now, at the *return* thereof, it find again *cause* to depart, it will not go by *steps*, but all at once. This *Island*, or at least the greatest part thereof, as I formerly intimated, hath *twice* lost the Gospel ; Once, when the *Saxons* wrested it from the *Britains*, when, if we may believe their own doleful moaning *Historian*, † they were given over to all *Wickedness*, Oppression, and Villany of Life ; which doubtless was accompanied with Contempt of the Word : tho' for *Faith* and Perswasion, we do not find that they were *corrupted*, and do find that they were tenacious enough of *antique* Discipline, as appeared in their *following* Oppositions to the *Roman Tyranny*, as in *Beda*.

Secondly, It was *lost* in regard of the *Purity* and Power thereof, by blind Superstition and *Antichristian*

* *Gildas de Excid. Britannia. omnia que Deo placebant & displicebant equali lance, pendebantur, non igitur admirandum est degeneres tales patriam illam amittere, quam predicto modo maculabant. Hist. M. S. apud Foxum.*

Impiety, accompanied also with abominable Lewdness, Oppression, and all manner of Sin, in the face of the Sun; so that first *Profaneness* working a *despising* of the Gospel, then *Superstition* ushering in Profaneness, have in this Land shewn their *power* for the *extirpation* of the Gospel. Oh, that we could remember the Days of old, that we could consider the *Goodness* and *Severity* of God, on them which fell, *severity*; but towards us, *goodness*, if we continue in that *Goodness*! for otherwise even we also shall be cut off: yet here we may *observe*, that tho' both these times there was a *forsaking* in the midst of the Land, yet there was in it a tenth for to *return as a Teyle-tree, and as an Oak whose substance is in them when they cast their leaves, so was the holy seed and the substance thereof*, Isa. 6.13. As in the *Dereliction* of the *Jews*, so of this Nation, there was a *remnant* that quickly took *root*, and brought forth *fruit*, both in the one *devastation* and the other, tho' the *Watcher* and the *Holy One* from Heaven had called to cut down the tree of this Nation, and to scatter its branches from flourishing before him, yet the stump and root was to be left in the earth with a band of iron, that it might spring again: Thus *twice* did the Lord come seeking *fruit* of this Vine, doing little more than *pruning* and dressing it, altho' it brought forth *wild grapes*: but if he come the *third* time and find no fruit, the sentence will be, *Cut it down, why cumbereth it the ground?* Now to prevent this, I shall not follow all those Gospel-supplanting Sins we find in Holy Writ, only I desire to *cautionate* you and us all in three things.

(1.) First, Take heed of pretending or *holding out* the Gospel for a covert or *shadow* for other things. God will not have his Gospel made a *stalking horse* for carnal designs: put not in that *glorious Name*,

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where the thing it self is not *clearly* intended ; if in any thing it be, let it have no *compeer* ; if not, let it not be *named* ; if that you aim at be just, it needs no *varnish* ; if it be not, it is the worse for it. Gilded Pills lose not their *bitterness*, and *painted* Faces are thought to have no native Beauty : all things in the World should *serve* the Gospel ; and if that be made to *serve* other things, God will quickly vindicate it into Liberty.

From the beginning of these Troubles, *Right Honourable*, you have held forth *Religion* and the Gospel, as whose *preservation* and restoration was principally in the Aims ; and I presume, *Malice* it self is not able to *discover* any *Insincerity* in this ; the *fruits* we behold, proclaim to All the *conformity* of your Words and Hearts. Now the God of Heaven grant that the *same Mind* may be in you still, in every particular Member of this Honourable Assembly, in the *whole* Nation, especially in the *Magistracy* and *Ministry* of it, that we be not like the *Boat-men*, look *one way*, and row *another* ; cry *Gospel*, and mean the *other thing* ; Lord, Lord, and advance our own Ends ; that the Lord may not stir up the *staff* of his Anger, and the *rod* of his Indignation against us as an hypocritical People.

(2.) Secondly, Take heed of *resting* upon, and trusting to the Privilege, however excellent and glorious. of the *outward* enjoyment of the Gospel When the *Jews* cried, *The Temple of the Lord, the temple of the Lord*, the time was at hand that they should be *destroyed*. Look only upon the Grace that did *bestow*, and the Mercy that doth *continue* it : God will have none of his *blessings* rob him of his *glory* ; and if we will rest at the *cistern*, he will stop at the *fountain*.

(3.) Let us take heed of *barrenness* under it : *for the earth that drinks in the rain that cometh upon it,*
and

and beareth thorns and briers, is rejected, and nigh unto cursing, whose end is to be burned, Heb. 6. 7, 8. Now what fruits doth it require? even those reckoned Gal. 5. 22, 23. the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: Oh, that we had not cause to grieve for a scarcity of these fruits, and the abundant plenty of these works of the flesh recounted ver. 19, 20, 21. Oh, that *that wisdom* which is an eminent fruit of the Gospel might flourish amongst us, Jam. 3. 17. it is first pure, then peaceable, gentle, easy to be entreated; that we might have less writing, and more praying; less envy, and more charity; that all evil surmisings, which are works of the flesh, might have no toleration in our hearts, but be banished for nonconformity to the golden rule of love and peace: But, ἀπίχτω. Come we now to the last proposition:

Obs. 3.] No Men in the World want help, like them that want the Gospel. Or, Of all Distresses, want of the Gospel cries loudest for relief.

Rachel wanted Children, and she cries, Give me Children, or I die; Gen. 30. 1. But that was her impatience: she might have lived, and have had no Children: Yea, see the Justice of God, she dies so soon as ever she hath Children, Gen. 21. 16.

Hagar wants water for Ishmael, and she will go far from him, that she may not see him die; Gen. 21. 16. An heavy distress; and yet if he had died, it it had been but an early paying of that debt, which in a few years was to be satisfied. But they that want the Gospel may truly cry, Give us the Gospel, or we die, and that not temporally with Ishmael, for want of water but eternally in flames of fire. f)

A Man may want liberty, and yet be happy, as Joseph was: A Man may want peace, and yet be happy, as David was: A Man may want children, and yet

be *blessed*, as *Job* was: A Man may want *plenty*, and yet be full of *comfort*, as *Micaiah* was: But he that wants the *Gospel*, wants every thing that should do him good. A *Throne* without the *Gospel*, is but the *Devil's dungeon*. *Wealth* without the *Gospel*, is fuel for *Hell*. *Advancement* without the *Gospel*, is but a going *high*, to have the greater *fall*.

Abraham wanting a *child*, complains, What will the *Lord* do for me, seeing I go *childless*, and this *Eli-ezer* of *Damascus* must be my *Heir*? *Gen. 15. 2.* Much more may a Man without the *means* of *Grace* complain, What shall be *done* unto me, seeing I go *Gospellefs*? and *all* that I have, is but a short *inheritance* for this lump of *clay* my *Body*.

When *Elisha* was minded to do *something* for the *Shunamite* who had so kindly entertained him, he *asks* her, whether he should speak for her to the *King*, or the *Captain* of the *Host*? she replies, she dwelt *in the midst* of her own *people*, she needeth not those things: but when he *finds* her to want a *Child*, and tells her of that, she is almost transported; *2 King. 4. 13, 14.* Ah, how many poor *souls* are there, who need not our *word* to the *King*, or the *Captain* of the *Host*, but yet being *Gospellefs*, if you could tell them of that, would be even ravished with *Joy*?

Think of *Adam* after his *fall*, before the *promise*, hiding himself from *God*, *Gen. 3. 8* and you have a perfect *portraiture* of a poor creature without the *Gospel*. Now this appeareth,

Mat. 6. 23.
Luk. 1. 79.
Act. 26. 18.
Rom. 2. 19.
Ephes. 5. 8.
Col. 1. 13.
1 Pet. 1. 9.

1. From the *description* we have of the *People* that are in this *state* and condition without the *Gospel*; they are a *People* that sit in *darkness*. yea, in the *region* and *shadow* of *death*, *Mat. 4. 16,* 17. they are even *darkness* it self, *Joh.*

1. 7. within the *dominion* and dreadful darkness of *death*. *Darkness* was one of *Egypt's* Plagues, but yet that was a darkness of the body, a darkness wherein Men lived: but this is a darkness of the soul, a darkness of *death*; for these Men, tho' they live, yet are they *dead*; they are fully described, *Ephes. 2. 12. without Christ, aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world; Christless Men, and godless Men, and hopeless Men: And what greater Distress in the World? Yea, they are called dogs, and unclean beasts, the wrath of God is upon them, they are the people of his curse and indignation. In the extreme North, one Day and one Night divide the Year; but with a people without the Gospel, it is all night, the sun of righteousness shines not upon them; it is night whilst they are here, and they go to eternal night hereafter. What the Men of China say, concerning themselves and others, that they have two eyes, the Men of Europe one, and all the World besides is blind, may be inverted too; the Jews had one eye, sufficient to guide them; they who enjoy the Gospel, have two eyes; but the Men of China, with the rest of the Nations that want it, are stark blind, and reserved for the chains of everlasting darkness.*

2. By laying forth what the Men who want the Gospel, do want with it.

1. They want *Jesus Christ*; for he is revealed only by the Gospel. *Austin* refused to delight in *Cicero's Hortensius*, because there was not in it the Name of *Jesus Christ*. * *Jesus Christ* is *all* and in *all*; and where He is wanting, there can be no good. *Hunger* cannot be truly satisfied, without *Manna* the bread of life, which is *Jesus Christ*, *Joh. 6. 50.* And what shall a hungry Man do that hath no bread? *Rev. 2. 17.*

* *Nomen Jesu non erat ibi.*

Thirst cannot be quenched, without that *water* or living spring, which is Jesus Christ, *Job.* 4. 14. And what shall a *thirsty* soul do without water? *Cantic.* 4. 12. *Job.* 7. 37, 38. A *captive*, as we are all, cannot be delivered without *redemption*, which is Jesus Christ, *1 Cor.* 1. 30. And what shall the *prisoner* do without his *ransom*? *Fools* as we are, all cannot be instructed without *wisdom*, which is Jesus Christ, without him we perish in our *folly*. All *building* without him is on the *sand*, which will *surely* fall: All *working* without him, is in the *fire*, where it will be *consumed*: All *riches* without him, have *wings*, and will away: *Mallet ruere cum Christo, quam regnare cum Cesare*, (said Luther;) * A *Dungeon* with Christ is a *Throne*, and a *Throne* without Christ a *Hell*. Nothing so *ill*, but Christ will *compensate*: the greatest *evil* in the world is *Sin*, and the greatest *Sin* was the *first*; and yet Gregory feared not to cry, *O fœlix culpa quæ talem meruit redemptorem!* O happy *fault*, which found such a *Redeemer!* All *Mercies* without Christ are *bitter*, and every *cup* is sweet that is *seasoned* but with a *drop* of his blood; he truly is *amor & delitiæ humani generis*, the *love* and *delight* of the sons of men, without *whom* they must *perish* eternally; for there is no other *name* given unto them, whereby they may be saved, *Act.* 4. He is the *Way*, *Joh.* 14. 6. Men without him, are *Caias*, wanderers, *vagabonds*: He is the *Truth*; Men without him are *lyars*, *devils*, who was so of old: He is the *Life*, *Joh.* 1. 3, 4, 5. without him Men are dead, *dead* in trespasses and sins: He is the *Light*, *Ephes.* 4. 18. without him Men are in *darkness*, and go they know not whither: He is the *Vine*, *Joh.* 15. 1. those that are not *grafted*

* *Pauca igitur de Christo. Tertul.*

in him, are withered *branches*, prepared for the fire : He is the *Rock*, Mat. 16. 18. Men not *built* on him, are carried away with a flood : He is *Alpha* and *Omega*, the First and the Last, the Author and the Ender, the Founder and the Finisher of our Salvation ; he that hath not *him*, hath neither *beginning* of Good, nor shall have *end* of Misery. O blessed *Jesus*, how much better were it, *not to be*, than to be *without* thee ? never to be *born*, than not to *die* in thee ? A thousand *bells* come short of *this*, eternally to want *Jesus Christ*, as Men do that want the Gospel.

2. They want all holy *communion* with God, wherein the only *happiness* of the Soul doth consist : He is the life, light, joy, and *blessedness* of the Soul ; without him, the *soul* in the body is but a *dead* soul in a *living* sepulchre. It is true, there be many that say, *Who will shew us any good ?* Psal. 4. 6. But unless the *Lord* lift up the light of his countenance upon us, we *perish* for evermore. *Thou hast made us for thy self, O Lord, and our heart is unquiet, until it come to thee.* You who have tasted how *gracious* the Lord is, who have had any converse and *communion* with him, in the *issues* and goings forth of his *grace*, those *delights* of his soul with the children of men, would you *live* ? would not *life* it self, with a *confluence* of all earthly *endearments*, be a very *bell* without him ? Is it not the daily *language* of your hearts, *Whom have we in Heaven but thee ? and in Earth there is nothing in comparison of thee ?* The *soul* of Man is of a vast boundless *comprehension*, so that if all *created* good were centred into one *enjoyment*, and that bestowed upon one *soul*, because it must needs be *finite* and limited, as created, it would give no *solid contentment* to his Affections, nor *satisfaction* to his Desires. In the *presence* and fruition of God *alone* there is *joy* for evermore ; at his right hand are rivers of pleasure,

the *well-springs* of life and blessedness. Now if to be without *communion* with God in this life, wherein the *soul* hath so many *avocations* from the contemplation of its own *misery*, (for earthly things are nothing else) is so *insupportable* a calamity; ah, what shall that poor *soul* do, that must want him for *eternity*? as all they must *do*, who want the Gospel.

3. They want all the *Ordinances* of God, the *joy* of our hearts, and *comfort* of our souls; *Psal.* 42. 1, 2. & 84. 1, 2, 3, 4, &c. Oh, the *sweetness* of a Sabbath! the heavenly *raptures* of Prayer! Oh, the glorious *communion* of Saints, which such Men are *deprived* of! If they knew the *value* of the hidden *pearl*, and these things were to be *purchased*, what would such poor *souls* not part with for them?

4. They will at last want *Heaven* and *Salvation*; they shall never *come* to the presence of God in *glory*; never *inhabit* a glorious *mansion*: they shall *never* behold *Jesus Christ*, but when they shall call for *rocks* and *mountains* to *fall* upon them, to *hide* them from his presence, *Rev.* 6. 16. they shall want *light*, in utter darkness, *Matth.* 22. 13. want *life*, under the second death; want *refreshment*, in the midst of flames, *Luke* 16. 24. *Mark* 9. 43, 44. want *healing*, under gnawing of conscience; want *grace*, continuing to blaspheme; want *glory* in full misery: and, which is the *sum* of all this, they shall want an *end* of all *this*, for their *worm* dieth not, neither is their fire quenched, *Isa.* 66. 24.

Thirdly, Because being in all this *Want*, they *know* not that they want any thing, and so never make *out* for any *Supply*. *Laodicea* knew much, but yet because she *knew not* her *Wants*, she had *almost* as good have *known* nothing. *Rev* 2. 17. *Gospelless* Men *know not* that they are *blind*, and seek not for *eye-salve*; they *know not* that they are *dead*, and seek not
for

for life ; whatever they call for. not knowing their Wants, is but like a Mans crying for more weight to press him to death : and therefore when the Lord comes to any with the Gospel, he is found of them that sought him not, and made manifest to them that asked not after him, Rom. 10. 20. This is a Seal upon their Misery, without God's free Mercy ; like the stone laid upon the mouth of the cave by Joshua, to keep in the five Kings, until they might be brought out to be hanged, Josh. 10. 8. All that Men do in the world, is but seeking to supply their wants ; either their natural wants, that nature may be supplied ; or their sinful wants, that their lusts may be satisfied ; or their spiritual wants, that their souls may be saved. For the two first, men without the Gospel lay out all their strength ; but of the last, there is amongst them a deep silence. Now this is all one, as for men to cry out that their finger bleeds, whilst a sword is run thorough their hearts, and they perceive it not ; to desire a wart to be cured, whilst they have a plague-sore upon them : * And hence perhaps it is, that they are said to go to hell like sheep, Psal. 49. 14. very quietly, without dread, as a bird hastning to the snare, and not knowing that it is for his life, Prov. 7. 23. and there lie down in utter disappointment and sorrow for evermore.

4. Because all mercies are bitter judgments to men that want the Gospel ; all fuel for hell ; aggravations of condemnation ; all cold drink to a man in a fever, pleasant at the entrance, but encreasing his torments in the close : like the book in the Revelation, sweet in the mouth, but bitter in the belly.

* Ego propero ad inferos, nec est ut aliquid pro me agas : advocatus quidam moriens apud Bel. de arte mor. lib. 2. cap. 10.

When God shall come to *require* his bread and wine, his flax and oil, peace and prosperity, liberty and victories, of *Gospellers* men, they will curse the *day* that ever they *enjoyed* them ; so *unspiritual* are many mens minds, and so *unsavoury* their judgments, that they *reckon* mens happiness, by their *possessions*, and suppose the *catalogue* of their titles, to be a *roll* of their felicities ; calling the *proud* happy, and advancing in our conceits *them that work wickedness*, Mal. 3. 15. but God will *one day* come in with another *reckoning*, and make them *know*, that *all things* without Christ, are but as *cyphers* without a figure, of no value. In all their *banquets* where Christ is not a *guest*, *their vine is of the vine of Sodom, and of the fields of Gomorrhah* ; *their grapes are grapes of gall, their clusters are bitter*, Deut. 32. 32. *their palaces*, where Christ is *not*, are but *habitations* of *Zim* and *Ochim*, *Dragons* and unclean beasts : *their prosperity*, is but putting them into *full pasture*, that they may be *fatted* for the day of *slaughter*, the day of *consumption* decreed for all the bulls of *Bashan* : the *Gospel* bringing Christ, is the *salt* that makes all other things *favoury*.

Use I.] To shew us the great *privilege* and pre-eminence, which, by the *free grace* of God, many parts of this *Island* do enjoy. To us that sat in *darkness* and in the shadow of *death*, a great *light* is risen, to *guide* us into the *ways* of peace. Let others recount the glories, benefits, profits, *outward blessings* of this Nation ; let us look only upon that which alone is *valuable* in it self, and makes *other things* so to be, the *Gospel* of Christ. It is reported of the *Heralds* of our neighbour *Monarchs*, that when *one* of them had repeated the *numerous* Titles of his Master of *Spain*, the *other* often repeated *France, France, France* ; intimating, that the *Dominion* which
came

came under that *one* denomination, would counterpoise the long catalogue of *Kingdoms* and *Dukedoms* wherewith the other flourish. Were we to contend with the *Grand Signior* of the East, about our enjoyments, we might easily bear down his windy pompous train of Titles, with this *one*, with *millies repetitum placebit*, the Gospel, the Gospel: upon all other things you may put the Inscription in *Daniel*, *Mene Mene, Tekel*, they are weighed in the balance, and found wanting; but proclaim before those who enjoy the Gospel, as *Haman* before *Mordecai*, *Lo, thus shall it be done to them whom the Lord will honour*. The Fox in the Fable had a thousand wiles to save himself from the *Hunters*; but the Cat knew *unum magnum*, one great thing that would surely do it. Earthly Supports and Contentments, are but a thousand failing Wiles, which will all vanish in the time of need: The Gospel and *Christ* in the Gospel, is that *unum magnum*, that *unum necessarium*, which alone will stand us in any stead. In this, this *Island* is as the *mountain* of the Lord, exalted above the *mountains* of the Earth. It is true, many other *Nations* partake with us in the same blessing; not to advance our own Enjoyments, in some particulars wherein perhaps we might justly do it: but take all these *Nations* with us, and what a mole-hill are we to the whole Earth, overspread with Paganism, Mahometanism, Antichristianism, with innumerable foolish Heresies? And what is *England*, that it should be amongst the choice branches of the vineyard, the top-boughs of the cedars of God?

Use 2.] Shews, that such great Mercies, if not esteemed, if not improved, if abused, will end in great Judgments: Wo be to that *Nation*, that *City*, that *Person* that shall be called to an Account for despising the Gospel, *Amos* 2. 2. You only have I known

known of all the *families* of the earth : What then ? Surely some great *blessing* is coming to that *people* whom God thus *knows*, and so *owns*, as to make himself *known* unto them. No ; but, *therefore will I visit upon you all your iniquities* : However *others* may have some *ease* or mitigation in their *punishments*, do you expect the *utmost* of my wrath. Luther said, he thought *hell* was *paved* with the bald *skuls* of Friars : I know *nothing* of that ; yet of *this* sure I am, that none shall have their *portion* so low in the *nethermost* hell, none shall drink so *deep* of the cup of God's *indignation*, as they who have refused *Christ* in the Gospel. Men will *curse* the day to all *eternity*, wherein the blessed Name of *Jesus Christ* was made *known* unto them, if they *continue* to despise it. He that abuseth the *choicest* of mercies, shall have *judgment* without mercy : What can help them, who reject the *counsel* of God for their good ? If now *England* have received more *culture* from God than other *Nations*, there is more *fruit* expected of *England* than other *Nations*. A barren *tree* in the Lord's *vineyard*, must be cut *down* for cumbring the ground ; the *sheep* of God must *every one bear twins*, and none be barren amongst them, Cant. 4. 2. If after all God's care and *husbandry*, his *vineyard* brings forth *wild grapes*, he will take away the *hedge*, break down the *wall*, and lay it waste. For the present, the *Vineyard* of the Lord of Hosts is the House of *England* ; and if it be as *earth*, which when *the rain falls upon it*, brings forth *nothing but thorns and briers*, it is *nigh unto cursing*, and *the end thereof is to be burned*, Heb. 6. Men utterly and for *ever* neglect that *ground*, which they have tried their skill about, and laid out much *cost* upon it, if it bring not forth *answerable* fruits. Now *here* give me *leave* to say, (and the Lord avert the Evil deserved by it,) That

That *England*, (I mean these Cities, and those other Places, which since the beginning of our Troubles, have enjoyed the Gospel in a more free and plentiful manner than heretofore) hath *shewed* it self not much to *value* it.

1. In the time of *Straights*; tho' the sound of the Gospel *passed* thorough all our streets, our *villages* enjoying them who *preached* peace, and brought *glad tidings* of good things, so that neither *we*, nor our *fathers*, nor our fathers *fathers* ever saw the *like* before us; tho' *manna* fell round about our *tents* every day: yet as tho' all were *lost* and we had *nothing*, *manna* was loathed as *light bread*; the *presence* of Christ made not *recompence* for the loss of our *swine*; men had rather be again in *Egypt*, than hazard a *pilgrimage* in the *wilderness*. If there be any *here* that ever entertained *thoughts* to give up the *worship* of God to superstition, his *Churches* to tyranny, and the *doctrine* of the Gospel to *Episcopal* corruptions, in the *pressing* of any troubles, let them now give God the glory, and be ashamed of their own hearts, lest it be bitterness in the end.

2. In the time of *Prosperity*, by our *fierce* contentions about *mint* and *cummin*, whilst the *weightier* things of the Gospel have been *undervalued*, languishing about *unprofitable* questions, &c. But I shall not touch this *wound*, lest it bleed.

Use 3.] For Exhortation, that *every one* of us, in whose *Hand* there is *any* thing, would set in, for the *help* of those Parts of this *Island*, that as yet sit in *Darkness*, yea, in the *shadow* of Death, and have none to hold out the *Bread of Life* to their fainting Souls. Doth not *Wales* cry, and the *North* cry, yea, and the *West* cry, *Come and help us?* We are yet in a worse *Bondage* than *any*, by your means, we have been *delivered* from: If you *leave* us thus, all
your

your *Protection* will but yield us a more *free* and *jovial Passage* to the Chambers of Death. Ah, little do the Inhabitants of *Goshen* know, whilst they are *contending* about the *Bounds* of their *Pasture*, what *Darkness* there is in *other Places* of the Land; how their poor *starved Souls* would be glad of the *Crumbs* that fall from our *Tables*: O that God would stir up the *Hearts*,

1. Of *Ministers*, to cast off all *by-Respects*, and to flee to those *Places*, where, in all probability, the *harvest* would be great, and the *labourers* are few or none at all. I have read of an Heretick that swam over a great *River*, in a *Frost*, to scatter his *Errors*: The old *Jewish*, and now *epish* *Pharisees*, compass *Sea* and *Land* to make *Profelytes*; the *Merchants* trade not into more *Countries* than the *Factors* of *Rome* do, to gain *Souls* to his *Holiness*: *East* and *West*, far and wide; do these *Locusts* spread themselves, not without *hazard* of their *Lives*, as well as *loss* of their *Souls*, to scatter their *Superstitions*; only the *Preachers* of the everlasting *Gospel* seem to have *lost* their *Zeal*. O that there were the *same Mind* in us that was in *Jesus Christ*, who counted it his *Meat and Drink* to do his *Father's Will* in gaining *Souls*.

2. Of the *Magistrates*, I mean, of this *Honourable Assembly*, to turn themselves every *lawful way*, for the help of poor *Macedonians*: The truth is, in this, I could speak *more* than I intend; for perhaps my *Zeal*, and some *Men's Judgments*, would scarce make good *Harmony*. *This* only I shall say, that if *Jesus Christ* might be preached, though with some *Defects* in some *Circumstances*, I should rejoyce therein. O that you would *labour* to let all the *parts* of the *Kingdom* taste of the sweetness of your *Successes*, in carrying to them the *Gospel* of the Lord *Jesus*:
That

That the *Doctrine* of *Gospel* might make way for the *Discipline* of the *Gospel*; without which, it will be a very *Skeleton*. When *Manna* fell in the *Wilderness* from the *Hand* of the *Lord*, every one had an *equal* Share: I would there were not *now* too great an *inequality* in the scattering of *Manna*, when secondarily in the *hand* of *Men*, whereby *some* have all, and *others* none; some *Sheep* daily *picking* the choice *flowers* of every *Pasture*, others *wandering* upon the barren *Mountains*, without *Guide* or *Food*: I make no doubt, but the *best* *Ways* for the furtherance of *this*, are known *full well* unto you, and therefore have as little need to be *petitioned* in this, as other *Things*. What then remains? but that for *this*, and all other *necessary Blessings*, we all set our *Hearts* and *Hands* to *petition* the *Throne* of *Grace*.

Soli Deo gloria.



E B E N.

E B E N - E Z E R
A
M E M O R I A L

Of the DELIVERANCE of
ESSEX County, and Committe :

B E I N G

An Exposition on the first Nine Verses of
the Third Chapter of the Prophecy of
H A B A K K U K :

In Two S E R M O N S ;

The first preached at *Colchester* before his
EXCELLENCY on a Day of *Thanksgiving*
for the Surrender thereof ;

The other at *Rumford* unto the COMMITTEE
who were Imprison'd by the Enemy,
Sept. 28. 1648. a Day set apart unto
Thanksgiving for their Deliverance.

By JOHN OWEN Pastor of the Church
of GOD which is at *Coggeshall.*

*The righteous man is delivered out of trouble, and
the wicked cometh in his stead. Prov. II. 8.*

L O N D O N,

Printed for JOSEPH MARSHALL at the
Bible in Newgate-street. 1720.

BARRETT

MEMORIAL

of the first voyage of
Barrett to the North Pole

in the year 1845
by
Barrett

in two volumes

Vol. I. The Voyage
from the Cape of Good Hope
to the North Pole

Vol. II. The Voyage
from the North Pole
to the Cape of Good Hope

London: Printed by
W. Clowes and Sons, 1845

Price 10s. 6d.

By Barrett



To His Excellency
Thomas L^d Fairfax, &c.

S I R,



Almighty God having made you the Instrument of that Deliverance and Peace, which in the County of *Essex* we do enjoy; next to his own Goodness, the Remembrance thereof is due unto your Name: *Those who honour him, he will honour; and those who despise him, shall be lightly esteemed,* 1 Sam. 2. 30. Part of these ensuing Sermons being preached before your Excellency, and now by Providence called forth to publick view, I am emboldned to Dedicate them unto your Name, as a small *mite* of that abundant Thankfulness wherein all Peace-loving Men of this County stand obliged unto You.

It was the Custom of former Days, in the Provinces of the *Roman Empire*, * to erect *Statues* and Monuments of grateful Remembrance to those *Presidents* and Governors, who, in the administration of their Authority, behaved themselves with Wisdom, Courage, and Fidelity. Yea, Instruments of great Deliverances and Blessings, through corrupted Nature's Folly, became the *Pagans Deities*.

There is scarce a *County* in this Kingdom wherein, and not one from which, your Excellency hath not de-

* *Lubens meritoque.*

The Epistle Dedicatory.

ferred a more lasting Monument, than ever was erected of *Corinthian* Brass: But if the Lord be pleased that your Worth shall dwell only in the *Praises* of his People, it will be your greater Glory, *that* being the Place which *himself* hath chosen to inhabit. Now for a Testification of this, is This only intended; beyond This, towards Men, God pleading for you, you need nothing but our silence: The Issue of the last Engagements, whereunto you were called, and *enforced*, answering, yea, outgoing your former Undertakings, giving ample Testimony of the *continuance* of God's Presence with you, in your Army, having stopt the mouths of many Gain-sayers, and called to the residue in the language of the dumb-speaking Egyptian *Hieroglyphick*, Ὁ γινόμενος καὶ ἀπογινόμενος, Θεὸς μισεῖ ἀναίδειαν, * *Men of all sorts know, that God hateth Impudence.*

It was said of the *Romans*, in the raising of their *Empire*, that they were, *Sapè pralio vidì, bello nunquam*; So naked hath the *Bow* of God been made for your Assistance, that you have failed neither in *Battle* nor *War*.

Truly, had not our Eyes beheld the rise, and fall, of this latter Storm, we could not have been perswaded that the former *Atchievements* of the Army under your *Conduè*, could have been parallel'd. But He who always enabled them to out-doe not only *others*, but themselves, hath in this carry'd them out, to out-doe, whatever before Himself had done by them, that they might shew more Kindness and Faithfulness *in the latter end, than in the beginning.* The *weary Ox* treadeth hard. *Dying Bites* are often desperate. Half-ruin'd *Carthage* did more perplex *Rome*, than when it was entire. *Hydra's* Heads (in the Fable) were encreas'd by their *loss*, and every new stroke begat a

* *Plut. de Iside & Osir.*

The Epistle Dedicatory.

new opposition. Such seemed the late Tumultuating of the *exasperated Party* in this Nation.

In the many Undertakings of the Enemy, all which themselves thought secure, and others esteemed probable; if they had prevailed in any one, too many *Reasons* present themselves to perswade, they would have done so in all. But to none of those *Woribies*, which went out under your Command, to several places in the Kingdom, can you say with *Augustus* to *Varus*, upon the slaughter of his Legions by *Harminius* in *Germany*, *Quintile tempore Vare redde Legiones*; God having carry'd them all on with Success and Victory.

One, especially in his *Northern Expedition*, I cannot pass over with silence, who altho' he will not, dare not say of his Undertakings, as *Cesar* of his *Asian War*, *Veni, vidi, vici*, knowing who works all his Works for him. Nor shall we say of the Enemy's Multitude, what Captain *Gam* did of the *French*, being sent to 'spy out their Numbers, before the Battle of *Agin-Court*, That there were of them *enough to kill, enough to take, and enough to run away*: Yet of him, and them, both he and we may freely say, *It is nothing with the Lord to help, either with many, or with them that have no power*.

The *War* being divided, and it being impossible your *Excellency* should be in every place of Danger; according to your Desire, the Lord was pleased to call you out Personally unto two of the most *hazardous, dangerous, and difficult Undertakings*; * where besides the Travail, Labour, Watching, Heat and Cold, by Day and Night, whereunto you were exposed, even the *life* of the meanest Soldier in your *Army* was not in more imminent Danger, than often-times was your

* Kent, Essex.

The Epistle Dedicatory.

Own And indeed, during your abode at the *Leagure* amongst us, in this only were our *Thoughts* burdened with you, *That Self-preservation was of no more weight in your Counsels and Undertakings.* And I beseech you pardon my *Boldness*, in laying before you this *Expostulation* of many thousands, (if we may say to him who hath saved a Kingdom, what was sometime said unto a King,) *Know you not that you are worth ten thousands of us; why should you quench such a light in Israel?*

S I R,

I account it among those *Blessings of Providence*, wherewith the *days of my pilgrimage* have been seasoned, that I had the happiness, for a short season, to attend your *Excellency*, in the service of my *Master Jesus Christ*: As also, that I have this Opportunity, in the *name of many*, to cast in my χαίρει into the Kingdom's *Congratulations* of your late *Successes*. What thoughts concerning your *Person* my breast is possessed withal, as in their storehouse they yield me delightful *Refreshment*, so they shall not be drawn out to the disturbance of your *Self-denial*. The goings forth of my heart, in reference to your *Excellency*, shall be chiefly to the *Most High*, that being *more than conqueror* in your *Spiritual and Temporal Warfare*, you may be long continued for a *Blessing* to this Nation, and all the *People of God*.

S I R,

Your EXCELLENCY'S

Coggeshall, Essex;
Octob. 5. 1648.

Most humble and
devoted Servant,

John Owen.

To the Worthy and Honoured Sir *William Masham*,
Sir *William Kowe*, with the rest of the Gentlemen of
the Committee lately under Imprisonment by the
Enemy in *Colchester* ;

A S A L S O,

To the Honoured Sir *Henry Mildmay* of *Wansted*, Col.
Sir *Thomas Honeywood*, with the rest of the Gentlemen
and Officers lately acting and engaged against the same
Enemy.

S I R S :



THE righteous Judgments of God, having
brought a Disturbance and Noise of War, for
our Security, Unthankfulness, Murmuring,
and devouring one another, upon our Country ;
those who were intrusted with the power
thereof, turned their streams into several
channels. Troublous Times, are Times of Trial.

Many shall be purified and made white, and tried,
but the wicked shall do wickedly, and none of the wicked
shall understand, but the wise shall understand, *Dan.*
11. 10. Some God called out to suffer, some to doe, leaving
treacherous dealers to deal treacherously.

Of the two first sorts are you. This Honour have you re-
ceived from God, either with Patience and Constancy to un-
dergo unvoluntarily a dangerous Restraint, or with Resolu-
tion and Courage, voluntarily to undertake a hazardous
Engagement, to give an Example, that Faith and Truth so
shamefully despised in these evil days, have not altogether
forsaken the sons of men.

It is not in my Thoughts, to relate unto your selves, what
some of you suffered, and what some of you did ; what Dif-
culties, and Perplexities you wrestled withal, within and with-
out the Walls of your Enemies, (The Birds in the cage, and
the field, having small cause of mutual emulation ;) for that
which remains of these things, is only a Returnal of Praise to
Him by whom all your works are wrought.

It cannot be denied, but that Providence was eminently
exalted, in the work of your Protection and Delivery : yet
truly for my part, I cannot but conceive that it vails to the
Efficacy of Grace, in preventing you from putting forth your
hands

The Epistle Dedicatory.

hands unto Iniquity, in any sinful Compliance with the Enemies of our Peace. The Times wherein we live, have found the latter more rare than the former. What God wrought in you, hath the prebeminence of what he wrought for you: as much as, to be given up to the Sword, is a lesser evil, than to be given up to a Treacherous Spirit.

What God hath done for you all, all men know; what I desire you should do for God, I know no reason why I should make alike publick. The general and particular Civilities I have received from all and every one of you, Advantaging me to make it out in another way. I shall add nothing then to what you will meet withal, in the following Discourse, but only my Desire that you would seriously ponder the 11th Observation, with the Deductions from thence. For the rest, I no way fear, but that that God, who hath so appeared with you, and for you, will so indulge to your spirits the presence and guidance of his Grace, in these shaking Times, that if any speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, and glorifie God in the day of visitation.

For these following Sermons, one of them was preached at your D fire, and is now published upon your Request. The first part of the labour, I willingly and cheerfully underwent; the latter, merely in obedience to your Commands, being acted in it more by your judgments, than mine own: You were perswaded (mean as it was) it might be for the Glory of God, to have it made publick; whereupon my Answer was, and is, That, for that, not only it, but my self also should by His Assistance be ready for the Press. The failings and infirmities, attending the Preaching and Publishing of it, (which the Lord knows to be very many) are mine; The inconveniencies of Publishing such a Tractate from so weak a hand, whereof the World is full, must be yours: The fruit and benefit, both of the one, and other, is His, for whose pardon of Infirmities and removal of Inconveniencies, shall be, as for you, and all the Church of God, the Prayer of,

S I R S,

Your most humble and obliged
Servant in the work of the Lord,

John Owen.

Coggeshall,
Octob. 5.
1648.

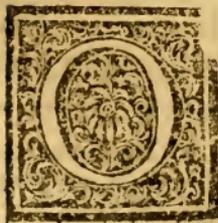
A MEMORIAL of the Deliverance of *ESSEX* County, and Committee.

[In Two SERMONS.]

HABAKKUK iii. 1, 2, 3, 4, 5, 6, 7, 8, 9.

- 1 *A prayer of Habakkuk the prophet upon Sigionoth.*
- 2 *O Lord, I have heard thy speech, and was afraid: O Lord, revive thy works in the midst of the years, in the midst of the years make known; in wrath remember mercy.*
- 3 *God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the Earth was full of his praise.*
- 4 *And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power.*
- 5 *Before him went the pestilence, and burning coals went forth at his feet.*
- 6 *He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.*
- 7 *I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.*
- 8 *Was the Lord displeas'd against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?*
- 9 *Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.*

SERMON I.



Of this Chapter, there are Four Parts.

1. The Title and Preface of it, *ver. 1.*
2. The Prophet's main Request in it, *ver. 2.*
3. Arguments to sustain his Faith in that Request, from *v. 3.* unto the *17th.*
4. A

4. A Resignation of himself, and the whole issue of his Desires unto God : from thence to the end. We shall treat of them in Order.

The Prophet having had Visions from God, and * Pre-discoveries of many approaching Judgments, in the first and second Chapter ; in this, by faithful Prayer, sets himself to obtain a sure footing and quiet abode in those Nation-destroying Storms : *A prayer of Habakkuk the prophet*, that is the Title of it ; and an excellent Prayer it is, full of Arguments to strengthen Faith, Acknowledgment of God's Sovereignty, Power, and righteous Judgments, with Resolutions to a contented, joyful rolling upon Him, under all Dispensations.

Observ. 1.] *Prayer is the Believer's constant sure Retreat in an evil Time, in a time of Trouble.* It is the Righteous Man's Wings, to the *Name of the Lord*, which is his strong Towre, *Prov. 18. 10.* a † Christian Soldier's sure Reserve in the Day of Battle : If all other Forces be overthrown, here he will abide by it ; no Power under Heaven can prevail upon him, to give one step backwards. Hence that Title of Psalm 102. *A prayer of the afflicted, when he is overwhelmed.* 'Tis the overwhelmed Man's Refuge and Employment ; when he swooneth with Anguish, (as in the Original) this fetches him to Life again. So also in *Psal. 61. 2, 3.* In our greatest Distresses, let neither Unbelief, nor Self-contrivances, juttle us out of *this Way* to the Rock of our Salvation.

Observ. 2.] *Prophets Discoveries of fearful Judgments, must be attended with fervent Prayers.* That Messenger hath done but half his Business, who deli-

* The Time of his Prophecy is conceived to be about the end of *Josiah's* Reign, not long before the first *Caldæan* Invasion. † *Preces & lachrimæ sunt arma Ecclesiæ.* Tertul.

vers his Errand, but returns not an Answer. He that brings God's Message of *Threats* unto his People, must return his Peoples Message of *Intreaties* unto him. Some think, they have fairly discharged their Duty, when they have revealed the Will of God to Man, without labouring to reveal the Condition and Desires of Men unto God. He that is more frequent in the Pulpit to his People, than he is in his Closet for his People, is but a sorry Watchman. *Moses* did not so, *Exod.* 32. 31. neither did *Samuel* so, *1 Sam.* 12. 23. neither was it the Guize of *Jeremiah* in his Days, *chap.* 14. 17. If the Beginning of the Prophecy be, (as it is) *The burden of Habakkuk*; the Close will be, (as it is) *The prayer of Habakkuk*. Where there is a *Burden* upon the People, there must be *Prayer* for the People. Wo to them who have denounced Desolations, and not poured out Supplications; such Men delight in the Evil, which the Prophet puts far from him, *Jerem.* 17. 16. *I have not desired the woful Day, (O Lord) thou knowest.*

Verse 1.] Now this Prayer is upon *Sigionoth*: that is, 1. it is tuned to a Song: 2. such a Song. For the first, that it is a Song, penned in Metre, and how done so, (1.) to take the deeper Impression, (2.) to be the better retained in Memory, (3.) to work the more upon Affections, (4.) to receive the Ingredients of Poetical Loftiness for adorning the Majesty of God, with (5.) the Use of Songs in the old Church, (6.) and for the present, (7.) their times and seasons, as among the People of God, so all Nations of old; of all, or any of these, being besides my present Purpose, I shall not treat. Of the second, that it is upon *Sigionoth*, a little may be spoken.

The word is once in another place (and no more) used in the Title of a Song, and that is *Psalms* 7. *Siggaion* of David; and it is variously rendred It seems

seems to be taken from the word שָׁנָה *erravit*, to err, or wander variously. *Prov.* 5. 20. the word is used for Delight, to stray with Delight: *In her love, הִשָּׁנָה thou shalt err with Delight*; we have translated it, *be ravished*, noting Affections out of order. The word then holds out a delightful wandring and variety; and this literally, because those two Songs, *Psal.* 7. and *Hab.* 3. are not tied to any one certain kind of Metre, but have various Verses for the more Delight; which, though it be not proper to them alone, yet in them the Holy Ghost would have it especially noted.

But now, surely, the Kernel of this Shell is sweeter than so. Is not this written also for their Instruction who have no Skill in *Hebrew* Songs? The true Reason of their Metre is lost to the most Learned. Are not then God's variable Dispensations towards his, held out under these variable Tunes, not all fitted to one String, not all alike pleasant and easy? Are not the several Tunes of Mercy and Judgment in these Songs? Is not here Affliction and Deliverance, Desertion and Recovery, Darkness and Light, in this variously? Doubtless it is so.

Observ. 3.] *God often calls his People unto Songs upon Sigionoth*: * keeps them under various Dispensations, that so drawing out all their Affections, their Hearts may make the sweeter Melody unto him. They shall not have all Honey, nor all Gall; all Judgment, lest they be broken; nor all Mercy, lest they be proud. *Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions, Psal.* 99. 8. Here is a Song upon Sigionoth. They are heard in their

* *Graviter in eum decernitur cui etiam ipsa connectio denegatur.*
 Prosp. Sent.

Prayers, and forgiven, there is the sweetest of Mercies; Vengeance is taken of their Inventions, there's a Tune of Judgment. *By terrible things in righteousness, wilt thou answer us, O God of our salvation, Pſal. 65. 5.* is a Song of the ſame Tune. To be answered in Righteouſneſs, what ſweeter Mercy in the World? Nothing more refreshes the panting Soul, than an Answer of its Deſires; but to have this Answer by terrible Things! that String ſtrikes an humbling, a mournful Note. *Iſrael* hears of Deliverance by *Mofes*, * and at the ſame time have their Bondage doubled by *Pbaraob*. There's a Song upon *Sigionoth*. Is it not ſo in our Days? Precious Mercies, and dreadful Judgments, jointly poured out upon the Land! We are cloathed by our Father, like *Joſeph* by his, in a Party-colour'd Coat, *Gen. 37. 3.* Here a piece of unexpected Deliverance, and there a piece of deſerved Correſtion; at the ſame Hour, we may rejoyce at the Conqueſt of our Enemies, and mourn at the Loſs of our Harveſt. Victories for his own Name's ſake, and Showres for our Sins ſake, both from the ſame Hand, at the ſame time. The Cry of every Soul, is like the Cry of the multitude of Old and Young, at the laying the Foundation of the Second Temple: *Many ſhouted aloud for joy, and many wept with a loud voice; ſo that it was a mixt noiſe, and the ſeveral noiſes could not be diſtinguiſhed, Ezra 3. 12, 13.* A mixed Cry is in our Spirits, and we know not which is loudeſt in the Day of our Viſitation. I could inſtance in ſundry Particulars, but that every one's Obſervations will ſave me that eaſy Labour. And this the Lord doth,

* *Duplicantur lateres quando venit Moſes.*

Reason 1.] 1. To fill * all our Sails towards himself at once; to exercise all our Affections. I have heard, that a full Wind behind the Ship, drives her not so fast forward as a side Wind that seems almost as much against her as with her; and the Reason they say is, because a full Wind fills but some of her Sails, which keep it from the rest, that they are empty; when a Side-wind fills all her Sails, and sets her speedily forward. Which way ever we go in this World, our Affections are our Sails; and according as they are spread and filled, so we pass on, swifter or slower, whither we are steering. Now, if the Lord should give us a Full-wind, and continual Gale of Mercies, it would fill but some of our Sails, some of our Affections, Joy, Delight, and the like; but when he comes with a Side-wind, a Dispensation that seems almost as much against us, as for us, then he fills all our Sails, takes up all our Affections, making his Works wide and broad enough to entertain them every one, then we are carried freely and fully towards the Haven where we would be. A Song upon *Sigionoth* leaves not one String of our Affections untuned. It is a Song that reacheth every Line of our Hearts, to be framed by the Grace and Spirit of God: therein Hope, Fear, Reverence, with Humility and Repentance, have a share, as well as Joy, Delight, and Love, with Thankfulness. Interchangeable Dispensations take up all our Affections, with all our Graces; for they are gracious Affections, exercised and seasoned with Grace, of which we speak. The stirring of natural Affections, as meerly such, is but the moving of a Dunghil

* *Namque bonos non blanda instant, non aspera frangunt, sed fidei invictæ gaudia vera juvant.* Profy, Epig. in sent. August.

to draw out a stinking steam; a thing the Lord neither aimeth at, nor delighteth in: their Joys, are his Provocation, and *he laugheth in the day of their calamity, when their fear cometh*, Prov. 1. 26, 27.

Reas. 2.] Secondly, To keep them in * continual Dependance of himself, he hath promised his own Daily Bread, not Goods laid up for many Years. Many Children have been undone, by their Parents giving them too large a Stock to Trade for themselves; it has made them Spendthrifts, careless, and wanton. Should the Lord intrust his People with a continued stock of Mercy, perhaps they would be *full, and deny him, and say, Who is the Lord?* Prov. 30. 9. *Jesurun* did so, Deut. 32. 14, 15. *Ephraim was filled according to her pasture, and forgot the Lord*, Hof. 13. 6.

Neither, on the other side, will he be always Chiding: His Anger shall not burn for ever very sore. *It is our infirmity* (at the least) if we say, *God hath forgotten to be gracious, and shut up his tender mercies in displeasure*, Psal. 77. 9. But laying one thing against another, he keeps the heart of his in an even balance, in a continual dependance upon himself; that they may neither be Wanton through Mercy, nor Discouraged by too much Oppression. Our tender Father is therefore, neither always feeding, nor always correcting: *And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening-time it shall be light*, saith the Prophet *Zechariah*, chap. 14. 6, 7. seeking out God's Dispensations towards his, ending in Joy and Light in the Evening.

* *In cælo non in terra mercedem promisit reddendam: quid alibi poscis quod alibi debetur?* Ambros. Offic. lib. 1. cap. 16.

Labour to have your Hearts right tuned for Songs on *Sigionoth*, sweetly to answer all God's Dispensations in their choice variety. That Instrument will make no Musick, that hath but some Strings in tune. If when God strikes with Mercy upon the string of Joy and Gladness, we answer pleasantly, but when he touches upon that of * Sorrow and Humiliation, we suit it not, we are broken Instruments that make no Melody unto God. We must know how to receive Good and Evil at his hand ; *he hath made every thing beautiful in his time*, Eccles. 3. 11. every thing in that whole variety which his Wisdom hath produced. A well-tuned Heart must have all its strings, all its affections, ready to answer every touch of God's finger ; to improve Judgments and Mercies both at the same time. *Sweet Harmony ariseth out of some Discords*. When a Soul is in a frame to rejoyce with thankful Obedience for Mercy received, and to be humbled with soul-searching amending Repentance for Judgments inflicted at the same time, then it sings a Song on *Sigionoth*, then it is fit for the days wherein we live. Indeed, both Mercies and Judgments aim at the same End, and should be received with the same equal temper of Mind. A Flint is broken between a Hammer and a Pillow : an Offender is humbled between a Prison and a Pardon : a hard Heart may be mollified, and a proud Spirit be humbled, between those two. In such a season, the several rivulets of our affections flow naturally in the same stream. When hath a gracious Soul the soundest Joys, but when it hath the deepest Sorrows ! *Habent & gaudia vulnus*. When hath it

* *Cum vexamur ac premimur tum maxime gratias agimus indulgentissimo patri, quod corruptelam nostram non patitur longius procedere, hinc intelligimus nos esse Deo curæ. Lactan.*

the humbleft Meltings, but when it hath the moft ravifhing Joys ! Our Afflictions, which are naturally at the wideft diftance, may all fwim in the fame fpiritual channel. Rivulets rifing from feveral Heads, are carried in one Stream to the Ocean. As a mixture of feveral Colours make a beautiful complexion for the Body, fo a mixture of divers Affections under God's various Difpenfations, gives a comely frame unto the Soul. Labour then to Answer every Call, every Speaking-Providence of God, in its right kind, according to the Intention thereof : And the Lord reveal his Mind unto us, that fo we may do.

Ufe 2.] Having paffed the Title, let us look a little on thofe parts of the Prayer it felf that follow.

The beginning of it, in *ver. 2.* hath two parts :

First, The frame of the Prophet's fpirit in his Address to God, *O Jehovab ! I have heard thy fpeech, and was afraid.*

Secondly, His Request in this his Condition, *O Lord, revive thy work in the midft of the years, in the midft of the years make known ; in wrath remember mercy.*

In the First, you have, (1.) particularly his frame ; He was *afraid*, or trembled : Which he wonderfully fetts out, *ver. 16. When I heard, my belly trembled ; my lips quivered at the voice : rottennefs entred into my bones, and I trembled in my felf.*

(2.) The Cause of this Fear and Trembling ; He heard the *Speech* of God. If you will ask what Speech or Report this was, that made the Prophet himfelf fo exceedingly quake and tremble ? I answer, It is particularly *that* which you have *chap. 1. ver. 5, 6, 7, 8, 9, 10, 11, 12.* containing a dreadful Denunciation of the Judgments of God againft the People of *Israel*, to be executed by the proud, cruel, insulting

ing *Chaldeans* : This Voice, this Report of God, makes the Prophet tremble.

Obf. 4.] *An appearance of God in Anger and Threats against a People, should make his choicest secret ones amongst them to fear, to quake, and tremble.* Trembling of Man's Heart, must answer the Shaking of God's Hand. At the delivery of the Law, with all its attending Threats, so terrible was the Sight, that *Moses* himself, (tho' a Mediator then) did exceedingly fear and quake, *Heb. 12. 21.* God will be acknowledged in all his Goings. If Men will not bowe before him, he will break them: They who fear not his Threatnings, shall feel his Inflictions. If his Word be esteemed light, his Hand will be found heavy. For,

1. In point of Deserving, who can say, I have purged my Heart, I am clear from Sin? None ought to be Fearless, unless they be Senseless. God's People are so far from being always clear of procuring National Judgments, that sometimes Judgments have come upon Nations, for the Sins of some of God's People amongst them; as the Plague in the days of *David*.

2. In point of* Suffering, who knows but they may have a deep share! The Prophet's Book is written *within*, as well as *without*, with Lamentation, Mourning, and Woe, *Ezek. 2. ult.* If the Lion roars, who can but fear? *Amos 3. 8.* Fear, to the rooting out of Security, not the shaking of Faith? Fear, to the pulling down of Carnal Presidence, not Christian Confidence? Fear, to draw out our Souls in Prayer,

* *Omnes seculi plaga, nobis in admonitionem, vobis in castigationem à Deo veniunt.* Tertul, Apol. cap. 42.

not to swallow them up in Despair? Fear, to break the arm of Flesh, but not to weaken the staff of the Promise? Fear, that we may draw nigh to God with Reverence, not to run from him with Diffidence? in a word, to overthrow faithless Presumption, and to encrease gracious Submission?

Secondly, Here is the Prophet's Request: And in this there are these Two Things:

1. The Thing he desireth: *The reviving God's work, the remembring Mercy.*

2. The Season he desireth it in, *in the midst of the years.*

For the First, that which in the beginning of the Verse, he calls *God's Work*, in the close of it, he termeth *Mercy*; and the *reviving* of his Work, is interpreted to be, a *remembring* Mercy. These two expressions then are *parallel*. The reviving of God's Work towards his People, is a re-acting of Mercy, a bringing forth the fruits thereof, and that in the midst of the execution of Wrath; as a Man in the midst of another, remembring a business of more importance, instantly turneth away, and applieth himself thereunto.

Obf. 5.] *Acts of Mercy, are Gods proper Work towards his People, which he will certainly awake and keep alive in the saddest Times.* Mercy, you see, is his Work, his proper Work; as he calleth *Judgment* his *strange Act*, Isai. 28. 21. *He retaineth not his anger for ever, because he delighteth in mercy,* Micah 7. 18. This is his proper Work: tho' it seem to sleep, he will awake it; tho' it seem to die, he will revive it: *Can a woman forget her child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands, thy walls are continually before me,* Isai. 49. 15, 16.

Secondly, For the Season of this Work, he prays that it may be accomplished *in the midst of the years*. Upon which you may see what weight he lays, by his repetition of it in the same Verse. It is something doubtful what may be the peculiar sense of these words; whether *the midst of the years*, do not denote the whole Time of the Peoples Bondage under the Chaldeans,* (whence Junius renders the words *interea temporis*, noting this manner of expression [*the midst of the years*] for an Hebraism;) during which space, he intercedes for Mercy for them. Or whether *the midst of the years*, do not denote some certain point of Times, as the Season of their return from Captivity, about the midst of the Years between their first King, and the coming of the *Messiah*, putting a period to their Church and State. Whether of these is more probable, is not needful to insist upon; this is certain, that a certain Time is pointed at: Which will yield us,

Obf. 6.] *The Church's Mercies and Deliverance, have their appointed Season*; In the midst of the Years it shall be accomplished. As there is a Decree, bringing forth the Wicked's Destruction, *Zeph. 2. 2.* so there is a Decree goes forth, in its appointed season, for the Church's Deliverance, which cannot be gain-say'd, *Dan. 9. 23.* Every Vision is for its appointed Season and Time, *Hab. 2. 3.* then *it will surely come, it will not tarry.* There is a Determination upon the Weeks and Days of the Church's Sufferings and Expectations, *Dan. 9. 24.* *Seventy weeks are determined upon thy people.* As there is a *Three transgressions,* and a *Four of Rebels,* for which God will not turn away their punishment, *Amos 1. 3.* so a *Three Af-*

* בקרב שנים *in the inward of years.*

afflictions, and a Four of the People of God ; after which, he will not shut out their Supplications.

Hence that confidence of the Prophet, *Psal.* 102. 13, 14. *Thou shalt arise, and have mercy upon Zion : for (saith he) the time to favour her, yea, the set-time is come.* There is a Time, yea, a Set-time for Favour to be shewn unto *Sion* : As a time to break down, so a time to build up ; an acceptable time, a day of salvation. *It came to pass, at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of Egypt,* *Exod.* 12. 41. As a Woman with Child goes not beyond her appointed Months, but is pained to be Delivered, no more can the fruitful Decree cease from bringing forth the Church's Deliverance in the Season thereof.

Reas. 1.] Because there is an appointed Period of the Church's Humiliation, and bearing of her Iniquities. *Israel* shall bear their Iniquities in the Wilderness ; but this is exactly limited to the space of Forty Years. When their Iniquity is pardoned, their Warfare is accomplished, *Isai.* 40. 2. They say, some Men will give Poison that shall work insensibly, and kill at seven Years end. The Great Physician of his Church knows how to give his Sin-sick People Potions that shall work by degrees, and at such an appointed Season take away all their Iniquity. Then they can no longer be detained in Trouble. God will not continue his course of Physick unto them one Day beyond Health recovered. *This is all the fruit of their Afflictions to take away their iniquities,* *Isai.* 27. 9. And when that is done, who shall keep bound what God will loose ? When Sin is taken away from *within*, Trouble must depart from *without*.

Reas. 2.] Because the Church's Sorrows are commensurate unto, and do contemporise with, the Joys and Prosperity of God's Enemies, and hers. Now Wicked Mens Prosperity hath assured Bounds: The Wickedness of the Wicked shall come to an end. There is a time when the *iniquity of the Amorites comes to the full*, Gen. 15. 16. it comes up to the brim in the appointed day of slaughter. When their Wickedness hath filled the Ephah, a talent of Lead is lay'd upon the mouth thereof, and it is carried away on wings, *Zech.* 5. 6, 7, 8. swiftly, certainly, irrevocably. If then the Church's Troubles contemporise, rise and fall, with their Prosperity, and her Deliverance, with their Destruction; if the Fall of *Babylon* be the Rise of *Sion*; if they be the Buckets, which must go down, when the Church comes up; if they be the Rod of the Church's Chastisement, their Ruin being set and appointed: so also must be the Church's Mercies.

Use.] In every Distress, learn to wait with Patience for this appointed Time: He that believeth, will not make haste; tho' it tarry, wait for it, it will surely come: He that is infinitely Good, hath appointed the Time, and therefore it is the best: He that is infinitely Wise, hath determined the Season, and therefore it is most suitable: He who is infinitely Powerful, hath set it down, and therefore it shall be accomplished. Wait for it, believing; wait for it, praying; wait for it, contending. Waiting, is not a lazy Hope, a sluggish Expectation: When *Daniel* knew the Time was come, *he prayed the more earnestly*, Dan. 9. 2, 3. You will say, perhaps, What need he pray for it, when he knew the Time was accomplished? I answer, The more need; Prayer helps the Promise bring forth. Because a Woman's Time is come, therefore shall she have no Midwife?

may, therefore give her one. He that appointed their Return, appointed that it should be a fruit of Prayer. Wait, * contending also, in all ways wherein you shall be called out; and be not discouraged, that you know not the direct Season of Deliverance: *In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether they shall be both alike good; Eccles. 11. 6.* But proceed we with the Prophet's Prayer.

From *ver. 3.* the 17th, he layeth down several Arguments, taken from the Majesty, Power, Providence, and former Works of God, for the supporting of his Faith, to the obtaining of those good Things, and works of Mercy, which he was now praying for. We shall look on them, as they lie in our way.

Verse 3.] God came from Teman; the holy One from mount Paran. Selah. His glory covered the heavens, the earth was full of his praise.

Teman was a City of the Edomites, whose Land the People of Israel compassed in the Wilderness, when they were stung with fiery Serpents, and healed by looking on a brazen Serpent, set up to be a Type of Christ; *Gen. 36. 15. Jer. 49. 7. Obad. ver. 9.* Teman is put for the whole Land of Edom; and the Prophet makes mention of it, for the great Deliverance and Mercy granted there to the People, when they were almost consumed: That's God's coming from Teman. See *Num. 21. ver. 5, 6, 7, 8, 9.* When they were destroyed by fiery Serpents, he heals them by a Type of Christ, giving them Corporeal, and raising them to a Faith of Spiritual Salvation.

* Bonum Agonum subituri & Vis in quo Agonothetis Deus vivus est: Christarchos Spiritus Sanctus, corona aeternitatis praemium, Epithetes Jesus Christus. Tereul. ad Mar.

Paran, the next Place mentioned, was a Mountain in the Land of *Israel*, near which *Moses* repeated the Law; *Deut.* 1. and from thence God carried the People immediately to *Canaan*: another eminent act of Mercy.

Unto these he addeth the word *Selah*: As it is a Song, a Note of Elevation in Singing: As it respects the Matter, not the Form, a Note of Admiration and special Observation. *Selah*; Consider them well, for they were great Works indeed. *Special Mercies, must have special Observation.*

Now, by reason of these Actions, the Prophet affirms, that *the glory of God covered the heavens, and the earth was full of his praise.* Lofty Expressions of the Advancement of God's Glory, and the Fulness of his Praise, amongst his People of the Earth, which attended that merciful Deliverance and gracious Assistance. - Nothing is higher or greater than that which covers Heaven, and fills Earth. * *God's Glory is exceedingly exalted, and his Praise increased every where, by Acts of Favour and Kindness to his People.*

That which I shall chuse, from amongst many others that present themselves a little to insist upon, is, That

Obf. 7.] *Former Mercies, with their Times and Places, are to be had in thankful remembrance unto them who wait for future Blessings.* Faith, is to this end separated by them: *Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, as in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art not thou it that dried the sea, the waters of the great deep,*

* *Gloria est frequens de aliqua fama cum laude.* Ci. lib. 2. de Inv. *Consentiens laus bonorum incorrupta vox bene judicantium de eccellente virtute.* idem Tusc, lib. 3.

that hath made the depths of the sea a way for the ransomed to pass over? *Isai.* 51. 9, 10. The breaking of *Rahab*, that is, *Egypt*, so called here, and *Psal.* 87. 4. & 89. 11. for her great Strength, which the word signifies; and the wounding of the dragon, that great and crooked Afflictor *Pharaoh* is remembered, and urged for a Motive to a new-needed Deliverance. So *Psal.* 74. 13, 14. *Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people in the wilderness.* Leviathan, the same Dragon, oppressing, persecuting *Pharaoh*; thou breakest his heads, his Councils, Armies, Power, and gavest him for Meat, that the People for forty Years together might be fed, sustained, and nourished with that wonderful Mercy: *Out of the eater came forth meat, out of the strong came forth sweetness.*

In this reciprocation God walketh with his People: Of free Grace, he bestoweth Mercies and Blessings on them; by Grace, works the returns of Remembrance and Thankfulness unto himself for them; then shows that down again in new Mercies. The Countries which send up no Vapours, receive down no Showrs. Remembrance, with Thankfulness of former Mercies, is the Matter, as it were, which, by God's Goodness, is condensed into following Blessings. For,

Reas. 1.] Mercies have their proper End, when thankfully remembered. What more powerful Motive to the obtaining of new, than to hold out, that the old were not abused. We are encouraged to cast Seed again into that Ground, whose last Crop witnesseth that it was not altogether barren. That sad Spot of good *Hezekiah*, that he rendred not again according to the Benefit done unto him. is set down as the opening a Door of Wrath against Himself, *Judah*, and *Jerusalem*, *2 Chron.* 32. 25. On the other side, suitable Returns, are a Door of Hope for further Mercies.

Reas.

Reas. 2.] The remembrance of them, strengthens Faith, and keeps our Hands from hanging down, in the time of waiting for Blessings. When Faith is supported, the Promise is engaged, and a Mercy at any time more than half obtained: *Faith is the substance of things hoped for*, Hebr. 11. 1. *God (saith the Apostle) hath delivered us from so great a death, and doth deliver.* Now, what Conclusion makes he of this Experience? *In whom we trust, that he will yet deliver us*, 2 Cor. 1. 10. It was a particular Mercy, with its Circumstances, as you may see *ver 9.* which he made the bottom of his Dependence. In the Favours of Men, we cannot do so; they may be weary of helping, or be drawn dry, and grow helpless. Ponds may be exhausted, but the Ocean never. The infinite Fountains of the Deity, cannot be sunk one hair's breadth by everlastingly-flowing Blessings. Now, Circumstances of Actions, Time, Place, and the like, oft-times take deep impressions: Mercies should be remembered with them. So doth the Apostle again, 2 Tim. 4. 17, 18. *He did deliver me from the mouth of the lion, (Nero, that Lion-like Tyrant:)* And what then? *he will deliver me from every evil work.* David esteemed it very good *Logick*, to argue from the Victory God gave him over the Lion and the Bear, to a confidence of Victory over Goliath, 1 Sam. 17. 37.

Use.] The Use of this, we are led unto, *Isai. 43. 16, 17, 18.* *Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters: which bringeth forth the chariot and the horse, the army and the powers; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.* Remember ye not the former things, nor consider the things of old. Let former Mercies be an Anchor of Hope in time of present Distresses. Where

is the God of *Marston-moor*, and the God of *Naseby*? is an acceptable Expostulation in a gloomy Day. O what a catalogue of Mercies hath this Nation to plead by, in a time of Trouble? God came from *Naseby*, and the holy One from the West. Selah. His Glory covered the Heavens, and the Earth was full of his Praise: He went forth in the North, and in the East he did not withhold his Hand. I hope the poor Town wherein * I live, is more enriched with a Store-Mercy of a few Months, than with a full Trade of many Years: *The snares of death compassed us, and the floods of ungodly men made us afraid, Psal. 18. 4. But the Lord thundred from heaven, the Highest gave his voice; hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightning, and discomfited them. He sent from above, he took us, he drew us out of many waters. He delivered us from our strong enemy, and from them which hated us; for they were too strong for us; ver. 12, 14, 16, 17.* How may we say with the same Psalmist, in any other Distress, *O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar; Psal. 42. 6. Where is the God of Elijah?* divides a-new the waters of *Jordan*, 2 King. 2. 14.

Verse 4.] The following Verses set forth the Glory and Power of God, in the Accomplishment of that great Work, of bringing his People into the Promised Land: with those mighty Things he performed in the Wilderness. *Verse 4.* if I mistake not, sets out his

* No Place in the Country so threatned: No Place in the Country so preserved. Small Undertakings there blessed: Great Opposition blasted. *Non nobis, Domine, non nobis.*

glorious Appearance on Mount Sinai : Of which the Prophet affirms two things :

1. *That his Brightness was the Light.*
2. *That he had Horns coming out of his Hand, and there was the hiding of his power.*

For the First : Is it not that *Brightness* which appeared when the Mountain burnt with Fire to the midst of Heaven ? *Deut. 4. 11. a glorious fire, in the midst of clouds, and thick darkness ?* The like Description you have of God's Presence, *Psal. 18. 11, 12. He made darkness his secret place, and brightness was before him.* As the Light, the Sun the Fountain and Cause of it, called *Light*, *Job 31. 26.* Now, this *glorious Appearance* holds out the Kingly Power and Majesty of God in governing the World, which appeareth but unto few : *The Lord reigneth, let the earth rejoyce : clouds and darkness are round about him : A fire goeth before him ; his lightnings enlightned the world ; Psal. 97. 1, 2, 3.*

Secondly, *He had Horns coming out of his Hand.* So the words most properly, tho' by some otherwise rendred. That *Horns*, in Scripture, are taken for *strength* and *power*, *Deut. 33. 17. Psal. 75. 10. Zech. 1. 18.* needs no proving. The mighty Power of God, which he made appear to his People, in that glorious Representation of his Majesty on Mount Sinai, is by this Phrase expressed ; *there his chariots were seen to be twenty thousands, even many thousands of angels, and the Lord among them in that holy place, Psal. 68. 19.* There they perceived that he had *horns in his hand* ; an Almighty Power, to do what he pleased : whence it is added, *And there was the hiding of his power.* Tho' the Appearance of it was very great and glorious ; yet it was but small, to the everlastingly-hidden depths of his Omnipotency : [*The most glorious Appearance of God, comes infinitely short*
of

of his own eternal Majesty as he is in Himself. It is but a discovery, that There is the Hiding of Infinite Perfection:] Or, There his Power appeared to Us, which was hidden from the rest of the World.

Obf. 8.] *When God is doing great things, he gives glorious Manifestations of his Excellencies to his secret ones.* The Appearance on Sinai, goes before his Passage into Canaan. *Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets;* Amos 3. 7. When he is to send Moses for the Deliverance of his People, he appears to him in a burning unconsumed Bush, *Exod. 3. 2.* a Sign manifesting the Presence of his Power, to preserve his Church unconsumed in the midst of burning fiery Afflictions. Unto this very End, were all the Visions that are recorded in the Scripture; all of them accommodated to the Things which God was presently doing. And this he doth,

Reas. 1.] That they may thereby be prepared to follow him, and serve him in the great Works he hath for them to do. Great Works are to be done without great Encouragements. If God appears not in Light, who can expect he should appear in Operation? He that is called to serve Providence in high Things, without some special Discovery of God, works in the dark, and knows not whither he goes, nor what he doth; *Joh. 12. 35. Rev. 16. 10.* Such a one travels in the Wilderness, without a directing Cloud. Clear shining from God, must be at the bottom of deep labouring with God. What is the reason that so many in our days set their Hands to the Plough, and look back again? begin to serve Providence in great Things, but cannot finish, give over in the Heat of the Day? They never had any such revelation of the Mind of God upon their spirits; such a discovery of his Excellencies, as might
serve

serve for a Bottom of such Undertakings. Men must know, that if God hath not appeared to them in Brightness, and shewn them the Horns in his Hand, hid from others; tho' they think highly of themselves, they'll deny God twice and thrice, before the Close of the Work of this Age. If you have no great Discoveries, you will wax vain in great Undertakings. New Workings on old Bottoms, are like new Wine in old Bottles, both are spoiled and lost. The Day is the time of Work, and that because of the Light thereof: Those who have not Light, may be spared to go to Bed.

Reas. 2.] That they may be the better enabled to give him Glory, when they shall see the sweet Harmony that is between his Manifestations and his Operations: When they can say with the Psalmist, *As we have heard, so have we seen*, Psal. 48. 8. As he revealeth himself, so he worketh. When his Power and Mercy answer his Appearance in the Bush, it is a foundation to a Prayer, *The Good-will of him that dwelt in the Bush, bless thee*. When a Soul shall find God calling him forth to Employments, perhaps great and high, yet every way suiting that Light and gracious Discovery which he hath given of Himself, one thing answering another, it sets him in a frame of honouring God aright.

Use] This might be of rich Consideration, could we attend it. For hence,

1. As I said before, is Apostacy from God's Work. He appears not unto Men, how can they go upon his Employment? Men that have no vision of God, are in the dark, and know not what to do. I speak not of Visions beyond the Word, Answers of Prayers, gracious Applications of Providences, with wise Considerations of Times and Seasons. Some drop off every Day; some hang by the *eye-lids*, and know not

not what to do ; the *light* of God is not sent forth to *lead* and guide them, *Psal.* 43. 3. Wonder not at the strange Backslidings of our Days ; many acted upon Bye-Engagements, and for want of Light, know not to the last what they were a-doing.

2. Hence also is the suiting of great Light, and great Work, in our Days. Let new Light be derided whilst Men please, he will never serve the Will of God in this Generation, who sees not beyond the Line of foregoing Ages.

3. And this, thirdly, may put all those, whom God is pleased to employ in his Service, upon a diligent enquiry into his Mind. Can a Servant do his Master's Work, without knowing his Pleasure ? We live, for the most part, from Hand to Mouth, and do what comes next ; few are acquainted with the Designs of God.

Verse 5.] The Going forth of the Lord with his People towards their Rest, with reference to his Harbingers, is described *ver.* 5.

Before him went the pestilence, and burning coals went forth at his feet.

Before him, at his Face. The *Pestilence* ; this is * often reckoned amongst the Weapons wherewith God fighteth with any People to consume them : and as speeding an Instrument of Destruction it is, as any the Lord ever used towards the Children of Men.

At his Feet went forth a burning Coal. A redoubling (say some) of the same Stroke : burning Coals, for burning Diseases.

When one Blow will not do the Work appointed,

* *Exod.* 9. 15. *Levit.* 26. 25. *2 Sam.* 24. 13. *Ezek.* 14. 19. *Mat.* 24. 7.

God redoubles the stroke of his hand, Levit. 26. 22, 23, 24, 25.

Or burning Coals, dreadful Judgments, mortal Weapons; as Fire and Flames are often taken, in other Descriptions of God's Dealing with his Enemies, *Psal.* 11. 6. & 18. 8. Prevailing Fire, is the most dreadful means of Destruction, *Heb.* 21. 29. *Isai.* 33. 14.

Exod. 23. 28. God threatneth to send the Hornet upon the *Canaanites*, before the Children of *Israel*: some stinging Judgments, either on their Consciences, or Bodies, or both. Something of the same kind is doubtless here held out; he sent Plagues and Diseases among them, to weaken and consume them, before his Peoples entrance. His Presence was with *Israel*; and the Pestilence consuming the *Canaanites* before their entrance, is said to be *לפניו* at his Faces, or Appearances, before him, before the entrance of the Presence of his Holiness. And the following Judgments that quite devoured them, were the Coals going out at his Feet, which he sent abroad, when he entered their Land with his own Inheritance, into theirs, to cast out those *malæ fidei possessores*.

1. *Sicknesses, Diseases, and all sorts of Judgments are wholly at God's Disposal. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born to trouble, as the sons of the burning coal lift up in flying; Job* 5. 6, 7.
2. *When God intends the total Destruction of a People, he commonly weakens them by some previous Judgments. Let the Truth of this, be found upon them that hate us; and the Interpretation thereof, be to the Enemies of this Nation: but the Lord knows, all our Hearts may well tremble, at what will be the Issue of the Visitations of the last Years.*

Obf. 9.] *God never wants Instruments, to execute his Anger, and ruine his Enemies.* His treasury of Judgments can never be exhausted. If *Israel* be too-weak for the *Amorites*, he will call in the Pestilence and burning Diseases to their Assistance. What Creature hath not this Mighty God used against his Enemies? An *Angel* destroys *Senacherib's* Host, *Isa.* 37. 36. and smites *Herod* with Worms, *Acts* 12. 23. *Heaven* above sends down a *Hell* of Fire and Brimstone on *Sodom* and *Gomorrha*, *Gen.* 19. 24. The *Stars* in their Courses fought against *Sisera*, *Judg.* 5. 20. *Devils* do his Will herein, He sent Evil *Angels* among the *Egyptians*, *Pfal.* 78. 49. *Fire* consumes persecuting *Abaziah's* Companies, *2 King.* 1. 10, 11. The *Water* drowns *Pharaoh* and his Chariots, *Exod.* 14. 28. *Earth* swallows up *Korah*, with his fellow-Rebels, *Num.* 16. 32. *Bears* rend the Children that mocked *Elisha*, *2 King.* 2. 24. *Lions* destroy the strange Nations in *Samaria*, *2 King.* 17. 25. *Frogs*, *Lice*, *Boyles*, *Hail*, *Rain*, *Thunder*, *Lightning* destroy the Land of *Egypt*, *Exod.* chap. 8, 9, 10. *Locusts* are his mighty Army to punish *Israel*, *Joel* 2. 25. *Hail-stones* destroy the *Canaanites*, *Josh.* 10. 11. *Stones of the Wall* slay the *Syrians*, *1 Kings* 20. 30. Pestilence and burning Diseases are his ordinary Messengers. In a word, all Creatures serve his Providence, and await his Commands, for the execution of his righteous Judgments. Neither the Beasts of the Field, nor the Stones of the Earth, will be any longer quiet, than he causeth them to hold a league with the Sons of Men.

Use 1.] To teach us all to Tremble before this Mighty God. Who can stand before him? *Qui tot imperat legionibus?* If he will strike, he wants no Weapons; if he will fight, he wants no Armies: all things serve his Will. He saith to one, Come,

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and

and it cometh; to another, Go, and it goeth; to a third, Do this, and it doth it. He can make use of our Selves, our Friends, our Enemies, Heaven, Earth, Fire, Water, &c. any thing, for what End he pleaseth. There is no standing before his Armies, for they are all things, and Himself to make them effectual: there is no flying from his Armies, for they are every-where, and Himself with them. Who would not fear this King of Nations? He that contends with him, shall find it, *as if a man did flee from a lion, and a bear met him; or went into the house and leaned upon a wall, and a serpent bit him*, Amos 5. 19. No flying, no hiding, no contending. Worms kill *Herod*; A Fly choak'd *Adrian*; &c.

Use 2.] To be a bottom of Confidence and Dependance in an Evil Day. He that hath God on his side, hath also all things that are seen, and that are not seen. The Mountain is full of fiery Chariots for *Elisha's* Defence, when outwardly there was no appearance, 2 *King*. 6. 17. All things wait their Master's beck, to do him service; as for the Destruction of Enemies, so for the Deliverance of his. What tho' we had no Army in the time of War, God hath millions, many thousands of *Angels*, *Psal*. 68. 17. one whereof can destroy so many thousands of Men in a Night, *Isai*. 37. 36. He can chuse (when few others will appear with him against the mighty, as in our late Troubles) foolish things to confound the Wise, and weak things to confound the Strong. *Senacherib's* Angel is yet alive, and the Destroyer of *Sodom* is not dead. And all those things are at our Command, if their Help may be for our Good: *Judab* ruleth with God, *Hof*. 11. 12. hath a Rule, by faithful Supplications, over all those mighty Hosts. Make God our Friend, and we are not only of the best, but also the strongest side. You that wou'd be on the safest side, be sure

to chuse that which God is on. Had not this Mighty All-commanding God been with us, where had we been in the late Tumults? so many thousands in *Kent*, so many in *Wales*, so many in the *North*, so many in *Essex*, shall they not speed? shall they not divide the Prey? Is not the Day of those factious *Independents* come? was the language of our very Neighbours: *The snare is broken, and we are delivered.*

Verse 6.] The Lord having sent Messengers before him into *Canaan*, stands Himself, as it were, upon the Borders, and takes a View of the Land.

He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

Two Things are here considerable:

1. The Lord's exact Fore-view of the Promised Land; *he stood and measured the earth, and beheld the nations.*

2. His Operation at that time; *he drove asunder the nations, and the everlasting mountains, &c.*

1. He stood and measured. The Prophet here representeth the Lord on the Frontier of *Canaan*, as one taking view of a piece of Land, and exactly measuring it out, as intending it for his own, weighing and considering the Bounds and Limits of it, to see if it will answer the End for which he purposeth it. God's exact Notice and Knowledge of his Peoples Possession, is in those words held out. He views where the Lines of every Tribe shall run.

Nothing happens or is made out to any of God's People, without his own careful providential Predisposition.

He views the Circuit of the Whole, where and how divided and separated from the Dwellings

of the Unclean, and Habitations of the Uncircumcised.

Fixed Bounds, measured Limits of Habitation, is a necessary Ingredient to the making up of a National Church.

2. What he did : which is two ways expressed ; 1. in reference to the Inhabitants ; 2. to the Land it self.

1. For the Inhabitants, he drove them asunder : *וַיִּזְרֹק* and he made to leap out of their old Channels. Those Nations knit and linked together amongst themselves by Leagues and Civil Society, he separated, disturbed, divided into Councils and Arms, (as in the Case of the Gibeonites, Josh. 9. 3.) persecuted by the Sword, that they suddenly leaped out of their Habitations, the residue wandring as no People.

God's justly Nation-disturbing Purposes, are the bottom of their deserved Ruin.

2. For the Land, The everlasting Mountains, &c. Those strong, firm, lasting Mountains of *Canaan* ; not like the Mountains of Sand in the Desert where the People were, but to continue firm to the World's End, as both the words here used, *עולם* and *עַד*, Perpetuity and Everlasting, do in the Scripture frequently signifie, Num. 13. 23. Now these are said to be scattered, and to bowe, because of the Destruction of the Inhabitants of those lasting Hills, being many of them high and mighty ones, like perpetual Mountains ; they being given in possession to the Sons of *Israel*, even the chief things of the ancient mountains, and the precious things of the lasting hills, Deut. 33. 15.

Obs. 10.] God takes an exact Fore-view of his Peoples Portion and Inheritance. Like a careful Father, he knows before-hand what he intends to bestow

bestow upon them: He views it, measures it, prepares it to the utmost Bounds: They shall not have a Hair's breadth which he hath not allotted them; nor want the least jot of their designed Portion.

Use.] Learn to be contented with your Lot. He is Wise also, who took a view of it, and measured it, and found it just commensurate to your Good: Had he known that a Foot's breadth more had been needful, you should have had it. Had he seen it good, you had *had* no Thorns in your Lands, no Afflictions in your Lives. O how careful, how solicitous are many of God's People! how full of Desires! O that it were with me thus or thus! Possess your Souls in Patience: As you cannot add to, no more shall any take from your proportion. He took the measure of your Wants, and his own Supplies, long since. That which he hath measured out, he will cut off for you: He knows how to suit all his Children.

Obf. 10.] *It is dangerous incroaching for any of the Sons of Men upon God's Peoples Portion, Lot, Privileges, or Inheritance.* God hath measured it out for them, and he will look that they enjoy it. * Shall Men remove his Bounds and Land-marks and be free? Will it be safe trespassing upon the Lands of the Almighty? Will it be easy and cheap? Will he not plead his Action with Power? especially seeing he hath given them their Portion. If he hath given *Seir* to *Edom*, what doth he vexing and wasting *Jacob*? Shall they not possess what the Lord their God gives them to possess, *Judg.* 11. 24. He hath cautioned all the World; Kings, and others in this kind: *Touch not mine anointed, do my prophets no harm*, *Pfal.* 105. 14, 15. Touch them

* *Vid. Tertul. ad Scapulam de Persecutione.*

not, nor any thing that is theirs; harm them not in any thing I bestow on them: They have nothing but what their Father gives them, and Christ hath bought for them. Will a tender Father, think you, contentedly look on, and see a Slave snatch away his Childrens Bread? If a Man hath engaged himself to give a Jewel to a dear Friend, will he take it patiently to have an Enemy come and snatch it away before his Face? God is engaged to his People for all their Enjoyments; and will he quietly suffer himself to be robbed, and his People spoiled? Shall others dwell quietly in the Land which he hath measured for his own?

Use 1.] See whence the great Destructions of People and Nations in these latter Ages have come. Is it not for touching these forbidden things? The holy Vessels of the Temple at *Jerusalem*, ruined *Babylon*. Is not the wasting of the Western Nations, at this day, from hence, that they have served the Whore to deck her self with the Spoils of the Spouse? helped to trim her with the Portion of God's People; taking away their Liberties, Ordinances, Privileges, Lives, to lay at her Feet? Doubtless, God is pleading with all these Kingdoms, for their Incroaching. They who will not let him be at Peace with his, shall have little quiet with their own. The Eagle that stole a Coal from the Altar, fired her Nest. I know how this hath been abused, to countenance the holding of Babylonish Wedges. God will preserve to his People his own Allowance, not *Rome's* Supplyment. This Nation hath yet itching Fingers, and a hankering Mind after the Inheritance of God's People: Let them take heed; he hath knocked off their Hands an hundred times, and sent them away with bloody Fingers. O that we were wise, that we be not quite consumed! Of you I hope better things, and such as accompany Salvation: Yet give me leave to caution you a little.

1. As to Privileges and Liberties of this Life. Their Liberties, and Estates are not as other Mens; but more exactly measured for their Good, and sanctified to them in the Blood of Christ. If in these things God hath called you to the Defence and Protection of his, he will expect a real Account. You had better give away a Kingdom that belongs to others, than the least of that which God hath made for his Saints. Think not any thing small, which God accounts worthy to bestow on his. If he hath meeted out Liberty for them, and you give them Slavery, you will have a sad Reckoning.

2. In point of Ordinances, and Christ's purchased Privileges. * Here 'tis dangerous incroaching indeed. God exactly measured *Canaan*, because it was to be the Seat of a National Church: If you love your Lives, if you love your Souls, be tender in this Point. Here if you meddle with that which belong not unto you, were you Kings, all your Glory would be laid in the Dust, 2 *Chron.* 26. 18. Wo to them who cut short the Saints of God in the least jot of what he hath allotted to them in Spirituals. Is it for any of you, O ye Sons of Men, to measure out God's Children's Portion, long since bequeathed them by Christ? Let them alone with what is given them. If God call *Israel* out of *Egypt* to serve him, shall *Pharaoh* assign who, and how they shall go, first Men only, then all without their Cattle? Nay, says *Moses*, we will go as God calls, *Exod.* 10. 26.

Was not one main End of the late Tumults, to rob God's People of their Privileges, to bring them again

* *Nero primus in Christiano ferociit: tali dedicatore damnationis nostræ etiam gloriamur, qui enim scit illum intelligere potest, non nisi aliquod bonum grande à Nerone damnatum.* Tertul. Apol.

under the Yoke of Superstition? What God brake in War, do not think he will prosper in Peace? If you desire to thrive, do not the same, nor any thing like it. Take they any thing of yours, that belongs to *Cesar* the Civil Magistrate, restrain them, keep them within Bounds. But if they take only what Christ hath given them, O touch them not, harm them not: The Heap is provided for them, let them take for themselves. Think it not strange that every one should gather his own *Manna*. The Lord forbid that I should oversee the Magistrates of *England*, taking away Liberties, Privileges, Ordinances, or ways of Worship, from them to whom the Almighty hath made a free Grant of them.

3. If in taking what God hath measured out for them, they should not all comply with you, in the manner and measure of what they take, do them no harm, impoverish not their Families, banish them not, slay them not. * Alas, your Judgments, were you Kings, and Emperors, is not a Rule to them; They must be tried by their own Faith. Are their Souls, think you, more precious to you than themselves? You say they take amiss: They say no; † and appeal to the Word. Should you now smite them? speak Blood; is that the way of *Jesus Christ*? Should it be as you affirm, you would be puzzled for your Warrant. To run when you are not sent, surely in this Case is not safe. But what if it should prove in the close, that they have followed divine Directions? Do you not then fight against God, wound *Jesus Christ*, and

* *Nova & inaudita est ista predicatio que verberibus exigit fidem.* Greg. Ep. 52.

† *Magistrum neminem habemus nisi solum Deum; hic ante te est nec abscondi potest, sed cui nihil facere possis.*

profecute him as an Evil-doer? I know the usual Colours, the common Pleas, that are used for the Instigation of Authority to the contrary. They are the very same and no other that have slain the Saints of God this 1200 Years. Arguments for Persecution are dyed in the Blood of Christians, for a long Season; ever since the Dragon gave his Power to the False-Prophet, they have all died as Hereticks and Schismatics. Suppose you saw in one View, all the Blood of the Witnesses of Christ, which hath been let out of their Veins, by vain Pretences; that you heard in one Noise, the doleful Cry of all Pastorless Churches, dying Martyrs, harbourless Children of Parents inheriting the Promise, Wilderness-wandering Saints, Dungeon-Believers, wrested out by the pretended zeal to Peace and Truth, and perhaps it may make your Spirits tender as to this Point.

Use 2.] See the Warrantableness of our Contests for God's People's Rights. It was *Jephtha's* only Argument against the incroaching *Ammonites*, *Judg. 11*. By God's assistance, they would possess what the Lord their God should give them. If a Grant from Heaven will not make a firm Title, I know not what will. Being called by Lawful Authority, certainly there is not a more glorious Employment, than to serve the Lord, in helping to uphold the Portion he hath given his People. If your Hearts be upright, and it is the Liberties, the Privileges of God's Saints, conveyed from the Father, purchased by Christ, you contend for; Go on and prosper, the Lord is with you.

2. From what God did:

Obf. 11.] *The Works and Labours of God's People are transacted for them in Heaven, before they once undertake them.* The *Israelites* were now going to *Canaan*, *Isa. 26. 22*. God doth their Work for them before-hand; They did but go up and take Possession:

Joshua

Joshua and *Caleb* tell the People, not only that their Enemies Defence was departed from them, but that they were but *Bread* for them, *Num.* 14. 9. Not Corn that might be prepared, but Bread ground, made up, ready baked, ready to eat. Their Work was done in Heaven. *Known unto God are all his works, from the beginning of the world,* *Acts* 15. 18. All that is done here below, is but the writing of a visible Copy for the Sons of Men to read, out of the eternal Lines of his own Purpose.

Use.] Up and and be doing, you that are about the Work of the Lord: Your Enemies are Bread ready to be eaten, and yield you Refreshment. Do you think, if our Armies had not walked in a trodden Path, they could have made such Journeys as they have done of late? Had not God marched before them, and traced out their way from *Kent* to *Essex*, from *Wales* to the *North*, their Carcasses had long e're this been cast into the Field. Their Work was done in Heaven before they begun it: God was gone over the Mulberry-trees, *2 Sam.* 5. 24. The Work might have been done by Children, though he was pleased to employ such worthy Instruments. They see, I doubt not, their own Nothingness, in his All-sufficiency. Go on then; but with this Caution, Search by all Ways and Means, to find the Footsteps of the Mighty God, going before you.

Ver. 7.] The trembling condition of the opposing Nations round about, when God appeared so gloriously for his People, is held out, *ver.* 7.

I saw the tents of Cushan in affliction: The curtains of the Land of Midian did tremble.

You have here three things considerable.

1. The mention of two Nations, Enemies of the Church, *Cushan* and *Midian*.

2. The

2. The State and Condition of those Nations, *the Tents of the one in Affliction, and the Curtains of the other in Trembling.*

3. The View the Prophet had of this: I saw it, saith he; *I saw, &c.*

For the first, these two Nations, *Cushan* and *Midian*, were the neighbouring People to the *Israelites*, being in the Wilderness when God did such great things for them. First *Cushan*, that is, the Tent-dwelling *Arabians*, on the South-side towards *Ethiopia*, being as the *Ethiopians*, of the Posterity of *Cush*, (thence called *Cushan*) the eldest Son of *Scoffing Ham*, Gen. 10. 6. Enemies and Opposers of the Church (doubtless) all the way down from their profane *Ancestors*. These now behold the *Israelites* going to root out their Allies and Kindred, the *Amorites* of *Canaan*, the Posterity of *Canaan*, the younger Brother of their Progenitor *Cush*, Gen. 10. 6.

2 Kings, 19. 9.
Jer. 13. 23.
Joseph. Antiq.
chap. 1.
Isa. 37. 9:

Midian were a People inhabiting on the East-side *Jordan*, on the Borders of *Moab*; so called from their Fore-father *Midian* the Son of *Abraham* by *Keturah*, Gen. 25. 3, 4. these obtained a Temporal Blessing for a season, from the Love borne to their faithful Progenitor. In the Days of *Jacob*, they were great Merchants, Gen. 37. 28. At this time, in less than 400 Years, they were so multiplied, that they had five Kings of their Nation, Num. 31. 1. Some Knowledge of the True God was retained, as it should seem, until now, among some of them, being received by Tradition from their Fathers. *Moses's* Father-in-Law was a Priest of this Country, Exod. 2. 15, 16. not altogether unacquainted with *Jehovah*, Exod. 18. and was himself, or his Son, perswaded to take up his Portion in *Canaan*, Num. 10. 29, 30. But for the generality of the Nation, being not Heirs of the Promise,

mise, they were fallen off to Superstition and Idolatry: Exceeding Enemies they were to the People in the Wilderness, vexing them with their Wiles, and provoking them to Abominations, that the Lord might consume them, *Num. 25. 17.*

None so vile Enemies to the Church, as superstitious Apostates.

These two Nations then sent out all manner of Opposers, gross Idolaters, as *Cushan*; and superstitious envious Apostates, as *Midian*.

2. Their State and Condition severally. 1. The Tents of *Cushan* were in Affliction: the Tents, the *Arabian Ethiopians of Cush*, dwelling in Tents: The Habitation for the Inhabitant, by an *Hypallage*. They were in Affliction, under Vanity, under Iniquity, the Place of Vanity, so variously are the are the Words rendred: און תהה under Affliction, Vanity, or Iniquity. Sin, and the punishment of it, are frequently in the Scripture of the same Name, so near is the Relation. *Aven* is properly and most usually Iniquity, but that it is here taken for the Consequent of it, a consuming, perplexed, vexed, Condition, can be no doubt. The *Cushanites* then were in Affliction, full of Anguish, Fear, Dread, Vexation, to see what would be the issue of those great and mighty things which God was doing in their Borders for his People. * Afflicted with *Israel's* Happiness and their own Fears, as is the condition of all wicked Oppressors.

2. The Curtains of the Land of *Midian*: For the *Midianites* dwelling in curtained Tabernacles, by the same Figure as before. They trembled, ויזזו, moved themselves, were moved; that is, shaken with

* *Tantos invidus habet pœnâ justa tortores, quantos invidiosus habuerit laudat, tores. Prosp. vita contempt.*

Fear and Trembling, as though they were ready to run from the Appearance of the Mighty God with his People. The Story of it you have in the Book of *Numbers*, as it was Prophetically fore-told by *Moses* concerning other Nations, *Exod.* 15. 14, 15, 16. *The people shall bear and be afraid, sorrow shall take hold of the inhabitants of Palestine: Then the Dukes of*

Num. 25. ch. 27. & 31.

Edom shall be amazed, the mighty Men of Moab, &c. God filled those Nations with Anguish, Sorrow, and Amazement, at the Protection he granted his People.

3. The Prophet's View of all this: *I saw it*, or I see it; though it were 870 Years before, supposing him to Prophecy about the end of *Josiah*, or beginning of *Jehoiakim*; yet taking it under the consideration of Faith, he makes it present to his View.

Faith looketh backwards and forwards, to what God hath done, and to what he hath promised to do: *Abraham* saw the Day of *Christ* so many Ages after, because he found it by Faith in the Promise: *Habakkuk* saw the Terrors of *Cushan* and *Midian* so many Ages before, because Faith found it recorded among the Works of God, to support itself in seeking the like Mercies to be renewed: So that this is the sum of this Verse.

O Lord, Faith makes it evident, and presents it before my View, how in former Days, when thou wast doing great things for thy People, thou filledst all Thine, and their Enemies, with Fear, Vexation, Trembling, and Astonishment.

Obf. 12.] *Faith gives a present subsistence to fore-past Works, as recorded, and future Mercies, as promised, to support the Soul in an evil Day.* I saw. I have made the Doctrine, by Analogy, look both ways, though the words of the Text look but one.

2. *God's dealing with his Enemies, in the time of his Church's Deliverance, is of special Consideration: I saw, &c.*

3. *The measuring out of God's People's portion, fills Cushan with Affliction, and Midian with Trembling. Their Terrors follow God's Measuring, ver. 6.*

4. *The season of the Church's Deliverance being come, Cushan and Midian, opposing Enemies, and superstitious Revolters, shall surely wax vain, and perish.*

For the first, that Faith gives a present, &c. the Apostle tells us, that *Faith is the substance of things hoped for, and the evidence of things not seen*, Heb.

II. I.

1. *Of things hoped for*: It looks forward to the Promises, and so gives the Substance of them in present possession; so confirming our Minds and Hearts, that they may have a Substance, as it were, within us, tho' not actually made out unto us. 2. *It is the evidence of things not seen*: It extends it self not only to Things promised, but taking for its Object the whole Word of God, it makes evident, and present, Things that are past also. The *Faith* commended, ver. 3. is of Things long since done, even the *making of the things that are seen, of the things that do not appear. Abraham saw my day, saith our Saviour, Joh. 8. 56.* He saw it, as *Habakkuk* the tents of *Cushan*, in *affliction*: Faith made it present to him; all the Ages between him and his promised Seed, were as nothing to his keen-sighted Faith. Hence the Apostle puts the Mercies of the Promise all in one form and rank, as already wrought, tho' some of them were enjoyed, and some of them in this life cannot be; *Rom. 8. 30. whom he hath justified, them he hath glorified*: He hath done it for them already, because he hath made them believe it, and that gives it a present subsistence in their spirits. And for fore-past Works,

Works, they are still mention'd by the Saints, as if they had been done in their days, before their eyes. *Elisha* calls up to remembrance a former Miracle, to the effecting the like, *2 King. 2. 14.*

There be Three things, in past or future Mercies, which Faith makes present to the Soul, giving in the Subsistence of them, 1. their Love, 2. their Consolation, 3. their Use and Benefit.

1. The *Love* of them: The Love that was in former Works, and the Love that is in promised Mercies, that Faith draws out, and really makes ours. The Love of every recorded Deliverance, is given to us by Faith. It looks into the Good-will, the Free-grace, the Loving-kindness of God, in every Work that ever he did for his, and cries, *Yet this is mine*: this is the Kernel of that Blessing, and this is mine: for the same Good-will, the same Kindness he hath towards me also. Were the same outward Actings needful, I should have them also. The Free-love of every Mercy, is Faith's proper Object. It makes all *Joshua's* great Victories present to every one of us. The Promise that had the Love and Grace in it which run through them all, is given him; *Josh. 1. 5. I will be with thee; I will not fail thee, nor forsake thee.* Now the Apostle tells us, that the Truth and Love of this Promise is ours, *Heb. 13. 5.* Faith may, doth assure it self, that what Good-will soever was in all the great Mercies which *Joshua* received upon that Promise, is all ours. All the Good-will and choice Love of, *I will never leave thee, nor forsake thee,* is mine and thine, if we are Believers. He that hath this present, hath all *Joshua's* Victories present. The very Glory of the Saints in Heaven, is ours in the Love of it: We enjoy that Love, which gave them Glory, and will crown us also in due time.

2. In their Comforts and Refreshments: *Thou gavest leviathan to be meat to the people in the wilderness*, Psal. 14. They fed their Souls full of the sweetness of that Mercy, the Destruction of their oppressing Tyrant: We *chew the cud* upon the Blessings of former Ages. Who hath not with Joy, Delight, and raised Affections, gone over the old Preservations of the Church in former Years? How does *David* run them over with Admiration, closing every stop with, *His Mercy endureth for ever!* Psal. 136. And for Things to come, as yet in the Promise only, whether general to the whole Church, as the Calling of the Jews, the Coming in of the Fullness of the Gentiles, the breaking out of Light, Beauty, and Glory upon the Churches and Saints, the Confusion of Nations, not subjecting themselves to the Standard of the Gospel, &c. Or in particular, further assurance of Love than presently enjoyed, nearer communion with Father and Son, being with Christ, freed from Misery and Corruption, dwelling with God for ever; How does Faith act over these and the like Things in the Heart, leaving a savour and relish of their sweetness continually upon the Soul? O how sweet also are the Things of the World to come, unto poor Believers! Christ leads the Soul, by Faith, not only into the chambers of presently-enjoyed Loves, but also into the fore-prepared everlasting Mansions in his Father's House. Thus it gives poor mortal Creatures a sweet relish of Eternal Joys; brings Heaven into a Dungeon, Glory into a Prison, a Crown into a Cottage, Christ into a Slaughter-house.

Reas. 1.] From the nature of Faith: Tho' it do not make the Thing believed to be, (the Act cannot create its own Object;) yet applying it, it makes it the Believer's. It is the Bond of Union between the
Soul,

Soul, and the Thing promised: *He that believes in Christ*, by that believing *receives Christ*, Joh. 1. 12. he becomes His. It is a Grace uniting its Subject and Object, the Person believing, and the Thing believed. There needs no ascending into Heaven, or descending; the Word of Faith makes all things nigh, even with us, *Rom. 10. 6, 7.* Some Glasses will present Things at a great distance very near: *Faith* looking through the glass of the Gospel, makes the most remote Mercies to be not only in a close distance, but in union. It is the subsistence of things hoped for; that which they have not in themselves, it gives them in the full assured Minds of Believers.

Reas. 2.] From the Intendment of all Mercies: They are for every Believer. All things are theirs, *World, Life, Death, things present, things to come*, 1 Cor. 2. 22. All Promises being made to every Believer, and all Mercies being the fruit of these Promises, they must all belong to every Believer. Now if all these should be kept from us at that distance wherein they fall in their Accomplishment in respect of Time, what would they avail us? God therefore hath appointed that they shall have a real, tho' not a natural Presence and Subsistence at all Times, to all Believers.

Use 1.] See hence what Use you may make of past Mercies, Deliverances, Blessings, with promised Incomings: Carry them about you, by Faith, that you may use them at Need: *Where is the God of Elijah? Awake, awake, O arm of the Lord, &c. I saw the tents of Cushan.* Take Store-Mercies along with you in every Trial: Use them, or they'll grow rusty, and not pass in Heaven: Learn to eat *Leviathan* many Years after his death: Forget not your Pearls; scatter not away your Treasure: Be rich in a heap of Mercies: Faith will make you so. The
I Love,

Love, the Comfort, the Benefit of all former and future Blessings are yours, if you know how to use them. Oh, how have we lost our Mercies in every hedge and ditch! Have none of us skill to lay up the last eminent Deliverance against a rainy-day?

2. Learn how to make the poorest and most afflicted Condition, comfortable and full of Joy: Store thy Cottage, thy sick Bed, by Faith, with all sorts of Mercies; they are the richest Furniture in the World. Gather up what is already cast out, and fetch the rest from Heaven. Bring the first-fruits of Glory into thy Bosom. See the Jews called, the residue of Opposers subdued, the Gospel exalted, Christ enthroned, all thy Sins pardoned, Corruption conquered, Glory enjoyed. Roul thy self in those golden streams every Day. Let Faith fetch in new and old: ancient Mercies, for thy Supportment; Everlasting Mercies, for thy Consolation. He that hath Faith, hath all things.

Obf. 13.] *God's dealing with his Enemies, in the season of his Church's Deliverance, is of special Consideration: I saw the Tents, &c. So did the Israelites, beholding the Egyptians dead on the Shore, Exod. 14. 30, 31.*

The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted: The Lord of hosts is with us, the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made on the earth; Psal. 46. 6, 7, 8. The Enemy's Undertaking, ver. 6. God's Protection to his People, ver. 7. A view of the Adversary's Desolation, ver. 8. are all orderly held out.

The Lord tells *Moses*, that he will harden the Heart of *Pharaoh*, that he might shew his Power, to this very End, that it might be considered, and told to one another, *Exod. 10. 2, 3.*

How

How many *Psalms* have we, that are taken up in setting forth God's breaking, yoking, befooling, terrifying his Adversaries at such a season?

The remembrance of the slaughter of the First-born of *Egypt*, was an Ingredient in the chiefest Ordinance the Ancient Church enjoyed, *Exod.* 14.

Reas. 1.] Much of the greatness and intenseness of his Love to his own, is seen in his Enemies Ruin. *Isa.* 43. 3, 4. *I gave Egypt for thy ransom, Ethiopia and Seba for thee: since thou wast precious in my sight, thou hast been honourable, and I loved thee; therefore will I give men for thee, and people for thy life.* When God gives such mighty Kingdoms for a small handful, it appears they are precious to him. *Whosoever shall gather together against thee, shall fall for thy sake, Isa.* 54. 15. When God will maintain a Quarrel with all the World, swear that he will never have Peace with *Ameleck*, until he be consumed, break Nations, Kings and Kingdoms, stretch out his hand in Judgment round about, and all to save, preserve, prosper, protect a small handful; surely he hath endeared Affections for them. In the days wherein we live, can we look and see wise Men befooled, mighty Warriors vanquished, Men of Might become as Children, their Persons slain, and trodden down in the Field; can we but cry, Lord, what are we, and what is our House, that thou shouldest do such things for us? A serious view of what God hath done in this Nation of late, what Armies he hath destroyed, what Strong-holds demolished, what proud haughty Spirits defeated, what Consultations made vain, is enough to make us admire the riches of his Love all our days. We may know what esteem a Man sets upon a Jewel, by the Price he gives for it. Surely God values them, for whom he hath given the Honours, the the Parts, Polities, the Lives of so many tall Cedars,

as of late he hath done. The Loving-kindness of God to his Church is seen, as in a Glass, in the Blood of their Persecutors

Reas. 2.] The manifestation of God's Sovereignty, Power, and Sovereign Justice, is as dear to him as the manifestation of his Mercy. The Properties he lays out in Destruction, are equally glorious with those he lays out in Preservation. In the Proclamation of his glorious Name, he omits them not, *Exod* 34. 6, 7. In these he triumpheth gloriously, when he hath overthrown the Horse and his Rider in the Sea, *Exod.* 15.

Use.] Let not our Eyes, in the late Deliverance, be always on the light side of the Work, our own Mercies: the dark side of Terror and Judgment is not without its Glory. The Folly that was in their Councils, the Amazement that was in their Armies, the Trembling that accompanied all their Undertakings, the tympanous Products of all their Endeavours, do all cry out, *Digitus Dei est hic.* Had not God shewed Infinite Wisdom, they had not been so abundantly foolish: Had not He been Infinite in Power, the many thousands of Enemies had not been so weak.

In the late Engagement in this County, when God stirred us up, with some others in these Parts, to make some Opposition to the Enemy gathering at *Chelmsford*, what were, think you, the Workings of God's Providences against them? How came it to pass that we were not swallowed up by them? For,

1. *They were Desirous to ruine us:* If we may judge their Desires to answer their Interest; or their Expressions, with the language of their Friends round about us, to answer their Desires.

2. *They*

2. *They were Able to do it.* They had from the beginning, and so all along, near as many Thousands as we had Hundreds, of them very many old experienc'd Soldiers, with us not three Men that had ever seen any fighting.

3. *They were Resolved to do it.* Witness their own Confessions, and frequent Declarations of their Purposes, whilst the Business was in Agitation.

4. *They were Provoked to it.* The first and only considerable Opposition being made unto them in this Place, and thereby, First, their Assistance from Colchester hindred; which how much they valued, witness the senseless Letter they would have forced the Committee to subscribe, to perswade us not to disturb their Levies there. Secondly, suppressed and discouraged all those affected to them and their Designs in these parts of the County, restraining some, disarming others, awing all. Thirdly, hastning the coming of the Army, lest their Friends should suffer. Fourthly, encouraging their coming, by declaring that they had Friends here; by which, and the like, they were abundantly Provoked.

5. *That they were also Invited to it,* though by Persons somewhat inconsiderable, with Promises of a full Party of Friends to assist them, which they might have had, and a rich Booty from their Enemies to support them, which they might have found, is too apparent.

Now being thus advantaged, thus encouraged, thus provoked, and resolved, why did they not attempt it? why did they not accomplish their Desires? Is it not worth the while to consider how they were restrained? Was not much of God's Wisdom seen, in mixing a spirit of Giddiness and Error in the midst of them, that they knew not well how to determine, nor at all to execute

cute their Determinations? Was not his Power seen, in causing experienc'd Soldiers, as they were, with their multitudes, to be afraid of a poor handful of unskilful Men, running together, because they were afraid to abide in their Houses? Was not his Justice exalted, in keeping them only for the Pit which they had digged for others? Doubtless the Hand of God was lifted up. O that we could all learn Righteousness, peculiarly amongst our selves of this Place. Is there nothing of God to be discerned, in the Vexations, birthless Consultations and Devices of our Observers? nothing of Power, in their Restraint? nothing of Wisdom in the self-punishment of their anxious Thoughts? nothing of Goodness, that after so long waiting for Advantage, they begin themselves to think that neither Divination nor Inchantment will prevail?

[Obs. 14.] *The measuring out of God's Peoples portion, fills Cushan with Affliction, and Midian with Trembling.* Their eye is evil, because God is good. *Israel's Encrease is Pharaoh's Trouble, Exod. 1. 10.* When *Nebemiah* comes to build the Walls of *Jerusalem*, it grieved the Enemy exceedingly, *that one was come to seek the welfare of the children of Israel, Nehem. 4. 10.* This is the season of that Dispensation which you have mention'd, *Isai. 65. 13, 14, 15.* Thus saith the Lord, *Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoyce, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit. And ye shall leave your name, &c.*

The reasons of this, are taken, 1. from their Envy, 2. from their carnal Fear, the two Principles whereby they are acted in reference to the Saints of God.

1. Their Envy. * They have a devouring *Envy* at them, which at length shall shame them and consume them, *Iſa.* 26. 11. They are of their Father the Devil, and he (through Envy) was a *murderer from the beginning*, *Joh.* 8. 44. The Portion God measureth out unto his People, is in distinguishing Mercies, differing Blessings; in such things as the World hath not, giveth not. Now, this is that which Envy takes for its proper Object: That others should have enjoyments above them, beyond them, this envious Men cannot bear. God accepts *Abel*, not *Cain*; presently *Cain* is Wrath, and his Countenance falls, *Gen.* 4. 8. *Jacob* gets the Blessing, and this fills the Heart of *Eſau* with murderous Revenge, *Gen.* 27. 41. Upon all God's Appearances with the Apostles, how were the *Jews* cut to the Heart, vexed, perplexed? God gives distinguishing Mercies to his People; such Protections, such Deliverances, this *Cushan* and *Midian* cannot bear.

2. Their carnal Fear. They have all of them that Conclusion in their Breasts which *Haman's* Wise Men and Wife made to him, *Hest.* 6. 13. If they begin to fall before the Seed of the *Jews*, utter Ruine will follow. When God begins to own his People, as they in the *Acts*, chap. 5. v. 24. *they doubt whither this will grow*; their Hearts tell them secretly they are Usurpers of all they have; and when God owns any, they instantly fear, lest for their sakes they should be called to Account. When a distinction begins to be made in Ordinances, Privileges, Deliverances, Protections evidently given to some peculiar ones, they

* *Quis facile potest quale sit hoc malum verbis exprimere, quo invidus odio hominis, persequitur divinum munus in homine: Prof. Vir. cont. Invidia est tristitia de bono proximi prout proprium malum aestimatur & est diminutivum proprii boni. Aqu. 22. x. q. 36. A. 1. c.*

tremble within that they are set apart for no Good. This picking and chusing of Men by the Lord, *Psal.* 4. 3. they cannot bear with: Such mighty Works attend the *Israelites*, what, thinks *Midian*, will be the End of this? It is true, their Pride calls on them to act openly, more of their Malice than their Fear; but yet this lies at the bottom, like a boasting Atheist's † Nightly Thoughts. The Chief Priests and Pharisees, having gotten the Apostles before them, what big Words they use to countenance the Business! *Who gave you this power?* *Acts* 4. 7. But when they are by themselves, they cry, *What shall we do?* and *Whereunto will this grow?* This lies at the bottom with many at this Day; though they boast and lift up their Mouths to Heaven, their Hearts do tremble as an Aspen-leaf.

Learn, not to be troubled at the great Tumultuating, which is amongst many, against the Ways of God at this Day: God is measuring out his Childrens Portion, giving them their Bread in Season, viewing for them the Lot of their Inheritance: Men of the World, profane *Cushanites*, superstitious apostatical *Midianites*, will not, cannot be quiet; vexed they are, envious and afraid, and will act according to those Principles. *Cushanites* see Religion owned, *Midianites* theirs disclaimed; and both are alike provoked: The Lord convert them, or rebuke them, or the one will have the *Armies*, the other their *Wives*: Only judge not their Hearts by the outward Appearance always: They seem gallant to you; indeed they are frightened, galled, vexed. I have seen a galled Horse, under dressing, leap and curvet, as though it had been out of Mettle and Spirit, when indeed it was Pain and Smart that made him do it. They pretend to despise us when they envy us: They look like Contemners,

but are Tremblers. Be not troubled at their outward Appearance, they have inward Anguish; they Bite others, but are Lashed themselves.

Obf. 15.] *The Season of the Church's Deliverance being come, Cushman and Midian must wax vain and perish.* That there is such a Season, I told you before: When 430 Years are expired, *Egypt* must be destroyed, the *Amorites* rooted out, and all the Nations round made to tremble. When 70 Years of Captivity expire, *Babylon* must be ruined, and the *Chaldean* Monarchy quite wasted, that the *Jews* may return. The Church being to be delivered, *Haman* must be Hanged. This you have fully set out, *Rev.* 6. 12, 13, 14, 15, 16, 17. It is the Fall of heathenish Tyranny, by the prevailing of the Gospel, which you have there described: *Rome* and *Constantinople*, *Pope* and *Turk*, are preserved for a Day and an Hour, wherein they shall fall and be no more. If the Season of enjoying Ordinances and Privileges be come to this Nation, that the Tabernacle of God will be here amongst Men; Wo be to *Cushanites*, Wo be to *Midianites*, open Opposers, and secret Apostates: They shall not be able to be quiet, nor to prevail: God will not let them rest, nor obtain their Purposes: The Story of *Haman* must be acted over again; their Hearts shall be stirred up to their own Ruine, *Rev.* 20. 8. This is the frame of perishing *Babylonians*, in the Day of *Sion's* Restoration.

Reas. 1.] The Reasons are, 1. Because at the Deliverance of his People, God will plead with their Enemies, for their Oppressions. *It is the day of the Lord's vengeance, the year of recompences for the controversy of Sion*, *Isa.* 34. 8. It is the Vengeance of the Lord and his Temple that lights upon them in that day, *Jer.* 50. 28. *The violence done to me and to my flesh, be upon Babylon, shall the inhabitant of Zion say; and my blood upon*

upon the inhabitants of Chaldea, shall Jerusalem say, Jer. 51. 35. In this Day great Babylon must come into remembrance, Rev. 16. 19, 20.

2. The discerning Trial, that shall and doth come along with the Church's Vindication, will cut off all superfluous false Professors, so that they also shall perish, Mal. 3. 2, 3. Christ comes with a Fan to send away the Chaff in the Wings of the Wind. Have we not seen this End of many Zealots?

3. The *Amorites* live in *Canaan*, and must be removed. Oppressors and Hypocrites enjoy many Rights of the Church, which must be taken from them: *Rome* and her Adherents shall not have so much left as the Name or Title, Appearance or Shew of a Church: The Outward Court they have trodden down and defiled, shall be quite left out in the measuring of the Temple, Rev. 11.

Use.] Bring this Observation home to the first, from this Verse, and it will give you the Use of it: Proceed we to the next Verse.

Verse 8.] Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses and thy chariots of salvation?

Was the Lord displeased חרה, *kindled*? did he burn? that is, in Wroth? Heat is a great Ingredient in the commotion of Anger in us, here alluded to, or because the Effects of Anger are so often compared to Fire. Against the Rivers, or Floods? Again was thine Anger? אפך, *thy Nose or Face*, or thine Anger, אף, signifies both: The * Face is the Seat of Anger's Appearance; Fury comes up into the Face. Was thine Anger? thy trou-

* *Cetera licet abscondere & in abdito alere; ira se profert & in faciem exit.* Senec de Ira.

bling Anger (so the Word) *against the Sea?* the Red Sea, through which thy People passed *that thou didst ride upon thy Horses, thy Chariots Salvation,* or thy Chariots were Salvation, *Currus salutare,* thy Safety-bringing Chariots.

The Words are an admiring Expostulation about the mighty Works of the Lord, for his People, upon the Sea, Rivers, and Inanimate Creatures.

1. *The Rivers.* *Jordan*, and its driving back, is doubtless especially intended. The Lord shewed his Power, in disturbing that ancient River in his Course, and making his Streams run backward: The Story of it you have, *Josh. 3. 15, 16.* The People being to enter into *Canaan*, the Lord divides the Waters of that River, making them beneath to sink away, and those above to stand on an heap. This the Prophet magnifies, *Psal. 114. 5. What ailest thou, O Jordan, that thou wast driven back?* What marvellous, powerful, disturbing thing is happened to thee, that, contrary to thy ancient natural Course, thy Streams should be frightened, and run back to the Springs from whence they came?

2. *The Sea:* That is, the Red-Sea, which in like manner was divided, *Exod. 14. 21.* which the Prophet also admires in the forecited Psalm: *The Sea saw it, and fled: What ailest thou, O thou sea, that thou fled'st?* What strong, mighty impression of Power was on thee, that the multitudes of thy Waters should be parted, and thy Channel discovered dry to the Bottom?

That thou didest ride upon thy horses and thy chariots of salvation. This you have again, *v. 15. Thou did'st walk through the sea with thine horses* These were those Clouds and Winds which the Lord sent before the *Israelites*, to the Sea and *Jordan*, to drive them back. *He maketh the clouds his chariots, and walketh*

walketh upon the wings of the wind, Pſal. 104. 3. So Pſal. 18. 11. *He did fly upon the wings of the wind.*

After the manner of Men, God is represented as a mighty Conqueror, riding before his Armies, and making way for them. The Power and Majesty of God was with and upon thoſe Clouds and Winds, which went before his People, to part thoſe mighty Waters, that they might paſs dry; and therefore they are called his Saving Chariots, becauſe by them his People were delivered.

Or by *Horſes* and *Chariots* here, you may underſtand the Angels, who are the Hoſt of God, Pſal. 68. 17. *The chariots of God are twenty thouſands, even thouſands of angels*: They have appeared as Horſes and Chariots of Fire, 2 Kings, 6. 17. And their Miniſtry, no doubt, the Lord uſed in theſe mighty Works of drying Rivers, and dividing Seas. Either way the glorious Power and Majesty of God, in his delivering Inſtruments is ſet forth.

Thus the words ſeverally: Now jointly.

This admiring Interrogation includes a Negation; *Was the Lord kindled againſt the Rivers? Was thy face againſt the Rivers? &c.* Was it that the Deep had offended the Moſt High, that by thine Angels, Winds, and Clouds, thou didſt ſo diſturb the Floods in their ancient Courſe, and madeſt naked their hidden Channels, until the hoary Deep cried out for Fear, and liſted up his aged Hands to the Almighty, as it were, for Pity? v. 10 No ſurely, no ſuch thing; all thoſe keep the Order by thee unto them appointed, it was all for the ſalvation and deliverance of thy People. God was not angry with *Jordan* when he drove it back, nor with the Sea when he divided it, but all was effected for *Iſrael's* Deliverance.

Obſ. 16.7] *The very ſenſeleſs Creatures are, as it were, ſenſible of the Wrath and Power of the Almighty.*

Effects

Effects of Anger being in and upon the Deep, *he utters his voice, and lifts up his hands on high*, v. 10.

God often, in the Scripture, sets forth his Power and Majesty, by the trembling of Heaven, and the shaking of the Earth, the vanishing of Mountains, and the bowing of perpetual Hills, the professed humble subjection of the most eminent Parts of the Creation. The Sea shall fly, as afraid; the Rocks, as weak, rend and crumble; the Heavens be darkned, *the mountains skip like rams, and the little hills like young sheep*, Psal. 114. 4.

* Τρέμει ἡ ὄρη, καὶ γαῖα, καὶ πελώριον,
 Βυθὸς θαλάσσης κορέων ὕψος μέγα,
 Ὅταν ἐπιβλήῃ γοργὸν ὄμμα δεσπότης.

The heavens shook, the earth dropped at the presence of God, Psal. 68. 8. The Almighty Creator holds the whole Frame of the Building in his own Hand, and makes what Portion he pleaseth, and when he pleaseth, to tremble, consume, and vanish before him. Though many things are not capable of Sense and Reason, yet he will make them do such things as Sense and Reason should prompt the whole subjected Creation unto, to teach that part their Duty who were indued therewith: A Servant is beat, to make a Child learn his Duty.

Use.] See hence the stoutness of sinful Hearts; more stubborn than the Mountains, more flinty than the Rocks, more senseless than the great Deep. Friend, art thou stronger than *Horeb*? yet that trembled at the Presence of this Mighty God, whom it never had provoked. Are thy Lusts like the streams of *Jordan*? yet they run back from his Chariots of Salvation. Are thy Corruptions more firmly seated on thy Soul,

* *Æschilus. Justin. in Apol.*

than the Mountains on their Bases? yet they leaped like frightened Sheep, before that God against whom they had not sinned. And wilt thou, a small handful of sinful Dust, that hast ten thousand times provoked the Eyes of his Glory, not tremble before him, coming on his Horses and Chariots of Salvation, *his mighty Works, and powerful Word?* Shall a Lion tremble, and thou not afraid, who art ready to tremble with a Thought of that poor Creature? Shall the Heavens bowe, the Deep beg for Mercy, and thou be Senseless? Shall all Creatures quake for the Sin of Man, and sinful Man be secure? Know you not, that the Time is coming, wherein such Men will desire the trembling Rocks to be a covert to their more affrighted Souls?

Obf. 17.] *No Creature, Seas nor Floods, greater or lesser Waters, shall be able to obstruct or hinder God's Peoples Deliverance, when he hath undertaken it.* Is the Sea against them? It shall be parted: Is *Jordan* in the way? It shall be driven back; both Sea and *Jordan* shall tremble before him: *Euphrates* shall be dried up, to give the Kings of the East a Passage, *Rev. 16. 12.*

Waters, in the Scriptures, are sometimes Afflictions, sometimes People and Nations. Be they Seas, Kings and Princes, or be they Rivers, inferior Persons, they shall not be able to oppose. God has decked his House, and made it glorious with the Spoils of all Opposers. There you have the Spoils of *Pharaoh* gathered up on the Shore of the Red-Sea, and dedicated in the House of God, *Exod. 15.* There you have all the Armour of *Senacherib's* mighty Host, with the rest of their Spoils, hung up to Shew, *2 Chron. 22. 21.* There you have the Glory, and Throne, and Dominion of *Nebuchadnezzar* himself being turned into a Beast, *Dan 4. 33.* There you shall have the

the

the Carcasses of Gog and Magog, with all their mighty Hosts, for coming to encamp against the City of God, Ezek. 39. There you have the *Imperial Robes* of * *Dioclesian* and his Companion abdicating themselves from the Empire, for very madness that they could not prevail against the Church. *Kings of armies shall fly a-pace, and she that carries at home shall divide the spoil*, Psal. 68. 12. All Opposers, though Nations and Kingdoms, shall perish and be utterly destroyed, *Isa. 60. 12. Revel. 19. 18.*

Reas.] God will not exalt any Creature unto a pitch of Opposition to himself, or to stand in the way of his Workings. The very End of all things in their several Stations, is to be serviceable to his Purposes towards his Own. Obedience in senseless Creatures is natural, even against the course of Nature in the season of Deliverance. *Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon*, Josh. 10. 12. *Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain*, Zech 4. 7. The most mountainous Opposers shall be levelled, when the Spirit of God sets in for that purpose. There is a Strength in every Promise and Engagement of God unto his People, that is able to carry the whole Frame of Heaven and Earth before it. If they can Believe, all things are possible to them that Believe. When the Decree is to bring forth the fruit of the Promise, it will overturn Empires, destroy Nations, divide Seas, ruin Armies, open Prisons, break Chains and Fetters, and bear down all before it. As the Wind shut up in the Earth will shake the Pillars, as it were, of its mighty Body, but it will find or make a passage; the least Promise of Deliverance, if the season thereof become, though it were shut up under strong and migh-

* *Euseb. Vit. Con. Const. Orat.*

ty Powers, crafty Counsels, Dungeons and Prisons, like the Doors and lasting Bars of the Earth, the Truth and Power of God shall make them all to Tremble, and give birth to his Peoples Deliverance.

Use 1.] Have we seen nothing of this in our Days? no Seas divided? no *Jordans* driven back? no Mountains levelled? no Hills made to tremble? Whence then was the late confusion of Armies? casting down of mighty Ones, reviving of dead Bones, opening of Prison Doors, bringing out the Captive appointed to be slain? Is it not from hence, that nothing can stand against the breaking-out of a Promise in its appointed season? Was the Lord displeas'd with the Rivers? Was his Anger against the Walls and Houses, that he rode upon his Horses and Chariots of Salvation?

Use 2.] Let Faith be strengthened in an evil time. Poor distressed Soul, all the difficulty of thy Deliverance lies in thine own Bosom: If the streams of thy Unbelief within, be not stronger than all Seas of Opposition without, all will be easy. O learn to stand still with quietness between an Host of *Ægyptians* and a raging Sea, to see the Salvation of God. Be quiet in Prison between your Friends Bullets and your Enemies Swords; God can, God will make a Way: If it were not more hard with us to believe Wonders, than it is to the Promise to effect Wonders for us, they would be no Wonders, so daily, so continually would they be wrought.

Obs. 18.] *God can make use of any of his Creatures to be Chariots of Salvation.* This is the other side of that Doctrine which we gather'd from *v. 5.* Winds and Clouds shall obey him. * Ravens shall feed

* *Ἐκβάλλει τὰς νεοτῆρας ὁ κὶβ. ἕ.* Arist. *Hist. Anima.* 6. *pel-*
lant nidis pullos sicut & Corvi. Plin. *Nat. Hist.*

Elijah, that will not feed their own Young.

The Sea shall open for *Israel*, and return upon the *Egyptians*. And this both in an Ordinary way, as *Hos.* 2. 21, 22. and in an Extraordinary way, as before. So many Creatures as God hath made, so many Instruments of Good hath he for his People. This is further confirmed v. 9.

Verse 9.] Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Sela. Thou didst cleave the earth with rivers.

With nakedness thy Bow was made naked. The rest is Elliptical, and well supplied in the Translation.

The Verse hath two Parts.

1. A general Proposition. *Thy Bow was made, &c.*
2. A particular confirmation of that Proposition, by Instance, *Thou didst cleave the earth with rivers.*

The Proposition holds out two things:

1. What God did, *he made his Bow quite naked.*
2. The Rule he proceeded by herein, *according to the Oaths of the Tribes, even his Word.*

The Assertion of this Verse, is not of some particular Act or Work, as the former, but a general Head or Fountain of those particular Works which are enumerated in the following Verses.

1. A *Bow* is a Weapon of War, an Instrument of Death; and being ascribed to God, after the manner of Men, holds out his Strength, Power, Might, and Efficacy, to do whatever he pleaseth. And this is said to be *quite naked*: When a Man goes about to use his Bow, he pulls it out of his Quiver, and so makes it naked. The exercising of God's Power, is the *making naked of his Bow*. This he did in all those Wonders, wherein he stretched out his Hand in bringing his People into the promised Land, here pointed at. And it is laid, that *with nakedness it was made naked,*

because of those very high Dispensations and Manifestations of his Almighty Power. *This is the making naked of his Bow.*

2. For the Rule of this, it is the *Oaths of the Tribes*; or, as afterward, his *Word*. The Oaths of the Tribes, that is, the Oaths made to them; the Word he stood engaged to them in: The Promise God made by Oath unto *Abraham*, that he would give him the Land of *Canaan* for an Inheritance, even to him, and his Posterity, *Gen. 12. 7, 13, 14, 15.* is here intimated. This Promise was often renewed to him and the following Patriarchs: Hence it is called *Oaths*, though but the same Promise often renewed: And it had the Nature of an Oath, because it was made a Covenant. Now, it was all for the benefit of the several Tribes, in respect of actual Possession, and was lastly renewed to them, *Exod. 3. 17.* Hence called the Oaths of the Tribes: Not which they swear to the Lord, but which the Lord swears to them. So afterwards it is called his Word: Thy Word. This then is the Purport of this general Proposition.

O Lord, according as thou promisedst and engagedst thy self by Covenant unto *Abraham, Isaac, and Jacob*, with their Posterity, that thou wouldst give them the Land of *Canaan* to be theirs for an Inheritance; so, by the dispensation of thy mighty Power, thou hast fully accomplished it: And this he layeth down for the supportment of Faith in a time of Trouble.

The Words would afford many Observations; I shall insist only on one.

Obf. 19.] *The Lord will certainly make good all his Promises and Engagements to his People, though it cost him the making of his Bow quite naked; the Manifestation of his Power in the utmost Dispensations thereof.* God's Workings are squared to his Engagements. This is still the close of all gracious issues of Providence:

dence: God hath done all *according as he promised*, Josh. 22. 4. 2 Sam. 7. 21. He brought out his People of old, *with a mighty hand, with temptations, signs and wonders, and a stretched out arm, and all because he would keep the Oath which he had sworn*, and the Engagement which he had made to their Fathers, Deut. 7. 8. What Obstacles soever may lie in the way, he hath done it; he will do it. Take one Instance, particular Places are too many to be insisted on. It was the Purpose of his Heart, to bring his Elect home to himself, from their forlorn lost Condition. This he engageth himself to do, Gen. 3. 15. assuring Adam of a recovery from the Misery he was involved in by Satan's prevalency. This surely is no easy Work. If the Lord will have it done, he must lay out all his Attributes in the Demonstration of them to the utmost: His Wisdom and Power must bowe their Shoulders (as it were) in Christ unto it, he was the *Power of God, and the Wisdom of God*. His engaged Love must be carried 1 Cor. 1. 24. along through so many secret mysterious Marvels, as the Angels themselves desire to look into, and shall for ever adore: 1 Pet. 1. 12. Though the effecting of it required that which Man could not do, and God could not suffer; yet his Wisdom will find out a Way, that he shall both do it, and suffer it, who is both God and Man. To make good his Engagement to his Elect, he spared not his only Son: And in him Col. 2. 3. were hid, and by him laid out, all the Treasures of Wisdom and Knowledge.

Now this is a Precedent of God's Proceeding in all other Engagements whatsoever. Whatever it cost him, he will spare nothing to make them good to the uttermost: He is our Rock, and his Work is perfect. A good Man, if he want not Power, will go through

through with his serious Promises, though he be engaged to his own hurt, *Psal.* 15. 4. The Power of the Mighty God is serviceable to his Will to the utmost: He cannot Will what he cannot Do; His Will and Power are essentially the same. And his Power shall not be wanting to execute what his his Goodness hath moved him to engage unto, for his own Glory.

Reaf. 1.] *Deut.* 32. 4. *He is the rock, and his work is perfect; all his ways are judgment; a God of truth, and without iniquity.* Here are many Attributes of God, to make good this one thing, that his Work is perfect. His *Αὐτάρκεια*, Self-sufficiency, Perfection, Righteousness. I will pitch on one, He is a God of Truth. So he is again called, *Psal.* 31. 5. and in other Places. The Truth of God, in his Promises and Engagements, requires an Accomplishment of them, whatever it cost, what Power soever is required thereunto. This the Saints make their bottom to seek it. *Remember thy loving-kindness, which thou swarest in thy truth, Psal.* 89. 4. It is impossible but that should come to pass, which thou hast sworn in thy Truth. No stronger Plea, than, Remember the Word wherein thou hast caused thy Servants to put their Trust. *Jacob* says, *he is less than all the mercy and all the truth of God, Gen.* 32. 10. He sees God's Truth in all his Mercy, by causing all things to come to pass which he had promised him. It is true, some particular Promises have their Conditions, whose Truth consists not in the Relation between the Word and the Thing, unless the Condition interceded. But the great Condition under the Gospel, being only the Good of them to whom any Engagement is made, we may positively lay down, That God's Truth requires the Accomplishment of every Engagement for his Peoples Good, *Rom.* 8. 28. It is neither Mountain, nor Hill, King, Kingdom, nor Nation, Hell, nor Morta-

Mortality, nor all combined, that can stand in the way to hinder it, *Matt.* 26. 18.

Reas. 2.] His People stand in need of all that God hath engaged himself to them for. God's Promises are the just Measure of his People's Wants: Whatever he hath promised, that his People do absolutely want: And whatever they want, that he hath promised. *Our Wants, and his Promises, are every way commensurate.* If thou knowest not what thou standest in need of, search the Promises, and see. Whatever God hath said, he will do for thee, that thou hast absolute need should be done. Or if thou art not so well acquainted with the Promises, search thine own Wants, what thou standest absolutely in need of for thy Good, that assuredly God hath promised. If then this be the Case of Engagements, they shall be all made good. Think you, will God let his People want that which they have absolute necessity of? By Absolute Necessity, I mean such as is indispensable, as to their present Estate and Occasions: That may be of Necessity in one Generation, which is not in another; according to the several Employments we are called to. Does God call forth his Saints, *to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written, as Psal.* 149, 78, 9? Doth he bring them forth to burn the Whore, to fight with the Beast, and overcome him, and his Followers? *Rev.* 17. 14. It is of indispensable necessity that he give them glorious Assistance in their Undertakings. They shall be assisted, protected, carried on, though it cost him the making of his Bow quite naked. According to the several Conditions he calls them to, the several issues of Providence, which he will have them serve in, so want they his Appearance in them, with them, for them, and it shall be present.

present. Let them be assured they are in his Way ; and then, tho' some prove false and treacherous, some base and cowardly, tho' many combine and associate themselves against them in many Places, in all Places, tho' whole Kingdoms and mighty Armies appear for their Ruin, be they reviled and clamoured by all round about them, all is one ; Help they need, and Help they shall have, or God will make his Bow quite naked.

Use.] This Day is this *Doctrine* fulfilled before us. God's Bow made quite naked, according to his Word. We are less than all the Truth he hath shewed unto us. Tho' great Working and mighty Power hath been required, such as he hath not shewn in our days, nor in the days of our Fathers, yet the Lord hath not stood at it, for his Word's sake, wherein he hath made us put our Trust. I speak of the General Mercies we have received. The Surrender of *Colchester*, the Particular celebrated this Day, tho' marching in the Reat for Time, is for the Weight in the Van. *A Mercy of the first magnitude.* *Essex* hath seen more Power in a three Months Recovery, than in the Protection of six Years.

That the Mouths of Men are stopped, and their Faces filled with Shame, who made it their trade to revile and threaten the Saints of God ; that the adverse Strength, which hath lain hid these seven Years, should be drawn forth, united, and broken to pieces ; that the People of God, divided, and mutually exasperated through their abuse of Peace, should, by the Sword of a Common Enemy, and the Help of a Common Friend, have their Wrath abated, their Counsels united, and their Persons set in a hopeful way of closing or forbearance ; that God, by their own Counsels, should shut up Men collected from sundry parts to ruin others, in a City with Gates and
Walls

Walls for their own ruin; that they should deny Peace tendred upon such Conditions, because of the Exigencies of the Time, as might have left them Power, as well as Will for a further Mischief; that such Salvation should go forth in other Parts, as that the Proceedings Here should not be interrupted; that the bitter service which Men here underwent, should ever and anon be sweetned with refreshing tydings from other places, to keep up their spirits in wet, watching, cold, and loss of blood; All these, I say, and sundry other such-like things as these are the Lord's doing, and marvellous in our eyes. Especially let us remember how in three things the Lord made his Bow quite naked, in that late Deliverance.

1. *In leavening the Counsels of the Enemy with their own Folly.*

2. *In ordering all Events to his own Praise.*

3. *By controuling with his mighty Power the Issue of all Undertakings.*

1. *In leavening their Counsels with their own Folly.*

* God's Power, and the Efficacy of his Providence, is not more clearly manifested in any thing, than in his effectual working in the Debates, Advices, Consultations, and Reasonings of his Enemies; compassing his Ends by their Inventions. When God is in none of the Thoughts of Men by his Fear, he is in them all by his Providence. The Sun is operative with his Heat, where he reacheth not with his Light, and hath an Influence on precious Minerals, in the depths and dark bottoms of Rocks and Mountains.

* *Quod homines peccant eorum est: quod peccando hoc vel illud agunt ex virtute Dei est, tenebras prout visum est dividuntis. Aug. de Prad. Oportet hereses esse, sed tamen non ideo bonum, hereses, quia eas esse oportebat: quasi non & malum oportuerit esse, nam & dominum tradi oportebat, sed vix traditori. Tertul. Præf. ad Hær.*

The All-piercing Providence of God dives into the deep Councils of the Hearts of the Sons of Men, and brings out precious Gold from thence, where the gracious Light of his Countenance shines not at all. Men freely advise, debate, use and improve their own Reasons, Wisdom, Interests, not once casting an eye to the Almighty, and yet all this while do his Work more than their own. All the Counsellings, Plottings of *Joseph's Brethren*, *Gen. 45. 7. & Gen. 50. 20.* all the Transactions of the *Jews, Herod, and Pilate*, about the Death of *Christ*, *Act. 4. 27, 28.* with other the like Instances, abundantly prove it. Take a few Instances, wherein God made his Bow quite naked in the Counsels of his and our Enemies.

In general they consult to take Arms, wherein God had fully appeared against them, when in all probability their Work would have been done without. *Had they not fought, by this time they had been Conquerors* One Half-Year's Peace more, which we desired on any Terms, and they would on no Terms bear, in all likelihood had set them where they would be. Their Work went on, as if they had hired the Kingdom to serve them in Catching-Weather. What with some Mens Folly, others Treachery, all our Divisions, had not their own Counsels set them on Fighting, I think we should suddenly have chosen them and theirs to be Umpires of our Quarrels. God saw when it was time to deal with them. In their Undertaking in our own County, I could give sundry Instances, how God mixed a perverse spirit of Folly and Error in all their Counsels. A part of the Magistracy of the County is seized on: therein their Intentions towards the rest clearly discovered, yet not any attempt made to secure them, which they might easily have accomplished, altho' they could not but suppose that there were some
Gentle-

Gentlemen of publick and active spirits left, who would be indutrious in opposition unto them. Was not the Lord in their Counfels also, when they suffered a small inconsiderable Party in a little Village within a few Miles of them, to grow into such a Body as at length they durst not attempt, when they might have broken their whole Endeavour with half an hundred of Men? Doubtless, of innumerable such things as these, we may say with the Prophet, *The princes of Zoan are become fools, the princes of Noph are deceived, they have seduced the people, even they that are the stay of their tribes: The Lord hath mingled a perverse spirit in the midst of them; they have caused the people to err in every work, as a drunken man staggereth in his vomit*; Isa. 19. 13, 14. Doubtless, the Wrath of Man shall praise the Lord, and the remainder of it will he restrain.

2. *In ordering all Events to his own Praise.* The Timing of the Enemy's Eruptions in several Places, is that which fills all Hearts with Wonder, and all Mouths with Discourse in these days. From the first to the last, they had their season. Had they come together, to the Eyes of flesh the whole Nation had been swallowed up in that Deluge. In particular, let *Essex* take notice of the Goodness of God: The high Thoughts and Threats of Men, which made us for divers Weeks fear a Massacre, were not suffered to break out into open Hostility, until the very next Day after their Strength was broken, in the neighbour-County of *Kent*. As if the Lord should have said, I have had you in a Chain all this while; tho' you have shewn your teeth, you have not devoured: now go out of my Chain, I have a Net ready for you. For the Army's coming to our Assistance, I cannot see how we needed them many Days sooner, or could have wanted them one Day longer.

Further,

Further, theſe homebred Eruptions were timely ſeaſoned, to rouſe the diſcontented Soldiery, and divided Nation, to be ready to reſiſt the *Scottiſh* Invaſion. God alſo being magnified in this, that in this ſweet diſpoſal of Events unto his Glory, the Counſels of many of thoſe in whom we thought we might conſide, run totally croſs to the appearance of God in his Providence.

What ſhall we ſay to theſe things? If the Lord be for us, who ſhall be againſt us? All theſe things come forth from the Lord of Hoſt, who is wonderful in counſel, and excellent in operation, Iſai. 28. 29. Whoſo is wiſe, will ponder them, and they ſhall underſtand the loving-kindneſs of the Lord, Pſal. 147. 43.

3. *In controuling mighty Actions*: I mean, giving Succeſs to his People in all their Undertakings. The Commander in Chief of all the Forces in this Kingdom, ſince his ſetting down before *Colcheſter*, was proffer'd a Paſs to go beyond the Sea for his Security: Whence is it, that he hath now the Necks of his Enemies, and hath given any of them their Lives, at their Intreaty? Greater Armies than this have been buried under leſſer Walls: Did not the Number of the Beſieged, at firſt, exceed the Number of the Beſiegers? Were not their Advantages great? their Skill in War amongſt Men of their own Perſwaſion, famous and renowned? ſo that the ſetting down before it, was judged an Action mete only for them who could believe they ſhould ſee the Bow of God made quite naked. It had been poſſible, doubtleſs, to Reaſon's Eye, that many of thoſe *Fictions*, wherewith a *Faction* in the great City fed themſelves, of the many Routings, Slaughters, and Deſtructions of the Army, might have been true: Some of them, I ſay; for ſome were as childiſh as helliſh. In brief, they Aſſociated themſelves, and were broken in pieces; yea, they Aſſociated

Associated themselves, and were broken in pieces : high Walls, towring Imaginations, lofty Threats, all brought down. *So let all thine enemies perish, O Lord ; but let them that love him, be as the sun when he goeth forth in his might,* and let the Land have rest for many years, *Judg. 5. 31.*

Use 2.] This will discover unto us the Bottom and Rite of all God's Appearances for his People, even the engaging of his own Free Grace : He doth not make his Bow quite naked, according to their Deservings, but his own Word ; not because they, of themselves, are better than others, but because he loves them more than others, *Deut. 7. 7, 8.* Were God's Assistances suited to our Walkings, they would be very uneven : but his Good-will is constant ; so are our Deliverances.

Use 3.] Be exhorted to Thankfulness : Not * Verbal, but Real ; not the exultation of carnal Affections, but the savoury Obedience of a sound Mind. There are many Ingredients in Thanksgiving : suitable and seasonable Obedience, to answer the Will of God in his Mercies, is doubtless the Crown of all. Look then under the enjoyment of Blessings, in general, to close walking with God in the Duties of the Covenant, and in particular, to the special work of this your Generation, and you are in the way to be thankful.

Use 4.] Be sedulously careful to prevent that, which God hath mightily decried, by our late Mercies, (*viz.*) mutual Animosities, Strife, Contention, and Violence against one another, † I mean, of those that fear his Name. God hath interposed in our

* *In beneficio reddendo plus animus quam census operatur.* Amb. Offic. l. 1. c. 32. † Ἡ διαφροσύνη τῆς νεσείας, ἡ ὁμόνοιαν τῆς πίστεως συνίστασιν. Iren. Epist. ad Vict. apud Euseb. l. 5. c. 23.

φιλόγυκοι ἔσε ἀδελφοὶ καὶ ζήλοισι πρὸς μὴ ἀνηκόωντων εἰς σωτηρίαν. Clem. Ep. ad Cor.

Quarrels, from Heaven. The language of our late Deliverance, is, Be Quiet, *lest a worse thing happen unto you.* Our poor Brethren of Scotland would not see the hatefulness of their Animosities towards their Friends, until God suffered that very Thing to be the Means to deliver them up to the Power of their Enemies: The Weapons they had formed, were used against themselves. Let us learn betimes to agree about our Pasture, lest the Wolves of the Wilderness devour us. Persecution and Idolatry have ruined all the States of the Christian World.

Of the Assertion we have spoken hitherto. Come we now to the particular Confirmation of it by Instance :

Thou didst cleave the earth with rivers. Cleave the Earth, or make Channels in the Earth, for Waters to flow in.

Another most eminent Work of Almighty Power is here set forth ; eminent in it Self, and eminent in its typical Signification. And the same thing being twice done, hath a plural expression, *Rivers.*

The bringing of Streams of Waters from the Rock, for the thirsty People in the Wilderness, is that which is here celebrated. Now this the Lord did twice :

1. *Exod. 17. 6.* when the People were in *Rephidim*, in the first Year after their coming from *Egypt*, they fainted in their Journies for want of Water, and (according to the wonted Custom of that rebellious People) complained, with Murmuring. So they extorted all their Mercies, and therefore they were attended with such sore Judgments : whilst the Meat was in their Mouths, the Plague was on their Bones.

Mercies extorted by Murmurings, unseasoned with Loving-kindness, tho' they may be Quails in the Mouth, will be Plagues in the Belly. Let us take heed, lest we repine the Almighty into a full Harvest, and lean
Souls.

Souls. Get and keep Mercies in God's way, or there is Death in the Pot, *Pfal.* 106. 15.

Forty Years after this, when the first whole evil Generation was consumed, the Children who were risen up in their Father's stead, fall a murmuring for Water in the Wilderness of *Zin*; and with a profligacy of Rebellion, wish they had been consumed with others in the former Plagues, *Num.* 20. 4. Here also the Lord gives them Water, and that in abundance, *ver.* 11. Now of this, Observe,

1. *The Places* from whence this Water marvellously issued: They were *Rocks*, that in all probability never had Spring from the Creation of the World. Further, they are observed to be *Rocks of Flint*, *Pfal.* 114. 8. which turned the rock into a standing water, the flint into a fountain of waters. So *Deut.* 18. 15. A Rock into a Pool, and a Flint into a Stream, is much beyond *Sampson's* Riddle, of sweetness from the Eater.

2. *The abundance of Waters* that gushed out; Waters to satisfy that whole Congregation, with all their Cattle, consisting of some Millions: Yea, and not only they, but all the Beasts of that Wilderness were refreshed thereby also; *Isa.* 43. 20. *The beast of the field shall honour me, the dragon and the owl, because I give water in the wilderness; rivers in the desert, to give drink to my people; my chosen.*

* *The very worst of the Sons of Men, Dragons and Owls, fare the better, for God's protecting Providence towards his own.*

And all this in such abundance, that it was as plentiful as a Sea. *He clave the rock in the wilderness, and gave them drink as out of the great deep: He brought streams also out of the rocks, and caused*

* *Vir bonus Commune bonum.* Gen. 39. 3.

waters to run down like rivers, Pſal. 78. 15, 16. So alſo it is celebrated, *Iſa* 41. 18. chap. 48. 21. *Hof.* 13. 5. and in many other Places.

Great Deliverances, call for frequent Remembrances.

Thus were Rivers brought out of the Rocks; and with, or for theſe Rivers, God did cleave the Earth; that is, either he provided Channels for thoſe Streams to run in, that they might not be waſted on the Surface of that ſandy Wilderneſs, but preſerved for the uſe of his People; or elſe the Streams were ſo great and ſtrong, that they pierced the Earth, and parted Channels for themſelves.

Great Rivers of Water, brought out of flinty Rocks, running into prepared Channels, to refresh a ſinful thirſty People in a barren Wilderneſs, I think, is a remarkable Mercy.

2. As it was eminent in itſelf, ſo likewiſe it is exalted in its typical Concernment. Is there nothing but Flints in this Rock? nothing but Water in theſe Streams? nothing but the Rod of *Moſes* in the Blows given to it? Did the People receive no other Refreshment, but only in reſpect of their Bodily Thirſt? Yes, ſaith the Apoſtle, *They drank of that ſpiritual rock which followed them, and that rock was Chriſt*, 1 Cor. 10. 4. Was not this Rock, a Sign of that Rock of Ages, on which the Church is built? *Matt.* 16. 18. Did not *Moſes's* ſmiting, hold out his being ſmitten with the Rod of God? *Iſa.* 53. 4, 5. Was not the pouring out of theſe plentiful Streams, as the pouring out of his precious Blood, in a Sea of Mercy, abundantly ſufficient to reſhew the whole fainting Church in the Wilderneſs? *Latet Chriſtus in petra*; here is Chriſt in this Rock. Had *Rome* had Wiſdom to build on this Rock, though ſhe had not had an *Infallibility*, as ſhe vainly now pretends, ſhe might have had an *Infallibility*

bility (if I may so speak) yea, she had never quite failed. Give me leave to take a few Observations from hence: As,

1. *Sinners must be brought to great Extremities, to make them desire the Blood of Jesus*; weary and thirsty before Rock-water come. Thirst is a continually-galling Pressure. When a Soul gaspeth like a parched Land, and is as far from Self-refreshment, as a Man from drawing Waters out of a Flint, then shall the Side of Christ be opened to him. You that are full of your Lusts, drunk with the World, here is not a drop for you. If you never come into the Wilderness, you shall never have Rock-water.

2. *Mercy to a convinced Sinner, seems oft-times as remote as Rivers from a Rock of Flint.* The truth is, he never came near Mercy, who thought not himself far from it. When the *Israelites* cry'd, we are ready to die for Thirst, then stood they on the Ground where Rivers were to run.

3. *Thirsty Souls shall want no Water, though it be fetched for them out of a Rock.* Panters after the Blood of Jesus, shall assuredly have Refreshment and Pardon, through the most unconquerable Difficulties. Though Grace and Mercy seem to be locked up from them, like Water in a Flint, whence Fire is more natural than Water; yet God will not strike the Rock of his Justice and their flinty Hearts together, to make Hell-fire sparkle about their Ears, but with a Rod of Mercy on Christ, that abundance of Water may be drawn out for their Refreshment.

4. *The most eminent Temporal Blessings, and suitable Refreshment, (Water from a Rock for them that are ready to Perish) is but an obscure Representation of that Love of God, and Refreshment of Souls, which is in the Blood of Jesus.* Carnal Things are exceeding short of Spiritual, Temporal Things of Eternal.

5. *The*

5. *The Blood of Christ is abundantly sufficient for his whole Church to refresh themselves; Streams, Rivers, a whole Sea.*

These and the like Observations, flowing from the typical Relation of the Blessing intimated, shall not further be insisted on; one only I shall take from the Historical Truth.

Obf. 19.] *God sometimes bringeth plentiful Deliverances and Mercies for his People from beyond the ken of Sense and Reason, yea, from above the ordinary reach of much precious Faith.* I mean not what it ought to reach, which is all the Omnipotency of God; but what ordinarily it doth, as in this very Business it was with *Moses*.

I say *plentiful Deliverances*; Mercies like the Waters that gushed out in abundant Streams, until the Earth was cloven with Rivers; that the People should not only have a taste and away, but drink abundantly, and leave for the Beasts of the Field.

From beyond the ken of Sense and Reason; by Events which a rationally-wise Man is no more able to look into, than an Eye of Flesh is able to see Water in a Flint, or a Man probably suppose that divers Millions of Creatures should be refreshed with Waters out of a Rock, where there was never any Spring from the foundation of the World.

Now concerning this, Observe,

1. *That God hath done it.*
2. *That he hath promised he will yet do it.*
3. *Why he will so do.*

First, He hath done it. I might here tire you with Precedents. I could lead you from that Mother-deliverance, the Womb of all others, the Redemption that is in the Blood of Jesus, down through many Dispensations of old, and of late, holding out this Proposition to the full: One shall suffice me; and if some
of

of you cannot help your selves with another, you are very senseless.

Look upon *Peter's Deliverance*, Acts

12. The Night before he was to be slain, he was kept safe in a *Prison*; a *Prison* he had neither Will nor Power to break. He was bound with *two Chains*, beyond his skill to unloose, or force asunder; kept he was by sixteen Soldiers, doubtless Men of Blood and Vigilancy; having this to keep them waking, that if *Peter* escaped with his Head, they were to lose theirs. Now, that his Deliverance was above *Sense and Reason*, himself intimates, *ver. 11. He hath delivered me from the expectation of the Jews.* The wise subtle *Jews* concluded the Matter so secure, that without any Doubts or Fears, they were in expectation of his Execution the next Day: That it was also beyond the ready reach of much precious Faith, you have an Example in those Believers who were gathered together in the House of *Mary*, *ver. 12.* calling her Mad, who first affirmed it, *ver. 15.* and being astonished when their Eyes beheld it, *ver. 16.* The whole seeming so impossible to carnal *Herod*, after its Accomplishment, that he slays the Keepers, as false in their hellish Trust. *A just recompence for trusty Villains.*

Preached to
the Commit-
tee at Rum-
ford.

The time would fail me to speak of *Isaac* and *Joseph*, *Gideon*, *Noah*, *Daniel* and *Job*, Gen. 22. 14. & 39, &c. all Precedents worthy your Consideration. View them at your leisure; and you will have leisure, if you intend to live by Faith.

2. *He hath said it.* It is a Truth abounding in Promises and Performances: I shall hold out one or two; it will be worth your while to search for others your selves. He that digs for a Mine, finds many a piece of Gold by the way.

Isa. 41. 14, 15. *Fear not, thou worm Jacob, and ye few men of Israel: behold, I will make thee a new sharp threshing-instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff: Thou shalt fan them, &c.*

To make a Worm a Threshing Instrument with Teeth, to cause that Instrument to beat Mountains and Hills into Chaff, that Chaff to be blown away with the Wind, that *that* Worm may rejoyce in God, to advance a small handful of despised ones, to the ruine of Mountains, Empires, and Kingdoms, until they be broken and scattered to nothing, is a Mercy that comes from beyond the ken of any ordinary Eye.

Ezek. 37. 3. The Prophet professeth, that the Deliverance promised was beyond his Apprehension: *Son of man, can these bones live? And I answered, O Lord God, thou knowest.* The Lord intimates in the following Verses, that he will provide a Means for his Church's Recovery, when it seemeth as remote therefrom, as dry Bones scattered upon the face of the Earth, are from a mighty living Army. This he calls opening their Graves, *ver. 12, 13.*

Reas. 1.] Because he would have his People wholly wrap'd up in his *All-sufficiency*: Not to streighten themselves with what their Faith can ken in a Promise, much less to what their Reason can perceive in Appearance. In the Application of Promises, to particular Trials and Extremities, Faith often-times is exceedingly disturb'd, either in respect of Persons, or Things, or Seasons. But when it will wholly swallow up itself in *all-sufficiency*, the Fountain of all Promises, there is no place for Fear or Disputing. Have your Souls, in spiritual Trials, never been driven from all your Out-works, unto this main Fort? Hath not all hold of Promises in time of trial, given place to Temptations, until you have fallen down in

All-

All-sufficiency, and there found Peace? God accounts a flight to the strong Tower of his Name, to be the most excellent Valour. This is Faith's first, proper, and most immediate Object: To particular Promises it is drawn out on particular Occasions: Here is, or should be, its constant Abode, *Gen. 17. 1.* And indeed the Soul will never be prepared to all the Will of God, untill its whole Complacency be taken up in this Sufficiency of the Almighty. Here God delights to have the Soul give up itself to a contented losing of all its Reasonings, even in the infinite unsearchableness of his Goodness and Power. Therefore will he sometimes send forth such streams of Blessings as can flow from no other Fountain, that his may know where to lie down in Peace. Here he would have us secure our shallow Bottoms in this quiet Sea, this infinite Ocean, whither neither Wind nor Storm do once approach. Those blustering Temptations which rage at the Shore, when we were half at Land, and half at Sea, half upon the Bottom of our own Reason, and half upon the Ocean of Providence, reach not at all unto this Deep. Oh! if we could, in all Trials, lay our selves down in these Arms of the Almighty, his *All-sufficiency* in Power and Goodness; Oh, how much of the Haven should we have in our Voyage! how much of Home in our Pilgrimage! how much of Heaven in this wretched Earth! Friends, throw away your Staves, break the Arm of Flesh, lie down here quietly in every Dispensation, and you shall see the Salvation of God. I could lose my self in setting out of this, wherein I could desire you would lose *your selves* in every time of Trouble.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding: He giveth power to the saint;

and to them who have no might, he increaseth strength. Even the youths shall faint, and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not be faint; Isa. 40. 28, 29, 30, 31.

Reas. 2.] To convince the unbelieving World it self of his Power, Providence, and Love to them that put their Trust in him; that they may be found to cry, *Verily there is a reward for the righteous, verily he is a God who ruleth in the earth*, Psal. 58. 11. When the *Ægyptian Magicians* see real Miracles, beyond all their juggling Pretences, they cry out, *This is the finger of God*; Exod. 8. 19. Profane *Nebuchadnezzar* beholding the Deliverance of those three Worthies from the fiery Furnace, he owns them for *the servants of the most high God*, Dan. 3. 26. *Daniel* being preserved in the Lyons Den, *Darius* acknowledgeth the Power and Kingdom of *the living God*, Dan. 6. 26. Glorious Appearances of God for his People, beyond the reach of Reason, wrests from the World Amazement, or Acknowledgment; and in both God is exalted. He will appear in such Distresses, as that he will be seen of his very Enemies, 1 Sam. 6. 10. They shall shall not be able, with the *Philistines*, to question, whether it be his Hand, or a Chance happened to them, 1 Sam. 6. 9. but conclude with the *Ægyptians*, that fly they must, for God fights for his People, Ex. 14. 25. If God should never give Blessings, but in such a way as Reason might discover their dependance on secondary Causes, Men would not see his Goings, nor acknowledge his Operations: But when he mightily makes bare his Arm, in Events beyond their Imaginations, they must vail before him.

Use 1.] Consider, whether the Mercy celebrated this Day, ought not to be placed in this series of Deliverances,

liverances, brought from beyond the ken of Sense and Reason, from beyond the reach of much precious Faith. For the latter, I leave it to your own Experience; to the former, let me, for the present, desire your Consideration of these five Things:

1. *By whom you were Surprised and put under Restraint.* Now, these were of two sorts: 1. *The Heads and Leaders.* 2. *The tumultuous Multitude.*

For the First, some of them being Dead, and some under Durance, I shall not say any thing: *Nullum cum vittis certamen & aethere cassis.* I leave the Stream from the Flint to your own Thoughts.

2. For the Multitude; an enraged, headless, lawless, godless Multitude, gather'd out of Inns, Taverns, Ale-houses, Stables, Highways, and the like Nurseries of Piety and Pity. Such as these having gotten their *Superiors* under their Power, their *Governors* under their Disposal, their *Restrainers* under their Restraint, their *Oppressors* (as they thought) under their Fury; what was it that kept in their Fury and their Revenge, which, upon the like Occasions and Advantages, hath almost always been executed? Search your Stories, you will not find many that speak of such a Deliverance: For a few *Governors* prevailed on, unto Durance, by a Godless Rout, in an Insurrection, and yet to come off in Peace and Safety, is surely a Work of more than ordinary Providence.

2. *Consider the Season of your Surprisal,* when all the Kingdom was in an Uproar, and the Arm of Flesh almost quite withered, as to Supply; the North Invaded; the South full of Insurrections; *Wales* unsubdued; * the great City, at least suffering Men to list

* *Idem huic urbi dominandi finis erit, qui parendi fuerit:*
Senec. de Ro.

up their Hands against us : So that, to the Eye of Reason, the issue of the whole, was, if not lost, yet exceedingly hazardous ; and so, to the Eye of Reason, your Captivity endless. Had they gone on, as 'twas probable they would, whether you had, this Day, been brought out to *Execution*, or thrust into a *Dungeon*, or carried up and down as a *Pageant*, I know not ; but much better Condition, I am sure, rationally you could not expect.

3. *The End of your Surprisal.* Amongst others, this was apparently one ; to be a Reserve for their Safety, who went on in all ways of Ruine. You were kept, to preserve them in those Ways wherein they perished. Whether could Reason reach this, or no ; that you being in their *Power*, kept on purpose for their *Rescue*, if brought to any great straight, with the price of your *Heads*, to redeem their *own*, that they should be brought to greater Distress than ever any before in this Kingdom, and you be delivered, without the least help to them in their need ? It was beyond your *Friends* Reason, who could not hope it ; it was beyond your *Enemies* Reason, who never feared it : if you *believed* it, you have the Comfort of it.

4. *The refusal of granting an Exchange, for such Persons as they accounted more Considerable than your selves*, and whose Enlargement might have advantaged the Cause they professed to maintain, exceedingly more than your Restraint ; What doth it but proclaim your intended Ruine ? This was the way of Deliverance, which, for a long season, Reason chiefly rested on, the main Pillar of its Building ; which, when it was cut in two, what could in it be seen but Desolation.

5. *The Straights you were at length reduced to*, between your Enemies Swords, and your Friends Bullets, which, intended for your Deliverance, without the safeguard

of Providence, might have been your Ruine, piercing more than once the Houſe wherein you were. Surely, it was then an eminent Work of Faith, to ſtand ſtill and ſee the Salvation of God.

The many Paſſages of Providence evidently working for your Preſervation, which I have received from ſome of your ſelves, I willingly paſs over. What I have already ſaid, is ſufficient to declare, that to Reaſon's Eye, you were as dead Bones upon the Earth. For our parts, who were endangered Spectators at the beſt, we were but in the Prophet's frame, and to any Queſtion about your Enlargement could answer only, *The Lord alone, he knows.* And now, behold, the Lord hath choſen you out, to be Examples of his Loving-kindneſs, in fetching Mercy for you from beyond the ken of Reaſon, yea, from above the reach of much precious Faith: He hath brought Water for you out of the Flint. Reckon your Deliverance under this Head of Operations, and I hope you will not be unthankful.

Uſe 2.] You that have received ſo great Mercy, we that have ſeen it, and all who have heard the Doctrine confirmed, let us learn to live by Faith: Live above all things that are ſeen: Subject them to the Croſs of Chriſt: Meaſure your Condition by your Intereſt in God's All-ſufficiency: Do not in Diſtreſs, calculate what ſuch and ſuch things can effect, but what God hath promiſed: Reckon upon that, for it ſhall come to paſs. If you could get but this one thing, by all your Sufferings and Dangers, to truſt the Lord, to the utmoſt extent of his Promiſes, it would prove a bleſſed Captivity: All carnal Fears would then be conquered; all ſinful Compliances with wicked Men, removed, &c.

Uſe 3.] Be exhorted to great * Thankfulneſs, you

* *Erunt Homicidæ, Tyranni, fures, adulteri, raptores, Sacrilegi proditores, infra iſta omnia, ingratus eſt.* Senec. Benef. l. 1.

that have been made Partakers of great Deliverances. In great Distresses, very Nature prompts the Sons of Men to great Promises. You have heard the ridiculous Story of him, who in a Storm at Sea, promised to dedicate a Wax-candle to the blessed Virgin, as big as the Mast of his Ship; which he was resolved, when he came on Shore, to pay with one of twelve in the Pound. Let not the Moral of that Fable be found in any of you: * Come not short of any of your Engagements; no greater discovery of an hypocritical Frame, than to flatter the Lord in Trouble, and to decline upon Deliverance in cold Blood. The Lord of Heaven give you strength to make good all your Resolutions; as private Persons, in all Godliness and Honesty, following hard after God, in every known Way of his; as Magistrates, in Justice, Equity, and faithful serving the Kingdom of Christ: Especially let them never beg in vain for help at your Hands. who did not beg help in vain for you at the Hands of God.

Use d.] Consider, if there be so much † sweetness in a Temporal Deliverance, Oh! what excellency is there in that Eternal Redemption which we have in the Blood of Jesus? If we rejoyce for being delivered from them who could have killed the Body, what unspeakable Rejoycing is there in that Mercy whereby we are freed from the Wrath to come. Let this possess your Thoughts; let this fill your Souls; let this be your Haven from all former Storms: And here strike I Sail, in this, to abide with you, and all the Saints of God for ever.

* *Gratiarum cessat decursus, ubi recursus non fuerit.* Bern. Serm. 50.

† *Si Tanti vitrum quanti Margaritum?* Tertul.

A
S E R M O N

Preach'd to the Honourable
House of Commons,

IN
P A R L I A M E N T
Assembled,

On J A N U A R Y 31st, 16 ^{$\frac{48}{49}$} .
A Day of Solemn Humiliation.

By *JOHN OWEN* Pastor of the Church
of *CHRIST* which is at *Coggeshall* in
ESSEX.

L O N D O N,
Printed for *JOSEPH MARSHALL* at the
Bible in *Newgate-street*. 1720.



21 Die Mercuij 31 Januarij, 1648.

ORdered by the COMMONS Assembled
in Parliament, That Mr. Allen do give
the Thanks of this House to Mr. Owen, for
the great Pains he took in his Sermon preached
before this House this Day, at Margaret's West-
minster; And that he be Desired to Print his
Sermon at large, wherein he is to have the
like Privilege of Printing it, as others in the
like kind usually have had.

Hen. Scobell, Cler. Parl. Dom. Com.



To the Right Honourable
The Commons of *England*,
Asssembled in Parliament.

S I R S,



I hath always suited the Wisdom of God, to do great things in difficult seasons: He sets up walls in troublous times, Dan. 9. 25. His Builders must hold Swords and Spears, as well as Instruments of Labour. Nehem. 4. 16. yea, while Sin continueth in its course Here, (which began in Heaven, and having contemporis'd with the Earth, shall live for ever in Hell.) Great Works for God, will cause great Troubles amongst Men. The holy, harmless Reconciler of Heaven and Earth, bids us expect the Sword, to attend his Undertakings for, and Way of making Peace, Mat. 10. 34. All the Waves in the World arise to their height and roaring, from the confronting of the breath of God's Spirit, and the Vapours of Mens Corruptions. Hence Seasons receive their degrees of difficulty, according to the greatness and weight of the Works which in them God will accomplish: to their worth and excellency is Man's opposition proportioned. This, the Instruments of his Glory in this Generation shall continually find true, to their present Trouble, and future Comfort.

* As the Day's approach for the delivery of the Decree, to the shaking of Heaven and Earth, and all the Powers of the World, Heb. 12. 26, 27. Dan. 7. 2. to make way for the

* Ego nisi tumultus istos viderem, verbum Dei in mundo non esse dicerem. Luth. def. A.

The Epistle Dedicatory.

Establishment of that kingdom which shall not be given to another people, (the great Expectation of the Saints of the Most High, before the Consummation of All;) so Tumults, Troubles, Vexations, and Disquietness must certainly grow and encrease amongst the sons of Men.

*A dead Woman (says the Proverb) will not be carried out of her House under four Men. Much less will living Men, of Wisdom and Power, be easily and quietly dispossessed of that share and interest of the things of Christ, which long continued Usurpation hath deluded them into an imagination of being their own Inheritance. This then being shortly to be effected, and the scale being ready to turn against the Man of Sin, notwithstanding his balancing it in opposition to the witness of Jesus, with the weight and poise of Earthly Power; no wonder if Heaven, Earth, Sea, and dry Land be shaken, in their giving place to the Things which cannot be moved, *Isai. 34. 4, 5. Rev. 16. 16.**

God Almighty having called you forth (Right Honourable) at his entrance, to the rolling up of the Nations Heavens like a Scroll, to serve him in your Generation in the High Places of Armageddon, you shall be sure not to want experience of that Opposition which is raised against the great Work of the Lord, which generally swells most against the visible Instruments thereof.

*And wou'd to God you had only the devoted sons of Babel to contend withal, that the Men of this shaking Earth were your only Antagonists; that the Malignity of the Dragon's Tail, *Rev. 12. 4.* had no Influence on the Stars of Heaven, to prevail with them to fight in their Courses against you. But, *Jacta est alea*, the Providence of God must be served, according to the discovery made of his own unchangeable Will, and not the mutable Interests and Passions of the sons of Men: For verily the Lord of hosts hath purposed to pollute the pride of all glory, and to bring into contempt all the honourable of the earth, *Isai. 23. 9.**

The Contradictions of Sinners against all that walk in the paths of righteousness and peace, with the supportment which their spirits may receive (as being promised) who pursue those ways, notwithstanding those contradictions, are in part discovered in the ensuing Sermon: The foundation of that whole Transaction of Things, which is therein
held

The Epistle Dedicatory.

held out, in reference to the present Dispensations of Providence (being nothing but an entrance into the unravelling of the whole Web of Iniquity, interwoven of Civil and Ecclesiastical Tyranny, in opposition to the Kingdom of the Lord Jesus,) I chose not to mention. Neither shall I at present add any thing thereabout, but only my desire that it may be eyed as the granted Basis of the following Discourse. Only, by your very favourable acceptation of the making out those Thoughts, which were the hasty conception, and, like Jonah's Gourd, the child of a night or two, (which, with prayer for a rooting in the Hearts of them to whom they were delivered, had certainly withered in their own Leaves, had they not received warmth and moisture from your Commands in general, and the particular Desires of many of you, to give them a life of a few days longer,) I am encouraged to the annexing of a few Lines, as a Free-will Offering to attend the following Product of Obedience.

Now this shall not be to the Opposition which you do, and shall yet farther meet withal, but as to the causes real, or pretended, which are held forth as the bottom of that Contradiction wherewith on every side you are encompassed.

The Things in reference whereunto your proccedence is laden with such Criminations, as these sad days of recompence have found to be Comets portending no less than Blood, are first Civil, then Religious.

For the first, as their being beyond the bounds of my Calling, gives them sanctuary from being called forth to my consideration; so neither have I the least thoughts, with Absalom, of a more orderly carrying on Affairs, might my desires have any influence into their disposal. Waiting at the Throne of Grace, that those whom God hath intrusted with, and enabled for the Transaction of these Things, may be directed and supported in their Employment, is the utmost of my Undertaking herein.

For the other, or Religious Things, the general Interest I have in them as a Christian, being improved by the super-added Title of a Minister of the Gospel, (tho' unworthy the one Name, and the other) gives me not only such boldness as accrueeth from enjoyed Favour, but also such a Right as will support me to plead concerning them, before the most Impartial Judicature.

And

The Epistle Dedicatory.

*And this I shall do (as I said before) meerly in reference to those Criminations which are laid by conjectural Presumptions on your Honourable Assembly, and made a cause of much of that opposition and contradiction you meet withal. Now in particular, it is the Toleration of all Religions * or invented ways of Worship, wherein your Constitutions are confidently Antidated in many Places of the Nation, the thing it self withal being held out as the most enormous apprehensions, and desperate Endeavour for the Destruction of Truth and Godliness, that ever entred the thoughts of Men professing the one and the other. The Contest hereabout being adhuc sub Judice, and there being no doubt but that the whole Matter, commonly phrased as above, hath (like other things) sinful and dangerous Extreame; I deemed it not amiss, to endeavour the pouring a little cold water upon the common flames which are kindled in the breasts of Men about this thing. And who knows whether the words of a weak Nothing, may not, by the power of the Fountain of Beings, give some light into the Determination and Establishment of a Thing of so great Concernment and Consequence, as this is generally conceived to be. What is, in this my weak Undertaking, of the Lord, I shall beg of him that it may be received; what is of my self, I beg of you that it may be pardoned. That God Almighty would give you to prove All things that come unto you in his way, and to hold fast that which is good, granting you unconquerable Assistance in constant Perseverance, is the Prayer of,*

Your devoted Servant

Coggeshall,
Febr. 28.

in our dearest Lord,

John Owen.

* *Vid.* A Discourse about Toleration, &c.

A

S E R M O N

Preach'd to the Honourable
House of Commons,

JANUARY 31st, 1648-49.

J E R E M. xv. 19, 20.

— *Let them return unto thee, but return not
thou unto them.*

*And I will make thee unto this people a fenced brasen
wall, and they shall fight against thee, but they shall
not prevail against thee: for I am with thee to save
thee, and to deliver thee, saith the Lord.*



THE Words of my *Text* having a full
dependance upon, and flowing out from
the main Subject-Matter of the whole
Chapter; I must of necessity take a
view thereof, and hold out unto you
the Mind of God contained therein, be-
fore I enter upon the part thereof chiefly intended:
And this I shall do with very brief Observations, that
I may

I may not anticipate my self from a full *opening* and *application* of the words of my *Text*.

And *this* the rather are my Thoughts led unto, because the whole *Transaction* of Things between the Lord and a stubbornly-sinful Nation, exceedingly accommodated to the carrying on of the *Controversy*, he is now pleading with that wherein we live, is set out (as we say) to the *life* therein.

Of the whole Chapter, there be these five parts :

1. *The denunciation of fearful, wasting, destroying Judgments against Judah and Jerusalem, ver. 3, and so on to the 10th.*

2. *The procuring deserving Cause of these overwhelming Calamities, ver. 4, 6.*

3. *The Inevitableness of those Judgments, and the Inexorableness of the Lord, as to the Accomplishment of all the Evil denounced, ver. 1.*

4. *The State and Condition of the Prophet, with the frame and deportment of his spirit, under those bitter Dispensations of Providence, ver. 10, 15, 16, 17, 18.*

5. *The Answer and Appearance of God unto him, upon the making out of his Complaint, ver. 11, 12, 13, 14, — 19, 20, 21.*

My *Text* lieth in the last part, but yet with such dependance on the former, as inforceth to a consideration of them.

1. There is the denunciation of fearful, wasting, destroying *Judgments* to sinful *Jerusalem*, ver. 2, and so onwards, with some interposed *Ejaculations* concerning her inevitable *Ruin*, as ver. 5, 6.

Here's *Death*, *Sword*, *Famine*, *Captivity*, ver. 2. *Banishment*, ver. 4. *unpitied Desolation*, ver. 5. *redoubled Destruction*, *bereaving*, *fanning*, *spoiling*, &c. ver. 6, 7, 8, 9.

That

That Universal Devastation of the whole People, which came upon them in the *Babylonish Captivity*, is the Thing here intended; the Means of its Accomplishment by particular Plagues and Judgments, in their several kinds (for the greater Dread and Terror) being at large enumerated: The *Faithfulness* of God also being made hereby to shine more clear, in the *Dispersion* of that People; doing, not only for the main, what before he had threatned, but in particular, executing the Judgments recorded *Luke 26. 14, &c. Deut. 28. 15, &c. Fulfilling hereby what he had devised, accomplishing the word he had commanded in the days of old, Lam. 2. 17.*

That which hence I shall Observe, is only from the *variety* of these Particulars, which are held out as the Means of the intended Desolation.

Obs. 1.] *God's treasures of Wrath against a sinful People, have sundry and various Issues, for the Accomplishment of the appointed End.*

When God *walks contrary* to a People, it is not always in *one path*; he hath *seven ways* to do it, and will do it *seven times*, *Levit. 26. 24.* He strikes not always with one Weapon, nor in one Place. As there is with him *ποικιλὴ χάρις*, *manifold and various Grace*, *1 Pet. 4. 10.* Love and Compassion making out it self in choice variety suited to our manifold Indigencies; so there is *ὄργη τεθησαυρισμένη*, *Rom. 2. 5. stored, treasured Wrath*, suiting it self in its flowings out, to the *provocations* of stubborn Sinners.

The first *Emblem* of God's Wrath against Man, was a *flaming Sword turning it self every way*, *Gen. 3. 24.* Not only in one or two, but in *all their paths*, he meeteth them with his *flaming Sword*.

As a wild beast in a net, *Isai. 51. 20.* so are Sinners under inexorable Judgments; the more they strive, the more they are enwrapt and entangled. They

shuffle themselves from under one Calamity, and fall into another; *As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand upon the wall, and a serpent bit him,* Amos 5. 19. Oh, remove this one *Plague!* saith Pharaoh, Exod. 10. 17. If he can escape from under this Pressure, he thinks he shall be free: but, *when he fled from the lion, still the bear met him; and when he went into the house, the serpent bit him.*

And as the flaming Sword turns every way, so God can put it into every thing: To those that cry, *Give me a King,* God can give him in his Anger; and from those that cry, *Take him away,* he can take him away in his Wrath, Hof. 13. 10, 11.

Oh, that this might seal up *Instruction* to our own Souls! What *variety* of Calamities have we been exercised withal, for sundry Years! What Pharaoh-like spirits have we had under them? Oh, that we were delivered *this once,* and then all were well! How do we spend all our Thoughts, to extricate our selves from our present Pressures? If this Hedge, this Pit were passed, we should have smooth Ground to walk on; not considering that God can fill our safest Paths with Snares and Serpents: *Give us Peace; Give us Wealth; Give us,* as we were, with our own, in Quietness. Poor Creatures! suppose all these Desires were in Sincerity, and not, as with the most they are, fair Colours of foul and bloody Designs: Yet if Peace were, and Wealth were, and former Things were, and God were not, what would it avail you? Cannot he *poison* your Peace, and *canker* your Wealth? and when you were escaped out of the *field* from the *Lion and the Bear,* appoint a *Serpent to bite you, leaning upon the walls of your own house?* In vain do you seek to stop the Streams, while the Fountains are open; turn your selves whither you will,

will, bring your selves into what Condition you can, nothing but Peace and Reconciliation with God, of all these Judgments, can give you Rest in the day of Visitation. You see what variety of Plagues are in his hand: changing of Condition, will do no more to the avoiding them, than a Sick Man's turning himself from one side of the Bed to another; during his turning, he forgets his Pain, by striving to move; being lay'd down again, he finds his Condition the same as before: This is the *first* thing, we are under various Judgments, from which, by our selves, there is no Deliverance.

2. The *second* thing here express'd, is the procuring Cause of these various Judgments, set down *ver.* 4.

— because of *Manasseh son of Hezekiah king of Judah, for that which he did in Jerusalem.*

The Sins of *Manasseh* fill'd the *Ephab* of *Judah's* Wickedness, and caus'd the *talent of lead* to be lay'd on the mouth thereof, *Zech.* 5. 7. Often-times, in the Relation of his Story, doth the *Holy Ghost* emphatically express this, that, *for his sin, Judah should surely be destroyed,* 2 *King.* 21. 11. Yea, when they had a little reviving under *Josiah*, and the bowels of the Lord began to work in Compassion towards them; yet as it were, remembring the Provocation of this *Manasseh*, he recalls his thoughts of Mercy, 2 *King.* 23. 26, 27. * The disposing of Divine and Human Things, is often-times very opposite: God himself proceeds with them in a diverse Dispensation. In the Spiritual Body, the *Members* offend, and the *Head* is punished; *The iniquity of us all did meet on him,* *Isai.* 53. In the Civil Politick Body, the *Head* offends, and the *Members* rue it; *Manasseh* sins, and *Judah* must go Captive.

* *Est quaedam emulatio divina rei, & humanae.* Tertul. Apol.

Three Things present themselves for the Vindication of the *Equity* of God's righteous Judgments, in the recompensing the Sins of the King upon the People.

1. The *Concurrence and Influence* of the Peoples Power into their Rule and Government: They that set him up, may justly be called to answer for his Miscarriage. The Lord himself had before made the sole bottom of that *Political Administration* to be their own Wills: *If thou wilt have a king, after the manner of the nations*, Deut. 17. 14. 1-Sam. 8. 7. though, for Particulars, Himself (according to his Supreme Sovereignty) placed in *many*, by peculiar Exemption; otherwise, his Providence was served by their plenary Consent, or by such Dispensation of Things as you have related, 1 Kings. 16. 21, 22. *Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri, prevailed against the people that followed Tibni: so Tibni died, and Omri reigned.* Now they who place Men in Authority to be God's *Vicegerents*, do undertake to God for their Deportment in that Authority, and therefore may justly bear the sad Effects of their sinful Miscarriages.

2. Because, for fear of *Manasseh's* Cruelty, or to flatter him in his Tyranny for their own Advantage, the greatest part of the People had *apostatized* from the Ways and Worship of *Hezekiah*, to comply with him in his Sin: As, at another time, *they willingly walked after the commandment*, Hof. 5. 11. And this is plain'y express'd, 2 King. 21. 9. *Manasseh seduced the people to do more evil than the nations.* When Kings turn Seducers, they seldom want great store of Followers: Now, *if the blind lead the blind, both will, and both justly may, fall into the ditch.* When Kings command unrighteous Things, and People
sueit

suit them with willing Compliance, none doubts but the Destruction of them both is just and righteous. See *verse 6.* of this Chapter.

3. Because the People, by Virtue of their retained Sovereignty, did not restrain him in his provoking Ways. So *Zuinglius*, Artic. 42, *Qui non vetat, cum potest, jubet*: When *Saul* would have put *Jonathan* to death, the People would not suffer him so to do, but delivered *Jonathan* that he died not, *1 Sam. 14.* When *David* purposed the reducing of the Ark, his Speech to the People was; *If it please you, let us send abroad to our brethren every where, that they may assemble themselves to us. And all the Congregation said that they would do so, because the thing was right in their eyes, 2 Chron. 13. 2.* So they bargain with *Rehoboam* about their Subjection, upon Condition of a moderate Rule, *1 Kings 12.* By vertue of which Power also, they delivered *Jeremiah* from the Prophets and Priests that would have put him to Death, *Fer. 26. 16.* And on this Ground might justly feed on the Fruit of their own neglected Duty. See *Bilson of Obed. Part 3. pag. 271.*

Be it thus, or otherwise; by what Way soever the People had their Interest therein, certain it is, that for the Sins of *Manasseh*, one way or other made their own, they were destroyed: And therefore these things being written for our Example, it cannot but be of great Concernment to us, to know what were those Sins which wrapt up the People of God in irrevocable Destruction. Now these the Holy Ghost fully manifesteth in the Story of the Life and Reign of this *Manasseh*, and they may all be reduced unto two chief Heads.

1. False Worship or Superstition: *He built high places, made altars for Baal, and a grove, as did Ahab, 2 Kings, 25. 2.*

2. Cruelty. *He shed innocent blood very much, till he had filled Jerusalem with blood, from one end of it to another, ver. 16.*

Whether this *Cruelty* be to be ascribed to his *Tyranny* in Civil Affairs, and so the Blood shed, is called *innocent*, because not of Malefactors; or to his *Persecution*, in subordination to his *false Worship*, instituted as before, (as the Pope and his Adherents have devoured whole Nations *in ordine ad spiritualia*) is not apparent: But this is from hence and other Places, most evident; * That *Superstition and Persecution, Will-worship, and Tyranny, are inseparable Concomitants.*

Nebuchadnezzar sets up his great Image, and the next News you hear, *the Saints are in the Furnace, Dan. 3. 20.* You seldom see a *Fabrick of Humane-invented Worship*, but either the Foundation, or Topstone, is laid in the Blood of God's People. *The wisdom* (Religion, or way of Worship) *that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisie, Jam. 3. 17.* when the other is *earthly, sensual, devilish, bringing along envying, strife, contention, and every evil work, ver. 16.* Persecution and Blood is the genuine product of all invented Worship. I might from hence name and pursue other *Observations*; but I shall only name one, and proceed.

Obf.] *When false Worship, with Injustice by Cruelty, have possessed the Governors of a Nation, and wrapt in the Consent of the greatest part of the People, who have been acquainted with the Mind of God; that People and Nation, without unprecedented Mercy, is obnoxious to remediless Ruine.*

Those two are the *Bell and Dragon*, that what by their Actings, what by their Deservings, have swal-

* See a Discourse about *Toleration.*

lowed that Ocean of Blood, which hath flowed from the Veins of Millions of Millions slain upon the face of the Earth. Give me the Number of *the Witnesses of Jesus*, whose Souls under the Altar cry for Revenge against their false-worshipping Murtherers, *Rev.* 6. 9, 10. and the Tale of them, whose Lives have been sacrificed to the insatiable *Ambition* and *Tyranny* of Blood-thirsty Potentates, with the issues of God's just Vengeance on the Sons of Men, for compliance in these two things, and you will have gathered in the whole *Harvest of Blood*, leaving but a few stragling Gleanings upon other Occasions. And, if these things have been found in *England*, and the present Administration with sincere Humiliation do not run cross, to *unravel this close-woven Web* of Destruction, all thoughts of Recovery will quickly be too late. And thus far Sin and Providence drive on a Parallel.

3. The Inevitableness of the Desolation threatned, and the Inexorableness of God in the Execution of it, *ver.* 1. is the third thing considerable: *Though Moses and Samuel stood before me, yet my mind could not be toward this People.*

Should I insist upon this, it would draw me out unto Scripture Evidences, of a Nation's *travelling in sin*, beyond the Line of God's Patience, and so not to be exempted from Ruine: But instead thereof, I shall make it a part of my daily Supplications, that they may be to our *Enemies*, if God's Enemies, and the interpretation of them to those that hate us.

In brief, the Words contain an impossible *Supposition*, and yet a *Negation* of the Thing for whose sake it is supposed. *Moses* and *Samuel* were Men, who in the days of their *Flesh*, offered up strong Supplications, and averted many imminent Judgments from a sinful People: As if the Lord should say, All that I can do in such a Case as this, I would grant

at the Intercession of *Moses* and *Samuel*, or others interceding in their Spirit and Zeal: But now the state of Things is come to that pass, the time of Treaty being expired, the black Flag hung out, and the decree having brought forth, Zeph. 2. 2. that upon their utmost Intreaty, it cannot, it shall not be reversed.

Obf.] *There is a Time when Sin grows ripe for ruine: For three transgressions, and for four, the Lord will not turn away the iniquity of a people, Amos 1. 9.* When the *Sin of the Amorites* hath filled the Cup of Vengeance, they must drink it, Gen. 15. 16. *England*, under several Administrations of Civil Government, hath fallen twice, yea, thrice, into Nation-destroying Sins: Providence hath once more given it another Bottom; if you should stumble (which the Lord avert) at the same Block of Impiety and Cruelty, there is not another sitting to be made to reserve any Grains from the Ground: I doubt not but our three Transgressions, and four, will end in total Desolation; the Lord be your Guide, poor *England* lieth at Stake.

Obf.] *The greatest Difficulty that lieth in bringing of total Destruction upon a sinful People, is in the interposition of Moses and Samuel: If Moses would but have stood out of the Gap, and let the Almighty go, he had broken in upon the whole Host of Israel, Exod. 22. 9, 10.* And let it, by the way, be observed of the Spirit of *Samuel*, that when the People of God were most exorbitant, he crieth, *As for me, God forbid that I should sin against the Lord, in ceasing to pray for you, 1 Sam. 12. 23.* Scarce answered by those, who if their Interest be not served, or at best, their Reason satisfied, will scarce yield a Prayer for, yea, pour out Curses against their choicest Deliverers. The Lord lay it not to their charge: For us, seeing that praying Deliver-

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ers are more prevalent than fighting Deliverers (it is, though Moses and Samuel, not Gideon and Sampson, stood before me) as some decay, let us gather strength in the Lord, that he may have never the more rest for their giving over, until he establish mount Zion a praise in the earth.

4. Come we now to the Fourth thing in this Chapter; the Prophet's State and Condition, with the frame and deportment of his Heart and Spirit under these Dispensations; and here we find him expressing two things of himself.

1. *What he found from others*, ver. 10.

2. *What he wrestled withal in his own spirit*, ver. 15, 16, 17, 18.

1. What he found from others, he telleth you, it was *Cursing and Reproach*, &c. *I have neither lent on usury, nor have men lent to me on usury, yet every one of them doth curse me*, ver. 10.

Now this return may be considered two ways;

1. *In it self*, Every one (saith he) of this people curse me.

2. *In reference to his Deportment*: *I have neither borrowed nor lent on usury, yet they curse me.*

From the First, Observe:

Obs.] *Instruments of God's greatest Works and Glory, are often-times the chiefest Objects of a professing Peoples Curses and Revenges.* The return which God's Labourers meet withal in this Generation, is in the number of those things whereof there is *none new under the Sun*. Men, that under God, deliver a Kingdom, may have the Kingdom's Curses for their pains.

When *Moses* had brought the People of *Israel* out of Bondage, by that wonderful and unparallel'd Deliverance, being forced to appear with the Lord, for the Destruction of *Corah* and his *Associates*, who would have

have seduced the *Congregation* to its utter Ruine, he receives at length this reward of all his Travail, Labour and Pains; *All the congregation gather'd themselves against him and Aaron, laying murder and sedition to their charge, telling them they had killed the people of the Lord*, Num. 16. 41, 42. A goodly Reward for all their Travails. If God's Works do not suit with the *Lusts, Prejudices, and Interests* of Men, they will labour to give his Instruments the *Devil's Ways*. Let not upright Hearts sink, because they meet with thankless Men, *Bona agere, & mala pati Christianorum est*. A Man may have the *Blessing* of God, and the *Curse* of a professing People at the same time. *Behold, I and the children whom God hath given me, are for signs and for wonders in Israel*, Isa. 8. 15. * *Cum ab hominibus damnamur, à Deo absolvimur*: Man's *Condemnation* and God's *Absolution*, do not seldom meet upon the same Persons, for the same Things: If you labour to do the Work of the Lord, pray think it not strange, if among Men, Curses be your Reward, and Detestation your Wages.

2. *In reference to the Prophet's Deportment, he had neither lent, nor had any lent to him upon Usury*; he was free from blame among them, had no dealings with them in those things which are usually attended with Reproaches, as he shews by an Instance in Usury, a thing that a long time hath heard very ill.

Obf.] *Men every way blameless, and to be embraced in their own Ways, are often-times abhorred and laden with Curses, for following the Lord in his Ways. Bonus vir Cajus sejus, sed malus quia Christianus*; What precious Men should many be, would they let

* Tert. Apol.

go the Work of God in this Generation? No Advantage against them, but in the matter of their God, and that is enough to have them to the *Lions*, *Dan.* 6. 5. He that might be honoured for compassing the *Ends* suiting his own *Worldly Interest*, and will cheerfully undergo Dishonour for going beyond to suit the Design of God, hath surely some *Impression* upon his Spirit that is from Above.

2. You have the Prophet's Depoſition, and the frame of his Spirit, during those Transactions between the Lord and that sinful People: And this he holds out in many pathetic Complaints; to be *fainting, decaying, perplexed, weary of his burden*, not knowing how to ease himself, as you may see at large, *ver.* 15, 16, 17, 18.

Obf.] *In dark and difficult dispensations of Providence, God's choicest Servants are often-times ready to faint under the burthen of them.* How weary was David, when he cried out in such a condition, *O that I had wings like a dove, for then would I flie away and be at rest*, *Psal.* 55. 6. Long had he waited for a desired *issue* of his perplexed State, and had perhaps often-times been frustrated of his *hope* of drawing to a period of his Miseries; and now finding one *disappointment* to follow on the neck of another, he is weary, and cries, What, nothing but this Trouble and Confusion still? *Oh that I had Wings like a Dove; a Ship to sail to a foreign Nation (or the like) there to be at peace.* In the like Strait another time, see what a miserable Conclusion he draws, of all his being Exercised under the Hand of God, *Psal.* 73. 13. *Verily I have cleansed my heart in VAIN, and washed my hands in innocency.* And again, *Psal.* 116. 11. he saith, in the Perturbation of his Mind, *All men are liars; That all the Promises, all the Encouragements,*
which

which in his way he had received from God, should fail of their Accomplishment.

It is not with *them*, as it was with that *wicked King of Israel*, who being disappointed of Peace and Deliverance in his own time, cries out, *This evil is of the Lord, why should I wait upon him any longer?* 2 Kings, 16. 33. The *season* of Deliverance suited not his *expectation*; therefore he quite throweth off the Lord, and his Protection: Not unlike many among our selves, whose Desires and Expectations being not satisfied in the *closing* of our Distractions, according to the way which themselves had framed for the Lord to walk in, are ready to cast off his *Cause*, his Protection, to comply with the Enemies of his Name; *Si Deus homini non placuerit, Deus non erit*: But it may be observed, that Deliverance came not to that People, until *Jehoram* was weary of waiting, and then instantly God gives it in: When God tireth the *Patience* of corrupted Men, he will speak *Peace* to them that wait for him.

Thus is it not with the Saints of God, only being *perplexed* in their Spirits, *dark* in their Apprehensions, and *fainting* in their Strength; they brake out oft times into passionate Complaints (as *Jeremy* for a Cottage in the Wilderness,) but yet for the main holding firm to the Lord: And the Reasons of this quailing, are;

1. *The weakness of Faith, when the methods of God's Proceedings are unfathomable to our Apprehensions*: While Men see the Paths wherein the Lord walketh, they can follow him through some Difficulties; but when that is hid from them, though Providence so shut up all other Ways, that it is impossible God should be in them, yet if they cannot discern (*so proud are they*) how he goeth in that wherein he is, they
are

are ready to faint and give over. God is pleased sometime to make Darknes his Pavillion and his secret Place; *A fire devours before him, and it is very tempestuous round about him*, Psal. 50. 3. When once God is attended with Fire, Darknes, and Tempest, because we cannot so easily see him, we are ready to leave him. Now this the Lord usually doth in execution of his Judgments: *Thy righteousness is like the great mountains; thy judgments are a great deep*, Psal. 36. 6. His *Righteousness*, his Kindness is like a great *Mountain*, that is easy to be seen; a Man cannot overlook it, unless he wilfully shut his Eyes; *But his Judgments are like the great Deep*: Who can look into the bottom of the Sea, or know what is done in the depths thereof? God's Works in their *accomplishment*, are oftentimes so unsuited to the Reasons and Apprehensions of Men, that very many who have been strong in Desires, and great in Expectation of them, upon their bringing forth to light, have quite rejected and opposed them as none of his, because distant from what they had framed to themselves. It is evident from the Gospel, that the People of the *Jews* were full of expectation and longing, for the great Work of the coming of the *Messias*, just at the season wherein he came; yet being come, because not *accommodated* to their *pre-imaginings*, they rejected him, *as having neither form nor comeliness in him to be desired*, Isa. 53. 2. And the Prophet *Amos* telleth many, *who desired the day of the Lord, that that day should be darkness to them, and not light*, Amos 5. 18, 20. So in every Generation, many Desirers of the Accomplishment of God's Work, are shaken off from any share therein, by finding it unsuited to their Reasons and Expectations.

Now when the Lord is pleased thus to *walk in Darknes*, many being not able to *trace* him in his
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Dispensations, are ready to lie down and sink under the burden: *David* seems to profess, that he had nothing, at such a time, to uphold him but this, that God must be there, or no where: *I had said* (saith he) *that it was in vain to walk as I do, but that I should have condemned the generation of thy children,* Psal. 73. 15. And truly, God never leaves us without so much *Light*, but that we may see clearly *where he is not*; and so by recounting Particulars, we may be rolled *where he is*, tho' his goings there be not so clear. Ask if God be in the Counsels of Men who seek themselves, and in the Ways of those who make it their design to ruine the Generation of the Just. If you find him there, seek no further; if not, let that give you *light* to discern *where he makes his abode, that you turn not aside to the flocks of others.*

2. A reducing the Works of Providence to inbred Rules of our own. But this I cannot pursue.

Use.] *Be tender toward Fainters in difficult Seasons*; if they leave waiting on the Lord, because the Evil is of him; if they cast in their Lot with the portion of the ungodly, they will, in the End, perish in their Gainsaying: But as for such, as what for want of *Light*, what for want of *Faith*, sit down and sigh in Darkness, be not too haisty in laying further *Burdens* on them. When first the *Confederacy* was entred into by the *Protestant Princes in Germany*, against *Charles the Fifth*, *Luther* himself, for a season, was bewildred, and knew not what to do, until being instructed in the Fundamental Laws of the Empire, he fate down fully in that Undertaking, though the Lord gave it not the desired Issue; *Sleid. Com. Lib. 8.* Our Saviour Christ asks, *If when he comes, he shall find Faith on the Earth?* Luke 18. 8. It is his coming with the *Spirit of Judgment and Burning*, a day of Trial and Visitation, he there speaks of. Now what Faith shall he

he want, which will not be found in that Day? Not the Faith of *adherence* to himself for spiritual Life and Justification, but of *actual* closing with him in the things he then doth; that shall be rare, many shall be staggered, and faint in that Day.

And thus, by the several Heads of this Chapter, have I led you through the very State and Condition of this Nation at this Time.

First, *Variety of Judgments* are threatned to us; and incumbent on us, as in the first Part. Secondly, Of these, *False-worship, Superstition, Tyranny, and Cruelty*, lie in the bottom, as their procuring Causes; which is the second. Thirdly, These, *if renewed under your band*, will certainly bring inevitable Ruine upon the whole Nation; which is the third. Fourthly, *All which make many precious Hearts, what for want of Light, what for want of Faith, to fail, and cry out for the Wings of a Dove*; which is the fourth. I come in the Fifth place, to God's Direction to you for the Future, in this State and Condition; which being spread in divers Verses, as the Lord gives it to the Prophet, I shall meddle with no more of it than is contained in the words which, at our entrance, I read unto you.

Let them return, &c.

In the Words observe four things;

1. God's *Direction* to the Prophet, and in him, to all that do his Work in such a season as this described: *Let them return to thee, return not thou to them.*

2. Their Assistance and Supportment in pursuance of that Direction: *I will make thee, to this people, a brasen fenced wall.*

3. The Opposition, with its Success and Issue, which in that way, they should meet withal: *They shall fight against thee, and shall not prevail.*

4. Their

4. Their Consolation and Success from the Presence of the Lord: *For I am with thee to deliver thee, &c.*

1. There is God's Direction.

Many Difficulties in this troublesome season, was the *Prophet* intricated withal: The *People* would not be *prevailed* with to come up to the Mind of God; they continuing in their *stubbornness*, the Lord would not be *prevailed* with to avert the threatned Desolation: What now shall he do? To stand out against the *bulk of the People*, suits not his Earthly Interest; to couple with them, answers not the discharge of his Office; to wait upon them any longer, is fruitless; to give up [himself to their ways, comfortless. Hence his Complaints, hence his Moanings. Better lie down and sink under the Burden, than always to swim against the Stream of an unreformable Multitude. In this Strait, the Lord comes in with his Direction, *Let them return unto thee, &c.* Keep thy Station, perform thy Duty, comply not with the *Children of Backsliding*; but whatever be the *issue*, if there be any *closing* wrought, let it be by working them off from their ways of Folly. *All Condescension* on thy part, where the Work of God is to be done, is in opposition to him: If they *return*, embrace them freely; if not, do thy *Duty constantly*.

That which is spoken immediately to the Prophet, I shall hold out to All, acting in the Name and Authority of God, in this general Proposition.

Ob[er]v[ation] *Plausible Compliances of Men in Authority, with those against whom they are employed, are treacherous Contrivances against the God of Heaven, by whom they are employed.*

If God be so provoked that he curseth him *who doth his Work negligently*, what is he by them that do it treacherously? When he gives a *Sword* into the Hands of Men, and they thrust it into his own *Bowels,*

els, his Glory and Honour, those things so dear to him? He that is intrusted with it, and dares not do *Justice* on every one that dares do *Injustice*, is afraid of the Creature, but makes very bold with the Creator.

Prov. 25. 2. *It is the glory of God to conceal a thing, but it is the glory of a king to find out a matter.* That which God aimeth to be *glorious* in, to manifest his *Attributes* by, is *the concealing and covering our Iniquities* in Christ; but if the *Magistrate* will have *Glory*, if he will not bring upon himself *Dishonour* by dishonouring of God, he is to search and find out the *Transgressions*, with whose *Cognizance* he is entrusted, and to give unto them condign *Retribution*. If the Lord Curse them *who come not forth to his help against the mighty*, Judg. 5. 23. What is their due, who being called forth by him, do yet *help the mighty against him*? For a Man to take part with the *Kingdom's Enemies*, is no small *Crime*; but for a *Commission-Officer* to run from them by whom he is *Commissioned*, to take part with the *Adversary*, is *Death*, without *Mercy*: Yet, have not some, in our days, arriv'd at that stupendous *Impudence*, that when as private Persons, they have declaimed against the *Enemies* of the Nation, and by that means got themselves into *Authority*, they have made use of that *Authority* to comply with, and uphold those, by an *Opposition* to whom, they got into their *Authority*: Which is no less than an *Atheistical* attempt to Personate the Almighty, unto such *Iniquities*, as, without his Appearance, they dare not own. But, *he that justifieth the wicked, and condemneth the just, are both an abomination to the Lord*, Prov. 17. 15. and not only to the Lord, but to Good Men also. *He that saith to the wicked, thou art righteous, him shall the people curse, nations shall abhor him*, Prov. 24. 24.

I speak only as to the General, (for me, let all Particulars find Mercy) with a *sad Remembrance* of the late workings of Things amongst us, with those vile fordid *Compliances* which grew upon the Spirits of *Magistrates* and *Ministers*, with those, whose Garments were dyed with the Blood of God's Saints and precious Ones, (as formerly they were called, for now these Names are become Terms of Reproach;) and would this *Complying* went alone; but Pretences and Accusations, must be found out against such as fellow with them, when they they begin to call *Darkness*, *Light*; they will, e're long, call *Light*, *Darkness*: By which means, our Eyes have seen Men, of their own accord, laying down the *Weapons* wherewith at first they fought against Opposers, and taking up *them* which were used against themselves, as hath hapned, more than once, to *Pen-men*, both in our own, and our Neighbour Nation. Now, this revolting from Principles of Religion and Righteousness, to a compliance with any sinful Way or Person, is a Treacherous Opposition to the God of Heaven; for,

1. It cannot be done, but by preferring the *creature* before the *Creator*, especially in those things which are the proximate Causes of Deviation.

Two principal Causes I have observed, of this crooked Walking.

1. Fear.

2. That Desire of perishing Things, which hath a mixture of *Covetousness* and *Ambition*. The first maketh Men *wary* what they do against Men; the other maketh them *wary* of doing any thing for God, as whereby their fordid Ends are not like to be accomplished.

1. Fear. When once Magistrates begin to listen after *quid sequitur's*, and so to withdraw from *doing Good*,

Good, for *Fear* of suffering *Evil*, paths of Wickedness are quickly returned unto, and the Authority of God despised. *Let this man go, and take heed of Cesar*, John 19. 12. did more prevail on *Pilat's* treacherous Heart, than all the other Clamours of the *Jews*; yea, was not the whole *Sanhedrim* swayed to desperate Villany, *for fear the Romans should come and take away their kingdom?* John 11. 48. When Men begin once to distrust that God will leave them in the Bryers, to wrestle it out themselves, (for Unbelief lieth at the bottom of carnal Fear) they quickly turn themselves to *Contrivances* of their own, for their own *Safety*, their own *Prosperity*; which commonly is, by obliging those unto them by *Compliances*, in an Opposition to whom, they might *oblige* the Almighty to their Assistance: Surely they conclude, he wants either *Truth* or *Power*, to support them in his Employment.

If a *Prince* should send an Ambassador to a *Foreign State*, to treat about Peace, or to denounce War, who, when he comes there, distrusting his Master's *Power*, to make good his Undertaking, should *comply*, and winde up his *Interest* with them to whom he was sent, suffering his Sovereign's Errand to fall to the Ground, would he not be esteem'd as errant a Traytor as ever lived? And yet, though this be *clipt Coin* among Men, it is put upon the Lord every day as current.

From this Principle of carnal Fear and Unbelief, *trembling for a man that shall die, and the son of man that shall be as grass, forgetting the Lord our maker*, Isa. 51. 12. are all those *prudential Follies*, which exercise the Minds of most Men in Authority, making them, especially in times of Difficulties, to regulate and square all their Proceedings, by what suits their own Safety and particular Interests, Counselling, Advising, Working for themselves, quite forgetting

by whom they are entrusted, and whose Business they should do.

2. A Desire of Perishing Things, tempered with Covetousness and Ambition: Hence was the sparing of the fat Cattle, and of *Agag*, by *Saul*, 1 Sam. 15. When those two *Qualifications* close on any, they are diametrically opposed to that Frame which, of God, is required in them, *viz. That they should be Men fearing God, and hating Covetousness.* The *first* will go far, being only a Contrivance for Safety; but if this *latter* take hold of any, being a Consultation to *Exalt* themselves, it quickly carrieth them beyond all Bounds whatsoever. The Lord grant, that hereafter there may be no such Complaints in this *Nation*, or may be Causeless, as have been heretofore, *viz. That we have poured out our Prayers, jeopardated our Lives, wasted our Estates, spent our Blood, to serve the Lusts, and compass the Designs of ambitious ungodly Men.*

The many ways whereby these things intrench upon the spirits of Men, to byass them from the Paths of the Lord, I shall not insist upon; it is enough that I have touched upon the obvious Causes of Deviation, and manifested them to be Treacheries against the God of all Authority.

Use.] Be exhorted to beware of *Relapses*, with all their Causes and Inducements, and to be constant to the way of *Righteousness*: And this I shall hold out unto you in two Particulars.

1. Labour to Recover others, even all that were ever distinguished and called by the Name of the Lord, from their late fearful *Returning* to sinful *Compliances* with the Enemies of God and the Nation: I speak not of Men's *Persons*, but of their *Ways*: For three Years this People have been eminently *sick* of the folly of *Backsliding*, and without some *special Cordial*, are like to perish in it, as far as I know.

Look

Look upon the *State* of this People, as they were differenced seven Years ago, so for some continuance, and as they are now, and you shall find in how many things we have *returned* to others, and not one Instance to be given of their return to us: That this may be clear, take some Particulars.

1. In *Words and expressions*; those are *index animi*: Turn them over, and you may find what is in the whole Heart. *Out of the abundance of the heart the mouth speaketh.* Now is not that *Language*, are not those very *Expressions*, which filled the Mouths of the common Adversaries only, grown also terms of *Reproach* upon the Tongues of Men that suffered sometimes under them, and counted it their Honour so to do? Hence that common *Exprobation*; A Parliament of *Saints*, An Army of *Saints*, and such-like Derisions of God's ways, now plentiful with them, *who sate sometimes, and took sweet counsel with us*: Ah! had it not been more for the *Honour* of God, that we had kept our Station, until others had come to us, so to have exalted the Name and Profession of the *Gospel*, than that we should so return to them, as to joyn with them in making the Paths of Christ a *Reproach*? *Had it not been better for us, with Judah, to continue ruling with God, and to be faithful with the saints, Hof. 11. 12. than to stand in the congregation of the mockers, and to sit in the seat of the scornful?* What shall we say, when the Saints of God *are as signs and wonders to be spoken against in Israel?* *Isa. 8. 18.* O that Men would remember how they have *left* their first *Station*, when themselves use those *Reproaches* unto others, which for the same Cause themselves formerly bare with Comfort! It is bitterness to consider, how the *Gospel* is scandalized by this woful *Return* of Ministers and People, by casting *Scriptural Expressions* by way of scorn, on those, with whom they were

sometimes, in the like kind, Companions of Contempt. Surely, in this we are *Returned* to them, and not they to us.

2. In *Actions*: And those,

1. Of *Religion*; not only in *Opinion*, but *Practice* also, are we here under a vile *Return*: We are become the *Lions*, and the very same Thoughts entertained by us against others, as were exercised towards our selves. Are not others as unworthy to live upon their Native Soil, in our *Judgments*, as we our selves in the *Judgments* of them formerly over us? Are not *Groans* for *Liberty*, by the warmth of Favour, in a few Years, hatched into *Attempts* for *Tyranny*? And for *Practice*; what hold hath former Superstition, in observing *Days* and *Times*, laid upon *many of the People* again! witness the late solemn Superstition, and many things of the like Nature.

2. For *Civil things*; The closing of so many, formerly otherwise engaged with the adverse Party in the late *Rebellion*, with the luke-warm Deporment of others at the same time, is a sufficient demonstration of it. And may not the Lord justly complain of all this, *What iniquity have you seen in me, or my ways, that you are gone far from me, and walked after vanity, and are become vain?* Jer. 2. 4. *Why have you changed your glory for that which doth not profit?* ver. 11. *Have I been a dry heath, or a barren wilderness to you?* Oh that Men should find no more sweetness in following the *Lamb* under wonderful Protections, but that they should thus turn aside into every *Wilderness*! What *Indignity* is this to the Ways of God? I could give you many *Reasons* of it, but I have done what I intended; a little hinted, that we are a *Returning People*, that so you might be exhorted to help for a *Recovery*: And how shall that be?

2. By your own *keeping close* to the Paths of Righteousness; if you *Return* not, others will look about again: This Breach, this Evil is of you, within your own Walls was the Fountain of our *Backsliding*. Would you be the *Repairers of Breaches*, the *Restorers of Paths* for Men to walk in, do these two things.

1. *Turn* not to the Ways of such as the Lord hath blasted under your Eyes, and these may be referred to three Heads.

1. *Oppression*.

2. *Self-seeking*.

3. *Contrivances for Persecution*.

1. *Oppression*: How detestable a Crime it is in the Eyes of the Almighty; what Effects it hath upon Men, *making wise men mad*, Eccl. 7. 7. How frequently it closeth in the calamitous Ruine of the Oppressors themselves, are things known to all. Whether it hath not been exercised in this Nation, both in *General*, by unnecessary Impositions; and in *Particular*, by unwarrantable Pressures, let the mournful *Cries* of all sorts of People testify. Should you now *Return* to such Ways as these, would not the Anger of the Lord smook against you? Make it, I beseech you, your *Design* to relieve the Whole, by all Means possible, and and to relieve Particulars, yea, even of the *adverse Party*, where too much over-borne. Oh let it be considered *by you*, that it may not be considered *upon you*: I know the Things you are necessitated to, are not to be supported by the Air. It is only what is *unnecessary* as to you, or *insupportable* as to Oaths, that requires your speedy Reforming; that so it may be said of you as of *Nehemiah*, chap. 5. 14, 15. And for Particulars, (pray pardon my Folly and Boldness) I heartily desire a Committee of your Honourable House might sit once a Week, to relieve poor Men

that have been Oppressed by Men sometimes enjoying Parliamentary Authority.

2. *Self-seeking*: When Men can be content to lay a Nation low, that they may *set up* themselves upon the Heaps and Ruines thereof. Have not some sought to Advance themselves under that Power, which, with the Lives and Blood of the People, they have opposed? Seeming to be *troubled* at former things, not because they were *done*, but because they were not *done by them*? But *innocent Blood* will be found a tottering Foundation for Men to build their Honours, Greatness, and Preferments upon. O *Return* not in this unto any. If Men *serve themselves* of the Nation, they must expect that the Nation will *serve it self* upon them. The best Security you can possibly have that the *People* will perform their Duty in Obedience, is the Witness of your own Consciences, that you have discharged *your Duty* towards them, in seeking *their Good*, by *your own Trouble*, and not *your own Advantages* in their Trouble. I doubt not, but that in this, your Practice makes the Admonition a Commendation, otherwise the Word spoken, will certainly Witness against you.

3. *Contrivances for Persecution*. How were the Hearts of all Men hardened, like the neather Mill-stone, and their Thoughts did grind Blood and Revenge against their Brethren! What Colours, what Pretences had Men invented, to prepare a way for the *rolling of their Garments in the Tears*, yea, the Blood of Christians! The Lord so keep your Spirits from a compliance herein, that withal the Bow be not too much bent on the other side, which is not impossible.

Be there a Backsliding upon your Spirit to these, or such-like things as these, the Lord will walk contrary to you; and *were you as the Signet upon his Hand*, he will pluck you off.

2. *Return not to the open Enemies of our Peace.*

I could here enlarge my self, to support your Spirits in the Work I mentioned, *John* 29. 14, 15. but I must on to the following Parts of my Text, and pass from the *Direction* given, to the *Supportment* and *Assistance* promised; *I will make thee unto this people a brasen and a fenced wall.*

An implied *Objection*, which the Prophet might put in, upon his Charge to keep so close to the Rule of Righteousness, is here remov'd. If I must thus abide by it, to execute whatsoever the Lord calls me out unto, not shrinking nor staggering at the greatest Undertakings, what will become of me in the Issue? will it not be destructive to stand out against a confirmed People? No, saith the Lord, it shall not be: *I will make thee, &c.*

Obf.] *God will certainly give in prevailing Strength, and unconquerable Defence, unto Persons constantly discharging the Duties of Righteousness, especially when undertaken in times of Difficulty and Opposition. I will make thee, &c.* The like Engagement to this, you have made to *Ezekiel*, chap. 3. 8, 9. Neither was it so to the Prophets alone, but to *Magistrates* also. When *Joshua* undertook the Regency of *Israel* in a difficult time, God takes off his *Fear* and *Diffidence*, with this very Encouragement, *Josh.* 1. 5. He saith, He will make them a *Wall*, the best Defence against Opposition; and that not a weak tottering *Wall*, that might easily be cast down, but a *brasen Wall*, that must needs be impregnable: What Engines can possibly prevail against a *Wall of Brasses*? And to make it more secure, this *brasen Wall* shall be fenced with all manner of Fortifications, and Ammunition; so that the veriest Coward in the World, being behind such a *Wall*, may, without Dread or Terror, apply himself to that which he findeth to do. God will so secure
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the Instruments of his Glory against a *Backsliding People*, in holding up the ways of his Truth and Righteousness, that all *Attempts* against them shall be vain, and the most timorous Spirit may be secure, provided he go not out of the Lord's Way; for if they be found beyond the *Line*, the *brasen Wall*, they may easily be Surprized. And indeed, who but a *Fool* would run from the shelter of a *brasen Wall*, to hide himself in a *little Stubble*? And yet so do all who run to their own Wisdom, from the most hazardous Engagement that any of the Ways of God can possibly lead them unto. It is a sure Word, and for ever to be rested upon, which the Lord giyes in to *Asa*, 2 *Chron.* 15. 2. *The Lord is with you, while ye be with him.* An *unbiaſſed Magistracy* shall never want God's continued Presence: Very *Feroboam* himself receives a Promise, upon Condition of close walking with God in righteous Administrations, of having *an house built him like the house of David*, 1 *Kings* 11. 38. What a Wall was God to *Moses* in that great Unndertaking, of being instrumental for the delivery of *Israel* from a Bondage and Slavery of four hundred Years continuance? *Pharaoh* was against him, whom he had deprived of his *Soveraignty* and Dominion over the People: And what a Provocation the *depriving of Soveraignty* is unto Potentates, needs no demonstration: To the *corruption* of Nature, which inclines to *Heights* and Exaltations, in imitation of the Fountain whence it flows; they have also the *corruption* of State and Condition, which hath always enclined to Absoluteness and Tyranny: All *Agypt* was against him, as being by him visibly Destroyed, Wasted, Spoiled, Robbed; and at length smitten in *the ripple of the Eye*, by the loss of their First-born; and, if this be not enough, that the *King* and People whom he opposed, were his Enemies; the very People, for whose sakes he set himself to oppose
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the others, they also rise up against him, yea, seek to destroy him; one time they *appeal to God for Justice against him*, Exod. 5. 21. *The Lord look upon you and judge.* They appeal to the righteous God to Witness, that he had not fulfilled what he promised them, to wit, Liberty, Safety, and freedom from Oppression, but that rather by his means their Burdens were encreased: And in this they were so confident (like some amongst us) that they appeal unto God for the Equity of their Complaints. Afterwards, being reduced to a *Strait*, such as they could not see how possibly they should be *extricated from*, without utter *Ruine* (like our present Condition, in the apprehension of some) they cry out upon him, for the whole design of bringing them into the Wilderness, and affirm positively, that though they had perished in their former Slavery, it had been better for them, than to have followed him in this new and dangerous Engagement, Ex. 14. 11, 12, 13. That * *Generation* being (as *Calvin* observes) so inured to *Bondage*, that they were altogether unfit to bear with the *workings* and pangs of their approaching Liberty. Afterwards, do they want Drink? *Moses* is the Cause: Did they want Meat? this *Moses* would starve them, Exod. 15. 24. & 16. 7. He could not let them alone by the *Flesh-pots of Ægypt*; for this they are ready to Stone him, Exod. 17. 3. At this day, have we too much *Rain*, or too short a *Harvest*, it is laid on the Shoulders of the present Government: It was no otherwise of Old. At length this People came to that height, as being frightned by the Opposition they heard of, and framed to themselves in that Place whither *Moses* would carry them, that they presently

* *Calv.* in Num. cap. 4.

enter into a *Conspiracy* and *Revolt*, consulting to cast off his Government, and choose new Commanders, and with a violent Hand to return to their former Condition, Num. 14. 4. an attempt as frequent as fruitless among our selves. When this would not do, at length, upon the occasion of taking off *Corah* and his Company, they assemble themselves together, and lay (not Imprisonment, but) *murder* to his charge, and *that of the people of the Lord*, Num. 16. 41. Now, what was the issue of all those Oppositions? What Effect had they? How did the Power of *Pharaoh*, the Revenge of *Ægypt*, the Backsliding of *Israel* prevail? Why God made this one *Moses* a fenced *brazen Wall* to them All, he was never in the least measure prevailed against; so long as he was with God, God was with him, no matter who was against him.

One thing only would I commend to your Considerations, *viz.* that this *Moses*, thus Preserved, thus Delivered, thus Protected, falling into *one* Deviation in *one* thing, from close following the Lord, was taken off from enjoying the *closure* and fruit of all his Labour, Numb. 20. 12. Otherwise he followed the Lord in a *difficult Season*, and did not want *unconquerable supportment*: Take heed of the smallest turning aside from God: Oh, lose not the fruit of all your Labour, for *self*, for a *lust*, or any thing that may turn you aside.

Now, the Lord will do this,

1. Because of his own *Engagement*.

2. For our *Encouragement*.

1. Because of his own *Engagement*, and that is two-fold,

1. Of *Truth and Fidelity*.

2. Of *Honour and Glory*.

1. His Truth and Veracity is engaged in it. *Those that honour him, he will honour*, 1 Sam. 2. 30. If Men honour him with *Obedience*, he will honour them with

with Preservation: He will be with them, while they are with him, 2 Chron. 15. 2. While they are with him in constancy of Duty, he will be with them, to keep them in Safety; He will never leave them, nor forsake them, Josh. 1. 5. No weapon that is framed against them shall prosper, Isa. 54. 17. Now God is never as the waters that fail to any that upon his Engagements wait for him; he will not shame the Faces of them that put their Trust in him. Why should our unbelieving Spirits charge that upon the God of Truth, which we dare not impute to a Man that is a Worm, a Liar? Will a Man fail in his Engagement unto him, who upon that Engagement undertakes a difficult Employment for his sake? The Truth is, it is either want of Sincerity in our working, or want of Faith in dependance, that makes us at any time come short of the utmost tittle that is in any of the Lord's Engagements.

1. We want Sincerity, and do the Lord's Work, but with our own Aims and Ends, like *Jehu*; no wonder if we be left to our selves for our Wages and Defence.

2. We want Faith also in the Lord's Work, turn to our own Counsels for supportment; no marvel if we come short of Assistance; *If we will not believe, we shall not be established.*

Look to Sincerity in working, and Faith in dependance, God's Truth and Fidelity will carry him out to give you unconquerable Supportment: Deflexion from these will be your Destruction. You that are working on a new Bottom, work also on new Principles; put not new Wine into old Bottles, new Designs into old Hearts.

Secondly, He is engaged in point of Honour; if they miscarry in his way, *What will he do for his great Name?* Yea, so tender is the Lord herein of his Glory,

Glory, that when he hath been exceedingly provoked to remove Men out of his Presence, yet because they have been called by his *Name*, and have visibly held forth a following after *him*, he would not suffer them to be trodden down, lest the Enemy should exalt themselves and say, *Where is now their God?* They shall not take from him the *honour* of former Deliverances and Protections: In such a Nation as this, if the Lord now, upon manifold Provocations, should give up *Parliament, People, Army*, to Calamity and Ruine, would not the *Glory* of former Counsels, Successes, Deliverances, be utterly lost? would not Men say, it was not the Lord, *but Chance that happened to them?*

2. For our *Encouragement*, the ways of God are often-times attended with so many *Difficulties*, so much Opposition, they must be embraced meerly because His; no other *Motive* in the World can suit them to us; I mean, for such as keep them immixed from their own carnal and corrupt Interests: Now because the Lord will not take off the *hardship* and difficulty of them, lest he should not have the *Honour* of carrying on his Work against tumultuating Opposition, he secures poor Weaklings of comfortable *Assistance*, and answerable *Success*, lest his Work should be wholly neglected. It is true, the Lord, as our Sovereign Master, may justly require a close labouring in all his Ways, without the least sweetning Endearments put upon them, only as they are his whose we are, who hath a *Dominion* over us; But yet as a *tender Father*, in which Relation he delights to exercise his Will towards his own in Christ, *He pitieth our Infirmities, knowing that we are but Dust*: And therefore to invite us into the *Dark*, into ways laboursome and toilsome to Flesh and Blood, he gives us in this
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Security, that we shall be as a fenced brasen Wall to the opposing Sons of Men.

Use 1.] To discover the *Vanity* and *Folly* of all Opposition, to Men called forth of God to do his Work, and walking in his Ways: Would you not think him *Mad*, that should strike with his Filt, and run with his Head against a fenced brasen Wall, to cast it down? Is he like to have any success but the *battering* of his Flesh, and the *beating* out of his Brains? What do the *Waves* obtain by dashing themselves with noise and dread against a *Rock*, but their own beating to pieces? What prevails a Man by shooting his Arrows against the *Sky*, but a *return* upon his own Head? Nor is the most powerful Opposition to the the Ways of God, like to meet with better Success; God looks no otherwise upon Opposers, than you would do upon a Man attempting to thrust down a fenced brasen Wall with his Fingers. Therefore it is said, that in their *proudest Attempts*, strongest *Assaults*, deepest *Counsels*, *Combinations* and *Affociations*, he laughs them to scorn, derides their Folly, contemns their Fury, lets them sweat in *vain*, until their Day be come, *Psal.* 2. How birthless in our *own*, as other *Generations*, have been their swelling Conceptions? What then is it that prevails upon Men to break through so many Disappointments against the Lord, as they do? Doubtless that of *Isa.* 23. 9. *Surely the Lord of Hosts hath a purpose to to stain the pride of all glory, to bring into contempt all the honourable of the earth.* God gives up Men unto it, that he may leave no Earthly Glory or Honour without Pollution or Contempt: And therefore hath *Opposition* in our Days been turned upon so many Hands, that God might leave no Glory without Contempt: Yet with this difference, that if the Lord will own them, he will recover them from their Opposition, as hath hapned
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of late to the *Ministry* of *one*, and will happen e're long to the *Ministry* of *another* Nation: When the Lord hath a little stain'd the pride of their Glory, they shall be brought home again by the *spirit of judgment and burning*: But if he own them not, they shall perish under the Opposition. And when it hath been *wheeled* about on all sorts of Men, the *End* will be,

Use 2.] *Be wise now therefore, O ye Rulers, be Instructed ye that are Judges of the Earth, serve the Lord with fear, and rejoyce with trembling, Psal. 2. 10, 11. See whence your Assistance cometh; see where lie the hills of your salvation, and say, Asshur shall not save us, we will not ride upon horses, neither will we say any more to the works of our hands, Ye are our gods; for in thee the fatherless findeth mercy, Hof. 14. 3. It is God alone who is a Sun and a Shield: his ways do good to the upright in heart. Behold, here is a way to encompass England with a brasen Wall: Let the Rulers of it walk in right Ways, with upright Hearts. Others have been careful to preserve the People to them, and the City to them; Oh, be ye careful to preserve your God unto you, he alone can make you a fenced Wall; if he departs, your Wall departs, your Shade departs. Give me leave to insist a little on one Particular, which I chuse out among many others: When God leads out his People to any great things, the Angel of his presence is still among them: See at large Exod. 23. 20, 21, 22. The Angel of the Covenant, in whom is the Name of God, that hath Power of pardoning or retaining Transgressions, Jesus Christ, the Angel that redeemeth his out of all their troubles, Gen. 48. 16. he is in the midst of them, and amongst them: And God gives this special Caution, if we would have his Assistance, that we should beware of him, and obey him, and provoke him not:*
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Would you then have God's Assistance continued, take heed of provoking *the Angel of his Presence*; * provoke him not by slighting of his Ways; provoke him not by contemning his Ordinances; if you leave him to deal for himself, he will leave you to shift for your selves: What though his Followers are at some difference (the best *knowing but in part*) about the Administration of some things in his Kingdom; the *Envious* one having also sown some bitter Seeds of Persecution, Strife, Envy, and Contention among them: What though some poor Creatures are captivated by *Satan*, the Prince of Pride, to a contempt of all his *Ordinances*, whose Souls, I hope, the Lord will one day free from the snare of the Devil: Yet I pray give me leave (it is no time to contest, or dispute it) to bear Witness in the behalf of my *Master*, to this one Truth, that, if by your own personal Practice and Observance, your Protection, Countenance, Authority, Laws, you do not *assert, maintain*, uphold the Order of the Gospel, and Administration of the Ordinances of Christ, notwithstanding the noise and clamours of *Novel Fancies*, which, like *Jonah's Gourd*, have *sprung* up in a *Night*, and will *wither in a Day*, you will be forsaken by the Angel of God's Presence, and you will become an *Astonishment* to all the Inhabitants of the Earth: And herein I do not speak as one hesitating or dubious, but *positively assert* it as the known Mind of God, and whereof he will not suffer any long to doubt, *Psal. 2. 12.*

Use 3.] *Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even your God with a recompence, he will come and save you, Isa. 35. 3, 4.* Let the most weak

* See a Discourse about *Toleration.*

and fearful, the fainting Heart, the trembling Spirit, and the doubting Mind know, that full and *plenary* Security, *perfect* Peace, attends the Upright in the Ways of God. You that are in God's Way, do God's Work, and take this Cordial for all your Distempers, return not to former provoking Ways, and he will make you a fenced *brass* Wall.

And so I come to the third thing which I propos'd to consider, the Opposition which Men cleaving to the Lord in all his Ways, shall find, with the issue and success of it; *They shall fight against thee, but shall not prevail.*

The Words may be considered either as a *Prediction* depending on God's Prescience of *what will be*, or a *Commination* from his just Judgment of *what shall be*.

In the first Sense, the Lord tells the Prophet, from the Corruption, Apostacy, Stubbornness of that People, *what would come to pass*. In the second, what for their Sins and Provocations, by his just Judgment, *should come to pass*. Time will not allow me to handle the words in both Acceptations; wherefore I shall take up the *latter* only, *viz.* That it is a Commination of *what shall be* for the further Misery of that wretched People; they shall *Judicially* be given up to a fighting against him.

Obs.] *God often-times gives up a sinful People to a fruitless Contention, and fighting with their only Supporters and means of Deliverance. They shall, &c.* *Jeremiah* had laboured with God for them, and with them for God, that if possible Peace being made, they might be delivered, and to consummate their Sins, *they are given up to fight against him.*

I cannot now insilt upon particular Instances, consult the History of the Church in all Ages, you shall find it continually, upon all occasions, verified; from the *Israelites* opposing *Moses*, to the *Ephraimites* Contest with *Jephthah*, the rejecting of *Samuel*, and so

on to the *Kings* of the Earth, giving their Power to the *Beast* to wage War with the *Lamb*; with the *Inhabitants* of the World, combining against the *Witnesses* of *Christ*, is this Assertion held out. In following Story, no sooner did any Plague or Judgment break out against the *Roman Empire*, but instantly *Christianos ad Leones*, their Fury must be spent upon them, who were the only Supporters of it from irrecoverable Ruine. Now the Lord doth this,

1. To Seal up a sinful People's Destruction. *Eli's* Sons hearkned not, because the Lord would slay them, 1 *Sam.* 2. 25. When God intends Ruine to a People, they shall walk in ways that tend thereunto: Now, is there a readier way for a Man to have a *House* on his Head, than by pulling away the *Pillars* whereby it is supported? If by *Moses's* standing in the Gap, the Fury of the Lord be turned away; certainly, if the People contend to remove him, their Desolation sleepeth not. When therefore the Lord intends to lay *Cities* waste without *Inhabitants*, and *Houses* without *Men*, to make a Land utterly desolate, the way of its accomplishment is, by making the hearts of the people fat, and their Ears heavy, and shutting their eyes, that they should not see, and attend to the Means of their Recovery, *Isa.* 6. 10, 11. So gathering in his peace and mercies from a provoking people, *Jer* 16. 15.

2. To manifest his own Power and Sovereignty in maintaining a small handful, oft-times a few single Persons, a *Moses*, a *Samuel*, two *Witnesses* against the opposing Rage of a hardned Multitude. If those who undertake his Work and Business in their several *Generations*, should have withal the concurrent Obedience and Assistance of others, whose Good is intended, neither would his Name be so seen, nor his Ways so honoured, as now, when he bears them up against all Opposition. Had not the People of this Land been

given up (many of them) to fight against the Deliverers of the Nation, and were it not so with them even at this time, how *dark* would have been the Workings of *Providence*, which now, by wrestling through all Opposition, are so conspicuous and clear! When then a People, or any part of a People, have made themselves *unworthy* of the Good Things, intended to be accomplished by the Instruments of Righteousness and Peace, the Lord will *blow* upon their *Waves*, that with Rage and Fury they shall dash themselves against *them*, whom he will strengthen with the *munition of Rocks*, not to be prevailed against. So that *God's Glory*, and their *own Ruine*, lie at the bottom of this Close-working of Providence, in giving up a *sinful People* to a *fruitless contending* with their own Deliverers, if ever they be delivered.

But, is not a People's contending with the Instruments, by whom God worketh amongst them, and for them, a Sin and Provocation to the Eyes of his Glory? How then can the Lord be said to give them up unto it?

Ans. w.] Avoiding all *Scholastical Discourses*, as unsuited to the Work of this Day; I shall briefly give in unto you, how this is a *sinful Thing*, yet *Sinners* given up unto it, without the least *extenuation* of their Guilt, or colour for *Charge* on the Justice and Goodness of God.

1. Then, to *give up Men* unto a thing in itself sinful, is no more, but so to dispose and order things, that Sinners may exercise and draw out their *sinful Principles* in such a way. This, that the Lord doth, the Scripture is full of *Examples*, and hath Testimonies innumerable: That herein the *Holy one of Israel*, is no ways Co-partner with the *guilt* of the
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Sons of Men, will appear, by observing the difference of these several *Agents*, in these four Things.

1. The *Principle*, by which they work.
2. The *Rule*, by which they proceed.
3. The *Means* which they use.
4. The *End* at which they aim.

1. The *Principle* of Operation in God, is his own *Soveraign Will* and good Pleasure. *He doth whatever he pleaseth*, Psal. 115. 3. *He saith his purpose shall stand, and he will do all his P L E E S U R E*, Isa. 46. 10. *He hath mercy on whom he WILL have mercy, and whom he WILL be hardneth*, Rom. 9. 13. *Giving no account OF HIS MATTERS*, Job 33. 18. This our Saviour rendereth as the only Principle and Reason of his hidden Operations: *O Father, so it seemed good in thy sight*, Matt. 11. 26. His *Soverignty*, in doing what he will with his own, as the Potter with his Clay, is the rise of his Operations: So that whatever he doth, *who can say unto him, What dost thou? Job 9. 12. Shall the thing formed say to him that formed it, Why hast thou made me thus? Rom. 9. 20.* And hence two Things will follow.

1. *That what he doth is Just and Righteous; for so must all Acts of supreme and absolute Dominion be.*
2. *That he can be Author of nothing but what hath Existence and Being in itself; for he works as the Fountain of Beings. This Sin hath not. So that, though every Action, whether good or bad, receives its specification from the working of Providence, and to that is their Existence in their several Kinds to be ascribed; yet an evil Action, in the evilness of it, depends not upon Divine concurrence and influence; for Good and Evil make not sundry kinds of Actions, but only a di-*

distinction of a *Subjett* in respect of its *Adjuncts* and *Accidents*.

But now the *Principle of Operation* in Man, is *Nature* vitiated and corrupted; I say *Nature*: Not that he worketh *naturally*, being a *free Agent*, but that these *Faculties*, *Will* and *Understanding*, which are the *Principles of Operation*, are in *Nature* corrupted, and from thence can nothing flow but *Evil*: *An evil tree bringeth forth evil fruit: Men do not gather figs from thistles: A bitter fountain sends not forth sweet waters: Who can bring a clean thing out of an unclean?* If the *Fountain* be poisoned, can the *streams* be wholesome? What can you expect of *Light* and *Truth* from a *Mind* possess'd with *Vanity* and *Darkness*? What from a *Will* averted from the *chiefest Good*, and fixt upon *present Appearances*? What from an *Heart*, the figment of whose *Imagination* is only *Evil*?

2. Consider the difference in the *Rule of Operation*: Every thing that works, hath a *Rule* to work by: This is called a *Law*. In *that thing* which *to man* is sinful, God worketh as it is a *thing* only; Man, as it it is a *sinful thing*: And how so? Why every one's *Sin* is his *Aberration* from his *Rule of Operation*, or *Working*, ἀμαρτάνειν, is *aberrare à seculo*. To *sin*, is not to collime aright at the *End* propos'd; ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, is a most exact *Definition* of it: *Irregularity is its Form*, if it may be said to have a *Form*: A *Privation's Form*, is *Deformity*. Look then in any *Action* wherein an *Agent* exorbitates from its *Rule*, that is *Sin*. Now, what is *God's Rule* in *Operation*? *His own infinite wise Will alone*; he takes neither *Motive*, *Rise*, nor *Occasion* for any *internal Acts*, from any thing without himself; *he doth whatever he pleaseth*, *Psal. 115. 3. He worketh all things according to the counsel of his own will*, *Ephes. 1. 11.* That is his own

Law

Law of Operation, and the *Rule* of Righteousness unto others. Working then agreeably to his own Will, which he always must do, he is *free* from the obliquity of any Action. What now is the *Rule* of the Sons of Men? Why the revealed Will of God; *Revealed things belong to us, that we may do them*, Deut. 29. 29. God's *revealed Will* is the *Rule* of our Walking; our Working; whatever *suits* not, answers not this, is *Evil*. Sin is the transgression of the Law, 1 *John* 3. 4. Here then comes in the *Deformity*, the *Obliquity*, the *Ataxy* of any thing, God works, and man worketh: Those *Agents* have several *Rules*. God works according to his *Rule*; hence the Action is Good, as an Action: Man deviates from his *Rule*; hence it is *sinful*, in respect of its Qualifications and Adjuncts. Man writes fair Letters upon wet Paper, and they run all into one Blot; not the *skill* of the Scribe, but the *defect* in the Paper, is the Cause of the *Deformity*. He that makes a *lame Horse* go, is the Cause of his going; but the defect in his *Joynts* is the Cause of his going lame. The *Sun* exhales a Steam from the *Dunghill*; the *Sun* is the Cause of the Exhalation, but the *Dunghill* of the unwholsom Savour. The first Cause is the proper Cause of a *Thing's being*, but the second of its *being Evil*.

3. Consider the *several Operations and Actings of God and Man*; for Instance, in a rebellious People's fighting against their Helpers under him.

Now the *Acts* of God herein may be referred to Six Heads.

1. A *continuance* of the Creature's Being and Life, *Upholding him by the word of his power*, Heb. 1. 3. when he might take him off in a Moment: *Enduring them with much long-suffering*, Rom. 9. 22. when he might cut him off, as he did the Opposers of *Elijah*, *with fire from heaven*, 2 Kings, 1. 12.

2. A continuance of Power of Operation to them, when he could make their hands to wither, like *Jeroboam's*, when they go about to strike, *1 Kings*, 13. 4. or their Hearts to die within them, like *Nabal's*, when they intend to be Churlish, *1 Sam.* 25. 37. But he raiseth them up, or makes them to stand, that they may oppose, *Rom.* 9. 11.

3. Laying before them a suitable Object, for the drawing forth their Corruption unto Opposition; giving them such Helpers, as shall, in many things, cross their Lusts, and exasperate them thereunto; as *Elijah*, a Man of a fiery Zeal, for a luke-warm *Abab*.

4. With-holding from them that effectual Grace, by which alone that Sin might be avoided; a not actually keeping them from that Sin by the might of his Spirit and Grace; that alone is effectual Grace, which is actual; he suffers them to walk in their own Ways.

And this the Lord may do;

First, In respect of them, *Judicially*, they deserve to be forsaken: *Abab* is left to fill up the measure of his Iniquities, *add iniquity to iniquity*, *Psal.* 69. 27.

Secondly, In respect of himself, by way of Sovereignty, doing what he will with his own, *hardening whom he will*, *Rom.* 9. 15.

5. He positively sends upon their Understandings, that which the Scripture sets out under the terms of *Blindness*, *Darkness*, *Folly*, *Delusion*, *Slumber*, *a spirit of Giddiness*, and the like: The Places are too many to rehearse. What secret *Actings* in and upon the Minds of Men; what *disturbing* of their Advices; what *mingling* of corrupt Affections with false carnal Reasonings; what giving up to the Power of Darkness in *Satan*, the Prince thereof, this *judicial Act* doth contain, I cannot insist upon: Let it suffice, God will not help them to discern, yea, he will cause that they shall not discern, but hide from their Eyes the things that

that concern their Peace, and so give them up to contend with their only Helpers.

6. Suitably, upon the *Will and Affections* he hath several Acts; obfirming the one in Corruption, and giving up the other to Vileness, *Rom. 1. 24, 26.* until the *Heart* become throughly hardened, and the *Conscience* seared: Not *forcing* the one, but leaving it to follow the Judgment of practical Reason; which being a *blind*, yea, a *blinded* Guide, whither can it lead a *blind* Follower, but into the Ditch? Not *defiling* the *other* with infused *Sensuality*, but provoking them to *act* according to inbred native Corruption; and by suffering frequent vile Actings, to confirm them in ways of Vileness.

Take an Instance of the whole; God gives Helpers and Deliverers to a sinful People, because of their Provocations; some, or all of them, shall not taste of the Deliverance by them to be procured: Wherefore, though he sustains their *Lives* in being, whereby they might have opportunity to know his Mind, and their own Peace, yet he gives them a *Power* to contend with their *Helpers*, causing their Helpers to *act such things*, as under consideration of Circumstances, shall exceedingly provoke these Sinners. Being so *exasperated* and provoked, the Lord, who is free in all his Dispensations, refuseth to make out to them that *healing Grace*, whereby they might be kept from a sinful Opposition: Yea, being justly *provoked*, and resolved that they shall not taste of the Plenty to come, he makes them *foolish and giddy* in their Reasonings and Counsels, blinds them in their *Understandings*, that they shall not be able to discern *plain and evident things*, tending to their own Good, but in all their Ways shall *err like a drunken Man in his Vomit*; whence, that they may not be recovered, because he will destroy them, he gives in Hardness and
Obsti-

Obtinity upon their Hearts and Spirits, leaving them to *suitable Affections*, to contend for their own Ruine.

Now, what are the *Ways and Methods* of sinful Man's working in such an *Opposition*, would be too long for me to declare; what *Prejudices* are erected, what *Lusts* pursued, what corrupt *Interests* acted and followed; how *Self* is honoured; what false *Pretences* coined; how *God* is slighted; if I should go about to lay open, I must look into the *Hell* of these Times, than which nothing can be more loathsome and abominable: Let it suffice, that sinful *Self*, sinful *Lusts*, sinful *Prejudices*, sinful *Blindness*, sinful *carnal Fears*, sinful *corrupt Interests*, sinful *fleshy Reasonings*, sinful *Passions*, and vile *Affections*, do all concur in such a Work, are all woven up together in such a Web.

4. See the distance of their *Aims*; God's Aim is only the manifestation of his own Glory (than which nothing but himself is so infinitely Good; nothing so Righteous that it should be) and this by the way of Goodness and Severity, *Rom. II. 22. Goodness* in Faithfulness and Mercy, *preserving* his, who are opposed, whereby his Glory is exceedingly advanced: *Severity* towards the Opposers, that by a *sinful cursed Opposition*, they may fill up the measure of their Iniquities, and receive this at the Hand of the Lord, that they *lie down in Sorrow*, wherein also he is Glorious.

God forbid, that I should speak *this* of all, that for any Time, or under any *Temptation*, may be carried to an Opposition in any kind or degree, to the *Instruments* of God's Glory amongst them: Many for a Season may do it, and yet belong to God, who shall be recovered in due time: It is only of Men given up, *forsaken*, opposing all the *Appearances* of God
with

with his *Saints* and People in all his Ways, of whom I speak.

Now, what are the Ends of this *Generation of Fighters* against this *brazen Wall*, and how distant from those of the Lord's? *They consult to cast them down from his excellency, whom God will exalt*, Psal. 62. 4. *They think not as the Lord, neither doth their heart mean so, but it is in their heart to destroy and to cut off*, Isa. 10. 7. To satisfy their own corrupt Lusts, *Ambition, Avarice, Revenge, Superstition*, contempt of God's People, because his *hatred* of the Yoak of the LORD, *fleshy Interests*; even for these, and such-like *Ends* as these, is their Undertaking.

Thus, though there be a *concurrence* of God and Man in the same thing, yet considering the distance of their *Principles, Rules, Actions, and Ends*, it is apparent, that *Man* doth *sinfully*, what the *Lord* doth *judicially*: Which being an Answer to the former Objection, I return to give in some *Uses* to the Point.

Use 1.] Let Men, constant, sincere, upright in the Ways of God, especially in *difficult Times*, know what they are to expect from *many*, yea, the *most* of the *Generation*, whose Good they intend, and among whom they live; Opposition and Fighting is like to be their *Lot*; and that not only *it will be so* because of Men's Lusts, Corruptions, Prejudices, but also *it shall be so* from God's righteous Judgments against a stubborn People: *They harden their Hearts, that it may be so*, to compass their Ends; and God hardens their Hearts, that *it shall be so*, to bring about his Aims: *They will do it*, to execute their *Revenge upon others*: *They shall do it*, to execute *God's Vengeance* upon themselves. This may be for Consolation, that in their Contending, there is nothing but the *wrath of man* against them whom they oppose (which
God

God will restrain, or cause it to turn to his Praise;) but there is the *Wrath of God* against themselves, which who can bear? This then let all expect, who engage their *Hearts* to God, and follow the *Lamb* whithersoever he goeth.

Men walking in the *sincerity of their Hearts*, are very apt to conceive, that all *Sheaves* should bowe to theirs; that all Men should cry *Grace, Grace* to their Proceedings: Why should any oppose? *Quid meruerit?* Alas! the more *upright* they are, the fitter for the Lord, by them, to break a Gainfaying People: Let Men keep close to those ways of God where-to Protection is annexed, and let not their Hearts fail them because of the People of the Land; the storm of their Fury will be like the *Plague* of Hail in *Agypt*, it smote only the Cattle that were in the Field; those, who upon the Word of *Moses*, drove them into the Houses, preserved them alive. If Men wander in the *Field* of their own Ways, of Self-seeking, Oppression, Ambition, and the like, doubtless the Storm will carry them away; but for those who keep House, who keep close to the Lord, though it may have much Noise, Terror, and Dread with it, it shall not come nigh them: And if the Lord, for Causes best known, known only to his infinite Wisdom, should take off any *Josiah's* in the Opposition, he will certainly effect two things by it:

1. *To give them Rest and Peace.*
2. *Further his Cause and Truth, by drawing out the Prayers and Appeals of the residue; and this living they valued above their Lives.*

All you then that are the Lord's *Workmen*, be always prepared for a Storm; wonder not that Men see not the *Ways* of the Lord, nor the *Judgments* of our God, many are *blinded*. Admire not, that they will so endlessly engage themselves into
fruit-

fruitless Oppositions, they are *hardened*. Be not amaz'd, that evidence of Truth and Righteousness will not affect them, they are *corrupted*. But this do; *Come and enter into the chambers of GOD, and you shall be safe until this whole indignation be overpast.*

I speak of *All* them, and *only* them who follow the Lord in all his Ways with upright Hearts, and single Minds, if the Lord will have you to be a *Rock* and a *brazen Wall* for Men to dash themselves against, and to break in pieces, though the Service be grievous to Flesh and Blood, yet it is *His*, whose you are; be prepared, the Wind blows, a Storm may come.

Use 2.] Let Men set upon *Opposition*, make a diligent Enquiry, whether there be no *Hand* in the Business but their own? Whether their Counsels be not *leavened* with the Wrath of God, and their Thoughts *mixed* with a spirit of Giddiness, and themselves carried on to their own Destruction? Let me see the *Opposer* of the present Ways of God, who upon his Opposition is made more *Humble*, more *Self-denying*, more empty of *Self-Wisdom*, more *fervent* in Supplications and waiting upon God than formerly, and I will certainly blot him out of the Roll of Men judicially hardened: But if therewith Men become also *proud, selfish, carnally wise, revengeful, furious upon earthly Interests, full, impatient*, doubtless God is departed, and an evil Spirit from the Lord prevaileth on them. O that Men *would look about them* before it be too late, see the Lord disturbing them; before the Waves return upon them; know that they may pull down some *Anticks* that make a great shew of supporting the Church, and yet indeed are *Pargetted Posts* supported by it; the Foundation is on a *Rock* that shall not be prevailed against.

Use 3.] See the infinite *Wisdom and Sovereignty* of Almighty God, that is able to bring *Light* out of *Darkness*, and to compass his own *righteous Judgments*, by the sinful *Advifings* and *Undertakings* of Men. Indeed the Lord's *Sovereignty* and *Dominion* over the *Creature*, doth not in any thing more exalt it self, than in working in all the *Reasonings*, *Debates*, *Consultations* of Men, to bring about his own *Counsels* through their free *Workings*. That Men should use, improve their *Wisdom*, *Freedom*, *Choice*, yea, *Lusts*, not once thinking of God; yet all that while do his *Work* more than their own: *This is the Lord's doing, and it is marvellous in our eyes.*

Of the last part of my Text I shall not speak at all, neither indeed did I intend.



ΟΤΡΑΝΩΝ ΟΤΡΑΝΙΑ·

The Shaking and Translating of Heaven and Earth.

A

SERMON

Preach'd to the Honourable

House of Commons,

IN

PARLIAMENT

Assembled,

On *April* 19th, 1649. A Day set apart for extraordinary Humiliation.

By JOHN OWEN.

Isaiah lxvi. 14, 16.

And when ye see this, your heart shall rejoyce, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.

For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.

LONDON,

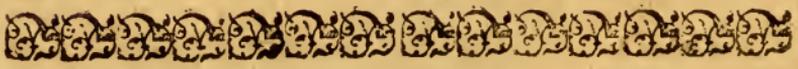
Printed for JOSEPH MARSHALL at the
Bible in Newgate-street. 1720.



Die Veneris 20 April. 1649.

ORdered by the COMMONS Assembled in Parliament, That Sir William Masham, do give hearty Thanks from this House to Mr. Owen, for his great Pains in his Sermon Preach'd before the House Yesterday, at Margaret's Westminster; And that he be Desired to Print his Sermon at large, as he intended to have delivered it (if time had not prevented him) wherein he is to have the like Liberty of Printing thereof, as others in like kind usually have had.

Hen. Scobell, Cler. Parl.





To the Right Honourable the
Commons of *England*,
Assembled in Parliament.

S I R S,



ALL that I shall Preface to the ensuing Discourse is, That seeing the Nation's Welfare and your own Actings are therein concern'd, the Welfare of the Nation, and Your own Prosperity in your present Actings, being so nearly related as they are to the things of the ensuing Discourse; I should be bold to press you to a serious Consideration of them as now presented unto you, were I not assured, by Your ready Attention unto, and favourable Acceptation of their delivery, that being now Published by Your Command, such a Request would be altogether needless. The Subject Matter of this Sermon being of so great Weight and Importance as it is, it had been very desirable that it had fallen on an Abler Hand; as also, that

P

more

The Epistle Dedicatory.

more Space and Leisure had been allotted to the preparing of it, first, for so Great, Judicious, and Honourable Audience; And secondly, for publick View, than possibly I could beg from my daily Troubles, Pressures, and Temptations, in the midst of a poor, numerous, provoking People. As the Lord hath brought it forth, that it may be useful to Your Honourable Assembly, and the residue of Men that wait for the Appearance of the Lord Jesus, shall be the sincere Endeavour at the Throne of Grace, of

Your most unworthy Servant,

Coggeshall,

May 1.

1649.

in the Work of the Lord,

John Owen.

A SER.

A

S E R M O N

Preach'd to the Honourable

House of Commons,

Upon *Thursday* the 19th of *April*, 1649.

HEB. xii. 27.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.



THE main Design of the Apostle in this *Scripture to the Hebrews*, is, to prevail with his Countrymen who had undertaken the Profession of the Gospel, to abide constant and faithful therein, without any *Apostasie* unto, or mixture with *Judaism*, which God and themselves had forsaken, fully manifesting, that in such *backsliders the soul of the Lord hath no pleasure*, chap. 10. 38.

A Task, which whoso undertaketh in any Age, shall find exceeding weighty and difficult, even to perswade Professors to hold out, and continue in the glory of their Profession unto the End, *chap. 10. 36. Prov. 22. 13. & 26. 13. that with patience doing the will of God, they might receive the promise*, especially if there be *Lyons in the way*, if Opposition or Persecution do attend them in their professed subjection to the Lord Jesus.

Of all that deformity and dissimilitude to the Divine Nature which is come upon us by the Fall, there is no one *part* more *eminent*, or rather no one *Defect* more *evident*, than Inconstancy and Unstability of Mind, in embracing that which is spiritually Good. Man being turned from his unchangeable *Rest*, seeks to quiet and satiate his Soul with restless movings towards changeable things, *Psal. 116. 7.*

Now he who *worketh all our works for us, and in us*, *Isa. 26. 12.* worketh them also * *by us*: and therefore that which he will *give*, he perswades us to *have*; that at once his *bounty* and our *duty* may receive a manifestation in the same thing. Of this Nature is *perseverance* in the Faith of Christ; which as by him it is promised, and therefore is a *Grace*, so to us it is prescribed, and thereby is a *Duty*. *Petamus ut det, quod ut habeamus jubet: August. Let us ask him to bestow, what he requires us to enjoy. Yea, Da Domine quod jubes, & jube quod vis: Give what thou commandest, and command what thou pleasest.*

As a *Duty*, it is by the Apostle here considered, and therefore pressed on them, who by Nature were capable, and by Grace enabled for the performance

* 1 Theff. 1. 2. 2. Theff. 1. 11. Deut. 10. 16. chap. 30. 6. Ezek. 18. 31. chap. 36. 26. Acts 11. 18.

thereof. Pathetical Exhortations then unto perseverance in the profession of the Gospel, bottomed on prevalent scriptural Arguments, and holy Reasonings, are the *sum* of this Epistle.

The Arguments the Apostle handleth unto the End proposed, are of two sorts.

1. *Principal.*

2. *Deductive*, or Emergencies from the first.

1. His *principal* Arguments are drawn from two chief Fountains :

1. *The Author :*

And,

2. *The Nature and End of the Gospel.*

The *Author* of the Gospel is either,

1. *Principal and immediate*, which is God the Father, *Who having at sundry times, and in divers manners, formerly spoken by the Prophets, herein speaketh by his Son*, chap. 1. 1.

2. *Concurrent and immediate* ; Jesus Christ, *this great salvation, being begun to be spoken to us by the Lord*, chap. 2. 3.

This latter he chiefly considereth, as in and by whom the Gospel is differenced from all other Dispensations of the Mind of God.

Concerning him to the End } 1. His *Person*,
intended, he proposeth, } 2. His *Employment*.

For his *Person*, that thence he may argue to the Thing aimed at, he holdeth out,

1. the infinite Glory of his *Deity*, being the *brightness of his Father's glory, and the express image of his person*, chap. 1. 3.

2. The infinite *condescension of his Love*, in assuming *Humanity* ; for because the *children were partakers of flesh and blood, he also himself took part of the same*, chap. 2. 14.

And from the Consideration of both these, he preseth the main Exhortation which he hath in hand, as you may see, *chap. 2. 1, 2. chap. 3. 12, 13, &c.*

The Employment of Christ he describeth in his Offices, which he handleth,

1. *Positively*, and very briefly, *chap. 1, 2, 3.*

2. *Comparatively*, insisting chiefly on his Priesthood, exalting in sundry weighty Particulars, above that of *Aaron*, which yet was the Glory of the Jewish Worship, and this at large, *chap. 6, 7, 8, 9, 10.*

And *this* being variously advanced and asserted, he layeth as the main Foundation upon which he placeth the weight and stress of the main End pursued, as in the whole Epistle is every-where obvious.

II. The second Head of *principal* Arguments he taketh from the Gospel itself, which considering as a *Covenant*, he holdeth out two ways:

1. *Absolutely*, in its efficacy, in respect of,

1. *Justification*, in it *God is merciful to unrighteousness and sins, and iniquities he remembers no more*, *chap. 8. 12. Bringing in perfect remission, that there shall need no more offering for sin*, *chap. 10. 17.*

2. *Sanctification*: *He puts his Laws in our hearts, and writes them in our minds*, *chap. 10. 16. in it purging our consciences by the blood of Christ*, *chap. 9. 14.*

3. *Perseverance*: *I will be to them a God, and they shall be to me a people*: *chap. 8. 10.* All three being also held out in sundry other Places.

2. *Respectively* to the *Covenant of Works*: And in this regard assigns unto it principal Qualifications, with many peculiar eminencies them attending, too many now to be named: Now these are,

1. That

1. That it is *new*; he saith the *New Covenant*, and *both made the first old*, chap. 8. 13.

2. *Better*: It is a *better Covenant*, and *built upon better Promises*, chap. 8. 6, 7, 22.

3. *Surer*: The Priest thereof being ordained, not after the Law of a carnal Commandment, but after the Power of an endless Life, chap. 7. 16.

4. *Unalterable*: So in all the Places before named, and sundry others.

All which are made eminent in its peculiar Mediator Jesus Christ; which is the sum of chap. 7.

And still in the holding out of these things, that they might not forget the End for which they were now drawn forth, and so exactly handled, he interweaves many pathetical Intreaties, and pressing Arguments, by way of Application, for the confirming and establishing his Country-men in the faith of this glorious Gospel, as you may see almost in every Chapter.

2. His Arguments *less principal*, deduced from the former, being very many, may be referred to these three Heads.

1. The *Benefits* by them enjoyed under the Gospel.

2. The *Example* of others, who by Faith and Patience obtained the Promises, chap. 11.

From the *dangerous and pernicious Consequence* of Backsliding, of which only I shall speak. Now this he setteth out three ways.

1. From the nature of that Sin; it is a *crucifying to themselves the Son of God afresh*, and *putting him to open shame*, chap. 6. 6. a *treading under foot the Son of God*, *counting the blood of the covenant an unholy thing*, and *doing despite to the spirit of grace*, chap. 10. 29.

2. The Irremediable Punishment which attends that Sin: *There remains no more sacrifice for it, but a certain fearful looking for of judgment, and fiery indignation, that shall consume the adversaries,* ch. 10. 26, 27.

3. The Person against whom peculiarly it is committed, and that is he who is the Author, Subject, and Mediator of the Gospel, the Lord Jesus Christ; concerning whom, for the aggravation of this Sin, he proposeth two Things:

1. His *Goodness and Love*; and that in his great Undertaking to be a Saviour, being *made like unto his brethren in all things, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people,* chap. 2. 17. And of *this*, there is a sweet and choice Line, running through the whole Discourse, making the sin of Backsliding, against so much Love and Condescension, appear exceeding sinful.

2. His *Greatness or Power*; which he sets out two ways:

1. *Absolutely*, as he is God to be blessed for ever, chap. 1. and, *it is a fearful thing to fall into the hands of the living God,* chap. 10. 31.

2. *Comparatively*, as he is the Mediator of the New Covenant, in reference to *Moses*. And *this* he setteth forth, as by many and sundry Reasonings in other Places of the Epistle, so by a double Testimony in this 12th Chapter, making that Inference from them both which you have *ver. 25. See that you refuse not him that speaketh: for if they escaped not who refused him who spake on earth, how much more shall not we escape if we turn away from him who speaketh from heaven.*

Now the first Testimony of his Power, is taken from a *Record* of what he did *heretofore*; the other from a *Prediction* of what he will do *hereafter*. The first you have *ver. 26.* in the first Part of it: *His*

voice

voice *THEN* shook the earth: Then, that is, when the Law was delivered by him, as it is described *ver.* 18, 19, 20. foregoing. When the *Mountain*, upon which it was delivered, *Exod.* 19. 18, 19. the Mediator *Moses*, into whose Hand it was delivered, and the *People*, for whose Use it was delivered, did all shake and tremble, *chap.* 20. 18. at the Voice, Power, and Presence of Christ; who, as it hence appears, is that *Jehovah* who gave the Law, *Exod.* 20. 2.

The *other*, in the same verse, is taken from a *Prediction* out of *Haggai* 2. 16. of what he will do hereafter, even demonstrate and make evident his Power beyond whatever he before effected: *He hath promised, saying, Yet once more I shake not the earth only, but also the heavens.*

And if any one shall ask, wherein this effect of the mighty Power of the Lord Jesus consisteth, and how from thence Professors may be prevailed upon to keep close to the Obedience of him in his Kingdom; the Apostle answers, *ver.* 27. *And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.* And thus am I stepped down upon the words of my Text, finding them in the close of the Arguments drawn from the Power of Christ, to perswade Professors to Constancy in the Paths of the Gospel; and having passed through their Coherence, and held out their Aim and Tendency, their Opening and Application comes now to be considered, and herein these three Things.

1. The Apostle's Assertion; *The things that are shaken shall be removed, as things that are made.*

2. The proof this Assertion: *This word, once more, signifieth, no less.*

3. His Inference from this Assertion, thus proved: *The things that cannot be shaken must remain.*

In the first I shall consider,

1. What are the Things that are *shaken*.
2. What is their shaking.
3. What their *removal*, being shaken.

For the first, there is great variety of Judgment amongst Interpreters; the foregoing Verse tells us, it is not only the * Earth, but the Heaven also: But now what *Heaven* and *Earth* this should be, is dubious, is not apparent. So many different apprehensions of the mind of God in these words, as have any likeness of Truth, I must needs recount and remove, that no Prejudice may remain from other Conceptions, against that which from them we shall assert.

The *Earth* (say some) is the Men of the Earth living thereon; and the *Heavens* are the Angels, their blessed Inhabitants; both shaken, or stricken with Amazement, upon the Nativity of Christ, and preaching of the Gospel. The *Heavens* were shaken, when so great Things were accomplished, as that the *Angels themselves desired to look into them*, 1 Pet. 1. 12. And the *Earth* was filled with Amazement, when the Holy Ghost being poured out upon the Apostles for the preaching of the Gospel, Men of every Nation under Heaven were amazed, and marvelled at it, *Acts* 2. 5, 6, 7. Thus *Rollocus, Piscator*, and sundry other famous Divines. But,

1. The shaking here intimated by the Apostle, was then when he wrote under the Promise, not actually accomplished, as were the things by them recounted; for he holds it forth as an issue of that great Power of Christ, which he would one Day exercise for the further establishment of his Kingdom.

* Nescio an facti igr hic locus fuisset, si nemo eum opposuisset.
Mald. ad Luc. 1. v. 34.

2. This that now is to be done, must excell that which formerly was done at the giving of the Law, as is clearly intimated in the Inference, *Then he shook the Earth but now the Heavens also*, (It is a gradation to an higher demonstration of the Power of Christ) which that the things of this Interpretation are, is not apparent.

3. It is marvellous, these Learned Men observed not that the *Heavens and the Earth shaken*, ver. 26 are the things to be *removed*, ver. 27. * Now how are Angels and Men removed by Christ? Are they not rather gathered up into one spiritual Body and Communion? Hence, ver. 27. they interpret they *shaken things* to be *Judicial Ceremonies*, which, ver. 26. they had said to be *Men and Angels*.

2. Others by *Heaven and Earth*, understand the material parts of the World's Fabrick commonly so called; and by their *shaking*, those portentous Signs and Prodigies, with Earthquakes, which appeared in them at the Birth and Death of the Lord *Jesus*. A new Star, preternatural Darknes, shaking of the Earth, opening of Graves, rending of Rocks, and the like, are, to them, this shaking of Heaven and Earth; *Matt. 2. 2. & 27. 45. Luke 23. 44, 45. Matt. 27. 51, 52.* So *Funius*, and after him most of ours.

But this Interpretation is † obnoxious to the same Exceptions with the former, and also others: For,

1. These things being past before, how can they be held out under a Promise?

2. How are these *shaken things removed*, which with their shaking they must certainly be, as in my Text?

* Ανακεφαλαιώσασθαι, i. e. μίαν κεφαλὴν παρσσχῆν Ἀγγέλοις καὶ ἀνθρώποις † χειρόν ἀπετρισμένον ὃ ἦσαν οἱ Ἀγγέλοι καὶ ἄνθρωποι. Oecumen. in Loc. Ephes. 1. 10.

† Οὐδὲ βλέπει τις τὴν καὶ ἐλπίζει. Rom. 8. 28.

3. This

2. This shaking of Heaven and Earth, is ascribed to the Power of Christ as Mediator, whereunto these Signs and Prodigies cannot rationally be assigned, but rather to the Sovereignty of the Father bearing Witness to the Nativity and Death of his Son: So that neither can this Conception be fastned on the Words.

3. The Fabrick of Heaven and Earth, is by others also intended, not in respect of the Signs and Prodigies formerly wrought in them; but of that Dissolution, or as they suppose, Alteration, which they shall receive at the Last Day: So *Paræus*, *Grotius*, and many more. Now, tho' these avoid the Rock of holding out as accomplished, what is only promised, yet this Gloss also is a Dress disfiguring the Mind of God in the Text: For,

1. The Things here said to be *shaken*, do stand in a plain opposition to the things that *cannot be shaken*, nor *removed*; and therefore they are to be removed, that these may be brought in. Now the things to be brought in, are the things of the *Kingdom* of the Lord Jesus. What Opposition, I pray, do the material Fabrick of Heaven and Earth stand in to the Kingdom of the Lord Jesus? Doubtless none at all, being the proper Seat of that Kingdom.

2. There will on this Ground, be no bringing in of the Kingdom of the Lord Jesus, until indeed that Kingdom, in the Sense here insisted on, is to cease, that is, after the *Day of Judgment*, when the Kingdom of Grace shall have Place no more.

Those are the most material and likely Mistakes about the words: I could easily give out, and pluck in again, three or four other warping Senses, but I hope, few, in these days of *accomplishing*, will once stumble at them: The true Mind of the Spirit, by the help of that Spirit of Truth, comes next to be unfolded: And first, what are the things that are shaken.

1. AS

1. As the Apostle here applies a part of the Prophecy of *Haggai*, so that Prophecy, even in the next words, gives light into the meaning of the Apostle. Look what *Heaven* and *Earth* the Prophet speaks of; of those, and no other, speaks the Apostle. * The Spirit of God, in the Scripture, is his own best Interpreter. See then the order of the words as they lie in the Prophet: *Hagg. 2. 6, 7. I will shake heaven and earth: I will shake all nations.* God then shakes *Heaven and Earth*, when he shakes *all Nations*: that is, he shakes the *Heaven and Earth of the Nations.* *I will shake heaven and earth, and I will shake all nations*, is a Pleonasm for, *I will shake the heaven and earth of all nations.* These are the things shaken in my Text.

The *Heavens of the Nations*, what are they? Even their *Political* Heights and Glory, those Forms of Government which they have framed for themselves and their own Interest; with the Grandeur and Lustre of their Dominions.

The *Nations Earth*, is the multitudes of their People, their Strength and Power, whereby their *Heavens* or *Political* Heights are supported.

It is then neither the material Heavens and Earth, nor yet Mosaiical Ordinances, but the *Political* Heights and Splendour, the popular Multitudes and Strength of the Nations of the Earth, that are thus to be shaken, as shall be proved.

* Nunquam Pauli sensum ingredieris, nisi Pauli, Spiritum imbibieris: *Ber. ser. de Monte.* Τὸ κείμενον διδάσκει ὑμᾶς περὶ πάντων, 1 Joh. 2. 27. ἐν πνεύματι ἁγίῳ νοούμεναι καὶ ἀνοιγόμεναι ἀναγχαί δεικνύουσιν ἡμῖν τὸν χειρὸν, ἐκόλωσεν ἑρπῆδος τὸ πνεῦμα τὸ ἅγιον. Theophilac. in Joh. 10.

That the *Earth*, in prophetic Descriptions or Predictions of things, is frequently, yea, almost always taken for the People and Multitudes of the Earth, needs not much proving: One or two Instances shall suffice: *Rev. 12. 16. The Earth helped the Woman against the flood of the Dragon*: Which that it was the multitudes of earthly People, none doubts. *Psal. 68. 9. Hab. 2. 20. Matt. 24. 7. 1 Sam. 14. 25.* That an Earthquake, or shaking of the Earth, are popular Commotions, is no less evident from *Revel. 11. 13.* where, by an Earthquake, great *Babylon* receives a fatal Blow.

And for the *Heavens*, whether they be the Political Heights of the Nations, or the Grandeur of Potentates, let the Scripture be Judge; I mean when used in this sense of shaking, or establishment.

Isa. 51. 15. 16. I am the Lord thy God, who divided the sea, whose waves roared: the Lord of Hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the Heavens, and lay the foundations of the Earth, and say unto Sion, Thou art my People.

By a repetition of what he hath done, he establisheth his People in expectation of what first he will do. And,

1. He minds them of that wonderful Deliverance from an Army behind them, and an Ocean before them, by his miraculous preparing dry Paths for them in the Deep; *I am the Lord who divided the sea, whose waves roared.*

2. Of his gracious acquainting them with his Mind, his Law, and Ordinances, at *Horeb*: *I have put (saith he) my words in thy mouth.*

3. Of that favourable and singular Protection afforded them in the Wilderdes, when they were encompassed

compassed with Enemies round about: *I covered thee in the shadow of mine hand.*

Now, to what End was all this? Why, saith he, that *I might plant the heavens, and lay the foundations of the earth?* What! of these material visible Heavens and Earth? 2460 Years before at least, were they Planted and Established: It is all but making of *Zion a People*, which before was scattered in distinct Families. And how is this done? Why the Heavens are planted, or a glorious frame of Government and Polity is erected amongst them, and the multitudes of their People are disposed into an orderly Commonwealth, to be a firm foundation and bottom for the Government amongst them. This is the Heavens and Earth of the Nations which is to be shaken, in my Text.

Isa. 34. 4. *All the host of heavens shall be dissolved, and the heavens shall be rolled together as a scrole, and all their host shall fall down as the leaf falleth from the vine.* Now these dissolved, rolled Heavens, are no other but the Power and Heights of the opposing Nations, their Government and Tyranny, especially that of *Idumea*, as both the fore-going and following Verses do declare. *The indignation of the Lord (saith he) is upon the nations, and his fury upon their armies, he hath delivered them to the slaughter; their slain, &c.*

Jerem. 4. 23, 24, 25. *I beheld the earth, and lo, it it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly.* Here's Heaven and Earth shaken; and all in the raising of the Political State and Commonwealth of the *Jews* by the *Babylonians*, as is at large described in the Verses following.

Ezek. 32. 7. *I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light: and all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* Behold, *Heaven and Earth, Sun, Moon and Stars*, all shaken and confounded in the destruction of *Ægypt*; the thing the Prophet treats of, their Kingdom and Nation being to be ruined.

Not to hold you too long upon what is so plain and evident, you may take it for a Rule, that in the denunciations of the Judgments of God, through all the Prophets, *Heavens, Sun, Moon, Stars*, and the like appearing Beauties and Glories of the aspectable Heavens, are taken for Governments, Governors, Dominions in Political States, as *Isa.* 14. 12, 13, 14, 15. *Fer.* 15. 9. chap. 51. 25. *Isa.* 13. 13. *Psal.* 68. 8. *Foel.* 2. 10. *Rev.* 8. 12. *Matt.* 24. 29. *Luke* 21. 25. *Isa.* 60. 20. *Obad.* 4. *Rev.* 8. 13. chap. 11. 12. chap. 20. 11.

Furthermore, to confirm this Exposition, *St. John* in the *Revelation* holds constantly to the same manner of Expression: *Heaven and Earth* in that Book, are commonly those which we have described. In particular this is eminently apparent, *Chap.* 6. 12, 13, 14, 15 ver. *And I beheld, and when he had opened the sixth seal, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth: And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, &c.*

* The destruction and wasting of the Pagan Romish State, the Plagues and Commotions of her Peo-

* Euseb. *Eccles. Hist.* lib. 9. c. 8, 10. lib. 8. cap. 27. *De vita Constan.* lib. 1. cap. 50, 51, 52.

ple, the dethroning her Idol-Worship, and destruction of Persecuting Emperors and Captains, with the transition of Power and Sovereignty, from one sort to another, is here held out under this grandeur of Words, being part of the shaking of *Heaven and Earth* in my Text.

Add lastly hereunto, that the Promises of the Restoration of God's People into a glorious Condition, after all their Sufferings, is perpetually in the Scripture, held out under the same terms; and you have a plentiful demonstration of this Point.

Isa. 65. 17. *Behold, I create new heavens, and a new earth: and the former shall not be remembred, nor come into my mind,* ver. 18. *Be you glad and rejoyce for ever in that which I create, &c.* See Isa. 66. 22, 23, 24.

2 Pet. 3. 13. *Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.*

Rev. 21. 1. *I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.* The Heaven and the Earth is restored, but the Sea that shall be no more.

Those gatherings together of many Waters, Gen. 1. 10. Rivers from all Places, or pretended Clergymen from all Nations, into General Councils, which were the *Sea*, or *many Waters*, on which the Whore fate, Rev. 17. 1. shall have no Place at all in the Church's restored Condition.

I hope it is now fully cleared, what is meant by the Things that are shaken; even the Political Heights, the Splendour or Strength of the Nations of the Earth, the Foundation of the whole is laid, * and our Heap (or Building, if your favour so

* *Dimidium facti, &c.*

accept it) will go on apace; for to the *Analogy* hereof shall the residue of the words be interpreted.

Part II.] The second thing considerable is, what is the *shaking* of these things? To this the Answer is now made brief and facile. Such as are the *things shaken*, such must their shaking be; Spiritual, if Spiritual; Natural, if Natural; Civil, if Civil. Now, they being declared and proved to be Civil things, such also is their *shaking*; *Matt. 24. 6. 7. Jer. 4. 19. Isa. 9. 5.* Now, what is a Civil shaking of Civil Constitutions? How are such things done in the World? What are these Earthquakes? Truly the accomplishment hereof is in all Nations so under our Eyes, as that I need not speak one word thereunto.

Part III.] Neither shall I insist upon the third Enquiry, *viz. when this shaking shall be*: The Text is plain, that it must be previous to the bringing in of those things that cannot be moved; that is, * the prosperous Estate of the Kingdom of Christ. Only we may observe, that besides other *shakings* in particular Nations of less general Concernment and Importance, this Prophecy hath and shall receive a two-fold eminent Accomplishment, with reference unto a two-fold eminent Opposition, which the Kingdom of Christ hath met withal in the World.

First from the *Pagan Roman State*, † which at the Gospel's first entrance, held in subjection most of the chief Provinces of the then known World. What were the bloody Endeavours of the *Heaven and Earth* of that State, for the suppression thereof, is known to our Children: The issue of the whole in the accom-

* *Χρόνος ἡ καίρους, ὁ παλιρ ἔδειο ἐν τῇ ἰδίᾳ ἐξουσίᾳ,*
Acts 1. 7. *σεισμοὶ καὶ τόποις,* *Matt. 24. 7.*

† *Ἐξῆλθε δόγμα τῷ Καίσαρι Ἀγγέσει, ἀπογορεύσθαι πᾶσαν τὴν οἰκουμένην.* *Luk. 2. 1.*

plishment of this Promise, shaking those *Heavens and Earth* to pieces, I before pointed at from *Rev. 6. 12, 13, 14, 15.* beginning in the Plagues of the persecuting *Emperors*, and ending in the Ruine of the Empire itself. But,

2. The *unmovable things* were not yet in their Glory to be brought in. More Seed of Blood must be sown, that the end of the Gospels Year may yield a plentiful Harvest. That *shaking* was only for Vengeance upon an old cursed, and not for the bringing in of a new blessed State. The *vials* of God's Wrath having crumbled the Heavens and Earth of *Pagan Rome* into several pieces; * and that Empire being removed as to its old Form, by the Craft of Satan, it became moulded up again into a Papal Sovereignty, to exercise *all the Power of the first Beast*, in Persecution of the Saints, *Rev. 13. 12.* This second Prefure, though long and sore, must have an End: The new-moulded *Heaven and Earth* of *Papal Antichristian Rome*, running by a mysterious Thread through all the Nations of the West, must be shaken also, *Rev. 18. 2. Isa. 60. 12. Psal. 2. 6.* which when it is accomplished, there shall be no more Sea. There is not another Beast to rise, nor another State to be formed; let Endeavours be what they will, the Lord Jesus shall Reign. And this for opening of the first General Head.

II. *General Head.*] Secondly, What is the *Removal of Heaven and Earth being shaken*? The word here translated *removal*, is $\mu\epsilon\lambda\acute{\iota}\delta\epsilon\sigma\iota\varsigma$. Whence that is come to pass I dare not positively say. This, doubtless, is a common fault amongst Translators, that they will accommodate the words of a Text to their own apprehension of the Sence and Matter thereof. Under-

* Τὸ κἀλέχου. 2 Theff. 2. 6:

standing, as I suppose, that the things here said to be shaken, were the Jewish Ordinances, they translated their Disposition, a *Removal*; Heb. 11. 5. Jude 4. Gal. 1. 6. Heb. 6. 18. Heb. 7. 12. as the truth is, they were removed: But the word signifies no such thing. As its natural importance, from its rise and composition is otherwise, so neither in the Scripture, or any prophane Author, doth it ever signify properly a *removal*: * *Translation*, or changing, is the only native, genuine import of it; and why it should, in this Place, be haled out of its own Sphere, and tortured into a new Signification, I know not: *Removal* is of the Matter, *Translation* of the Form only. It is not then a destruction and total amotion of the Great Things of the Nations, but a change, translation, and new-moulding of them, that is here intimated: They shall be shuffled together almost into their primitive Confusion, and come out new-moulded, for the Interest of the Lord Jesus. All the present States of the World are cemented together by Antichristian Lime, as I shall shew afterwards. Unless they be so shaken as to have every cranny searched and brushed, they will be no quiet Habitation for the Lord Christ and his People. This then is the $\mu\epsilon\tau\alpha\delta\epsilon\iota\sigma\iota\varsigma$ of the *Heaven and Earth* of the Nations.

Now this is evident, from that full Prediction which you have of the Accomplishment hereof, Rev. 17. 12, 13. & 16.

Ver 12. The Kingdoms of the West receive power at one hour with the Beast.

Ver 13. In their Constitution and Government at first received. they give their Power to the Beast, and fight against the Lamb.

Ver. 14. The Lamb with his faithful and chosen ones

* *Mutationem*: *Trem. Translationem*. Erasmi. Ar. Mont.

overcomes them. There their Heaven and Earth is shaken.

Ver. 16. Their Power is translated, new-moulded, and becomes a power against the Beast, in the hand of Jesus Christ.

This then is the shaking and removal in my Text; which is said to be as of things that are made; that is, by Men, through the concurrence of Divine Providence, for a season; (which making you have, Rev. 17. 12, & 17.) not like the Kingdom of Christ, which being of a purely divine Constitution shall by no Humane Power receive an End.

The other parts of the Text follow briefly.

The next Thing is, the Apottle's Proof of this Assertion. And he tells you, this once more. the beginning of the Sentence he urged from the Prophet signifies no less. The words in the Prophet are, עור אחת **מטט** **חיה** yet once, it is a little; meghat hi, it is a little, is left out by the Apottle, as not conducing to the Business in hand: ἐτι ἄπαξ, (as he rendreth *hodie achath*) are a sufficient demonstration of the Assertion. In themselves they hold out a commutation of Things; and as they stand in conjunction in that place of the Prophet, declaring that that shaking and commutation must be for the bringing in of the Kingdom of the Lord Christ. In brief, being interpreted by the same Spirit whereby they were indited, we know the Exposition is true.

The last Head remaineth under two Particulars.

1. What are the things that cannot be shaken.
2. What is their remaining.

For the first, the things that cannot be shaken, ver. 24. are called a kingdom that cannot be removed ver. 28. A Kingdom subject to none of those Shakings and Alterations which other Dominions have been tossed to and fro withal; Psal. 2. 6. Psal. 110. 2. Acts

2. 36 *Rev.* 1. 18. *1 Cor.* 15. 24, 25, 26, 27. *Daniel* calls it, *A not giving of the kingdom to another people*, *Dan* 2. 44 Not that Oecumenical Kingdom which he hath with his Father, as King of Nations, but that Oeconomical Kingdom which he hath by Dispensation from his Father, as King of Saints. Now this may be considered two ways;

1. As purely internal and spiritual, which is the rule of his Spirit in the Hearts of all his Saints, *Luke* 6. 20. *Mark* 12. 34, &c. This cometh not with Observation, it is within us, *Luk* 17. 20, 21. consisting in Righteousness, Peace, and Joy in the Holy Ghost *Rom.* 14. 17.

2. As external, and appearing in Gospel Administrations, so is Christ described as a King in the midst of their Kingdom, *Rev.* 1. 14, 15, 16, 17. As also *chap.* 4. As also *chap.* 11. 15. and both

these may be again considered two ways:

1. In respect of their Essence and Being; and so they have been, are, and shall be, continued in all Ages: *He hath built his Church upon a Rock, and the gates of hell shall not prevail against it*, *Matt.* 16. 18.

2. In reference to their extent in respect of Subjects, with their visible glorious Appearance, which is under innumerable Promises, to be very great in the latter Days. *For it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it*; *Isa.* 2. 4.

These then are the Things which cannot be shaken, which we may reduce to three Heads.

1. The growth of Righteousness, Peace and Joy in the Saints, being filled with Light and Love, from the special Presence

Psal. 45. 6.
Psal. 145. 13.
Isa. 9. 7.
Obad. 21.

Isa. 11. 4, 6,
7, 8, 9, 10.
Chap. 18. 18, 19
& 30. 18, 19.
Micah 4. 1.

Isa. 49. 18, 19,
20, 21, 22.

Prefence

Presence of Christ, with a wonderful increase of the Number of them, multitudes of the Elect being to be born in those days; the residue of the Jews and fulness of the Gentiles meeting in one Fold, and there dwelleth Righteousness; 2 *Pet.* 3. 13.

2. The administration of Gospel Ordinances, in Power and Purity, according to the appointment, and unto the acceptation of the Lord Jesus. *The temple of God and the altar being measured anew; the outward Court defiled with Gentile worship, is left out,* Rev. 11. 1, 2.

3. The glorious and visible manifestation of those Administrations, in the Eyes of all the World, in Peace and Quietness, *None making afraid, or hurting in the whole mountain of the Lord,* Isa. 65. 25.

For the Personal Reign of the Lord Jesus on Earth, *Acts* 3. 21. I leave it to them, with whose Discoveries I am not, and Curiosities I would not be acquainted.

But as for such, who from hence do, (or for sinister Ends, pretend to) fancy to themselves a terrene kingly State, unto each private particular Saint, so making it a bottom, *vivendi ut velis*, for every one to do that which is good in his own Eyes, to the disturbance of all Order and Authority Civil and Spiritual, as they expressly clash against innumerable Promises, so they directly introduce such Confusion and Disorder, as the Soul of the Lord Jesus doth exceedingly abhor.

It is only the three Things named, with their necessary Dependencies, that I do assert.

Chap. 54. 1, 2, 3, &c. v. 11, 12.
Chap. 60. 16, 17.
Ezek. 48. 35.
Amos 9. 11.
Rom. 11. 15.
&c.
Isa. 49. 22, 23.
Chap. 66. 21.
Mal. 3. 3.
Ezek. 43. 10, 11.
Rev. 21. 3.
Chap. 54. 11, 12, 13, &c.
Zech. 14. 9, 10, 11.

And Lastly, of *these* it is said, they must *remain*; that is, continue, and be firmly established, as the word is often used; *Rom. 9. 11.*

The words of the Text being unfolded, and the Mind of the Holy Ghost in them discovered, I shall from them commend to your Christian Consideration this following Position.

Obs.] *The Lord Jesus Christ, by his mighty Power, in these latter Days, as Antichristian Tyranny draws to its period, will so far shake and translate the political Heights, Governments, and Strength of the Nations, as shall serve for the full bringing in of his own peaceable Kingdom; the Nations so shaken, becoming thereby a quiet Habitation for the People of the most High.*

Though the Doctrine be clear from the Text, yet it shall receive further scriptural Confirmation, being of great Weight and Concernment.

Dan. 2. 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.

That this is affirmed of the Kingdom of Christ under the Gospel, none ever doubted.

Three Things are here remarkably intimated of it:

1. The *time* wherein it shall most eminently be established; and that is in the days of these Kings of which *Danial* was speaking.
2. The *efficacy* of it being set up, *it shall break in pieces all these Kingdoms.*
2. Its own *stability*, *it shall never be destroyed.*

For the first, there is great Debate, about the principal Season of the accomplishing of this Prediction; much hesitation who those Kings are; in whose Days the Kingdom of Christ is eminently to be established.

In the Days when the two Legs of the *Roman* Empire shall be divided into ten Kingdoms, and those Kingdoms have opposed themselves to the Power of Christ, that is, in the Days wherein we live, say some. Yea, most of the Ancients took this for the *Roman* Empire; and to these, the bringing in of the Kingdom of Christ, is the establishment of it in in these Days: Others understand the *Syriac* and *Ægyptian* Branches of the *Grecian* Monarchy, and the bringing in of Christ's Kingdom, to be in his Birth, Death, and preaching of the Gospel, wherein certainly the Foundations of it were laid: I will not contend with any Mortal hereabouts: Only I shall oppose one or two things to this latter Interpretation: As,

1. The Kingdom of *Syria* was totally destroyed, and reduced into a *Roman* Province sixty Years before the Nativity of Christ, and the *Ægyptian* thirty: So that it is impossible that the Kingdom of Christ, by his Birth, should be set up in their Days.

2. It is ascribed to the efficacy of this Kingdom, that being established, it shall break in pieces all those Kingdoms: Which how it can be, when at the first setting of it up, they had neither Place nor Name, nor scarce Remembrance.

So that it must needs be the declining divided *Roman* Empire, shared amongst sundry Nations, that is here intimated; and so consequently the Kingdom of Christ to be established, is that glorious Administration thereof, which in these days, their days, he will bring in.

Be it so, or otherwise, this from hence cannot be denied, That the Kingdom of Christ will assuredly shake and translate all opposing Dominions, until it self be established in and over them all, *ὅπερ εἶδει σαίξαι*, which is all I intend to prove from this Place. The ten-partite Empire of the West, must give place
to

to the Stone cut out of the Mountain without Hands.

Dan 7. 27. *The kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Hitherto is the end of the Matter.

Either Antichrist is described in the close of this Chapter, or one very like him, St. *John* painting him in the *Revelation* with all this Man's Colours: Plainly intimating, that though in the first Place, that mad raging Tyrant *Antiochus the Illustrious* was pointed at, yet that another was to rise in his likeness, with his Craft and Cruelty, that with the assistance of the ten Horns, should plague the Saints of the *Christians*, no less than the other had done those of the *Jews*. Now, what shall be the issue thereof? *ver. 26. His dominion, with his adherents, shall be taken away and consumed:* And then shall it be given to the People of the most High, as before: Or they shall enjoy the Kingdom of Christ in a peaceable manner; their Officers being made Peace, and their Exactors Righteousness.

Is is clearly evident, from these and other Places in that Prophecy, that he who is the only Potentate, will sooner or later shake all the *Monarchies* of the Earth, where he will have his Name known, that all Nations may be suited to the Interest of his Kingdom, which alone is to endure.

Isa. 60. In many Places indeed throughout, holds out the same.

Ver. 12. The nation and the kingdom which will not serve thee, shall be broken to pieces: That is, all the Nations of the Earth; not a *known Nation*, but the Blood of the Saints of Christ is found in the Skirts thereof.

thereof. Now, what shall be the issue when they are so broken?

Ver. 17. 18. *I will make thine officers peace, and thine exactors righteousness: Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise.*

See at your leisure to this purpose, *Amos 9. 11, 12, 13, 14, 15. Jer. 31. 23, 24, 25 Isa. 33. 21, 22, 23, 24.*

I shall only add that punctual Description which you have of this *whole Matter*, as *Daniel* calls it in the *Revelation*, with respect unto its Accomplishment; *chap. 17.* The *Roman Harlot* having procured the ten Kings or Kingdoms, into which the last Head of the *Roman Empire* sprouted, about the Year 450, by the inundation of the Northern Nations to joyn with her, they together make War against the Lamb, *ver. 12, 13, 14.*

12. *The ten Horns which thou sawest* (upon the last Head of the great Beast, the *Roman Monarchy*) are *ten Kings*, which have received no Kingdom as yet, (to wit, when *John* saw the Vision) but receive power as Kings one hour with the Beast, (about 400 Years after this, the Pope ascending to his Sovereignty, and these Western Nations growing into distinct Dominions about the same time.)

13. *These have one Mind*, (that is, as to the Business in hand, for otherwise they did and do vex one another with perpetual Broyls and Wars) and shall give their Power and Strength to the Beast (or swear to defend the Rights of holy Church, which is no other than *Babylon*, and act accordingly.)

14. *These make war with the Lamb*, (having sworn and undertaken the defence of holy Church, or *Babylon*, they persecuted the poor Hereticks with

with Fire and Sword; that is, the Witnesses of the Lamb, and in them the Lamb himself, striving to keep his Kingdom out of the World) *and the Lamb shall overcome them*, shaking and translating them into a new Mould and Frame: *For he is Lord of lords, and King of kings, and they that are with him* (whose help and endeavours he will use) *are called, and chosen, and faithful.*

16. *The ten Horns which thou sawest upon the Beast*, (being now shaken, changed, and translated in Mind, Interest, and perhaps Government,) *these hate the whore, and shall make her desolate*, (are instrumental in the Hand of Christ, for the ruine of that Antichristian State, which before they served) *and naked, and shall eat her flesh, and burn her with fire.*

Hence, chap. 18. 2. *Babylon*, and that whole Antichristian State, which was supported upon their Power and Greatness, having lost its Props, comes topling down to the Ground; *Babylon the great is fallen, is fallen*, ver. 2. and the Saints take Vengeance on the Whore for all her former Rage and Cruelty. *Double unto her double, according to her works*, ver. 6.

Ver. 9. *And the Kings of the Earth* (being some of them shaken out of their Dominion, for refusing to close with the Lamb) *who have committed fornication, and lived deliciously with her* (learning and practising false Worship of her institution) *shall bewail her, and lament for her*, (as having received succour from her, her Monasteries and Shavelings, in their Distress, whereunto indeed they were brought for her sake) *when they shall see the smoak of her burning*, (beholding her Darknes, Stink, and Confusion, in her final Desolation.)

Now, all this shall be transacted with so much obscurity and darkness, Christ not openly appearing unto carnal Eyes, that though *many shall be purified and*
made

made white, yet the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand, Dan 12. 10. There shall be no such demonstration of the Presence of Christ, as to open the Eyes of hardened Men: But at length, having suffered the poor deceived Wretches to drink of the Cup prepared for them, he appears himself gloriously, *chap. 19. 13.* in a more eminent manner than ever before, to the total Destruction of the residue of Opposers. And that this will be the utmost close of that Dispensation wherein now he walketh, I no way doubt.

The Assertion being cleared and proved; the Reasons of it come next to be considered: And the first is, that

Reas 1.] * It shall be done by the way of Recompence and Vengeance. *It is the great day of the wrath of the Lamb, Rev. 6. 17. The land shall be soaked with blood, and the dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompence for the controversie of Zion, Isa. 34. 7, 8. The day of vengeance is in his heart, when the year of his redeemed is come. Isa. 63. 4.*

The Kings of the Earth have given their Power to Antichrist, endeavouring to the utmost to keep the kingdom of Christ out of the World. What, I pray, hath been their main Business for 700 Years and upwards, even almost ever since the Man of Sin was enthroned? have they earned the Titles *Eldest Son of the Church; How the Catholick and most Christian King; Defender of the Faith,* and the like? Hath it not been by the Blood of Saints? Is there not, in every one of these King-

* P^sal. 2. 4, 5. P^sal. 137. 8, 9. Isa. 47. 1, 2, 3. Isa. 49. 26. Jer. 50. 33, 34. *chap. 51. 24, 25, 34, 35.* Zech. 12. 2, 3, 4. *chap. 14. 12.* Rev. 18. 6, &c.

doms, the slain, and the banished ones of Christ to answer for? In particular;

Hath not the Blood of the Saints of Jesus, ycleaped by Antichrist and his Adherents, *Wickliffs* and *Lollards*, cried from the Ground for Vengeance upon the *English Heaven and Earth* for a long season? Did not their Bodies lie in the Streets of *France* under the Names of * *Waldenses*, *Albigenses*, and poor Men of *Lyons*? Hath not *Germany*, and the annexed Territories, her *Husse*, and *Hussile*, *Hierom*, and *Subitroguians* to answer for? Is not *Spain's Inquisition* enough to ruine a World, much more a Kingdom? Have not all these, and all the Kingdoms round about, washed their Hands and Garments in the Blood of Thousands of Protestants? And do not the Kings of all these Nations as yet stand up in the room of their Progenitors, with the same implacable enmity to the Power of the Gospel? Shew me seven Kings that ever yet laboured sincerely to enhance the Kingdom of the Lord Jesus, and I dare boldly say, *Octavus quis fuerit nondum constat*. And is there not a Cry for all this, *How long, Lord, holy and true, dost thou not avenge our blood on them that live on the earth?* Rev. 6. 10. Doth not *Sion* cry, *The violence done to me and my flesh be upon Babylon, and my blood upon those Heavens of the Nations?* And will not the Lord avenge his Elect that cry unto him day and night? will he not do it speedily? Will he not call the fowls of Heaven to eat the flesh of kings and captains and great men of the earth? Rev. 19. 18. Will he not make these Heavens like the wood of the vine, not a Pin to be taken off them to hang a Garment on, in his whole Tabernacle?

* Acts and Mon. Histor. Pap.

The time shall come wherein the *Earth* shall disclose her slain, and not the simplest *Heretick*, as they were counted, shall have his Blood unrevenged: Neither shall any Atonement be made for this Blood, or Expiation be allowed, whilst a Toe of the Image, or a Bone of the Beast, is left unbroken.

Reas. 2.] That by his own Wisdom he may frame such a Power as may best conduce to the carrying on of his own Kingdom among the Sons of Men. *

He hath promised his Church, that he will give unto it *Holy Priests and Levites*, Isa. 66. 20, 21. which shall serve at the *great feast of tabernacles*, Zech. 14. 16. A sufficient demonstration that he will dwell still in his Churches by his Ordinances, whatsoever some conceive: So also, *That he will make her Civil Officers Peace, and her Exactors Righteousness*, Isa. 60. 17, 18. They shall be so established, that the Nations, as Nations, may serve it; and the *kingdoms of the world, shall become the kingdoms of our Lord*, Rev 11. 15.

For the present, the Government of the Nations, (as many of them as are concerned therein) is purely framed for the Interest of Antichrist. No kind of Government in *Europe*, or Line of Governors so ancient, but that the *Beast* is as old as they, and had a great influence into their Constitution or Establishment, to provide that it might be for his own Interest.

I believe it will be found a difficult Task, to name any of the Kingdoms of *Europe*, (excepting only that remotest Northward) in the setting up and establishment whereof, either as to Persons or Government,

* Psal. 2. 9, 10, 11, 12. Rev. 17. 14. Matt. 28. 20. 1 Cor. 11. 26. Ephes. 4. 11, 12, 13. 1 Tim. 6. 13, 14. Psal. 45. 16. Isa. 49. 7, 23.

the Pope hath not expressly bargain'd for his own Interest, and provided that that should have the chiefest place in all the Oaths and Bonds that were between Princes and People.

Bellarmino, to prove that the Pope hath a Temporal Power indirectly over all Kings and Nations * (if he mean by *indirectly*, gotten by indirect Means, it is actually true, as too too many of them) gives fundry Instances in most of the most eminent Nations in *Europe*, how he hath actually exercised such a Power for his own Interest.

There have been two most famous and remarkable Changes of the Government of these Nations, and into both of them what an Influence the Pope had, is easily discernible.

The first was between the Years 4 and 500 after Christ, 2 *Thess.* 2. 6, 7. when the *Roman Empire* of the West, that which with-held the *Man of Sin* from acting his Part to the Life, was shivered to pieces by many barbarous Nations, *Dan.* 2. 41. who settling themselves in the fruitful Soils of *Europe*, began to plant their *Heavens*, and lay the Foundations of their *Earth*, growing up into Civil States; for the most part appointing them to be their Kings in Peace, who had been their Leaders in War.

This furious Inundation settled the *Franches* in *Gall*, the *Saxons* in *England*, the *West Goths* in *Spain*, the *East Goths* and *Longobards* in *Italy*, † and set up the *Almans* in *Germany*; from some whereof, though for divers Years, the Papal World was exceedingly

* *Rev.* 18. 3. Οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπορευέσονται.
Bel. de Rom. Pon. lib. 5. c. 8.

† Οὗτοι μίαν γνώμην ἔχουσι καὶ τὴν δυνάμιν καὶ τὴν ἐξουσίαν ἐπιβάντων τῷ θεῷ διαδιδώσονται.

tormented, and *Rome* itself sacked, yet in the close and making up of their Governments, changing their Manners and Religion, they all submitted to the Usurpation of the Man of Sin, *Rev.* 17. 13. So that in all their windings up there was a Salve for him and his Authority.

The second Great Alteration took up a long space, and was in Action about 300 Years, reckoning it from the translation of the *French Crown*, from *Childerick* the IVth. unto *Pepin* and his Son *Charles*, by Papal Authority, unto the Conquest of *England* by the *Normans*; in which Space, the Line of *Charles* in *France*, was again by the same Authority and the Power of *Hugh Capet*, cut off: No State in *Europe*, the choice Patrimony of the Beast, that did not receive a signal Alteration in this Space; nor was there any Alteration, but that the Pope had a Hand in every one of them, and either by pretended Collations of Right, to pacifie the Consciences of bloodthirsty Potentates, in the undertaking and pursuing their unjust Conquests, or foolish *mitred confirmations* of *Sword-purchases*, he got them all framed to his own End and Purpose, which was to bring all these Nations into subjection to his Babylonish Usurpations; which their Kings finding no way inconsistent with their own Designs, did willingly promote, labouring to enforce all Consciences into subjection to the *Roman See*.

Hence it is, as I observed before, that such an interposition was made of the Rights of Holy Church, that is, *Babylon*, the Mother of Fornications, *Rev.* 13, 15, 16. in all the Tyes, Oaths, and Bonds between Princes and People. And for the advancement of the righteous Judgments of God, that the Sons of Men may learn to fear and tremble before him: * It may be observed, that that which doth and shall stick

* Πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλανήτου,

upon Potentates to their Ruine, is not so much their own or any other Interest, as the very Dregs of this Papal Antichristian Interest, thrust into their Oaths and Obligations, for no End in the World, but to keep the Lord Jesus out of his Throne, *2 Thess.*
2. II.

This is a second Reason, why the Lord Jesus by his mighty Power, at the bringing in of his unmoveable Kingdom, *will shake the Heavens and the Earth of the Nations*; * even because in their present Constitution they are directly framed to the Interest of Antichrist, which by notable Advantages at their first moulding, and continued Insinuations ever since, hath so rivited itself into the very Fundamentals of them, that no digging or mining, with an *Earthquake*, will cast up the Foundation-stones thereof. The Lord Jesus then having promised the Service of the Nations to his Church, will so far open their whole Frame to the Roots, as to pluck out all the cursed Seeds of the *Mystery of Iniquity*, which by the Craft of Satan, and Exigencies of State, or Methods of advancing the Pride and Power of some Sons of Blood, have been sown amongst them.

Reas. 3. Because as is their Interest, so is their Acting. The present Power of the Nations stands in direct Opposition to the bringing in of the Kingdom of Christ. Two things there are which confessedly are incumbent on him in this Day of his Advancement.

I. The bringing home of his Ancient People, to be one Fold with the fulness of the Gentiles; raising up the Tabernacle of *David*, and building it as in days of old, *Job.* 10. 16. *Isa.* 37. 31. *Fer.* 30. 9. *Ezek.* 34. 23. chap. 37. 24, 25. *Hos.* 3. 5. *Amos* 9. 11.

* *Roma sedes Petri, quæ Pastoralis honoris, facta caput mundo, quicquid non possidet armis religione tenet.* Prosp. de Ingrat.

In the accomplishment of innumerable Promises, and answer to millions of Prayers, put up at the Throne of Grace, for this very Glory in all Generations. Now there be two main Hindrances of this Work that must be removed: The first whereof is,

1. *Reall*, the *Great River Euphrates*, the strength and fulness of whose Streams doth yet rage so high, that there is no passage for the Kings of the East to come over; *Exod.* 14. 21, 22. *Josh.* 3. 15, 16. *Hab.* 3. 8. wherefore this must be dried up as other Waters were for their Fore-fathers in days of old, *Rev.* 16. 12. Doubtless this is spoken in allusion to *Abraham's* coming over that River into *Canaan*, when the Church of God in his Family was there to be erected; whence he was called the *Hebrew*, that is, the Passenger, to wit, over the River, *Gen.* 14. 12. and then it may well enough denote the *Turkish* Power, which, proud as it is at this day, possessing in Peace all those Regions of the East, yet God can quickly make it wither and be dried up: Or to the deliverance of the Jews from *Babylon*, when it was taken and destroyed by the drying up of the Streams of that River, and so the Yoak of her Tyranny broken from the Church's Neck, *Fer.* 51. 31, 32. and so it can be no other but the Power of the Romish *Babylon*, supported by the Kings of the Nations, which must therefore be shaken and dried up.

2. *Moral*; or the Idolatry of the Gentile Worshipers. The *Jews* stick hard as yet at this, that God should abolish any kind of Worship which himself had once instituted, *Rev.* 11. 2. But that he should ever accept any false Worship, which he had once strictly prohibited, and no where to this day appointed, to this they will never be reconciled. Now such is all the invented Idolatrous Worship which the Kings of the Earth have sucked in from the Cup

of fornication held out unto them in the Hand, and by the Authority of the *Roman Whore*; this still they cleave close unto, and will not hearken to the *Angels preaching the everlasting gospel, that men should worship him, who made the heavens, and the earth, and the sea, and the fountains of waters*, Rev. 13. 6, 7. that is, the God of Heaven in Jesus Christ, in Opposition to all their *Iconolatry, Artolatry, Hagiolatry, Stauro-latry, and Mafs Abominations*. This then must also be removed: And because, as you saw before, it is so rivited and cemented into, and with all the Orbs of the Nations, *Heaven and Earth*, that they must be shaken, and brought εἰς μέλα' θείων, before it can be effected.

2. The second thing he hath to accomplish, is the tremendous total Destruction of *Babylon*, Psa. 37. 8, 9. Isa. 47, 7, 8, 9. the Man of Sin, and all his adherents, that are not obedient to the Heavenly Call, Rev. 18. 4. Jer. 51. 25, 26. Rev. 17. 1, 2. Zech. 2. 7. Jer. 51. 6. Jud. 16. 28, 29. Now as *Sampson* intending the destruction of the Princes, Lords, and residue of the *Philistines*, who were gathered together in their Idol Temple, he effected it, by pulling away the Pillars whereby the Building was supported; whereupon the whole Frame topled to the Ground. So the Lord intending the ruine of that mighty Power, whose top seems to reach to Heaven, will do it by pulling away the Pillars and Supporters of it; after which it cannot stand one Moment. Now, what are the Pillars of that fatal Building? Are they not the Powers of the World, as at present stated and framed? Pull them away, and, alas! what is Antichrist? It is the Glory of the Kings put upon her, that makes Mens Eyes so dazle on the *Roman Harlot*. otherwise she is but like the *Egyptian* Deities, whose silly Worshipppers through many glorious Portals and Frontispieces were led to adore the Image of an ugly Ape.

Add hereunto, that in this Mighty Work, the Lord Jesus Christ will make use of the Powers of the Nations, the Horns of them; that is, their Strength, *Rev. 17. 16.* they must hate the Whore, and make her desolate and naked; and eat her Flesh, and burn her with Fire. Now, whether this can be accomplished or no in their present Posture, is easily discernible. * Doth not the Papal Interest lie at the bottom of all or the most ruling Lines of *Christendom*? Can that be ejected, without unbottoming their own Dominion? Do they not use the efficacy of the *Roman Jurisdiction*, to balance the Powers of their Adversaries Abroad, and to awe their Subjects at Home? Hath he not a considerable Strength in every one of their own Bosoms? Are not the Locusts of their Religious Orders all sworn Slaves to the Pope, for number sufficient to make an Army to fight the greatest Emperor in the World? Are not most Potentates tied by Oath, or other Compact, to maintain either the whole, or some part of the old Tower, under the Name of Rights of holy Church Prelates, and the like? And can any expect that such as these should take up the despised Quarrel of the Saints, against that flourishing Queen? Doubtless, no such Fruit will grow on these Trees before they are throughly shaken.

Reas. 4.] That his own People seeing all Earthly things shaken and removing, may be raised up to the laying hold of that durable Kindom that shall not be removed; *Heb. 12. 28.* All carnal Interests will doubtless be shaken with that of *Babylon*, *2 Cor. 4. 18.* Many of God's People are not yet weaned from the things that are seen; no sooner is one carnal

* *Petra dedit Petro, Petrus diadema Rodulfo.*

Form shaken out, but they are ready to cleave to another; yea, to warm themselves in the feathered Nests of unclean Birds. All fleshly Dominion within doors, and all civil Dominion that opposeth without doors, shall be shaken. Now these things are so glewed also to Mens Earthly Possessions, the Talons of the Birds of Prey having firmly seized on them, that they also must be shaken with them: And therefore from them also will he have us to be loosed, *2 Pet. 3. ver. 12, 13.*

And these are some of the Reasons of the Proposition laid down, which is so bottomed, so proved, as you have heard. Of the speedy Accomplishment of all this, I no way doubt. *I believe, and therefore I have spoken.* Whether I shall see any further perfection of this Work whilst I am here below, I am no way solicitous; being assured, that if I fail of it here, I shall, through the Grace of him who loved us, and gave himself for us, meet with the Treasures of it elsewhere. Come we to the Uses.

Use 1.] The rise of our first Use I shall take from that of the Prophet; *Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein,* Hof. 14. 9. Labour for this Heavenly Wisdom and Prudence, that we may know these things, and be acquainted with the Mind and Will of God, in the Season and Generation wherein we live. His Way is not so in the Dark, nor his Footsteps in the Deep, but that we may perceive what he is about.

Luk. 12. 54, 55, 56. our Saviour gives it in as a sure Testimony of the *Pharisees* Hypocrisie, notwithstanding all their Pretences, and possession of *Moses's* Chair, that they were wise in Earthly things, and had drawn out Experiences by long Observation, of
what

what was like to come to pass as to the *Weather*, by considering the ordinary Signs of the Alterations thereof; but notwithstanding that mighty effectual concurrence of Signs in Heaven and Earth, with the accomplishment of Prophecies, all pointing to the instant establishment of the Kingdom of God, in the coming of the *Messiah*, not discerning them at all, they come and cry, *If thou be the Christ, give us a sign*; when, without satisfying their sinful Curiosity, Heaven and Earth was full of Signs round about them.

Men who will not receive God's *Signs*, suppose they should be wonderful Proficients in Credulity, might they have *Signs* of their own fancying * The *rich Glutton* thought, that if his way of Teaching might have been set up by Men *rising from the dead*, there would have been a world of Converts, more than were made by the preaching of the Word of God. Men suppose, that if God should now from Heaven give in some discriminating Prodigy, Oh, how abundantly should they be satisfied: The truth is, the same Lust and Corruption which makes them disbelieve God's *Signs*, moves them to look after *Signs* of their own.

For this very thing then, were the Pharisees branded as Hypocrites, that having Wisdom in Natural things, to calculate and prognosticate from necessary *Signs*; yet in the Works of the Lord, though the *Signs* which in his Wisdom he was pleased to give, were plentiful round about them, yet they must have some of their own chusing. I pray God none such be found in our days.

* Ἐχουσι Μωσαεα κη τδς περφητας, εχι παης Ἀβραάμ· ἀλλ' ἔαντις ἀπὸ νεκρῶν περευθῆ. Luk. 16. 29, 30.

1 Chron. 12. 32. it is said of the Men of *Iffachar*, that they had understanding of the times, to know what *Israel* ought to do. *Israel* is in the dark, and knows not what to do, if the Times and Seasons be not discovered to them; *Esther* 1. 13. If the Mind and Will of the Lord in their Generation, be not made out unto the People, it will be their Ruine.

Hence it is, that the Lord encourageth us to make inquiry after these things; to find out the Seasons wherein he will do any great Work for his People, knowing that without this, we shall be altogether useless in the Generation wherein we live.

Isa 45. 11. Ask me of **THINGS TO COME** concerning my sons, and concerning the works of my hands **CO M M A N D** you me.

And what is this that the Lord will have his People to Inquire of him about? Even the Great Work of the ruine of *Babylon*, and restoration of his Church, which yet was not to be accomplished for 240 Years. And this he tells you plainly in the following Verses:

I have raised him up (Cyrus) *in righteousness*, *I will direct his ways*, *he shall build my cities*, *and he shall let go my captives*, *not for price nor for reward*, saith the Lord of Hosts, ver. 12.

The Lord is earnest with his People to inquire into the season of the accomplishment of his great Intentments for the good of his Church, when as yet they are afar off; how much more when they are nigh at hand, even at the Doors! *Who so is wise*, *and will ponder these things*, *they shall understand the loving-kindness of the Lord*, *Psal.* 107. ult.

Dan. 9. 2. The Prophet tells you, that this was his great Study, and at length he understood by Books, the approach of the Time wherein God would deliver his Church from *Babylonish* Captivity and Pollution: Now this Discovery hath two or three notable Products.

1. It puts him upon earnest Supplications for the Accomplishment of their promised Deliverance in the appointed Season. Wide from the *Atheistical* frame of Spirit, which would have a predetermination of Events and Successes, to eradicate all Care, and endeavour to serve that Providence which will produce their Accomplishment. A discovery of the approach of any promised and before-fixed work of God, should settle our Minds to the utmost endeavour of helping the Decree bring forth.

2. He finds great acceptance in this his Address to the Lord by Supplications for the establishing of that Work which he had discovered was nigh at hand: For,

1. An Answer is returned him fully to his whole Desire, in the midst of his Supplications, *ver. 21. Whilst I was praying, the man Gabriel came, &c.*

2. The Work which he had discovered to be approaching, was instantly hastned and gone in hand withal, *ver. 23. At the beginning of thy supplications the commandment came forth.* Oh, that God would stir up his Saints in the Spirit of *Daniel*, to consider and understand by Books, the Time that he hath appointed for the Deliverance of his People; that fixing their Supplications for the speeding thereof, the Commandment may come forth for its full Accomplishment.

3. Having attained this, the Lord gives him fresh Discoveries, *new Light*, of the time for the Birth of the *Messiah*, which he thought not of, prayed not for: *Seventy weeks are determined, &c. ver. 24.* So delighted is the Lord with his Peoples diligent Inquiry into his Ways and Walkings towards them, that thereupon he appears unto them in the revelation of his Mind, beyond all that they did expect or desire.

Now all this have I spoken, to stir you up unto that, whereunto at the entrance of this *Use* you were exhorted; That you would labour for that spiritual Wisdom and Prudence, which may acquaint your Hearts, at least in some measure, with the Mind and Will of God, concerning his Work in the Generation wherein you live. And further to provoke you hereunto, know, that you cannot but wander, as in many other, so especially in four sinful things:

1. *Sinful Cares.*
2. *Sinful Fears.*
3. *Sinful Follies.*
4. *Sinful Negligence.*

1. *Sinful Cares.* Anxious and dubious Thoughts about such things as perhaps the Lord intends utterly to destroy, or at least render useles. Had it not been the greatest Folly in the World for *Noah* and his Sons, when the *Flood* was approaching to sweep away the Creatures from the face of the Earth, *Gen.* 6. 13. to have been solicitous about Flocks and Herds that were speedily to be destroyed. Many Mens Thoughts, at this day, do even devour them about such things, as if they *knew the season* would be contemptible unto them. Would'st thou labour for *Honour*, if thou knewest that God, at *this time*, were labouring to lay all the *Honour of the Earth in the dust*? *Isa.* 23. 9. Could'st thou set thy Heart upon the increase of *Riches*, wer't thou acquainted that God intends instantly to make *silver as stones, and cedars as sycamores*? *1 King.* 10. 17. though not for Plenty, yet for Value. Would Men be so exceedingly solicitous about this or that Form of Religion, this or that Power, to suppress such or such a Perswasion, if they knew that the Lord would suddenly *fill the earth with his knowledge as the waters cover the sea*? *Hab.* 2. 14. Should our Spirits sink for fear of this or that
Persecu-

Persecutor or Oppressor, were it discovered unto us, that in a short time *nothing shall hurt or destroy in the whole mountain of the Lord?* Isa. 65. 25. Should we tremble at the Force or Power of this or that growing *Monarchy*, giving its Power to the *Beast*, had God revealed unto us, that he is going to *shake* it until it be *translated*? Certain it is, that the Root of all the sinful Cares, which sometimes are ready to devour the Hearts of God's People, is this, unacquaintedness with the Work and Mind of the Lord.

2. *Sinful Fears*; Luke 21. 28. Our Saviour having told his Disciples of Wars, Tumults, Seditions, Famines, Earthquakes, &c. which were to come upon the Earth, bids them, when they see these things, *to lift up their heads* for joy. But how should this be? Rejoyce in the midst of so many Evils and Troubles, in the most whereof they were to have a *Benjamin's mess*, a double Portion? Yea, saith our Saviour, *rejoyce*, for I have told you before, that *then* it is your Deliverance and Redemption draweth nigh. It is for them to shake and tremble who are in the Dark, who know not what the Lord is a-doing. They may be at their *Wits end*, who know no *other end* on these things: But for you, who know the Mind of the Lord, what he intendeth and will effect by these things, cast off all sinful Fears, and rejoyce in him *who cometh*.

Amongst us in these days, new Troubles arise, Wars, and rumours of Wars, appearances of Famine, Invasions, Conspiracies, Revolts, Treacheries, Sword, Blood: Oh, how do Mens Faces wax pale, and their Hearts die within them! Sometimes, with *David*, they could fly to the *Philistines*, and wind up their Interest with them whom God will destroy: Every new appearance of Danger shuffles them off from all their Comforts, all their Confidence. Hence poor Souls

Souls are put to doubling and shifting in the Ways of God, in such a *frame* as God exceedingly abhors. They know not why any Mercy is given, nor to what End, and therefore are afraid to own it, lest some sudden Alteration should follow, and make it too hot for them to hold it; and all this, because they know not the Mind of the Lord, nor the Judgment of their God; were they but acquainted with it, so far as it is evidently revealed, they would quickly see all things working together to the appointed End.

3. *Sinful Follies.* Toil and Labour in vain, is of all Follies the greatest Folly; like the *Jews* under *Julian*, building of their Temple in the Day, God casting it to the Ground in the Night. When a Man labours, toils, wearies and spends himself, for the accomplishing of that which shall never come to pass, *and that*, which if he would but enquire, he might know shall never come to pass, he cannot well want the Livery of a *brutish Man*. How many poor Creatures that think themselves wiser than *Churchan* and *Dedan*, and all the Children of the East, do spend and consume their days and time in such Ways as this, labouring Night and Day to set up what God will pull down, and what he hath said shall fall. *Come on, let us deal wisely*, saith *Pharaoh* to his *Egyptians*, *Exod. i. 10.* to root out and destroy these *Israelites*. Poor Fool! is there any Wisdom or Counsel against the Most High? I could give Instances plenty in these days, of Men labouring in the dark, not knowing what they are a-doing, endeavouring with their Strength to accomplish that whereof the Lord hath said, *It shall not prosper*; and all, because they discern not the Season.

4. *Sinful Negligence.* You are no way able to do the Work of God in your *Generation*. It is the commendation of many Saints of God, that they were
upright,

upright, and served the Will of God in their Generation. Besides the general Duties of the Covenant, incumbent on all the Saints at all Seasons, there are special Works of Providence which in sundry Generations the Lord effecteth, concerning which he expects his People should know his Mind, and serve him in them. Now, can a Servant do his Master's Work, if he know not his Will? The Lord requireth, that in the great Things which he hath to accomplish in this Generation, all *his* should close with him. What is the Reason that some stand in the Market-place idle all the day? Some work for a season and then give over, they know not how to go a step farther, but after a Day, a Week, a Month, or a Year, are at a stand? Worse than all this, some Counter-work the the Lord with all their Strength? The most neglect the Duty which of them is required. What is the reason of all this? They know in no measure what the Lord is doing, and what he would have them apply themselves unto. The *best*, almost, live from Hand to Mouth, following at present Appearances, to the great neglect of the Work which the Lord would have hastned among us: All this comes from the same Root.

Qu. But now, if all the sad and sinful Consequences attend this nescience of the Mind of God, as to the things which he is a-doing in the days wherein we live, so far as he hath revealed himself, and requires us to observe his Walkings; by what Ways and Means may we to come to the knowledge thereof, that we be not sinfully bewildered in our own *Cares*, *Fears*, and *Follies*, but that we may follow hard after God, and be upright in our Generation?

Ans. There be four things whereby we may come to have an insight into the Work which the Lord will do and accomplish in our days;

1. By the *Light which he gives.*
2. By the *previous Works which he doth.*
3. The *expectation of his Saints.*
4. The *fear of his Adversaries.*

1. By the *Light which he gives.* God doth not use to set his People to work in the Dark; they are the *children of light*, and they are no *deeds of darkness* which they have to do. However others are blinded, they shall see. Yea, he always suits their Light to their Labour, and gives them a clear discerning of what he is about. *The Lord God doth nothing but he reveals his secrets to his servants.* The *Light* of every Age, is the fore-runner of the *Work* of every Age.

When Christ was to come in the Flesh, *John Baptist* comes a little before. A new Light, a new Preacher. And what doth he discover and reveal? Why, he calls them off from resting on legal Ceremonies, to the Doctrine of Faith, Repentance, and Gospel Ordinances; tells them the Kingdom of God is at hand; instructs them in the knowledge of him who was *coming*. To what End was all this? only that the Minds of Men being enlightned by his preaching, who was a *burning and a shining lamp*, they might see what the Lord was doing.

Every Age hath its peculiar *Work*, hath its peculiar *Light*. Now, what is the Light which God manifestly gives in, in our Days? Surely not new Doctrines, (as some pretend) indeed old Errors, and long since exploded Fancies. Plainly, the peculiar *Light* of this Generation, is that discovery which the Lord hath made to his People, of the Mystery of Civil and Ecclesiastical Tyranny: The opening, unravelling, and revealing the Antichristian Interest, interwoven and coupled together in Civil and Spiritual things, into a State opposite to the Kingdom of the Lord Jesus, is the great
Discovery

Discovery of these Days. Who almost is there amongst us now, who doth not evidently see, that for many Generations, the Western Nations have been juggled into spiritual and civil Slavery, by the Legerdmain of the Whore, and the Potentates of the Earth, made drunk with the Cup of her Abominations? How the whole Earth hath been rolled in Confusion, and Saints hurried out of the World, to give way to their combined Interest? Hath not God unveiled that Harlot, made her naked, and discovered her abominable filthiness? Is it not evident to him that hath but half an Eye, that the whole present Constitution of the Government of the Nations, is so cemented with Antichristian Mortar from the very top to the bottom, that without a *thorough shaking* they cannot be cleansed? This then plainly discovers, that the Work which the Lord is doing, relates to the untwining of this close Combination against Himself, and the Kingdom of his dear Son, and he will not leave until he have done it.

To what degree in the several Nations this *shaking* shall proceed, I have nothing to determine in particular, the Scripture having not expressed it: This only is certain, it shall not stop nor receive its period, before the interest of Antichristianity be wholly separated from the Power of those Nations.

2. By *the previous Works* he doth. How many of these doth our Saviour give, as Signs of the Destruction of *Jerusalem*, and so consequently of propagating the Gospel more and more to the Nations? *Matt. 24. Luke 21.* How fearful and dreadful they were in their Accomplishment, *Iosephus* the Jewish Historian relateth; and how by them the Christians were forewarned, and did by them understand what the Lord was a-doing, *Eusebius* and others declare.

When

When (saith he) you shall see the abominatiyon of desolation (the Roman Eagles and Ensigns) standing in the holy place, Matt. 24. 15. or, *Jerusalem compassed with Armies*, as Luk. 21. 20. then know by that, that the end thereof is come, and your deliverance at hand.

The Works of God are to be sought out of them that have pleasure in them: They are vocal, speaking Works; the Mind of God is in them: They may be heard, read, and understood; the *Rod may be heard, and who hath appointed it.* Now generally he begins with lesser Works, to point out to the Sons of Men what he is about to accomplish. By these may his Will be known, that he may be met in Righteousness.

Now what, I pray, are the Works that the Lord is bringing forth upon the Earth? What is he doing in our own and the Neighbour Nations? Shew me the Potentate upon Earth, that hath a peaceable Mole-hill to build himself an Habitation upon? Are not all the Controversies, or the most of them, that at this day are disputed in Letters of Blood among the Nations, somewhat of a distinct Constitution from those formerly under debate? those tending meerly to the Power and Splendour of single Persons, these to the Interest of the many. Is not the hand of the Lord in all this? Are not the *shakings* of these *Heavens* of the Nations from him? Is not the Voice of Christ in the midst of all this Tumult? And is not the genuine tendance of these things open and visible unto all?

What speedy Issue all these will be driven to, I know not; so much is to be done as requires a long space. Though a *Tower* may be pul'd down faster than it was set up, yet that which hath been building a *thousand Years*, is not like to go down in a *thousand Days.*

3. The Expectation of the *Saints*, is another thing from whence a discovery of the Will of God, and the Work of our Generation, may be concluded. The secret Ways of God's communicating his Mind unto his *Saints*, by a fresh favour of accomplishing Prophecies, and strong workings of the Spirit of Supplications, I cannot now insist upon. This I know, they shall not be *led into temptation*, but kept from the *hour thereof*, when it comes upon the whole Earth. When God raiseth up the Expectation of his People to any thing, he is not unto them *as waters that fail*. Nay, he will assuredly fulfil the Desires of the Poor.

Just about the time that our Saviour Christ was to be born of a Woman, *Luke 3. 15.* how were all that waited for Salvation in *Israel*, raised up to an high expectation of the Kingdom of God; such as that People never had before, and assuredly shall never have again. Yea, famous was the waiting of that season throughout the whole *Roman Empire*. And the Lord, whom they sought, came to his Temple. Eminent was their Hope, and excellent was the Accomplishment.

Whether this will be made a Rule to others, or no, I know not: This I am assured, that being bottomed on Promises, and built up with Supplications, it is a Ground for them to rest upon. And here I dare appeal to all, who with any diligence have enquired into the things of the Kingdom of Christ, that have any favour upon their Spirits of the accomplishment of Prophecies and Promises, in the latter days, who count themselves concerned in the Glory of the Gospel, whether this thing, of consuming the *Mystery of Iniquity*, and vindicating the Churches of Christ, into the Liberties purchased for them by the Lord Jesus, by the *shaking and translating* all opposing Heights

and Heavens, be not fully in their Expectations. Only the Time is in the hand of God; and the Rule of our Actings with him, is his revealed Will.

4. Whether the *Fears of his Adversaries*, have not their Lines meeting in the same Point, themselves can best determine. The whole World was more or less dreaded at the coming of Christ in the Flesh. When also the Signs of his Vengeance did first appear to the Pagan World, in calling to an Account for the Blood of his Saints, the Kings and Captains presently cry out, *The great day of his wrath is come, and who shall be able to stand?* Rev. 6. 17.

I am not of Counsel to any of the Adherents to the Man of Sin, or any of those who have given their Power unto the Beast; I have not a Key to the Bosoms of the Enemies of Christ; I am neither their Interpreter, nor do they allow me to speak in their behalf: yet truly, upon very many probable Grounds, I am fully perswaded, that were the thoughts of their Hearts disclosed, notwithstanding all their glittering Shews, dreadful Words, threatening Expressions, you should see them tremble and dread this very thing, That the whole World as now established, will be wrapped up in Darkness, at least untill that cursed Interest which is set up against the Lord Jesus, be fully and wholly *shaken* out from the Heavens and Earth of the Nations.

And thus, without leading you about by Chronologies and Computations, which yet have their Use, (*well to count a Number being Wisdom indeed*) I have a little discovered unto you some *Rules*, whereby you may come to be acquainted with the *Work* of God in the days wherein we live, and also what that *Work* is, which is our first *Use*: The next shall be for Direction, to guide you what you ought to do, when you know what is the work of your *Generation*.

Use

Use 2.] Be exhorted to prepare to meet the Lord, to make his way straight: And this I would press distinctly.

1. *As to your Persons.*

2. *As to your Employments.*

1. As to your *Persons*. Give the Lord Jesus a Throne in your Hearts, or it will not be at all to your advantage, that he hath a Throne and Kingdom in the World. Perhaps you will see the Plenty of it, but not taste one Morfel. Take first that which *comes not by Observation*, that *which is within you, which is Righteousness and Peace, and joy in the Holy Ghost*. Take it in its *Power*, and you will be the better enabled to observe it coming in its *Glory*. *Seek first this kingdom of God, and the righteousness thereof, and all these things shall be added unto you*. Oh, that it were the Will of God to put an end to all that *pretended Holiness, hypocritical Humiliation, self-interested Religion* that have been among us, whereby we have flattered God with our Lips, while our Hearts have been far from him! Oh, that it might be the glory of this Assembly, above all the Assemblies of the World, that every Ruler in it might be a sincere Subject in the Kingdom of the Lord Jesus! Oh, that it might suffice that we have had in our Parliament, and among our Ministers, so much of the *form* and so little of the *power* of Godliness; that we have called World Christ, and Lust Christ, and Self Christ, working indeed for them, when we pretended all for Christ! Oh, that I could nourish this one Contention in your Honourable Assembly, that you might strive who should excell in setting up the Lord Jesus in their Hearts.

You may be apt to think, that if you can carry on and compass your Purposes, then all your Enemies will be assuredly disappointed: Do but embrace the

Lord Jesus in his Kingly Power in your Bosoms, and, *ipso facto*, all your Enemies are everlastingly disappointed : You are the *Grains*, which in the sifting of the Nation, have been kept from falling to the Ground. Are you not the residue of all the Chariots of *England*? Oh, that in you might appear the Reality of the Kingdom of the Lord Jesus, which hath been so long pretended by others; that sound Righteousness, not a Pharisaical, rigid, supercilious Affectation, nor a careless Belief and Comportment, the issue of novel Fancies, might be found upon your Spirits; that you may be thought meet to rejoyce with the Lord in his Kingdom; otherwise this Day of the Lord which we have described, however desired and longed after, will be *Darkness to you, and not Light*.

2. In reference to your great *Employments*, whereunto the Lord hath called you; and here I shall briefly hold out unto you one or two things.

1. That you would seriously consider, why it is that the Lord *shakes* the *Heavens* and the *Earth* of the Nations, to what *End* this tendeth, and what is the *Cause* thereof. Is it not from hence, that he may revenge their opposition to the Kingdom of his dear Son? That he may *shake* out of the midst of them all that Antichristian Mortar, wherewith from their first *Chaos* they have been cemented? That so the Kingdoms of the Earth, may become the Kingdoms of our Lord Jesus. Is not the Controversy of *Sion* pleaded with them? Are they not called to an Account for the transgression of that Charge given to all Potentates, *Touch not mine Anointed*? And what is the Aim of the Lord Jesus herein, whose mighty Voice shakes them? Is it not to frame and form them for the Interest of his own Kingdom? that he may fulfil the Word he hath spoken to *Sion*, *I will make thine Officers Peace, and thine Exactors Righteousness*?

Consider

Consider then (I pray) what you have in hand: Wait upon your King the Lord Christ, to know his Mind. If you lay any Stone in the whole Building that advanceth itself against his Scepter, he will *shake* all again: Dig you never so deep, build you never so high, it shall be shaken: Nay, that there be no opposition, will not suffice; He hath given Light enough to have all things framed for his own Advantage. The Time is come, yea, the full Time is come, that it should be so, and He expects it from you. Say not, in the first place, this, or that, suits the Interest of *England*, but look what suits the Interest of Christ; and assure your selves, that the true Interest of any Nation is wrapped up therein. *

2. Be encouraged under all those Perplexities and Troubles which you are or may be wrapped in: Lift up the Hands that hang down, and let the feeble Knees be strengthened: *It is but yet a little while, and he that shall come, will come, and will not tarry.* The more you are for Christ, the more Enemies you shall be sure to have; but the Lamb shall overcome. He is come to revenge the Blood of his Slain upon this Generation, and to free the residue from the Jaws of the Terrible. *He is our Rock, and his Work is perfect:* What he hath begun, faster, or slower, he will surely accomplish.

It is a thing of the most imaginable Indifferency, whether any of our particular Persons behold these things here below, or no: If otherwise, we shall for the present have *rest with him, and stand in our lot at the end of the days:* But for the Work itself, the Decree is gone forth, and it shall not be recalled; receive strength and refreshment in the Lord.

* *Vid.* A Discourse concerning Toleration, &c.

Use 3.] Wonder not when the *Heaven* is shaken, if you see the *Stars* fall to the Ground: We had some who pretended to be *Church-Stars*, that were meerly fixed to all Mens View, and by their own Confession, in the *Political Heavens*. The first shaking of this Nation shook them utterly to the Ground. If others also tremble like an *Aspen-Leaf*, and know not which Wind to yield unto, or sail backwards and forwards by the same Gale, wonder not at that neither: When Men lay any other Foundation than the immoveable Corner-stone, at one time or other, sooner, or later, assuredly they will be shaken.

Use 4.] Let the Professing People that is amongst us look well to themselves; the Day is coming that will burn like an oven. Dross will not endure this Day; we have many an Hypocrite as yet to be uncafed. Take heed, you that act High, if a false Heart, a defiled Heart be amongst you, there shall be no place for it in the Mountain of the Lord's House. *The inhabitants of Sion shall be all righteous*, Isa. 60. 21. Many that make a great Shew now upon the Stage, shall be turned off with Shame enough: Try and search your Hearts, force not the Lord to lay you open to all. The *Spirit of judgment and burning* will try you. Tremble, I pray, for you are entring the most purging trying Furnace that ever the Lord set up on the Earth.

Use 5.] Be loose from all shaken things; you see the Clouds return after the Rain; one Storm in the neck of another. Thus it must be, until Christ hath finished his whole Work. *Seeing that all these things must be dissolved, what manner of persons ought we to be in all manner of holy conversation?* Let your Eyes be upwards, and your Hearts be upwards, and your Hands be upwards, that you be not moved at the passing away of shaken things. I could here encourage you, by the glorious issue of all these shakings,
whose

whose fore-taste might be as Marrow to your Bones, though they should be appointed to Consumption before the accomplishment of it : But I must close.

Use 6.] See the Vanity, Folly, Madness of such as oppose the bringing in the Kingdom of the Lord Jesus. Can't thou hinder the *Rain* from descending upon the Earth when it is falling? Can't thou stop the *Sun* from rising at its appointed Hour? Will the *Conception* for thee dwell quietly in the Womb beyond its Month? Surely thou mayest with far more ease turn and stop the current and course of Nature, than obstruct the bringing in of the Kingdom of Christ in Righteousness and Peace. Whence comes it to pass, that so many Nations are wasted, destroyed, and spoiled, in the days wherein we live, that God hath taken Quietness and Peace from the Earth? Doubtless from hence, that they will smite themselves against the *Stone cut out of the mountain without hands*. Shall not the Decree bring forth? Is it not in vain to fight against the Lord? Some are Angry, some Troubled, some in the Dark, some full of Revenge: But the Truth is, whether they will hear or forbear, *Babylon* shall fall, and all the Glory of the Earth be stained, and the Kingdoms become the Kingdoms of our Lord Jesus Christ.



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THE
Stedfastness of PROMISES,
AND THE
Sinfulness of STAGGERING:

Opened in a

S E R M O N

Preached at

Margaret's in Westminster,

Before the

P A R L I A M E N T,

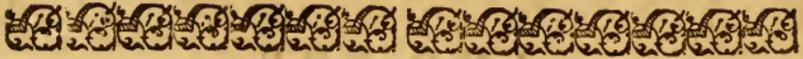
February 28th, 1649.

Being a Day set apart for solemn Humiliation throughout the Nation.

By JOHN OWEN, *Minister of the Gospel.*

L O N D O N,

Printed for JOSEPH MARSHALL at the
Bible in Newgate-street. 1720.



Die Veneris I Martij, 1649.

Ordere*d* by the PARLIAMENT, That the Thanks of this House be given to Mr. Owen, for his great Pains taken in his SERMON preached yesterday before the PARLIAMENT at Margaret's Westminster, (being a Day set apart for Publick Humiliation:) And that he be desired to Print his SERMON: And that he have the like Privilege in Printing, as others in like Cases have usually had.

Ordered, That Sir William Masham do give the Thanks of this House to Mr. OWEN accordingly.

Hen. Scobel, Cler. Parl.





TO THE
Commons of *England*
In Parliament Assembled.

S I R S,

THAT God in whose Hand your Breath is, and whose are all your Ways, *having caused various Seasons to pass over you, and in them all manifested, That his Works are Truth, and his Ways Judgment, calls earnestly by them, for that Walking before him, which is required from them who, with other distinguishing Mercies, are interested in the speciality of his protecting Providence: As in a view of present Enjoyments, to sacrifice to your Net, and burn Incense to your Drag, as tho' by them your Portion were Fat and Plenteous, is an exceeding provocation to the Eyes of his Glory; so to press to the residue of your Desires and Expectations by an Arm of Flesh, the Designings and Contrivances of Carnal Reason, with outwardly appearing Mediums of their Accomplishment, is no less an Abomination to him.*
Tho'

The Epistle Dedicatory.

Tho' there may be a present sweetness to them that find the life of the Hand, yet their latter End will be, to lie down in Sorrow. That you might be prevailed on to give Glory to God by stedfastness in Believing, committing all your Ways to him with Patience in Well-doing, to the the Contempt of the most varnished Appearance of Carnal Policy, was my peculiar Aim in this ensuing Sermon.

That which added ready Willingness to my Obedience unto your Commands, for the Preaching and Publishing hereof, being a serious Proposal for the Advancement and Propagation of the Gospel in another Nation, is here again recommended to your Thoughts, by

Your most humble Servant

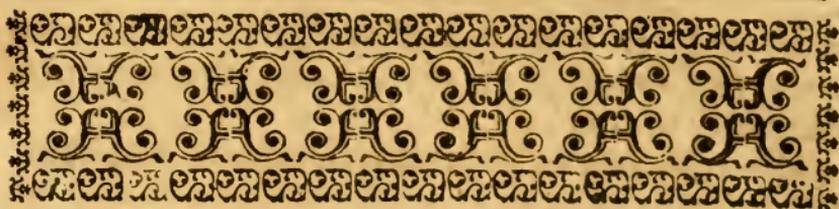
March 8th,

1649.

in our Common Master,

J. O.





The *Stedfastness* of PROMISES,
AND

The *Sinfulness* of STAGGERING:

Opened in a

S E R M O N

Preach'd at *Margaret's* in *Westminster*, &c.

R O M. iv. 20.

*He staggered not at the Promise of God through
Unbelief.*



IN the first Chapters of this Epistle, the Apostle from Scripture, and the constant Practice of all sorts of Men of all Ages, *Jews* and *Gentiles*, *Wise* and *Barbarians*, proves all the World, and every Individual therein, to have *sinned*, and *come short of the glory of God*: And not only so, but that it was utterly impossible, that by their own strength, or by virtue of any Assistance communicated,

municated, or Privileges enjoyed, they should ever attain to a *righteousness of their own*, that might be acceptable to God

Hereupon he concludes that Discourse with these two positive Assertions:

1. That for what is past, *every mouth must be stop-ped, and all the world become guilty before God*, chap. 3. ver. 19.

2. For the *future*, though they should labour to amend their Ways, and improve their Assistances and Privileges to a better Advantage than formerly, *yet by the deeds of the law, shall no flesh be justified in the sight of God*, Ver. 20.

Now it being the main drift of the Apostle, in this Epistle, and in his whole Employment, to manifest that God hath not shut up all the Sons of Men hopeless and remediless under this Condition, he immediately discovers and opens the rich Supply, which God in Free-grace hath made and provided, for the delivery of his Own from this calamitous Estate, even by the *righteousness of Faith in Christ*, which he unfoldeth, asserteth, proves, and vindicates from Objections, to the *end of the third Chapter*.

This being a Matter of so great Weight, as comprising in itself the sum of the Gospel wherewith he was entrusted; the honour and exaltation of Christ, which above all he desired; the great Design of God to be glorious in his Saints; and in a Word, the chief Subject of the *Ambassage* from Christ, to him committed, (to wit, that they who neither have, nor by any means can attain a *Righteousness of their own*, by the utmost of their workings, may yet have that which is compleat and unrefusable in Christ, by believing) he therefore strongly confirms it in the *fourth Chapter*, by Testimony and Example of the Scripture, with the Saints that were of old: Thereby also declaring,

claring, That though the manifestation of this Mystery, were now more fully opened by Christ *from the bosom of the Father*; yet indeed this was the only way for any to appear in the Presence of God, ever since Sin entred into the World.

To make his Demonstrations the more evident, he singleth out *one* for an Example, who was eminently known, and confessed by all to have been the *friend of God*, to have been *righteous* and *justified* before him, and thereon to have held sweet Communion with him all his days; to wit, *Abraham*, the *father according to the flesh*, of all those who put in the strongest of all Men for a share in Righteousness, by the Privileges they did enjoy, and the Works they did perform.

Now concerning him, the Apostle proves abundantly in the beginning of the *fourth Chapter*, That the Justification which he found, and the Righteousness he attained, was purely that, and no other, which he before described; to wit, a Righteousness in the *forgiveness of Sins, through faith in the blood of Christ*.

Yea, and that all the Privileges and Exaltations of this *Abraham*, which made him so signal and eminent among the Saints of God, as to be called the *Father of the faithful*, were meerly from hence, That this Righteousness of Grace was freely discovered and fully established unto him; an Enjoyment being granted him in a peculiar manner by Faith, of that Promise wherein the Lord Christ, with the whole spring of the Righteousness mentioned, was enwrapped.

This the Apostle pursues with sundry and various Inferences and Conclusions, to the *end of Verse 17. Chap. 4.*

Having laid down this, in the next Place he gives us a Description of that Faith of *Abraham*, whereby he became Inheritor of those excellent things, from
the

the *Adjuncts* of it. That as his *Justification* was proposed as an Example of God's dealing with us by his Grace, so his *Faith* might be laid down as a Pattern for us in the receiving that Grace.

Now this he doth from

1. *The Foundation of it, whereon it rested.*
2. *The Matter of it, what he believed.*
3. *The Manner of it, or how he believed.*

1. *From the Bottom and Foundation on which it rested, viz. The Omnipotency or All-sufficiency of God, whereby he was able to fulfil whatever he had engaged himself unto by Promise, and which he called him to believe, ver. 14. He believed him who quickned the dead, and calleth those things which be not, as though they were.*

Two great Testimonies are here of the Power of God: 1. *That he quickneth the dead:* Able he is to raise up those that are dead to life again. 2. *He calleth things that are not, as tho' they were:* By his very *Call* or *Word*, gives Being to those things which before were not: As when he said, *Let there be Light, there was Light*, Gen. 1. 3. By that very *Word*, *commanding light to shine out of darkness*, 2 Cor. 4. 6.

These Demonstrations of God's All-sufficiency, he considereth in peculiar reference to what he was to believe; to wit, *That he might be the Father of many Nations*, ver. 11. of the *Jews* according to the *flesh*; of *Jews* and *Gentiles*, according to the *Faith* whereof we speak.

1. For the first, his *Body being now dead*, and *Sarah's womb dead*, ver. 19. he rests on God as *quickning the dead*, in believing that he shall be the father many Nations.

2. For

2. For the other, That he should be a Father of the Gentiles by Faith; the Holy Ghost witnesseth that they *were not a people*, Hol. 2. 23. The implanting of them in his Stock, must be by a Power *that calleth things that are not, as though they were*; giving a new Nature and Being unto them, which before they had not.

To bottom our selves upon the All-sufficiency of God, for the accomplishment of such things as are altogether impossible to any thing but that All-sufficiency, is Faith indeed, and worthy our imitation: It is also the wisdom of Faith, to pitch peculiarly on that in God, which is accommodated to the Difficulties wherewith it is to wrestle: Is Abraham to believe, That from his dead body must spring a whole Nation? He rests on God, as he that quickneth the dead.

3. His Faith is commended from the Matter of it, or what he did believe: Which is said in general, to be the Promise of God. Verse 20. He staggered not at the promise of God through unbelief. And particularly the Matter of that Promise is pointed at, ver. 11, 18. that he should be the father of many nations; that was, his being a Father of many Nations, of having all nations blessed in his seed. A Matter entangled with a world of Difficulties, considering the natural Inability of his Body, and the Body of Sarah, to be Parents of Children.

When God calls for Believing, his Truth and All-sufficiency being ingaged, no Difficulty nor seeming Impossibilities, that the thing to be believed is, or may be attended withal, ought to be of any weight with us; He who hath promised, is able.

4. From the Manner of his believing, which is expressed Four ways.

4. Against Hope, He believed in Hope, ver. 18.

T

Here

Here is a two-fold *Hope* mentioned, *one* that was *against* him, the *other* that was *for* him.

1. He *believed against Hope*; that is, when all Arguments which might beget Hope in him, were *against* him: *Against Hope*, is against all motives unto Hope whatever. All Reasons of natural Hope were *against* him: What *Hope* could arise in or by Reason, that *two dead Bodies* should be the Source and Fountain of *many Nations*? So that against all inducements of natural Hope, he believed.

2. He *believed in Hope*; that is, such *Hope* as arose, as his Faith *did*, from the consideration of God's All-sufficiency: This is an *Adjunct* of his Faith; it was such a Faith as had Hope adjoined with it: And this *believing in Hope*, when all Reasons of Hope were away, is the first thing that is set down of the *manner of his Faith*.

In a decay of all Natural Helps, the deadness of all Means, an appearance of an utter Impossibility that ever the Promise should be accomplished, then to believe with unfeigned Hope, is a commendable Faith.

2. He was *not weak in Faith*, ver. 29. Μὴ ἀδυνήσας, *not weak*, is the second thing. *Minime debilis*: Beza. He was by *no means weak*. A negation, that by a Figure (μεϊωσις) doth strongly assert the contrary to that which is denied. He was *no way weak*; that is, he was very *strong in Faith*, as is afterwards expressed, ver. 20. He was *strong in Faith, giving glory to God*.

And the Apostle tells you, wherein this his *not weakness* did appear: Saith he, He considered not his own Body, being now dead, when he was about an hundred Years old, neither yet the deadness of Sarah's Womb, ver. 19. It was seen in this, that his Faith carried him above the consideration of all Impediments that might lie in the way to the accomplishment of the Promise.

It is meer weakness of Faith, that makes a man lie poreing

porcing on the Difficulties and seeming Impossibilities that lie upon the Promise. We think it our Wisdom and our Strength, to consider, weigh, and look into the bottom of Oppositions and Temptations, that arise against the Promise: Perhaps it may be the strength of our fleshly carnal Reason; but certainly it is the weakness of our Faith: He that is *strong in Faith*, will not so much as debate or consider the things that cast the greatest seeming Improbability, yea, Impossibility on the fulfilling of the Promise. It will not afford them a Debate or Dispute of the Cause, nor any Consideration, *being not weak in Faith, he considered not.*

3. *He was fully perswaded*, ver. 21. *πληρῶς πεπεισμένος*, he was *persuasionis plenus, fully perswaded.* This is the third thing that is observed in the *manner of his believing*: He fully, quietly, resolutely cast himself on this, *That he who had promised, was able to perform it.* As a Ship at Sea, (for so the word imports) looking about, and seeing Storms and Winds arising, sets up all her Sails, and with all speed makes to the Harbour. *Abraham* seeing the storms of Doubts and Temptations likely to rise against the Promise made unto him, with full-sail breaks through all, to lie down quietly in God's All-sufficiency. And this is the third.

4. The fourth is. *That he staggered not*, ver. 20. This is that which I have chosen to insist on unto you, as a choice part of the commendation of *Abraham's* Faith, which is proposed for our imitation.

He staggered not at the promise of God through unbelief.

The words may be briefly resolved into this Doctrinal Proposition.

All staggering at the Promises of God is from unbelief.

What is of any difficulty in the Text, will be cleared in opening the parts of the Observation.

Men are apt to pretend sundry other Reasons and Causes of their staggering. The Promises do not belong unto them, God intends not their Souls in them, they are not such and such, and this makes them stagger; when the Truth is, it is their *unbelief*, and that alone, that puts them into this Staggering condition. As in other things, so in this, we are apt to have many fair Pretences for foul Faults. To lay the Burden on the right Shoulders, I shall demonstrate, by God's assistance, that it is not this, or that, but *unbelief* alone, that makes us stagger at the Promises.

To make this the more plain, I must open these two things:

1. *What is the Promise here intended.*
2. *What it is to stagger at the Promise.*

The Promise here mentioned, is principally that which *Abraham* believing, it was said eminently, That it *was accounted to him for Righteousness*: So the Apostle tells us, *ver. 5. of this Chapter*: When this was, you may see *Gen 15. ver 6.* There it is affirmed, that *he believed the Lord, and it was accounted to him for Righteousness.* That which God had there spoken to him of, was about *the multiplying of his seed as the stars of heaven, whereas he was yet childless.*

The *last verse of Chap. 14.* leaves *Abraham* full of earthly Glory. He had newly conquered five Kings, with all their Host; honoured by the King of *Sodom*, and blessed by the King of *Salem*: And yet in the *first Verse of Chap. 15.* God appearing to him in a *Vision*, in the very entrance, bids him **F E A R N O T**: Plainly intimating, That notwithstanding all his outward Success and Glory, he had still many Perplexities upon his Spirit, and had need of great Consolation and Establishment: *Abraham was not clear in*
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the accomplishment of former Promises about the *blessed Seed*; and so, though he have all outward Advancements, yet he cannot rest in them. Until a Child of God be clear in the main, in the matter of the great Promise, the business of Christ, the greatest outward Successes and Advantages, will be so far from quieting and settling his Mind, that they rather increase his Perplexities: They do but occasion him to cry, Here is this, and that; here is Victory and Success; here is Wealth and Peace; but here is not Christ.

That this was *Abraham's* Condition, appears from *ver. 2. of that Chapter*, where God having told him, That he was his shield, and his exceeding great reward; He replies, Lord God, what wilt thou give me, seeing I go childless? As if he should have said, Lord God, thou toldest me, when I was in *Haran*, now 19 Years ago, That in me and my seed, all the families of the earth should be blessed, *Gen. 12. 3.* That the blessed-blessing Seed should be of me; but now I wax old, all Appearances grow up against the direct Accomplishment of that Word, and it was that which above all, in following thee, I aimed at; if I am disappointed therein, what shall I do? And what will all these things avail me? What will it benefit me, to have a multitude of earthly Enjoyments, and leave them in the close to my Servant?

I cannot but observe, that this sighing, mournful Complaint of *Abraham*, hath much Infirmary, and something of Diffidence mixed with it: He shakes in the very bottom of his Soul, that Improbabilities were growing up, as he thought, to Impossibilities against him, in the way of the Promise: Yet hence also mark these two things:

1. That he doth not repine in himself, and keep up his burning Thoughts in his Breast, but sweetly breaths out the burthen of his Soul, into the bosom of his God: *Lord God, (saith he) what wilt thou give me, seeing I go childless? It is of sincere Faith, to un-lade our Unbelief in the Bosom of our God.*

2. That God takes not his Servant at the Advantage of his Complaining and Diffidence; but lets that pass, until having renewed the Promise to him, and settled his Faith, then he gives in his Testimony, That he believed God. *The Lord overlooks the weakness and causeless wailings of his, takes them at the best, and then gives his Witness to them.*

This, I say, was the Promise whereof we spake, That he should have a seed of his own, like the stars that cannot be numbred, Gen. 15. ver. 4, 5. And herein are contained three Things:

1. The purely spiritual part of it, that concerned his own Soul in Christ. God ingaging about his Seed, minds him of his own Interest, in the blessing-bringing Seed. Jesus Christ, with his whole Mediation, and his whole work of Redemption, is in this in Promise, with the enjoyment of God in Covenant, *as a Shield, and as an exceeding great Reward.*

2. The Kingdom of Christ, in respect of the Propagation and Establishment of it, with the multitude of his Subjects, that also is in this Promise.

3. The Temporal part of it, multitudes of Children to a Childless Man, and an *Heir from his own Bowels.*

Now this Promise in these three Branches, takes up your whole Interest, comprises all you are to believe for, be you considered either as *Believers*, or as *Rulers*.

1. As *Believers*. So your Interest lies in these two Things: 1. That your own Souls have a Share and

Portion in the Lord Christ. 2. That the Kingdom of the Lord Jesus be Exalted and Established.

2. As *Rulers*: That Peace and Prosperity may be the Inheritance of the Nation, is in your Desires: Look upon this in subordination to the Kingdom of Christ; and so all these are in this Promise.

To make this more plain, these being the three main Things that you aim at, I shall lay before you three Promises, suited to these several things, which, or the like, you are to View in all your Actings, *all staggering at them being from Unbelief.*

1. The first thing you are to believe for, is the Interest of your own Souls in the Covenant of Grace by Christ: As to this, I shall only point unto that Promise of the Covenant, *Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.*

2. The second, is the establishment of the Kingdom of Christ, in despite of all Opposition; and for this, amongst innumerable, take that of *Isa. 60. 11. Therefore thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the gentiles, and that their kings may be brought; for the nation and kingdom that will not serve thee, shall perish.*

3. The Quiet and Peace of the Nation, which ye regard as Rulers, as it stands in subordination to the Kingdom of Christ, comes also under the Promise; for which, take that of *Jeremiah 30. 20, 21.*

These being your three main Aims, let your Eye be fixed on these three, or the like Promises; for in the Demonstration and the Use of the Point, I shall carry along all three together; desiring that what is instanced in any one, may be always extended to both the other.

2. What it is to *stagger at the Promise*. He staggered not. ἔ διεκρίθη, he disputed not; διακρίνομαι, is properly to make use of our own Judgment and Reason in discerning of things, of what sort they be. It is sometime rendred *to doubt*, Matt. 21. 21. *If you have faith, κ' μὴ διακρίθητε, and doubt not*; that is, not use Arguings and Reasonings in your selves, concerning the Promise, and Things promised. Sometimes it simply denotes to discern a thing as it is: So the word is used, 1 Cor. 11. 29. διακρίνων τὸ σῶμα, discerning the Body.

In the Sense wherein it is here used, as also Matt. 21. 21. it holds out as I said, *a self-consultation and dispute* concerning those contrary things that are proposed to us. So also Acts 10. 20. Peter is commanded to obey the Vision, μηδ' ἐν διακρινόμενῳ, *nothing doubting*: What is that? Why a not continuing to do what he is said to have done, ver. 17. *He doubted in himself what the Vision he had seen, should mean*: He rolled and disputed it in his own Thoughts; he *staggered at it*.

To stagger then at the Promise, is to take into Consideration the Promise itself, and withal, all the Difficulties that lie in the way, for the Accomplishment of it, as to a Man's own particular; and there so to dispute it in his Thoughts, as not fully to cast it off, nor fully to close with it. For Instance; The Soul considers the Promise of Free-Grace in the Blood of Jesus, looks upon it, weighs, as well as it is able, the Truth of God, who makes the Promise, with those other Considerations which might lead the Heart to rest firmly upon it; but withal, takes into his Thoughts his own Unworthiness, Sinfulness, Unbelief, Hypocrisy and the like; which, as he supposes, powerfully flave off the the Efficacy of the Promise from him. Hence he knows not what to conclude:

If he had a *grain of Faith*, the Scale turns on the side of the Promise; the like quantity of *Unbelief*, makes it turn upon him; and what to do he knows not: Let go the Promise he cannot; take fast hold he dares not; but here he *staggers* and wavers to and fro.

Thus the Soul becomes to be like *Paul* in another Case, *Phil. 1. 23.* He considered his own Advantage on the one side by his *dissolution*, and the Profit of the Churches by his *abiding in the flesh* on the other; and taking in these various Thoughts, he cries out, He is in a *strait*, he *staggers*, he was betwixt two, and knew not which to chuse: Or as *David, 2 Sam. 24. 14.* when he had a tender of several Corrections made to him, says, *I am in a great strait*: He sees Evil in every, one, and knows not which to chuse.

A poor Creature looking upon the Promise, sees, as he supposes, in a stedfast closing with the Promise, that there lies Presumption; on the other hand, certain Destruction, if he believes not; and now he *staggers*, he is in a great strait; Arguments arise on both sides, he knows not how to determine them, and so hanging in suspense, he *staggereth*.

Like a Man travelling a Journey, and meeting with two several Paths that promise both fairly, and he knows not which is his proper way, he guesses and guesses, and at length cries, Well, I know not which of these Ways I should go; but this is certain, if I mistake I am undone, I'll go in neither, but here I'll sit down, and not move one step in either of them, until some one come that can give me direction. The Soul very frequently sits down in this Hesitation, and refuses to step one step forwards, till God come mightily and lead out the Spirit to the Promise, or the Devil turn it aside to Unbelief.

It is, as a thing of small weight in the Air; the weight that it hath carries it downwards; and the
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Air, with some breath of Wind, bears it up again; so that it waves to and fro: Sometimes it seems as though it would fall, by its own weight, and sometimes again as though it would mount quite out of Sight, but poized between both, it tosseth up and down, without any great gaining either way.

The Promise, that draws the Soul upward; and the weight of its Unbelief, that sinks it downward: Sometime the Promise attracts so powerfully, you would think the Heart quite drawn up into it: And sometimes again Unbelief presses down, that you would think it gone for ever, but neither prevails utterly; the poor Creatures swags between both; this it is to stagger: Like the Disciples going to *Emaus*, *Luke 24. ver. 14. they talked together of the things that were hapned*, debated the Business: And *ver. 22. they gave up the result of their Thoughts; They trusted it had been he that should have redeemed Israel.* They trusted once, but now seeing him slain and crucified, they know not what to say to it: What then? Do they quite give over all trusting in him? No, they cannot do so, *ver. 23, 24, 25. Certain Women had astonished them, and affirmed that he was risen; yea, and others going also to his grave, found it so: Hereupon they have communication within themselves, and are sad, ver. 17. that is, they staggered; they were in a staggering condition; much appears for them, something against them, they know not what to do.*

A poor Soul that hath been long perplex'd in Trouble and Anxiety of Mind, finds a sweet Promise, Christ in a Promise suited to all his Wants, coming with Mercy to pardon him, with Love to embrace him, with Blood to purge him, and is raised up to roll himself in some measure upon this Promise; on a sudden Terrors arise, Temptations grow strong, new Corruptions
break

break out, Christ in the Promise dies to him; Christ in the Promise is slain, is in the Grave, as to him: So that he can only sigh and say, I trusted for deliverance by Christ, but now all is gone again; I have little or no Hope, Christ in the Promise is slain to me; What then? Shall he give over, never more enquire after this buried Christ, but sit down in Darknes and Sorrow? No, he cannot do so: This Morning some new Arguments of Christ's appearance again upon the Soul, are made out; it may be Christ is not for ever lost to him. What does he then? Stedfastly believe he cannot; totally give over he will not: He staggers; he is full of Self-communications, and is sad. This it is to *stagger at the Promise of God*. I come now to prove, That notwithstanding any Pretences whatever, *All this staggering is from Unbelief*.

The two Disciples whom we now mentioned, that *staggered* and disputed between themselves in their Journey to *Emaus*, thought they had a goodly Reason, and a sufficient appearing Cause of all their Doubtings: *We hoped (say they) that it was he that should have delivered Israel*. What do they now stand at? Alas! *the chief Priests and Rulers have condemned him to death, and Crucified him*, Luke 24. 20. And is it possible that deliverance should arise from a Crucified Man? This makes them stagger. But when our Saviour himself draws nigh to them, and gives them the ground of all this, he tells them it is all from hence, *they are foolish and slow of heart to believe*, ver. 25. Here is the rise of all their Doubtings, even their Unbelief. Whilst you are *slow of heart to believe*, do not once think of establishment.

Peter venturing upon the Waves at the Command of Christ, *Matt. 14. seeing the Wind to grow boistrous*, ver. 29. he also hath a Storm within, and cries out, *Ob, save me*. What was now the Cause of *Peter's*

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† Fear and crying out? Why the Wind and Sea grew boiftrous, and he was ready to sink: No such thing, but meerly Unbelief, want of Faith: *Verse 31. O thou of little faith* (faith our Saviour) *wherefore didst thou doubt?* It was not the great Winds, but thy *little Faith*, that made thee *stagger*. And in three or four other Places, upon several Occasions, doth our Saviour lay all the wavering and staggering of his Followers, as to any promised Mercy, upon this score, as *Matt. 6. 30. & 8. 26.*

† Isa. 7. *Abaz* being afraid of the Combination of *Syria* and *Ephraim* against him, received a promise of deliverance by *Isaiah*, ver. 7. whereupon the Prophet tells him and all *Judab*, *That if they will not believe, surely they shall not be established*, ver. 9. He doth not say, *If Damascus* and *Ephraim* be not broken, you shall not be established; no, the stick is not there. The fear that you will not be established, ariseth meerly from your *Unbelief*, that keeps you off from closing with the Promise, which would certainly bring you establishment.

And this is the sole Reason the Apostle gives, why the word of Promise being preached, becomes unprofitable, even because of Unbelief: *It was not mixed with Faith*, Heb. 4. 2.

But these things will be more clear under the Demonstrations of the Point, which are **Two.**

1. *Dem.*] When a Man doubts, hesitates, and disputes any thing in himself, his Reasonings must have their rise either from something within himself, or from something in the things concerning which he staggereth: Either *Certitudo mentis*, the assurance of his Mind, or *Certitudo entis*, the certainty of the thing itself, is wanting.

He that doubteth whether his Friend in a far Country be alive, or no, his Staggering ariseth from the Uncertainty of the Thing it self: when that is made out, he is resolved; as it was with *Jacob* in the Case of *Joseph*. But he that doubteth, whether the Needle in the Compass, being touched with the Loadstone, will turn Northward; all the Uncertainty is in his own Mind.

When Men stagger at the Promises, this must arise either from within themselves, or some occasion must be administred hereunto from the Promise. If from within themselves, that can be nothing but Unbelief; an inbred Obstacle to closing with, and resting on the Promise, that is Unbelief. If then we demonstrate that there is nothing in the Promise, either as to the matter, or manner, or any attendency of it, that should occasion any such staggering, then we lay the burden and blame on the right shoulders, *the Sin of Staggering on Unbelief*.

Now that any Occasion is not administred, nor Cause given, of this Staggering, from the Promise, will appear, if we consider seriously whence any such Occasion or Cause should arise. All the Stability of a Promise, depends upon the Qualifications of the Promiser, to the Ends and Purposes of the Promise. If a Man make me a Promise to do such and such things for me, and I question whether ever it will be so, or no; it must be from a doubt of the want of one of these things in him that makes the Promise: either 1st, of *Truth*; or 2dly, of *Ability* to make good his Word, because of the difficulty of the thing it self; or 3dly, of *Sincerity*, to intend me really, what he speaks of; or 4thly, of *constant Memory*, to take the Opportunity of doing the thing intended; or 5thly, of *Stableness*, to be still of the same Mind. Now, if there be no want of any of these, in him whose Promises we
speak

ſpeak of, there is then, certainly, no ground of our Staggering, but only from our Own Unbelief.

Let us now ſee whether any of theſe things be wanting to the Promise of God : And begin we with the Firſt ;

1. Is there *Truth* in theſe Promiſes ? If there be the leaſt occaſion in the world to ſuſpect the Truth of the Promiſes, or the Veracity of the Promiſer, then may our *ſtaggering* at them ariſe from thence, and not from our Unbelief. On this ground it is, That all Human Faith, that is bottomed meerly on the Teſtimony of Man, is at beſt but a probable Opinion : For *every man is a liar*, and poſſibly may lye, in that very thing he is engaged to us in. Tho' a Good Man will not do ſo, to ſave his Life ; yet it is poſſible he may be tempted, he may do ſo : But now the Author of the Promiſes whereof we ſpeak, is *Truth it ſelf*, the God of Truth, who hath taken this as his ſpecial Attribute, to diſtinguiſh him from all other. He is the very God of Truth, and holds out this very Attribute in a ſpecial manner, in this very thing, in making of his Promise: *He is faithful to forgive us our ſins*, 1 Joh. 1. 9. whence his *Word* is ſaid, not only to be true, but *Truth*, Joh. 17. 19. *Truth it ſelf* : *All fleſh is as graſs, but his Word abideth for ever*, Iſai. 41. 1.

But yet further, that it may be evident that from hence there can be no occaſion of *ſtaggering* ; this God of *Truth*, whoſe *Word is Truth*, hath, in his infinite Wiſdom, condeſcended to our Weakneſs, and uſed all poſſible Means to cauſe us to apprehend the Truth of his Promiſes. The Lord might have left us in the dark, to have gathered out his Mind and Will towards us, from obſcure Expreſſions : and knowing of what value his Kindneſs is, it might juſtly be expected that we ſhould do ſo. Men in Miſery, are glad to lay hold of the leaſt word that drops from him that
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can Relieve them, and to take Courage and Advantage upon it: As the Servants of *Benbadad* watched diligently what would fall from the Mouth of *Abab*, concerning their Master, then in fear of death: and when he had occasionally called him *his Brother*, they presently laid hold of it, and cry, *Thy Brother Benbadad*; 1 King. 20. 35. God might have left us, and yet have manifested much Free Grace, to have gathered up falling crumbs, or occasional droppings of Mercy, and Supply, that we should have rejoiced to have found out one word looking that way: But to shut up all Objections, and to stop for ever the mouth of Unbelief, he hath not only spoken plainly, but hath condescended to use all the ways of confirming the Truth of what he says and speaks, that ever were in use among the Sons of Men.

There be Four ways, whereby Men seek to obtain credit to what they speak, as an undoubted Truth, that there may be no occasion of *staggering*.

1. *By often averring and affirming of the same thing.* When a Man says the same thing again and again, it is a sign that he speaks the Truth, or at least that he would be thought so to do. Yea, if an honest Man do clearly, fully, plainly, often engage himself to us in the same thing, we count it a vile jealousy not to believe the real Truth of his Intentions. Now, the Lord, in his Promises, often speaks the same things, He speaks *once* and *twice*. There is not any thing that he hath promised us, but he hath done it again and again. For Instance; As if he should say, I will be *merciful to your sins*, I pray believe me, for, *I will pardon your iniquities*; yea, it shall be so, *I will blot out your transgressions as a cloud*. There is not any Want whereunto we are liable, but thus he hath dealt concerning it. As his Command is *line upon line*, so is his Promise. And this is one way whereby God causeth

causeth the Truth of his Promises to appear. To take away all colour of *staggering*, he *speaks once, yea twice*, if we will hear.

2. *The second way of confirming any Truth, is by an Oath.* Though we fear the Truth of some Men, in their Assertions; yet when once they come to Swear any thing in *Justice and Judgment*, there are very few so knowingly profligate, and past all sense of God, but that their *Affeverations* do gain Credit, and pass for Truth. Hence the Apostle tells us, *Hebr. 6. 16. that an Oath for confirmation, is to men an end of all strife.* Though the Truth be before ambiguous and doubtful, yet when any interposes with an *Oath*, there is no more Contest amongst Men. That nothing may be wanting to win our Belief to the Promises of God, he hath taken this Course also, he hath sworn to their Truth, *Hebr. 6. 13. When God made Promises to Abraham, because he could swear by no greater, he sware by Himself.* He confirms his Promise by an Oath. *O felices nos, quorum causa Deus jurat! O felices, si nec juranti Deo credimus!* When Christ came, in whom all the Promises of God, are, *Yea and Amen*; to make sure work of the Truth of them, he is confirmed in his Administrations, by an Oath: *Hebr. 7. 21 He was made a Priest by an Oath, by him that said, The Lord sware, and will not repent, Thou art a Priest for ever.* Now, I pray, what is the cause of this great Condescension in the God of Heaven, to confirm that Word, which in it self is Truth, by an Oath? The Apostle satisfies us as to the End aimed at, *Hebr. 6. 17, 18.* This was (saith he) the Aim of God herein, That his People seeing him engaged, by *two such immutable things, as his Promise and his Oath*, may be assured, that there is an utter Impossibility that any one Word of His should come short of its Truth; or that they firmly resting upon it, should be deceived thereby. And this is a Second way. 3. An

3. Another course whereby Men confirm the Truth of what they speak, is, *by entering into Covenant, to accomplish what they have spoken.* A Covenant gives strength to the Truth of any Engagement. When a Man hath but told you he will do such and such Things for you, you are full of Doubts and Fears that he may break with you : but when he hath indented in a Covenant, and you can shew it under his Hand and Seal, you look upon that, consider that, and are very secure. Even this way also hath the Lord taken, to confirm and establish his Truths and Promises, that all Doubtings and Staggers may be excluded, he hath wrapped them all up in a Covenant, and brought himself into a federal Engagement, that upon every Occasion, and at every Temptation, we may draw out his Hand and Seal, and say to Satan and our own false Hearts, See here, behold God engaged in Covenant, to make good *the Word wherein he hath caused me to put my Trust :* And this is his Property, That he is *a God keeping Covenant :* So that having his Promise *redoubled,* and that confirmed by an *Oath,* all sealed and made sure by an unchangeable *Covenant,* what can we require more, to assure us of the Truth of these Things ? But yet further :

4. In Things of very great Weight and Concernment, such as whereon Lives, and the Peace of Nations do depend, *Men use to give Hostages, for the securing each other of the Faith and Truth of all their Engagements,* that they may be mutual Pledges of their Truth and Fidelity. Neither hath the Lord left this way unused to confirm his Promise : He hath given us an Hostage to secure us of his Truth ; one exceedingly dear to him ; one always in his bosom, of whose Honour he is as careful as of his Own : Jesus Christ is the great Hostage of his Father's Truth ; the Pledge

of his Fidelity in his Promises : God hath set him forth, and given him to us, for this End ; *Behold, the Lord himself shall give you a Sign, (a Sign that he will fulfil his Word) A Virgin shall conceive, and bare a Son, and shall call his name Immanuel, Isai. 7. 14.* That you may be assured of my Truth, *the Virgin's Son* shall be an Hostage of it : *In him are all the Promises of God, Yea and Amen.* Thus also, to his Saints, he gives the further Hostage of his Spirit, and the First-fruits of Glory ; that the full Accomplishment of all his Promises may be contracted in a little, and presented to their view : as the *Israelites* had the Pleasures of *Canaan*, in the *clusters of Grapes* brought from thence.

Now from all this, it is apparent, not only that there is Truth in all the Promises of God, but also that Truth so confirmed, so made out, established, that not the least Occasion imaginable is thence administered to *staggering* or doubting. He that disputes the Promise, and knows not how to close with them, must find out another Cause of his so doing : As to the Truth of the Promise, there is no doubt at all, nor place for any.

2. But Secondly, Though there be *Truth* in the Promise, yet there may want *Ability* in the Promiser to accomplish the thing Promised, because of its manifold Difficulties. This may be a Second cause of Staggering, if the Thing it self engaged for, be not compassable by the Ability of the Engager. As if a skilful Physician should promise a Sick Man a Recovery from his Disease ; tho' he could rely upon the Truth and Sincerity of his Friend, yet he cannot but question his *Ability* as to this, knowing, that to cure the least Distemper, is not absolutely in his power : But when *He* promises, who is *able to perform*, then all doubting in this kind is removed. See then, whether

ther it be so, in respect of these Promises whereof we speak. When God comes to *Abraham*, to engage himself in that Covenant of Grace, from whence flow all the Promises whereof we treat, he lays this down as the bottom of all, *I am* (saith He) *God Almighty*, Gen. 17. 1. or, *God All-sufficient*, very well able to go through with what ever I promise. When Difficulties, Temptations, and Troubles arise, remember who it is that hath Promised; not only He that is True and Faithful, but He that is *God Almighty*, before whom nothing can stand, when He will accomplish his Word. And that this was a bottom of great Confidence to *Abraham*, the *Apostle* tells you, *Rom. 4. 21. Being fully perswaded, that he who had promised, was able also to perform.* When God is engaged by his Word, his *Ability* is especially to be eyed. The Soul is apt to ask how can this be? it is impossible it should be so to me: but, *He is able that hath promised.* And this, *Rom. 11. 23.* the same *Apostle* holds out to us, to fix our Faith upon, in reference to that great Promise of Re-calling the Jews, and Re-implanting them into the Vine, *God* (saith he) *is able to graft them in:* Tho' now they seem as *dead bones*, yet the Lord knows they may live, *for he is able* to breathe upon them, and make them *terrible as an Army with Banners.* Yea, so excellent is this All-sufficiency, this Ability of God to accomplish his whole Word, that the *Apostle* cautions us, That we do not bound it, as tho' it could go so far only, or so far: Nay, saith he, *Eph. 3. 20. He is able to do exceeding abundantly above all that we can ask or think.*

When Men come to close with the Promise indeed, to make a Life upon it, they are very ready to question and enquire, whether it be possible that ever the Word of it should be made good to them. He that sees a little Boat swimming at Sea, observes no

great difficulty in it, looks upon it without any solicitousness of Mind at all, beholds how it tosses up and down, without any fears of its sinking: But now, let this Man commit his own Life to Sea in that Bottom, what Enquiries will he make? What a search into the Vessel? Is it possible (saith he) this little thing should safeguard my Life in the Ocean? It is so with us in our view of the Promises: Whilst we consider them at large as they lie in the World, alas! they are all true, *all Yea and Amen*, shall be Accomplished: But when we go to venture our Souls upon a Promise, in an Ocean of Wrath and Temptations, then every blast, we think, will overturn it, it will not bear us above all these Waves; Is it possible we should swim safely upon the Plank of a Pinnacle in the midst of the Ocean?

Now here we are apt to deceive our selves, and mistake the whole thing in Question, which is the bottom of many corrupted Reasonings and perplexed Thoughts. We enquire whether it can be so to us as the Word holds out; when the Truth is, the Question is not about the Nature of the Thing, but about the Power of God. Place the Doubt aright, and it is this; Is God *able* to accomplish what he hath spoken? Can he heal my Backslidings? Can he pardon my Sins? Can he save my Soul? Now that there may be no Occasion nor Colour of Staggering upon this Point, you see God reveals himself as an *All-sufficient God*; as one that is able to go through with all his Engagements. If you will *stagger*, you may so do; this is certain, you have no Cause to do so from hence; there is not any Promise that ever God entred into, but he is able to perform it.

Object.] But you will say, Though God be thus *Able*, thus *All-sufficient*, yet may there not be Defects in the *Means* whereby he worketh? as a Man may have a strong Arm able to strike his Enemies to the Ground,

Ground, but yet if he strike with a Feather, or a Straw, it will not be done; not for want of strength in his Arm, but of fitness and suitableness in the Instrument whereby he acteth. But,

Answ.] 1. God using Instruments, they do not act according to their own Vertue, but according to the Influence of Vertue by Him to them communicated. Look, to what End soever God is pleased to use any Means, his chusing of them fills them with Efficacy to that purpose. Let the Way and *Means* of Accomplishing what thou expectest by the Promise, be in themselves never so weak, yet know, that from God's chusing of them to that End, they shall be filled with Vertue and Efficacy to the Accomplishment of it.

2. It is expressly affirmed of the great *Mediums* of the Promise, that they also are *Able*; that there is no want of Power in them for the Accomplishment of the Thing promised.

1. There is the *Means procuring it*, and that is Jesus Christ: The Promises, as to the good Things contained in them, are purchased by him: And of him the Apostle affirms expressly, That *he is ABLE to save to the utmost, them that come to God by him*, Heb. 5. 27. No want here, no Defect; He is *able to do it to the utmost, able to save them that are tempted*, Heb. 2. 18.

2. There is the great *Means of Manifestation*, and that is the Word of God: And of this also it is affirmed, that it is *able*. It hath an All-sufficiency in its kind. *Paul* tells the Elders of *Ephesus*, That the *Word of Grace is able to build them up, and to give them an Inheritance among them that are sanctified*, Acts 20. 32.

3. There is the great *Means of Operation*, and that is the Spirit of Grace: He works the Mercy of the Promise

Promise upon the Soul: He also is *able*, exceeding Powerful to effect the End appointed. It hath no bounds, nor measure of Operation, but only its own *Will*; 1 *Cor.* 12. 11.

Hence then it is apparent, in the second Place, That there is no occasion for Doubting; yea, that all Staggering is excluded, from the consideration of the Ability of the Promiser, and the Means whereby he worketh. If thou continuest to Stagger, thou must get a better Plea than this, *It cannot be*, it is impossible. I tell thee nay; but God is *able* to accomplish the whole Word of his Promise. But,

2. There may be want of *Sincerity* in Promises and Engagements, which whilst we do but suspect, we cannot chuse but *stagger at them*. If a Man make a Promise to me, and I can suppose that he intends not as he says, but hath Reserves to himself of another purpose, I must needs doubt, as to the Accomplishment of what he hath spoken. If the Soul may surmise, that the Lord intends not him *sincerely* in his Promises, but reserves some other Thing in his Mind, or that it shall be so to others, and not to him, he must needs dispute in himself, stagger, and keep off from Believing. This, then, must be demonstrated in the *Third Place*, That the Promises of God, and God in all his Promises, are full of *sincerity*, so that none need fear to cast himself on them, they shall be real unto him. Now concerning this, Observe,

1. That *God's Promises are not declarative of his secret Purposes and Intentions*. When God holds out to any a Promise of the Pardon of Sin, this doth not signify to any singular Man, that it is the Purpose of God that his Sin shall be pardoned: For if so, then either all Men must be pardoned to whom the Word of Promise comes, which is not; or else God fails of his Purposes, and comes short of his Intendments; which

which would render him, either Impotent, that he could not, or Mutable, that he would not Establish them. But, *who hath resisted his will?* Rom. 9. *He is the Lord, and he changeth not,* Mal. 1. So that, though every one to whom the Promise is held out, hath not the Fruit of the Promise; yet this derogates not at all from the Sincerity of God in his Promises; for he doth not hold them forth to any such End and Purpose, as to declare his Intentions concerning particular Persons.

2 *There are some absolute Promises comprehensive of the Covenant of Grace,* which as to all those that belong to that Covenant, do hold out thus much of the Mind of God, That they shall certainly be Accomplished in, and towards them all. The Soul may freely be invited to venture on these Promises, with Assurance of their Efficacy towards him.

3. This God principally declares in all his Promises, of his Mind and Purpose, That every Soul, to whom they shall come, may freely rest on; to wit, *That Faith in the Promises, and the Accomplishment of the Promises, are inseparable.* He that believeth, shall enjoy: This is most certain; this God declares of his Mind, his Heart, towards us; That as for all the good Things he hath spoken of to us, it shall be to us *according to our Faith.* This, I say, the Promises of God do signifie of his Purpose, That *the Believer of them, shall be the Enjoyer of them:* In them *the Righteousness of God is revealed from Faith to Faith,* Rom. 1. 17. From the Faith of God Revealing, to the Faith of Man Receiving. So that upon the making out of any Promise, you may safely conclude, that upon Believing, the Mercy, the Christ, the Deliverance of this Promise, is mine. It is true, if a Man stand disputing and staggering, whether he have any share in a Promise, and close not with it by Faith,

he may come short of it; and yet without the least Impeachment of the Truth of the Promise, or Sincerity of the Promiser; for God hath not signified by them, that Men shall enjoy the good Things of them, whether they Believe, or not. Thus far the Promises of Grace are General, and carry a Truth to all, that there is an inviolable connexion between Believing, and the Enjoyment of the Things in them contained. And in this Truth is the Sincerity of the Promiser, which can never be questioned, without Sin and Folly. And this wholly shuts up the Spirit from any occasion of Staggering; *O ye of little Faith! wherefore do you doubt?* Ah! lest our share be not in this Promise; lest we are not intended in it: Poor Creatures! There is but this one way of keeping you off from it, that is, disputing it in your selves, by Unbelief. Here lies the *Sincerity* of God towards thee, That *Believing*, thou shalt not come short of what thou aimest at. Here then is no room for Staggering. If Proclamation be made, granting Pardon to all such Rebels as shall come in by such a Season, do Men use to stand questioning whether the STATE bear them any Good-will, or no? No, saith the poor Creature, I will cast my self upon Their Faith and Truth engaged in their Proclamation; whatever I have deserved in particular, I know they will be Faithful in Their Promises. The Gospel-Proclamation is of Pardon to all Comers in, to all Believers: It is not for thee, poor Staggerer, to question what is the Intendment towards thee in particular; but roll thy self on this, There is an absolute Sincerity in the ENGAGEMENT, which thou may'st freely rest upon. But,

4. Tho' all be present, *Truth, Power, Sincerity*; yet if he that makes the Promise should *Forget*, this were a ground of Staggering. *Pharaoh's Butler*, without doubt, made large Promises to *Joseph*, and probably

bably spake the Truth according to his present Intention : Afterwards, standing in the Presence of Pharaoh, restored to Favour, he had doubtless Power enough to have procured the liberty of a poor innocent Prisoner : but yet this would not do, it did not profit Joseph, because, as the Text says, *he did not remember Joseph, but forgot him*, Gen. 39. 23. This forgetting, made all other things useles. But neither hath *this* the least Colour in Divine Promises. It was Sion's Infirmity to say, *The Lord hath forsaken me, and my God hath forgotten me*, Isa. 49. 14. For, saith the Lord, *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee : behold, I have graven thee upon the palms of my hands, and thy walls are continually before me*, ver. 15, 16.

The Causes of Forgetfulness, are, 1. *Want of Love*. The things that Men Love not, they care not for : The matters of their Love are continually in their Thoughts. Now says God to Sion, *Why say'st thou, I have forgotten thee ?* Is it for want of Love ? Alas ! the Love of a most tender Mother to her sucking Child, comes infinitely short of my Love to thee ; My Love to thee is more fixed than so, and how shouldest thou be out of my Mind ? How shouldest thou be forgotten ? *Infinite love will have infinite Thoughtfulness and Remembrance*.

2. *Multiplicity of Business*. This, with Men, is a Cause of forgetting. I had done, says one, as I promised, but multiplicity of Occasions thrust it out of my Mind, I pray excuse me : Alas ! though I Rule all the World, yet, *thou art graven upon the palms of my hands, and therefore thy walls are continually before me*. See also *Psal. 77. 9*. Neither then is there, as to this, the least colour given us to stagger at the Promise of God.

5. But Lastly, Where all other things concur, yet if the Person promising, be *changeable*, if he may alter his Resolution, a Man may justly doubt and debate in himself the Accomplishment of any Promise made to him: It is true, may he say, he now speaks his Heart and Mind, but who can say he will be of this Mind to Morrow? may he not be turned, and then what becomes of the Golden Mountains that I promised my self, upon his Engagement? Wherefore, in the Last place, the Lord carefully rejects all sinful Surmises concerning the least Change or Alteration in him or any of his Engagements. *He is the Father of Lights, with whom is no variableness, nor shadow of turning*, Jam. 1. 18. no shadow, no appearance of any such thing. *I am the Lord, (saith he) I change not; therefore ye sons of Jacob are not consumed*, Mal. 3. 6. The Lord knows, that if any thing in us might prevail with him to alter the Word that is gone out of his Mouth, we should surely perish. We are poor provoking Creatures, therefore he lays our *not being consumed*, only on this, even his *own Unchangeableness*: This we may rest upon, *he is of one mind, and who can turn him?*

And in these Observations, have I given you the first Demonstration of the Point: *All staggering is from our own Unbelief.*

2. *Demon.*] The Experience which we have of the mighty Workings of God, for the Accomplishment of all his Promises, gives light unto this thing. We have found it true, That where he is once engaged, he will certainly go through unto the appointed Issue, though it stand him in the laying out of his Power and Wisdom to the uttermost. *Hab. 3. 9. Thy Bow was made quite naked, according to the Oaths of the Tribes, thy Word.* If God's Oath be pass'd, and his Word engaged, he will surely Accomplish it, though it cost him

him the *making of his Bow quite naked*, the manifestation of his Power to the utmost.

It is true, Never did any wait upon God for the Accomplishment and Fulfilling of a Promise, but he found many Difficulties fall out between the Word and the Thing. So was it with *Abraham* in the business of a Son, and so with *David* in the matter of a Kingdom. God will have his promised Mercies to fall as the Dews upon the parched gasping Earth; or as the shadow of a great rock in a weary land, Isa. 32. 2. very welcome unto the Traveller, who hath had the Sun beat upon his Head in his Travel all the Day. *Zion is a crown of glory in the hand of the Lord, as a royal diadem in the hand of her God*, Isa 62. 3. The Precious-stones of a *Diadem* must be cut and polished, before they be set in Beauty and Glory. God will have oft-times the *precious living Stones of Zion* to have many a sharp cutting, before they come to be fully fixed in his Diadem: But yet in the close, whatever Obstacles stand in the way, the Promise hath still wrought out its Passage: As a River, all the while it is stopped with a Dam, is still working higher and higher, still getting more and more strength, until it bear down all before it, and obtain a free course to its appointed Place. Every time Opposition lies against the fulfilling of the Promise, and so seems to impede it for a season, it gets more and more Power, until the appointed Hour be come, and then it bears down all before it.

Were there any thing imaginable whereof we had not Experience, that it hath been conquered to open a Door for the fulfilling of every Word of God, we might possibly, as to the Apprehension of that thing, stagger from some other Principle than that of *Unbelie*

What is there in Heaven or Earth, but God and his ministring Spirits, that hath not, at one time or other, stood up to its utmost Opposition, for the frustrating of the Word, wherein some or other of the Saints of God have put their Trust? *Devils*, in their Temptations, Baits, Subtilties, Accusations, and Oppositions: *Men*, in their Counsels, Reasonings, Contrivances, Interests, Dominions, Combinations, Armies, Multitudes, and the utmost of their Endeavours: The whole *frame of Nature*, in its primitive instituted Course, *Fire, Water, Day, Night, Age, Sicknes, Death*; all, in their Courses, have fought against the Accomplishment of the Promises. And what have they obtained, by all their Contendings? All disappointed, frustrated, turned back, changed, and served only to make the Mercy of the Promise more amiable and glorious.

I would willingly illustrate this *Demonstration* with an Instance, That the Almighty, All-conquering Power that is in the Promise, settling all *staggering* upon its own *Basis* of UNBELIEF, might be the more evident.

I might here mention *Abraham*, with all the Difficulties and appearing Impossibilities which the Promise unto him did pass through, and cast to the Ground, the Mercy of it at length *arising out of the grave*; for he *received his Son from the Dead, in a figure*, Hebr. 11. 19. Or I might speak of *Joseph, Moses, or David*: But I shall rather chuse a Precedent from among the Works of God, in the Days wherein we live; and that in a business, concerning which, we may set up our *Eben Ezer*, and say, *Thus far God hath been an Helper*.

Look upon the Affair of *Ireland*: The Engagement of the Great *God of Revenges* against Murder and Treachery, the Interest of the *Lord Christ and his Kingdom*

Kingdom against the *Man of Sin*, furnished the Undertakers with manifold Promises to carry them out to a desired, a blessed Issue. Take now a brief view of some *Mountains of Opposition* that lay in the way against any Success in that Place; and hear the Lord saying to every one of them, *Who art thou, O great Mountain? Before my People thou shalt be made a Plain*; Zech. 4. 7.

Not to mention the Strivings and Struglings of *two manner of People*, in the womb of this Nation, totally obstructing for a long time the bringing forth of any Deliverance for *Ireland*; nor yet that mighty Mountain (which some mis-named a *Level*) that thought at once to have locked an everlasting Door upon that Expedition; I shall propose some few (of many) that have attended it.

I. *The Silence that hath been in Heaven for half an hour, as to this Business*: The great Cessation of Prayers in the Heavens, of many Churches, hath been no small Mountain in the Way of the Promise. When God will do Good for *Zion*, he requires that his *Remembrancers give him no Rest, until he do it*, Isai. 62. 7. and yet sometimes, in the close of their Supplications, gives them an *Answer, by terrible things*, Psal. 65. 5. He is sometimes *Silent to the Prayers of his People*, Psal. 28. 1. Is not then a Grant rare, when his People are silent as to Prayers? Of how many Congregations in this Nation, may the Prayers, Tears, and Supplications for the carrying on of the Work of God in *IRELAND*, be written with the *lines of emptiness*? What a *Silence hath been in the Heaven* of many Churches, *for this last half hour*? How many that began with the Lord in that Work, did never sacrifice at the Altar of *Jehova nissi*; nor considered that the Lord hath *sworn to have War with such Amalekites* as are there, *from generation to generation*?

Exod. 17. 15, 16. They have forgotten, that *Ireland* was the first of the Nations that laid wait for the Blood of God's People desiring to enter into his Rest; and therefore *their latter end shall be, to perish for ever*, Numb. 24. 20. Many are as angry as *Fonab*, not that *Babylon* is spared, but that it is not spared. Hath not this been held out as a Mountain? What will you now do, when such or such, these and those Men, of this or that Party, look upon you as *the grass upon the house tops, which withereth afore it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom; that will not so much as say, The blessing of the Lord be upon you, we bless you in the name of the Lord?* But now! shall the Faithfulness of Men, make the Faith of God of none effect? Shall the Kingdom of Christ suffer, because some of those that are his, what through Carnal Wisdom, what through Spiritual Folly, refuse to come forth to his help against the mighty? No, doubtless! *The Lord sees it, and it displeases him; he sees that there is no man, and wonders that there is no intercessour:* (even marvels that there are no more Supplications on this behalf) *therefore his own arm brought salvation to him, and his own righteousness it sustained him: He put on righteousness as a breastplate, and an helmet of salvation upon his head: and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak: According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies, to the island he will repay recompence;* Isai. 59. 15, 16, 17, 18. Some Mens not Praying, shall not hinder the Promises Accomplishing. They may sooner discover an Idol in themselves, than disappoint the Living God: *This was a Mountain.*

2. Our own Advices and Counfels have often stood in the way of the Promises *bringing forth*: This is not a Time nor Place for Narrations: So I shall only say to this in general, That if the choicest and most rational Advices of the Army had not been overwayed by the Providence of God, in all probability your Affairs had been more than ten degrees backward, to the Condition wherein they are.

3. The *visible Opposition of the combined Enemy* in that Nation, seemed, as to our Strength, unconquerable. The *Wiseman* tells us, *that a three-fold cord is not easily broken*: Ireland had a *five-fold Cord* to make strong Bands for *Zion*, twisted together: Never (I think) did such different Interests *bear with one another*, for the compassing of one Common End.

He that met the *Lyon*, the *Fox*, and the *Ass* traveling together, wonder'd, *quo unâ iter facerent*, whether these ill-matcht Associates did bend their Course! neither did his Marvelling cease, when he heard they were going a Pilgrimage, in a business of Devotion.

He that should meet *Protestants*, *Covenanted Protestants*, that had sworn, in the Presence of the Great God, to extirpate *Popery* and *Prelacy*, as the *Scots* in *Ulster*; Others, that counted themselves under no less sacred Bond, for the maintenance of *Prelates*, *Service Book*, and the like, as the whole Party of *Ormond's* Adherents; joined with a mighty Number that had for Eight Years together sealed their Vows to the *Romish Religion*, with our Blood and their own; adding to them those that were *profound to revolt* up and down, as suited their own Interest, as some in *Munster*; All closing with that Party, which themselves had laboured to render most odious and execrable, as most defiled with Innocent Blood: He, I say, that should see all these, after seven Years mutual

tual Conflicting, and imbruing their Hands in each other's Blood, to march all one Way together, cannot but marvel, *quo unâ iter facerent*, whither they should journey so friendly together. Neither, surely, would his Admiration be lessened, when he should hear, That the first thing they intended and agreed upon, was, To cover the Innocent Blood of 41; contrary to that Promise, *Behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain*; Isai. 26. 21. And next of all, To establish Catholick Religion, or the *Kingdom of Babel*, in the whole Nation, in opposition to the Ingaged Truth, and in our days visibly manifested Power of the Lord Jesus: with sundry such-like things, contrary to their Science and Conscience, their Covenant and Light, yea, the Trust and Honesty, of most of the chief Leaders of them.

Now, how can the Promise stand in the Way of this *Hydra*? What says it to this Combined Opposition? Why, first, saith the Lord, *Though hand join in hand, the wicked shall not be unpunished*, Prov. 11. 21. Their Covering shall be too short, and narrow, to hide the Blood which God will have disclosed.

And, secondly, Though they will *give their Power to the Beast*, and *fight against the Lamb*, consenting in *this*, who agree in nothing else in the world; yet they shall be *broken in pieces: though they Associate themselves, they shall be broken in pieces*: If *Rezin*, and the Son of *Remaliab*, *Syria* and *Ephraim*, old Adversaries, combine together for a *new Enmity* against *Judab*: If *Covenant* and *Prelacy*, *Popery* and *Treachery*, Blood and (as to that) *Innocency*, joyn hand in hand, to stand in the way of the Promise; yet I will not in this joyn with them, says the Lord. Though they were preserved all distinctly in their
several

several Interests for seven Years, in their mutual Conflicts, that they might be Scourges to one another; yet if they close, to keep off the Engagement of God in the Word of his Promise, not much more than the fourth part of one Year shall consume some of them to nothing, and fill the residue with Indignation and Anguish.

By what Means God hath mightily and effectually wrought, by mixing Folly with their Counsels, putting Fear, Terror, and Amazedness upon all their Undertakings, to carry on his own Purpose, I could easily give considerable Instances. That which hath been spoken in General, may suffice to bottom us on *this*, That whilst we are in the way of God, all *staggering* at the Issue, is from *Unbelief*; for he can, he will do more such things as these.

Use 1.] My *First Use* shall be, as unto Temporals; for they also (as I told you) come under the Promise, not to be staggered at, with the Limitations before-mentioned. Learn hence, then, *to live more by Faith* in all your Actings: *Believe*, and *you shall be established*. I have, in the *days of my pilgrimage*, seen *this evil under the sun*: Many Professors of the Gospel, called out to Publick Actings, have made it their great Design to manage all their Affairs with Wisdom and Policy, like *the men of the residue of the nations*; living by Faith upon the Promises, hath appeared to them as too low a thing for the Condition and Employment wherein they now are: Now they must Plot, and Contrive, and Design, lay down Principles of Carnal Fleshly Wisdom, to be pursued to the uttermost: And what, I pray, hath been the Issue of such Undertakings?

1. First, The Power of Religion hath totally been devoured, by that lean, hungry, never-to-be-satisfied Beast of Carnal Policy: No signs left that it was ever in their bosoms. Conformity unto Christ in Gospel

Graces, is looked on as a mean, contemptible thing : Some of them have fallen to downright Atheism, most of them to wretched Formality in the Things of God. And then,

2. *Secondly*, Their Plots and Undertakings have generally proved Tympanous and Birthless ; Vexation and Disappointment hath been the portion of *the residue of their days*. The ceasing to lean upon the Lord, and striving to be wise in our Actings, like the Men of the World, hath made more *Rehoboams*, than any one Thing in this Generation.

What now lies at the bottom of all this ? *Meerly staggering at the Promise, through Unbelief*. What Building is that like to be, which has a *staggering* Foundation ? When God answers not *Saul*, he goes to the Devil. When the Promise will not support us, we go to Carnal Policy : neither can it otherwise be. Engaged Men, finding one way disappoint them, presently betake themselves to another. If Men begin once to *stagger* at the Promise, and to conclude in their fears, That it will not receive Accomplishment, That the *Fountain* will be dry ; they cannot but think it high time to *dig Cisterns* for themselves. When *David* says, *he shall one day perish by the hand of Saul*, (whatever God had said to the contrary) his next Advice is, *Let me go to the Philistines* : And what Success he had in that Undertaking, you know. *Political Diversions, from pure dependance on the Promise, do always draw after them a long train of Entanglements.*

Give me leave to give a Word of Caution against one or two Things which Men *staggering* at the Promises through Unbelief, do usually, in their Carnal Wisdom, run into, for the compassing of the Thing aimed at, That they may not be found in your Honourable Assembly.

1. *Take heed of a various management of Religion, of the Things of God, to the advantage of the present posture and condition of your Affairs.* The Things of Christ should be as *Joseph's Sheaf*, to which all others should bowe. When they are made to cringe, and bend, and put on a flattering Countenance, to allure any sort of Men into their Interest, they are no more the Things of Christ. I would it had not been too evident formerly, That Men entangled in their Affairs, enjoying Authority, have with all Industry and Diligence pursued such and such an Appearance of Religion; not that themselves were so passionately affected with it, but meerly for the Satisfaction of Some, in that, whose Assistance and Compliance they needed for other things. Oh! let not the Things of God be immixed any more with Carnal Reasonings. His Truths are all eternal and unchangeable. Give them at once the Sovereignty of your Souls, and have not the least thought of making them bend, to serve your own Ends, tho' good and righteous. Think not to get the Promise, like *Jacob*, by representing your selves in the Things of God for other than you are.

2. *Hide no Truth of God, as to that way of manifestation which to you is committed, for fear it should prove prejudicial to your Affairs.* That Influence and Signature of your Power, which is due to any Truth of God, let it not be withheld by Carnal Reasonings. I might further draw out these, and such like things as these; the Warning is, To live upon the Faith of that Promise, which shall surely be established, without turning aside to needless crooked paths of your own.

Use 2.] *Secondly, Be faithful in doing all the work of God whereunto you are engaged, as he is faithful in working all your works whereunto he is engaged. Your Work whereunto (whilst you are in his ways) God is engaged in your Safety and Protection.* God's

Work whereunto you are engaged, is the propagating of the Kingdom of Christ, and the setting up of the *Standard of the Gospel*. So far as you find God going on with your Work, go you on with his. How is it, that Jesus Christ is, in *Ireland* only, as a *Lion staining all his garments with the blood of his Enemies*, and none to hold him out as a *Lamb sprinkled with his own blood* to his Friends? Is it the Sovereignty and Interest of *England* that is alone to be there transacted? For my part, I see no farther into the MYSTERY of these things, but that I could heartily rejoyce, That Innocent Blood being expiated, the *Irish* might enjoy *Ireland* so long as the *Moon* endureth, so that Jesus Christ might possess the *Irish*. But God having suffered those sworn Vassals of the *man of sin* to break out into such ways of Villany, as render them obnoxious unto Vengeance, upon such Rules of Government amongst Men, as he hath appointed: Is there therefore nothing to be done, but to give a *Cup of Blood* into their Hands? Doubtless, the way whereby God will bring the *followers after the Beast* to condign Destruction, for all their Enmity to the Lord Jesus, will be, by suffering them to run into such Practices against Men, as shall righteously expose them to Vengeance, according to acknowledged Principles among the Sons of Men. But is this all? Hath he no further Aim? Is not all this, to make way for the Lord Jesus to take possession of his long-since promised Inheritance? And shall we stop at the first Part? Is this to deal fairly with the Lord Jesus? call him out to the Battle, and then keep away his Crown? God hath been faithful, in doing Great Things for you; be ye faithful in this one, Do your utmost, for the Preaching of the Gospel in *Ireland*.

Give me leave to add a few Motives to this Duty.

1. *They want it.* No want like theirs who want the Gospel. I would there were, for the present, one Gospel Preacher for every Walled Town in the *English Possession in IRELAND.* The Land mourneth, and *the People perish for want of Knowledge: Many run to and fro,* but it is upon other Designs; *Knowledge is not increased.*

2. they are sensible of their *Wants*, and cry out for *Supply.* The Tears and Cries of the Inhabitants of *Dublin*, after the Manifestations of Christ, are ever in my view. If they were in the Dark, *and loved to have it so,* it might something close a Door upon the Bowels of our Compassion: But they cry out of their Darkness, and are ready to follow every one whosoever, to have a Candle. If their being Gospellers, move not our Hearts, it is hoped their importunate Cries will disquiet our Rest, and wrest help, as a Beggar doth an Alms.

3. *Seducers* and *Blasphemers* will not be wanting to *sow their Tares*, which those Fallowed Fields will receive, if there be none to cast in the Seed of the Word. Some are come over thither already without Call, without Employments, to no other End, but only to vaunt themselves to be God, as they have done in the open Streets with detestable Pride, Atheism, and Folly. So that, as *IRELAND* was heretofore termed by some in Civil things, *A Frippery of Bankrupts*, for the great number of Persons of Broken Estates that went thither: So, doubtless, in Religion, it will prove a *Frippery of Monstrous, Enormous, Contradictious Opinions*, if the Work of Preaching the Word of Truth and Soberness, be not carried on. And if this be the Issue of your present Undertakings, Will it be acceptable, think you, to the LORD JESUS,

That you have used his POWER and MIGHT, to make way for such THINGS as his Soul abhors?

1. Will it be for his Honour, That the People whom he hath fought to himself with so *high a hand*, should, at the very entrance of his taking Possession, be leavened with those high and heavenly Notions, which have an open and experimented tendency to Earthly and Fleshly Dunghill Practices? Or,

2. Will it be for the Credit and Honour of your Profession of the GOSPEL, that such a *breach should be under your hand*? That it should be (as it were) *by your Means*? Will it not be a *Sword, and an Arrow, and a Maul* in the Hands of your Observers? Who can bear the just Scandal that would accrue? Scandal to the Magistrates, Scandal to the Ministers of this Generation, in neglecting such an Opportunity of advancing the GOSPEL; sleeping all the day, whilst others *sow Tares*.

3. Where will be the hoped, the expected Consolation of this great Affair, when the Testimony and Pledge of the peculiar Presence of CHRIST among us, upon such an ISSUE, shall be wanting?

What then shall we do? This Thing is often spoken of, seldom driven to any close!

1. Pray; pray the Lord of the Harvest, That he would send out, That he *would thrust forth Labourers into his Harvest*. The Labourers are ready to lay, *There is a Lion in the way*; Difficulties to be contended withal: And to some Men it is hard seeing a *Call of GOD* through Difficulties: When, if it would but cloath itself with a few carnal Advantages, how apparent is it to them! They can see it through a little Cranny. Be earnest then with the Master of these *Labourers*, in whose hand is *their life and breath, and all their ways*, That he would powerfully *Constrain* them to be willing to enter into the Fields, that are *white for the Harvest*.

2. Make

2. Make such Provision, that those who will go, may be fenced from outward Straits and Fears, so far as the uncertainty of Humane Affairs in General, and the present tumultuating Perturbations will admit. And let not, I beseech you, this be the business of an unpursued Order. But,

3. Let some be appointed (Generals die and sink by themselves) to Consider this thing, and to hear what sober PROPOSALS may be made by any whose Hearts God shall stir up to so good a Work.

This, I say, is a Work wherein God expecteth Faithfulness from you: Stagger not at his Promises, nor your own Duty. However, by all Means possible in this Business, I have striven to deliver my own Soul.

Once more; To this of Faith, let me stir you up to another Work of Love, and that in the behalf of many poor perishing Creatures, that want all Things needful for the sustentation of Life; poor Parentless Children, that lie Begging, Starving, Rotting in the Streets, and find no Relief; yea, Persons of Quality, that have lost their dearest Relations in your Service, seeking for Bread, and finding none. Oh, that some Thoughts of this also, might be seriously committed to them that shall take care for the Gospel.

Use 3.] I desire now to make more particular Application of the Doctrine, as to things purely Spiritual: Until you know how to Believe for your own Souls, you will scarcely know how to Believe for a Nation. Let this then teach us, *To lay the burden and trouble of our Lives upon the right Shoulder.* In our STAGGERINGS, our Doubtings, our Disputes, we are apt to assign this and that Reason of them; when the sole Reason indeed is, our Unbelief. Were it not for such a Cause, or such a Cause, I could Believe; that is, were there no need of Faith: That is, Faith must

remove the *Mountains* that lie in the way, and then all will be plain. It is not the greatness of Sin, nor continuance in Sin, nor backsliding into Sin, that is the true Cause of thy Staggering, whatever thou pretendest: The removal of all these is from that Promise, whose Stability and Certainty, I before laid forth, but solely from thy Unbelief, That *root of bitterness, which springs up and troubles thee*. It is not the distance of the Earth from the Sun, nor the Sun's withdrawing itself, that makes a dark and gloomy Day, but the interposition of Clouds and vaporous Exhalations. Neither is thy Soul beyond the reach of the Promise; nor doth God withdraw himself; but the Vapours of thy carnal unbelieving Heart do cloud thee. It is said of one Place, *Christ could do no great Work there*: Why so? For want of Power in him? Not at all, but merely for want of Faith in them: it was *because of their Unbelief*. The Promise can do no great Work upon thy Heart, to humble thee, to pardon, to quiet thee. Is it for want of Fulness and Truth therein? Not at all: But merely for want of Faith in thee, that keeps it off. Men complain, That were it not for such things and such things, they could believe; when it is their Unbelief that casts those Rubs in the way. As if a Man should cast Nails and sharp Stones in his own way, and say, Verily I could run, were it not for those Nails and Stones, when he continues himself to cast them there. You could Believe, were it not for these Doubts and Difficulties, these staggering Perplexities, when alas! they are all from your Unbelief.

Use 4.] See the *sinfulness of all those staggering Doubts and Perplexities, wherewith many poor Souls have almost all their Thoughts taken up*: Such as is the Root, such is the Fruit. If the Tree be evil, so will the Fruit be also. Men do not gather Grapes from Brambles.

What

What is the Root that bears this Fruit of Staggering? Is it not the evil *Root of Unbelief*? And can any Good come from thence? Are not all the Streams of the same Nature with the Fountain? If that be bitter, can they be sweet? If the Body be full of Poyson, will not the Branches have their Venom also? Surely, if the Mother (*Unbelief*) be the Mouth of Hell, the Daughters (*Staggerings*) are not the Gates of Heaven.

Of the *Sin of Unbelief*, I shall not now speak at large: It is in Sum, *The Universal Opposition of the Soul unto God*: All other Sins arise against something or other of his revealed Will: Only *Unbelief* sets up itself in a direct Contradiction to all of him that is known. Hence the weight of Condemnation in the Gospel is constantly laid on this Sin. *He that believeth not, on him the wrath of God abideth: he shall be damned.* Now, as every drop of Sea-water retains the brackishness and saltness of the whole, so every staggering Doubt that is an issue of this Unbelief, hath in it the unfavouriness and distastfulness unto God that is in the whole.

Further, to give you a little light into what acceptance our staggering Thoughts find with the Lord, according to which, must be our Esteem of all that is in us:

Observe, that

}	1. <i>They Grieve him.</i>
	2. <i>They Provoke him.</i>
	3. <i>They Dishonour him.</i>

1. *Such a frame grieves the Lord.* Nothing more presses true Love, than to have any Appearance of Suspicion. Christ comes to *Peter* and asks him, *Simon, Son of Jonas, lovest thou me?* Joh. 21. 15. *Peter* seems glad of an opportunity to confess him, and his Love to him, whom not long since he had denied; and

and answers readily, *Yea, Lord, thou knowest that I love thee.* But when Christ comes with the same Question again and again, the Holy Ghost tells us, *Peter was grieved, because he said unto him the third time, Lovest thou me?* It exceedingly troubled Peter, That his Love should come under so many Questionings, which he knew to be sincere. The Love of Christ to his, is infinitely beyond the Love of his to him. All our Doubtings are nothing but so many Questionings of his Love. We cry, *Lord Jesus, Lovest thou us?* and again, *Lord Jesus, Lovest thou us?* and that with distrustful Hearts and Thoughts, That it is not, it cannot be. Speaking of the *Unbelieving Jews*, the Holy Ghost tells us, *Jesus was grieved for the hardness of their hearts*, Mark 3. 5. And as it is bitter to him in the Root, so also in the Fruit. Our *Staggerings* and *Debates*, when we have a Word of Promise, is a Grief to his Holy Spirit, as the unkindest return we can make unto his Love.

2. *It provokes him.* How can this be (says *Zechariah*) that I should have a son? This shall be, (saith the Lord) and thou thy self, for thy questioning, shalt be a Sign of it, *Thou shalt be dumb, and not speak*, Luke 1. His Doubting was a Provocation: And our Saviour expresses no less in that bitter Reproof to his Disciples, upon their Wavering, *Matt. 17. 17. O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?* that is, in this Unbelieving frame. Poor Souls are apt to admire the Patience of God in other Matters, That he spared them in such and such Sins, at such and such times of Danger; but his exceeding Patience towards them in their carnal Reasonings, and fleshly Objections against Believing, this they admire not; nay, generally they think it should be so: God would not have them one step farther. Nay, they could be more stedfast in Belie-

Believing, as they suppose, might it stand with the good Will of God; when all this while, this frame, of all others, is the greatest provocation to the Lord; He never exercises more Forbearance, than about this kind of Unbelief.

When the *Spies* had gone into *Canaan*, had seen the Land, and brought of the good Fruit of it, then to re-pine, then to question whether God would bring them into it or no; this caused the Lord to swear in his wrath, that they should not enter into his rest. When God hath brought Men to the Borders of Heaven, discovered to them the Riches and Excellency of his Grace, admitted them to enter as Spies into the Kingdom of Glory, then to fall a staggering whether he intends them an Entrance or no, is that which lies heavy on him. The like may be said of all promised Mercies and Deliverances whatsoever.

That this is a *Provocation*, the Lord hath abundantly testified, inasmuch as for it, he hath oftentimes snatched sweet Morsels from the Mouths of Men, and turned aside the stream of Mercies, when it was ready to flow in upon them. *If (saith he) you will not believe, you shall not be established, Isa. 7. 9.* The very Mercy but now promised concerning your Deliverance, shall be with-held. O! stop not Success from *Ireland*, by Unbelief.

3. *It dishonours God.* In the close of this Verse it is said, *Abraham was streng in Faith (or, staggered not) giving glory to God.* To be established in Believing, is to give God the greatest glory possible. Every staggering Thought that ariseth from this Root of Unbelief, robs God of his Glory.

1. It robs him of the *Glory of his Truth.* He that believeth not God, hath made him a liar, because he believeth not his record, 1 Joh. 5. 10. Let Men pretend what they please, (as most an end we give in specious

ous Pretences for our Unbelief) the bottom of all is, The questioning of the Truth of God in our false Hearts.

2. It robs him of the *glory of his Fidelity or Faithfulness* in the discharge of his Promises: *If we confess our sins, he is faithful to forgive us our sins*, 1 Joh.

1. 9. He hath engaged his Faithfulness in this Business of the forgiveness of *Iniquities*: He, whose Right it is, calling that in question, calls the faithfulness of God in question.

3. It robs him of *the glory of his Grace*. In a word, If a Man should chuse to set himself in an universal Opposition unto God, he can think of no more compendious way than this. This then is the Fruit, this the Advantage of all our Staggering, we rob God of Glory, and our own Souls of Mercy.

Use 5.] Be ashamed of, and humbled for all your staggerings at the Promises of God, with all your fleshly Reasonings, and carnal Contrivances issuing therefrom. For the most part, we live upon Successes, not Promises: unless we see and feel the print of Victories, we will not Believe. The Engagement of God is almost quite forgotten in our Affairs: We travel on without Christ, like his Mother, and suppose him only to be in the Croud: But we must return to seek him where we left him, or our journeying on will be to no purpose.

When *Job*, after all his complaining, had seen *the End of the Lord*, he cries out, *Now I abhor myself in dust and ashes*. You have seen *the End of the Lord* in many of his Promises: Oh, that it might prevail to make you abhor your selves in Dust and Ashes, for all your Carnal Fears and Corrupt Reasonings, upon your Staggerings.

When

When *David* enjoyed his promised Mercy, he especially shames himself for every thought of Unbelief that he had whilst he waited for it: *I said, (saith he) in my haste, That all men were liars.* And now he is humbled for it. Is this to be thankful, to forget our provoking Thoughts of Unbelief, when the Mercy is enjoyed? The Lord set it home upon your Spirits, and give it to receive its due manifestation.

1. If there be any Counsels, Designs, Contrivances on foot amongst us, that are bottomed on our Staggering at the Promise under which we are; Oh, let them be instantly cast down to the Ground. Let not any be so foolish as to suppose that Unbelief will be a Foundation for quiet Habitations. You are careful to avoid all ways that might dishonour you, as the Rulers of so great a Nation: Oh, be much more careful about such things as will dishonour you as Believers; That's your greatest Title, That's your chiefest Privilege. Search your own Thoughts, and if any Contrivance, any Compliance he found springing up, whose seed was sown by staggering at the Promise, root them up, and cast them out, before it be too late.

2. Engage your Hearts against all such Ways for the future: Say unto God, How Faithful art thou in all thy Ways! How able to perform all thy Promises! How hast thou established thy Word in Heaven and Earth! Who would not put their Trust in thee? We desire to be ashamed, That ever we should admit in our Hearts the least staggering at the stability of thy Word.

3. Act as Men bottomed upon *unshaken things*, that are not at all moved by the greatest appearing Oppositions: *He that believeth, will not make haste.* Be not hasty in your Resolves in any Distress: Wait
for

for the accomplishment of the *Vision*, for it will come. So long as you are in the Way of God, and do the Work of God, let not so much as your Desires be too hasty, after appearing Strengthenings and Assistance. Whence is it that there is amongst us, such bleating after the Compliance of this or that Party of the Sons of Men, perhaps priding themselves in our Actings upon Unbelief; as though we proclaimed, that without such and such, we cannot be protected in the Things of God. Let us (I beseech you) live above those things that are unworthy of the Great Name that is called upon by us.

Oh, that by these, and the like Ways, we might manifest our Self-Condempnation, and Abhorrency, for all that Distrust and Staggering at the Word of God, which arising from Unbelief, hath had such deplorable Issues upon all our Counsels and Undertakings.



THE
Branch of the LORD,
THE
Beauty of *Sion* :
OR,
The Glory of the CHURCH,
In its Relation unto
CHRIST :

Opened in
Two SERMONS ;
One Preached at BERWICK,
The Other at EDINBURGH :

By JOHN OWEN, *Minister of the Gospel.*

PSALM xlviii. 12, 13, 14.

*Walk about Sion, and go round about her : tell the
towers thereof.*

*Mark ye well her bulwarks, consider her palaces ;
that you may tell it to the generation following.*

*For this God is our God for ever and ever ; he will
be our guide unto death.*

L O N D O N,

Printed for JOSEPH MARSHALL at the
Bible in *Newgate-street.* 1720.

THE HISTORY OF THE

ROYAL SOCIETY

OF GREAT BRITAIN

AND IRELAND

FROM 1660 TO 1700

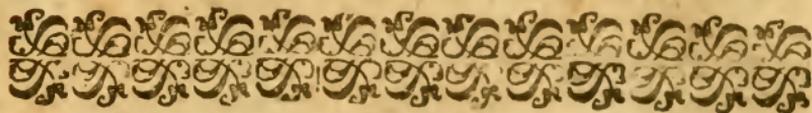
BY JOHN VAN DER HAEGHE

ESQ; F.R.S.

IN TWO VOLUMES

LONDON

Printed by J. B. Nichols, in Pall Mall



TO HIS EXCELLENCY
The Lord General Cromwell, &c.

My LORD,



I was with Thoughts of Peace, that I embraced my Call, to this Place, and Time of War. As all Peace that is from God, is precious to my Spirit; so incomparably, that between the Father and his Elect, which is established, and carried on in the Blood and Grace of Jesus Christ. The Ministerial Dispensation of this Peace, being through Free Grace committed even unto me also, I desire that in every place, my whole may be, to declare it to the Men of God's good pleasure. That this was my chief Design, in Answer to the Call of God upon me, even to pour out a Saviour of the Gospel upon the Sons of Peace in this Place, I hope is manifest to the Consciences of all, with whom (since my coming hither) in the Work of the Ministry I have had to do. The Enmity between God and us, began on our part: The Peace which he hath made, begins and ends with Himself. This is the way of God with Sinners, when he might justly continue their Enemy. and fight against them to their Eternal Ruin, he draws forth Love, and beseeches them to be reconciled, who have done the Wrong, and them to accept of Peace, who cannot abide the Battle. Certainly, the bearing forth of this Message, which is so worthy of all acceptation, and ought to be so welcome, cannot but have sweetness enough to season all the Pressures and Temptations wherewith it is sometimes attended. This hath been my desire to pursue, and that, with the weapons which are not carnal. And tho' some may be

The Epistle Dedicatory.

so seasoned with the leaven of Contention about Carnal Things, or at best the tithing of Mint and Cummin, as to discredit the weightier things of the Gospel; yet the Great Owner of the Vineyard hath not left me without a comfortable Assurance, that even this labour in the Lord hath not been in vain. The following Sermons, which I desire to present unto Your Excellency, were preached, one at Berwick, upon your first advance into Scotland; the other at Edinburgh. My Willingness to serve the Inheritance of Christ here, even in my Absence, caused me to close with the Desires that were held out to this Purpose. And I do present them to Your Excellency, not only because the Rise of my Call to this Service, under GOD, was from You; but also, because in the carrying of it on, I have received from You, in the weaknesses and temptations wherewith I am encompassed, that daily spiritual Refreshment and Support, by enquiry into, and discovery of the deep and hidden Dispensations of God towards his Secret Ones, which my spirit is taught to value. The carrying on of the Interest of the Lord Jesus amongst his Saints, in all his ways, which are Truth and Righteousness, the Matter pointed at in this Discourse, being the Aim of your spirit in your great Undertakings, it bears another Respect unto You. I am not unacquainted with its Meanness, yea, its coming short in respect of Use and Fruit, of what the Lord hath since, and by Others drawn forth: but such as it is, having by Providence stepped first into the World, I wholly commend it to him for an Incense, who graciously supplied the seed to the sower; beseeching him that we may have joy unspeakable and glorious, in the acceptance of that Peace which he gives us in the Son of his Love; whilst the Peace, whose desire, in the midst of War, you continually bear forth to him, and to others, is by them rejected to their hurt.

Edinburgh,
Nov. 26.
1650.

Your EXCELLENCY'S

Most humble Servant

in our dearest Lord,

John Owen.

The Branch of the LORD,
the Beauty of Sion, &c.

ISA I. lvi. 7.

*For mine House shall be called an
House of Prayer for all People.*



From the 3d Verse of this Chapter to the 8th, you have Promises and Predictions of Calling in Gentiles and Strangers to the Church of God, notwithstanding any Objections or Hindrances lay'd in their way, by Ceremonial and Typical Constitutions, they being all to be removed in the Cross of Christ, *Eph. 2. 13, 14, 15, 16. Colos. 2. 14.* making way for the Accomplishment of that signal Promise which is given in the 2d chap. of this Prophecy, *ver. 2, 3. And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills, and ALL NATIONS shall flow unto it: And MANY PEOPLE shall go, and say, Come ye, let us go up to the mountain of the Lord, &c.*

The words of the 7th *verse*, are a Recapitulation of the Whole, holding out summarily the Calling of the Gentiles to the *Holy Mount*, or *spiritual Church of Christ*: where also you have a Description of the Services performed by them upon their coming: *Their burnt-offerings and sacrifices shall be accepted upon mine altar*: Answerable to that eminent Prediction of the solemn Worship of the Called Gentiles, *Mal. 1. 11. For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a peace-offering: for my name shall be great among the heathen, saith the Lord of hosts.*

The *Spiritual Services* of the Saints of the Gentiles, are in each place set forth by those Ceremonial Ordinances of *Incense, Altar, and Sacrifice*, as were then most acceptable from the Lord's own Appointment.

Now this whole Promise is once again straightned, without loss of Life or Beauty, and comprised in the words of the Text.

That which before he termed *Sacrifice and Burnt-Offerings*, here he calleth *Prayer*; and those who before were, *the Sons of the Stranger*, are here, *all People*: some, many of all sorts, *the whole World; all Men*, without distinction, the *Partition-wall* being broken down: *My house shall be called, &c.*

The Thing here spoken of, is God's House, described,

1. By its Appropriation unto Him; it is his Peculiar, *My House*.
2. By its Extent of receipt in respect of others; it is *for all People*.
3. By the Employment of its Inhabitants, that is, *Prayer*; it shall be called an *House of Prayer*.

House;

House, here, may be taken two ways.

1. *Properly*, as it was in the Type, for the Material Temple at *Hierusalem*; whereunto these Words are applied by our Saviour, *Mat. 21.* but that is no farther concerned herein, but as the *spiritual* Holiness of the *Antitype* could not be represented, without a *Ceremonial* Holiness of the Type.

2. *Spiritually*, for the Church of Christ to be gathered to him, out of all Nations; the House wherein, *Fuge Sacrificium*, a Continual Sacrifice, is to be offered to Him: This is peculiarly intended. So then, Observe,

1. *Christ's Church of Saints, of Believers, is God's House.*

2. *The Church of Christ under the Gospel, is to be gathered out of all Nations.*

3. *There are established Ordinances, and appointed Worship, for the Church of Christ under the Gospel.*

It is the First which I shall speak unto,

Christ's Church of Saints, of Believers, is God's House. That his Church, is of Saints and Believers, will appear in the Issue.

By the *Church of Christ*, I understand, *primarily*, the whole Multitude of them, who, *antecedently*, are chosen of his Father, and given unto him; consequently, are redeemed, called, and justified in his Blood: The Church which he loved, and gave himself for it, that he might sanctifie and cleanse it with the washing of Water, by the Word; that he might present it unto himself a glorious Church, not having *spot or wrinkle*, or any such thing, but that it should be holy, and *without blemish*, *Eph. 5. 25, 26.*

And secondarily also, every holy *Assembly of Mount Sion*, whereunto the Lord Christ is made *beauty and glory*; every particular Church of his Saints, inasmuch

as they partake of the nature of the whole, *being redeemed by his blood*, Acts 20. 28.

That this Church belongs unto God, I shall only leave evidenced under the Claim whereby he here appropriates it to himself; he calls it His, *My House*. That it is his *House*, I shall further demonstrate.

Three things are required to the Making of an <i>House</i> ;	{	1. <i>A Foundation.</i>
		2. <i>Materials for a Superstruction.</i>
		3. <i>An orderly Framing of both into an useful Building.</i>

And all these concur to the Church of Christ.

1. It hath a Foundation; *I have laid the Foundation*, saith Paul, 1 Cor. 3. 10. and, *other Foundation can no man lay, save that which is laid, which is Jesus Christ*, ver. 11. That which Paul laid ministerially, God himself laid primarily and efficiently: Thus saith the Lord God, *Behold, I lay in Sion for a Foundation, a stone, a tried stone, a precious corner-stone, a sure Foundation*, Isa. 28. 16. Now this Foundation is no other but the *Rock* upon which the Church is built, Mat. 16. 18. which makes it impregnable to the *Gates of Hell*, communicating Strength and Permanency continually to every part of the Building.

2. A *Foundation* only will not make an *House*, there must also be *Materials* for a *Superstruction*: Those you have, 1 Pet. 2. 5. *You are* (saith he) *lively stones*: All God's Elect are Stones, in due time to be hewed, and fitted for this Building. For,

3. *Materials* themselves will not serve; they must be fitly framed, and wisely disposed, or they will be an *Heap*, not an *House*. This, then, is not wanting.

Ye are built upon the Foundation of the Prophets and the Apostles, Jesus Christ himself being the chief corner-stone; in whom the whole building being fitly framed together, groweth unto an holy Temple in the Lord: In whom also ye are builded together for an habitation to God by the Spirit, Eph. 2. 20, 21, 22.

There is much spiritual and heavenly Architecture in these three Veries. I shall only touch on some Particulars.

1. The Foundation of this *House*, this Temple, is laid, and that is Jesus Christ; *other Foundation can no man lay*: He is here called *the chief corner-stone*; and, *the Foundation of the Prophets and Apostles*. It is not which they were, but which they lay'd: It is *Genetivus efficitulis*, not *materia*: That Expression holds out, the *Persons working*, not the *Thing wrought*.

2. The *Materials* of this Building, Elect, Believers; said, in the former *verse*, to be *fellow-citizens with the Saints, and of the household of God*; they alone are built on Christ, and thereby have Union with him: Not one dead rotten Stone in all this Building, as shall be declared.

3. The *Architects*, or Builders, are of two sorts:

1. *Principal*, the Spirit; *we are framed to an habitation for God, by the Spirit*: He is the Principal Workman in this Fabrick; without Him, is not one Stone lay'd therein.

2. *Secondary* and *Instrumental*, the Prophets and Apostles; and this they were two ways:

1. *Personally*, in their several Generations; this was their Work, their Labour, to lay the Foundation, and carry on the Building of this House.

2. *Doctrinally*; so they labour in it to this very Day: Their Doctrine in the Scripture holds out the only Foundation, and the only way of Building thereon.

4. The *Manner of the Building*, it is fitly framed together, συναρμολογημένη, closely joynted and knit in together; sweetly closed together with Christ the *Head*, from which all the *Body*. by joynts and bands, having nourishment ministred, and knit together, increaseth with the increase of God, Col. 2. 19.

5. *What kind of House it is*: It receiveth here a two-fold Title, 1. an *holy Temple*; 2. an *Habitation*, or a *Tabernacle*; because of its allusion to both those holy Places of the Worship of God, fulfilling the Types of them both.

Hence it is most evident, that this *Church of Christ* is an *House*; and being appropriated unto God, *God's House*.

To make this the more evident, I shall do these two things:

1. Shew you what are the chief *Properties* of this House.

2. Declare what is the *Relation* wherein Jesus Christ stands to this House, having called it, all along, the *Church of Christ*.

1. For the *Properties* or chief *Qualities* of this House, they are three: 1. It is a *living House*; 2. it is *strong*; 3. it is *glorious*.

1. It is a *living House*: Unto whom, coming as unto a *living stone*, ye also as *lively stones* are built up a *spiritual House*, 1 Pet. 2. 4, 5. Christ the *foundation* is a *living Stone*; and they that are built upon Him, are *living Stones*. Hence they are said to *grow together* into an House: Growth is a sign of Life, growing from an *Inward Principle*: Such as the *Growth* of any thing is, such is its *Life*; the *Growth* of this House is *spiritual*, so therefore also is its *Life*; it lives with a *spiritual Life*, a Life whose *Fulness* is in its *Foundation*; He *bath life in himself*, Joh. 5. 26. and from him, in them, *I am crucified with Christ*:
never

nevertheless I live, Gal. 2. 22. yea, it is himself in them; yet not I, but Christ liveth in me. It is true, those Stones are dead in the Rock, as well as others; by Nature, Children of wrath, as well as they, Ephes. 2. 3. being dead in trespasses and sins, v. 1. He who hews them out, gives them Life: He quickens them, when dead in trespasses and sins. There is not one rotten dead Stone in all this Building: However some such may, by the advantage of their outward appearance, croud in, yet they are not of the House itself.

2. It is a strong House; the Gates of Hell cannot prevail against it, Matt. 1. 6. 18. Though the rain descend, and the floods come, and winds blow upon this House, yet it will not fall, because it is founded on a Rock, Matt. 7. 25. We were all once an House built upon Adam; and when the Wind came and beat upon us, we fell; and the fall of that House was very great: He, in his best estate, was found to be but Sand: Now we are built upon a Rock that will abide all Trials: The Waves may make a noise and dash themselves against him, but it will be to their own Ruine. But you will say, May not weak and inconsistent Materials be built upon a Rock, which yet may have never the more strength for their firm Foundation? *Ans.* 1. It is not so here, for the whole Building is framed together in the Foundation, Eph. 2. 22. not only *omit*, but also *in* it; and so not to be prevailed against, unless the Rock itself be overthrown. 2. It is a living Rock that this House is built on; a Rock continually communicating strength unto every Stone in the Building, that it may be enabled to abide in him. I should proceed too far, should I go to declare the mighty Defence and Fortification of this House; what hath been spoken from the Foundation, is enough to demonstrate it to be a strong House.

3. It is a glorious House, and that in a three-fold respect: 1. It

1. It is Glorious in respect of *Inward* Glory, brought unto it of God, in the Face of Jesus Christ, being beautiful, through the Comeliness that he puts upon it. Hence Christ, speaking of it, says, *How fair art thou, O love, for delights!* Cant, 7. 6. And thou art all fair my Love, there is no Spot in thee, *chap.* 4. 7. And how, I pray, comes that about? Why Christ washeth it in his own Blood, that it might be wholly a glorious Church, *Ephes.* 5. 26, 27. And further, he being the Branch of the Lord, and Fruit of the Earth, is made Beauty and Glory, Excellency and Comeliness thereunto, *Psal.* 4. 2.

It hath the Beauty and Glory of Justification, which doth not only take away all filthy Garments, causing Iniquity to pass away, but also gives fair change of Raiment, *Zech.* 3. 4, 5. even the Garments of Salvation, and the Robe of Righteousness, *Isa.* 61. 10. And then it hath the glory and beauty of Sanctification; whence the King's Daughter is all Glorious within, *Psal.* 45. 13. The Comeliness and Beauty that is in a sanctified Soul, is above all the Glory of the World. This House is all overlaid with Gold within: Christ is unto it a Head of Gold, *Cant.* 5. 11. His House is not like *Nebuchadnezzar's* Image, that the Head should be of Gold, and the Members, some of them, of Clay; they all partake of his Nature, and are very glorious therein.

2. In respect of its outward Structure; which it eminently hath in all the peculiar Assemblies thereof. *Oh thou afflicted and tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires: I will make thy windows of agats and carbuncles, and all thy borders of pleasant stones,* *Isa.* 54. 11, 12. So also, where it is called the new *Hierusalem*, (a City, from its Laws and Polity) this City is said to be of pure Gold, (not Dross

Dross and Mire) the building of the Wall of Jasper, and the foundation of the Wall garnished with all manner of Precious Stones, *Rev.* 21. 18, 19. This is that which the Psalmist calls the Beauties of Holiness, *Psal.* 110. 3. The Glory of the Ordinances of the Gospel in their Vigour and Purity: There is nothing so glorious as our King on his Throne; Christ in his Court; this House reigning in the Administration of his Ordinances; then all his Garments smell of Myrrh, Aloes, and Cassia, out of the Ivory Palaces, whereby they have made him glad; Kings Daughters are among his honourable Women; upon his right Hand doth stand the Queen in Gold of Ophir, *Psal.* 45. 8, 9. His Goings are seen, the Goings of our God and King in the Sanctuary, *Psal.* 68. 24, 25, &c. The Apostle exalteth the Glory of Gospel Administrations exceedingly above the old Tabernacle and Temple-Worship, which yet was exceeding Pompous and Glorious. If (saith he) the *ministration of death, written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory: For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth: For if that which was done away was glorious, much more that which remaineth is glorious,* 2 *Cor.* 3. 7, 8, 9, 10, 11. Let Men think as meanly as they please of the spiritual service of God amongst his People, all Glory that ever yet appeared in the World was but a Bubble to it: All that God ever Instituted before, came exceedingly short of it: He delights in it, who beholds the Proud afar off.

3. It is glorious in respect of the Exaltation it hath above, and Triumph over all its Opposers: To see a House, a Palace, hang'd round about with Ensigns, Spoils, and Banners, taken from the Enemy that have come against it, is a glorious thing. Thus is this House of God decked: *Kings of Armies did flee apace; and she that tarried at home, divided the spoil*, Psal. 68. 12. She that tarries at home, the Mother of the Family, the Church of God, she hath all the Spoils. The Lord hath affirmed, that not only every one that *opposeth*, but all that do not *serve* this House, shall be *utterly destroyed*, Isa. 60. 12. There you have the Spoil of *Pharaoh*, and all his Host, gathered on the Shore of the Red-sea, and Dedicated in this House, *Exod 15*. There you have the Robes of *Nebuchadnezzar* here reserved, when himself was turned into a Beast, *Dan. 34*. There you have the Imperial Ornaments of *Diocletian* and his Companion, casting aside their Dominion, for very madness that they could not prevail against this *House*. There is the Blood of *Julian* kept for a Monument of Vengeance against Apostates. There you have the Rochets of the Prelates of this Land, hung up of late, with other Garments of their Adherents rolled in Blood. There is a Place reserved for the remaining Spoils of the Great Whore, when she shall be *burned*, and made *naked* and *desolate*, Rev. 11. Never any rose, or shall arise against this *House*, and go forth unto final Prosperity. Let the Men of the World take heed how they burthen themselves with the Foundation-stone of this *House*, it will assuredly break them all in pieces.

Thus have I given you a glimpse of this *House*, with the chief Properties of it; which, as God assumes as his own; so also peculiarly it belongs unto the Lord Christ; yea, what Relation it stands in unto him, or rather he unto it, is the main thing I intend.

Jesus

Jesus Christ stands in a two-fold Relation unto this *House* :

1. In respect of its Fabrick and Building.
2. In respect of its State and Condition.

In the first Regard, Christ relates to this *House* in a four-fold Respect :

- As, {
1. *Its Foundation.*
 2. *Its Ark.*
 3. *Its Altar.*
 4. *Its Candlestick.*

In respect of State and Condition, Christ Relates unto this *House* of God in a five-fold Regard :

- As, {
1. *The Owner*
 2. *The Builder*
 3. *The Inhabiter*
 4. *The Watchman, or Keeper*
 5. *The Avenger*
- } thereof.

I shall pass through these (God assisting). in Order, and begin with what was first laid down, His Relation to this *House* in respect of its Fabrick and Building ; as,

1. The Foundation of it. This was in part declared before : He is the Stone which the Builders rejected, but made of the Lord, the head of the Corner, *Psal.* 118. 22. He is the lowest in the Bottom, to bear up the weight of the Building, and the highest in the Corner, to couple the whole together : *Other foundation can no man lay, but that which is laid, which is Jesus Christ,* 1 *Cor.* 3. 10. *He is the rock, on which he builds his church,* *Matt.* 16. 18.

Now there be three things required to a Foundation, all which are eminently seen in the Lord Christ, in reference to this *House*.

1. That

1. That it be *first* laid in the Building: It were a Course exceeding preposterous, *first* to build a House, and *then* to lay the Foundation. Jesus Christ is the *first* that is laid in this holy Fabrick, and that in a four-fold Respect.

1. He is the *first* in respect of God's *eternal purpose*: The Lord purposed that *he should have the pre-eminence* in this, as well as *as in all other things*, Col. 1. 15. He is, in that respect, *the first-born among many brethren*, Rom. 8. 29. the residue of this *House* being *predestinated to be made conformable unto him*: *He is before all things, by him all things*, (that is, all spiritual things, all the things of this *House*) *consist*: *He is the head of the body, the Church*. This, I mean, God purposed, that Christ should be the Bottom and Foundation of this whole Building, that it should be all laid on him. I do not mean, that first God intended Christ for a Foundation, and then his Elect for a Building. The Order of Intention and Execution is, as to first and last, inverted by all Agents: But this, I say, God purposing to build his Elect into an holy Temple, purposed that Jesus Christ should be the Foundation.

2. In respect of *outward Manifestation*. God first manifests and declares him, before he laid one Stone in this Building. *Gen. 3. 15. The seed (saith he) of the woman shall break the serpent's head*. In that was laid the first Stone of this Building: Then was the *Lamb slain*, ἀπὸ καταβολῆς κόσμου, Rev. 13. 8. (presently) *after the foundation of the World*: And thence is *Grace in him said to be given to the Elect*, φεραχέων αἰώνων, Tit. 1. 2. *many Ages ago*.

2. Because *in order of Nature*, Christ must be first laid in the Heart of every individual Stone, before they are laid up in this Building. If Christ be not in Men, they are ἀδόκιμοι, 2 Cor. 13. 1. altogether
useless

useless for this Building; try them never so often, they must at last be rejected and laid aside.

4. In respect of every *particular Assembly*, and *little Sanctuary of Mount Sion*: If he be not first laid in the midst of such Assemblies, they will prove to be *Pinnacles of Babel*, not *Towers of Sion*. This therefore was the way of the Saints of old, first to give up themselves to the Lord Christ, and then to one another, by the will of God, 2 Cor. 8. 5.

In these respects, Christ, the Foundation, is first laid in the spiritual Building, which is the *first property* of a Foundation.

2. A Foundation must be *hidden*, and *out of sight* unto all those that outwardly look upon the House; they cannot perceive it, though every part of the House doth rest upon it: And this hath occasioned many Mistakes in the World. An unwise Man coming to a great House, seeing the *Anticks* and *Pictures* stand crouching under the Windows and Sides of the House, may haply think that they bear up the weight of the House, when indeed, they are, for the most part, pargetted Posts, they bear not the House, the House bears them: By their bowing and *outward Appearance*, the Man thinks the Burden is on them, and supposes that it would be an easy thing, at any time, by taking them away, to demolish the House it self; but when he sets himself to work, he finds these things of no Value, there is a Foundation in the Bottom, which bears up the Whole, that he thought not of: Against that he may waste himself until he be broken in pieces.

Men looking upon the Church, do find that it is a fair Fabrick indeed, but cannot imagine how it should stand. A few Supporters it seemeth to have in the World, like *crouching Anticks*, under the Windows, that make some shew of under-propping it: Here you
have

have a *Magistrate*, there an *Army*, or so: Think the Men of the World, can we but remove these *Props*, the Whole would quickly topple to the Ground: Yea, so foolish have I been my self, and so void of Understanding before the Lord, as to take a view of some goodly appearing Props of this Building, and to think, how shall the House be preserved, if these should be removed; they look'd unto me like the Matiners in *Paul's Ship*, without whose abode therein they could not be saved; when lo, suddenly some have been manifested to be pargetted Posts, and the very best, to be *held up by the House*, and not to *bold it up*.

On this account, the Men of the World, think it no great matter to demolish the spiritual Church of Christ to the Ground: They encourage one another to the Work, never thinking of the Foundation that lies hidden, against which they dash themselves all to pieces. I say then, Christ, as the Foundation of this House, is hidden to the Men of the World, they see it not, they believe it not: There is nothing more remote from their Apprehension, than that Christ should be at the bottom of them and their Ways, whom they so much despise.

3. The Foundation is that which *bears up the whole weight of the Building*; what part of the House soever is not directly poised upon it, hath no strength at all. Take a goodly Stone, hew it, square it, make it every way fit for your *Fabrick*, so that it may seem to be the best of all your *Materials*; yet if you do not lay it upon the *Foundation* answerable to that which may give it a solid *Basis*, and bear up the weight and poise thereof, it will be useless, cumbersome, and quickly fall to the Ground.

Let a Man be hewed and squared by the Word and Ordinances, into outward Conformity, never so exactly, that he seems one of the most beautiful

Saints

Saints in the World, yet if he be not laid rightly by Faith upon the *Foundation*, to derive from thence Strength, Supportment, and Vigour, he will quickly fall to the Ground: What then will become of their Building, who heap up all sorts of *Rubbish* to make an *House* for the Lord?

2. Christ is the *Ark* of this *House*: The *Ark* in the *Tabernacle*, and afterwards in the *Temple*, was the most *holy Thing* in the most *holy Place*. There was nothing in it but the *two Tables* of Stone, written with the Finger of God: Before it was *Aaron's Rod* that budded, with a *Pot* full of *Manna*: Over it was the *Propitiatory*, or *Mercy-seat*, being a Plate of Gold as long and as broad as the *Ark*, covering it, being shadowed with the *Cherubims* of *Glory*. Now all this *glorious Fabrick* did signify, that unless the *Law*, with its condemning Power, were hid in the *Ark*, and covered with the *Mercy-seat*, no Person could stand before the Lord: Besides, the *Law* was the *old Covenant of Works*, and being renewed unto them, chiefly to be subservient to the Gospel, and partly with its *Appurtenances* and *carnal Administration*, to be the Tenour of the *Israelites* holding the Land of *Canaan*; and this being in the *Ark*, it was said to contain the *Covenant*, and is frequently called *the Ark of the Covenant*.

Jesus Christ is the *Ark* of this *Spiritual House*. When the *Temple* was opened in *Heaven*, there was seen in the *Temple* the *Ark* of *God's Testament*, Rev. 11. 10. Jesus Christ, made conspicuous to all, who lay much hid under the *Old Testament*, Rom. 3. 25. God is said to set forth Christ to be *ἱλαστήριον*, a *Propitiation*, or *Mercy-seat*, for by that very Term, is the *Mercy-seat* expressed, Heb. 9. 5. He is then the *Ark*, and the *Mercy-seat* covering it. He then doth those two Things:

1. In behalf of this *House*, and every Stone thereof, he *hides the Law*, with its *condemning Power*, that nothing from thence shall be laid to their charge. If a Man have a Suit to be tried in any Court, and a powerful Friend engage himself, that the *only Evidence* which is against him shall not be produced, will it not give him encouragement to proceed? In that great and tremendous Tryal, which is to be above, there is but one *principal Evidence* against us, which gives life to all others, which if it be removed, all the rest must fail. This is the Law: Christ, as the *Ark* and *Mercy-seat*, hides this Law; it shall not (I speak in respect to this *House*) be produced at the day of Tryal: Will it not be a great encouragement to them to appear at the Throne of God? Christ hides the Law, as being the End of it, *Rom.* 10. 4. that the *Righteousness thereof might be fulfilled* in us, *Rom.* 8. 4. He hath so far answered all that the Law required; that none from thence can *lay any thing to the charge of God's elect*, *Rom.* 8. 33, 34. Let not poor Sinners fear, it will not be with them as with *Uzzah*; he touched the *Ark*, and died: Touch this *Ark*, and live for ever.

And 2dly, he is the *Ark* of this *House*, as containing in himself the New Covenant; it is made with him originally; established in him irreversibly; made out through him in all the grace of it, faithfully.

3. He is the *Altar* of this *House*. There were *two Altars* in the old Tabernacle and Temple; an *Altar for Sacrifice*, and an *Altar for Incense*, *Exod.* chap. 29, & 30: The first was the great *Brazen Altar*, that stood without the *Holy Place*, whereon the *Burnt-offerings*, and all *Sacrifices of Blood* for Remission, were offered. The other less, made of *Shittim-wood*,
all

all overlaid with pure Gold, and a Crown of beaten Gold upon it, on which they were to burn pure Incense unto the Lord always: And they were both most *holy, sanctifying the Gifts* with legal Sanctification that were offered on them, *Matt. 23. 19.* Now both these doth our Saviour supply in this *House*: 1. He is the great *Altar* of Sacrifice; the *Altar* of Offerings for Expiation and Atonement: *We have an altar whereof they have no right to eat who serve at the Tabernacle,* Heb. 13. 10. that is, even he who *sanctified the people with his own blood, and suffered without the gate,* ver. 11. The Good-will and Soul of Christ, *offering up himself, through the eternal spirit, a pure oblation and sacrifice, by one offering, to perfect for ever them that are sanctified,* is all our Altar. 2. He is the Golden *Altar of Incense.* Incense is Prayer, *Psal. 141. 2. Let my prayer come before thee as incense.* Jesus Christ is the Golden Altar, whereon that Incense is offered, *Rev. 8. 3, 4.* even that Altar which is always *before God,* Rev. 9. 13. As by being the former, he makes our *Persons* accepted; so by the latter he makes our *Duties* accepted: And all the living Stones of this *House* are Priests to offer Sacrifice on these Altars: By Him, as Priests, they have Approximation to the Holy Place; There they have a share and participation in all the Sacrifices that are offered upon, or by Him.

4. He is the *Candlestick* of this *House.* The making, fashioning, and use of the *Candlestick*, in the holy Place of the Tabernacle, you have, *Exod. 25. 31, &c.* It was one of the most glorious *Utensils* of that Frame: made of *pure and beaten Gold*, with much variety of Works, Knops, Flowers and Lamps. The Use of it was to bear out *Light* for all the Wor-

ship of God in that most holy Place. The *Tabernacle* was made close, without any Window: It was not to receive *Light* from *without*: It had all its own *Light* from within. It is true, this *Candlestick*, with its seven Lamps, did secondarily represent the *Churches of Christ*, which hold out his *Light* among themselves, and unto others, *Rev. 1.* Last, *The seven Candlesticks thou sawest, are the seven Churches*: Therefore *Solomon* made *ten Candlesticks of pure Gold*, *1 Kings, 7. 49.* to set out yet further the increase and multiplying of the *Churches of God*. Upon this account also, the *two Witnesses* are said to be *two Candlesticks*, *Rev. 11. 4.* and, *the two Anointed ones that stand before the God of the whole Earth*, *Zech. 4. 3.* Whence that in the *Revelation* is taken: There is mention indeed of *two Anointed ones*, but of *one Candlestick*; the Holy Ghost plainly intimating, that though the *Churches* and *Witnesses* of *Christ* are also *Candlesticks* in a second sense; yet there is one *Eminent Candlestick*, which hath *Light* originally in itself, which also it communicates unto all others. And this is that which is mentioned in *Zech. 4.* which hath the *two Olive-trees*, or the *two Anointed Churches of Jews and Gentiles*, standing by it, receiving *Light* from it, to communicate to others: *They empty the Golden Oil* out of themselves, which they receive from the *Candlestick*: For this *Candlestick* hath *seven lamps*, *ver. 2.* which *lamps* that burn before the *Throne*, are the *seven spirits of God*, *Rev. 4. 5.* *seven spirits*, that is, the perfection and compleatness of the *Spirit of God*, in all his *Graces* and *Operations*. Now, who hath these seven *Spirits*? Even he *who received not the spirit by measure*, *Joh. 3. 34*: being the *Stone* upon which are the seven *Eyes*, *Zech.*

3. 9. He alone then is this *Candlestick*, and all the *Light* which this *House* hath, it is from him.

There are two ways whereby Jesus Christ makes out *Light* to this *House*.

1. By way of *Doctrinal Revelation*. 2. Of *Real Communication*.

1. He alone discovers *Light* to all the *Stones* of this *Building*. *No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, he hath declared him*, Joh. 1. 10. No saving discovery of God, of his Nature, his Will, his Love, but what is by Christ. The Moon and Stars give *light*, but it is only what they receive from the Sun. The Prophets and Apostles held out *light*, but it was all received from him. They *spake by the spirit of Christ, that was in them*. *I have received of the Lord that which I have delivered unto you*, 1 Cor.

11. 23. The same Apostle *cursets* every one that shall bring in any *other Light* into this *House*, be they Angels or Men, Gal. 1. 8, 9. Christ alone fully knows the Mind of God, as being always in the *bosom of his Father*, John 1. 18. Yea, he knows it to the uttermost, being *one with his Father*, John 10. 30. And he is willing to reveal it, for even *for this end came he into the world, that he might bear witness to the truth*. And he had Ability enough to do it, for *in him were hid all treasure of wisdom and knowledge*, Col. 2. 3. He alone is the Author of all *Light* to this his holy Habitation.

Many Attempts have been to set up *light* in this *House*, and not from Christ. Some would *kindle* their *Traditions* for the *Doctrine* of this *House*: Some their *Prudentials* for the *Government* of it: Some their *Ceremonials* for the *Worship* of it: All *Candles* in the Sun. Shall Men think to compass

themselves with Sparks, and walk in the light of the Fire which themselves have kindled, in the face of the Sun of Righteousness? Shall not such Men lie down in Sorrow? Beloved, take heed of such *Ignes fatui*, foolish misguiding Fires.

2. By way of Real Communication, *He is the true light which lighteth every man*, John 1. 9. Every one that hath any spiritual Light really communicated to him, hath it from Christ. It is part of his Work to *recover sight to the blind*, Luke 4. 18. And therefore he adviseth the Church of *Laodicea* to come to *him for Eye-salve*, that she might see, *Rev. 3. 18.* At his coming *Sion shines forth*, *Isa. 60. 1.* because his *light ariseth upon her*, ver. 2. The former *Doctrinal Teaching*, of itself, will not suffice. That *light may shine in darkness*, and the *darkness not comprehend it*, John 1. 5. All the *light* the Sun can give, will not make a blind man see. There must be a *visive faculty within*, as well as Light without: The Stones of this Building are, by Nature, all blind, yea darkned, yea Darkness it self. If the Lord Christ do not, by the mighty sway of his Spirit, *create* a visive Power within them, as well as *reveal* the Will of his Father to them, they will never spiritually discern the things of God. *The natural man discerneth not the things of God, nor indeed can do*, 1 Cor. 2. 14.

It is true, Men, by the help of *Common Gifts*, with the use of the former *Doctrinal Revelation* may attain to such a knowledge of the Mind of God, as may in a sense be called *Illumination*, Heb. 6. 2. *Far* may they go, *much* may they do, by this Light. They may *teach others*, and be *cast away* themselves. They may dispute for Truth, yea, die for Truth, and all this while have but the *first common*
anoint-

anointing, see nothing clearly, but *Men walking like Trees*. A spiritual *Inſight* into the Mind of God, is not to be obtained without an Almighty Act of the Spirit of Chriſt, creating a new Power of Life and Light upon the Soul.

Some indeed think that they have this *ſeeing Power* in themſelves. Do but ſhew them *outwardly* what is to be ſeen, and let them alone for the diſcerning of it. Well then, let them alone, if ever they are *Stones* of this living *House*, I am deceived. Thou that art ſo, know whence is all thy *light*: And if thou art any thing in the *dark*, draw nigh to the *Candleſtick*, from whence all Light is: Thence muſt thy Light come; yea, and thence it ſhall come: The Secrets of the Lord ſhall make their abode with thee.

And this is the four-fold Relation wherein the Lord Chriſt ſtands unto this *House*, as it is a Spiritual Building.

In reſpect of *State and Condition*, Jeſus Chriſt ſtands in a five-fold Relation to this *House*, which I ſhall unfold in order.

1. He is the *Owner* of it: He calls it HIS. *Upon this Rock will I build my Church*, Matt. 16. 18. *Moses* was faithful in all, &c. but Chriſt, as a Son, over his OWN *House*, whoſe *House* are we, Heb. 3. 4, 5. And that you may ſee that he doth not own it as *His*, without good *Right* and *Title*, know, That in the great *Oeconomy* of Grace, Jeſus Chriſt hath a three-fold *Right* and *Title* to this *House*.

1. Of *Inheritance*. He is, by his Father, appointed *heir of all things*, Heb. 1. 2. By *Inheritance* he obtains this excellent Name, to be Lord of this *House*. God ſends him to the *Vineyard* as the *Heir*, after the *Servants* were reſuſed: And he hath an Engage-

ment from his Father, that he shall enjoy his whole *Inheritance* upon demand, *Pfal.* 2. 8. For the Father appointed, *in the fulness of time, to gather together all these things in Christ, both which are in heaven, and which are in earth, in him, Eph.* 1. 10. So that, as *Christ is the first begotten of the Father, Heb.* 1. 6. and *the first-born of every creature, Col.* 1. 15. the Right of Heirship is his. But this will not do: For,

2. When He should come to take Possession of this *House*, He finds that it is Mortgaged, and that a great *Debt* lies upon it, which he must *pay* to the uttermost Farthing, if ever He intended have it. To the former Title, there must also be added a *Right of Purchase*: He must *Purchase this House*, and pay a great *Price* for it. And what is this *Price*? What is required of him? No less than his *dearest Blood*, *Acts* 20. 28. Yea he must *make his soul an offering for sin*, and charge himself with the whole *Debt*: All the *Curse and Punishment*, which this *House* had, in part, actually contracted upon itself, and wholly deserved. He must put his *Shoulders* under the burden due to it, and his *Back to the Stripes* prepared for it. A hard *Task*. But *Jesus Christ* being the *Heir*, the *Right of Redemption* belonged unto him: It was not for his *Honour* that it should lie unredeemed: Full well he knew, that if he did it not, the whole *Creation* was too *beggarly* to make this *Purchase*. 'Tis true, that *Nature of ours*, which which he assumed to pay that by, which he never took, was startled for a while, and would have deprecated this grievous *Price*, crying out, *If it be possible, let this cup pass from me*. But he recollects himself, and says, *I am content to do thy will, O God*. And so, through the *Eternal Spirit*, offered him-

himself up unto God for a Ransom. He likes the *House*, and will have it to dwell in, whatever it cost him. *Here* (saith he) *shall be my habitation and my dwelling for ever*, Pſal. 133. Know you not (saith the Apottle) *That you are the temple of the Spirit of Christ?* Well, and how come we so to be? *You are bought with a price*, 2 Cor. 6. 19. They who affirm, that he also thus purchased the *unclean Styes* of the Devil, wot not what they say.

3. Unto *Purchase*, he must also add *Conquest*. An unjust Usurper had taken Possession of this *House*, and kept it in Bondage: *Satan* had seized on it, and brought it, through the Wrath of God, under his Power. He then must be conquered, that the Lord Christ may have compleat Possession of his own *House*. *For this purpose then was the Son of God made manifest, that he might destroy the works of the Devil*, 1 Joh. 3. 8. And how doth he do it? 1. He overpowers him, and destroys him, in that, *Through death he destroyed him that had the power of death, that is, the devil*, Heb. 2. 14. 2. He spoiled him, having overcome him: *He bound the strong man, and then spoiled his goods*, Matt. 12. 27. All that Darknes, Unbelief, Sin, and Hardnes, that he had stuffed this *House* withal, Christ spoils them, and scatters them all away. 3. To make his *Conquest* compleat, He triumphs over his Enemy, and like a mighty Conqueror, makes an open Shew of him, to his everlasting Shame, Col. 2. 15. *Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in his Cross*: And by this means, strengthens his Title to his Inheritance.

I might also farther insist on the *Donation of his Father*, and the actual Possession he takes of it by his Spirit, but these are sufficient to prove this *House* to be Christ's. I shall take some Observations hence.

SERM. II.

1. Is this the *House* of Christ? Is He the *Owner* of it? Let Men take heed how they spoil it for themselves. The *Psalmist* makes this a great Argument in his pleading against Opposers, that they came *into the Lord's inheritance*, *Psal.* 79. 1. The Title of Christ's *Purchase* was not then so clearly known as that of his *Inheritance*; and therefore they of old pleaded chiefly by that Title. Now he hath proclaimed to all, his other *Titles* also; the whole Right he has to this *House*, to his *Saints*. Who then shall meddle with it, and go free? Amongst Men, every one with all his Might will defend his own Possession. And shall we think that the Lord Christ will suffer *his* to be spoiled at an easie rate? Shall not Men pay dear for their encroachment? How hath he, in our days, frustrated all Attempts for the Persecution of His? *Touch not* (saith he) *mine Anointed*. Men may, upon various Pretences, claim this Privilege to such a *Land*, *Nation*, or *Faction*; it will in the end appear to be theirs, and only theirs, who are *living Stones* of this *House*: Dogs may scramble for their Bread, but shall not enjoy it: It is Christ in this *House*, that will make every *Stone* of it a *burdensome Stone*: He hath done it, that Men may learn $\mu\eta\ \delta\epsilon\omicron\mu\alpha\chi\epsilon\acute{\iota}\nu$. Do not think it will excuse thee to say, thou wast mistaken.

2. Is Christ the *Owner* of this *House*? Let the *Order* and *Disposal* of it be left to himself. Men are apt to be tampering with his *House* and *Household*. They will be so kind and careful, as to lay out their *Wisdom* and *Prudence* about it: Thus and thus shall it be, these are *Parts* and *Members* of it. Christ is exceeding jealous of his Honour in this
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Particular; He cannot bear it, that Men pretending to his Glory, should think him so wanting in *Love*, or *Wisdom*, towards his own, as not exactly to dispose of all things that concern the Reiglement thereof. Men would not be so dealt withal in their own Houses, as they deal with Christ in his. We have all *Wisdom* enough (as we suppose) to order *our own Houses*: Only the *Wisdom* and *Love* of the Father, leaves his to the Discretion of others: These Thoughts are not from Above.

3. Hath Christ taken his *own House* to himself upon so many *Titles*? Let not Men put those *Buildings* on him for his, which are not so, which he holds not by these *Titles*. Go to a Man that dwells in a stately *Palace* of his own, shew him a *Hog-fly*, tell him, this is your House, here you dwell, this is your's; can you put a greater Indignity on him? No, says the Man, that is not mine, I dwell in yonder *sumptuous Palace*. And shall we deal thus with the Lord Jesus? He hath bought and adorned his own House: a Glorious House it is. If now Men should hold out to him, a *Sty of Swine*, a Den of unclean Beasts, a ruinous Heap, whereof the far greatest part are dead Stones, and tell him, this is his Church, his House; will it not exceedingly provoke him? Will he bear with such a Reproach? Nay, he will reject such Tenders, to their Ruine.

2. Jesus Christ is the *Builder* of this *House*. *This Man is counted worthy of more honour than Moses, inasmuch as he that buildeth the House, hath more honour than the House*, Heb. 3. 3. I (saith he) *will build my Church*, Matt. 16. 18. This is not a *Fabrick* for any Workman but Christ. It is true, there are others employed under him, and some so excellent, that they may be said to be *wise master-builders*,

builders, 2 Cor. 3. 10. But yet, all the *Efficacy* of their labour in this Building is not from themselves, but meerly from him, by whom they are employed. Except the Lord *build this House*, they labour in vain that go about to build it.

Now this *House* receives a two-fold *building*; 1. *Spiritual*, of all the Stones thereof into one mystical House; of this I chiefly treat. 2. *Ecclesiastical*, of some particular Stones into several Tabernacles, which are, *useful Partitions* in the great mystical House, called *Assemblies* and *dwelling-places of Mount Sion*: Both these it hath from Christ alone.

1. For the First. If all the most skilful Workmen in the World should go to the *pit of Nature*, by their own Strength to hew out *Stones* for this *Building*, they will never, with all their Skill and Diligence, lay one Stone upon it. There is *Life* required to those Stones, which none can give but Christ. The Father hath given into his hand alone, *to give life eternal to whom he will*, Joh. 17. 2. He alone can turn *Stones* into Children of *Abraham*: To him is committed all dispensation of *quicken*g Power. He brings us from the dust of death, and *no man hath quickned his own soul*. With spiritual Power, all spiritual Life is vested in Christ. If *dead Stones* live, it must be by *hearing the voice of the Son of God*. Christ's *building* of his mystical *House*, is his giving Life unto dead Stones, or rather, being *life* unto them. Of those who will attempt to build themselves, and draw a Principle of spiritual Life from the broken *Cisterns* of Nature, I shall speak afterwards.

For the Second, or the communion of *living stones* one with another, and all with Christ, in the Order and Worship appointed by the Gospel, to becoming *Assemblies*, and *Dwelling-places of Mount Sion*, this also is of him. This is for his outward solemn Worship: And he would never allow, that the Will of any Creatuere should be the measure of his Honour. He sets up the *Candlesticks*, and holds the *Stars* in his Hand. Look to the Institution of this Building, It is from Christ: Look for Directions about this Building, It is wholly from him. From Him, his Word, his Spirit, is the Institution, Direction, and Perfection of it: From hence now take some Observations.

1. Is Christ the *Builder* of this *House*? Can he alone fit us for this Building? Can he alone, and that by his Almighty Power, put Life into dead Stones, that they may grow up to be a *holy and living habitation* unto him? What then becomes of that famous Workman *Free-will*, and a Power of believing in our selves; do not they work effectually in this Temple? As it was in *Solomon's Temple*, *there was neither Axe nor Hammer, nor any Tool of Iron heard in it, all the while it was in building,* 1 Kings, 6, 7. So in this spiritual *House*, that *Iron Tool* of *Free-will* is not once heard; it comes not nigh the Work, Christ doth all alone: He gives Life to whom he pleases. Shall a *dead Will* be thought to have a *quickning, life-giving* Power in it? Shall a Spirit of Life be spun out of the Bowels of Nature? Is it the Will of Man, or the Will of God, that draws Men unto Christ? And is it Spirit or Flesh that unites us to him? Where then is this *Workman* employed that makes all this Noise in the World? Even there where Men cry, *Go to, let us build*

build a City and a Tower, whose top may reach to Heaven? Gen. 11. 4. Amongst those who would build a *Babel*, a Tower of their own to get to Heaven by, the Lord comes down and scatters all their Undertakings. This *Workman* never placed Stone in the *House* of Christ. Nay, it is like the *foolish Woman*, that pulls down her *House* with both her Hands. What *Free-grace* sets up, that *Free-will* strives to demolish.

3. See hence a great mistake of many poor Creatures, who would fain be *Stones* in this *House*: What Course take they? They hew and square themselves, strive to cut off this and that Rubbish, which (as they suppose) alone hinders them from being fitted to this *Building*. They pare themselves with Vows, Promises, Resolutions, and Engagements, beautify themselves with Duties and Services; and then with many perplexing Fears, present themselves to the *Building*, never knowing whether they are admitted, or no. All this while the *great Master-builder* stands by, scarcely dealt withal. What now is the issue of such Attempts? What they build one day, falls down in another. When they have oftentimes in their own Thoughts, brought the *Building* to such a pass, as that they are ready to think it will be well with them, now surely they shall have a share and Interest in this *living* and *glorious House*, when all on the sudden they fall again to the Ground; their Hopes wither, and they suppose themselves in the *World's Rubbish* again. There is no end of this Alternation. Would now this poor Soul see where its great Defect lies? It hath not applied itself aright to the only *Builder*. Would't thou be a *Stone* in this *Fabrick*, lay thy self before the Lord Jesus; say to him, that thou art, in thy
self.

self, altogether unfit for the great *Building* he hath in hand; that thou hast often attempted to put thy self upon it, but all in vain: Now Lord Jesus, do thou take me into thine own Hand: If thou castest me away, I cannot complain; I must justify thee in all thy Ways; but thou callest things that are not, as though they were: Thou turnest *dead Stones* into Children of *Abraham*: Oh, turn my *dead* into a *living Stone*. Fear not, He will in no wise cast thee out.

The vanity of Men attempting to mix their Power and Wisdom in the heaping up *Tabernacles* for Christ, might be hence discovered, but I forbear.

3. Jesus Christ is the great *Watchman* or Keeper of this *House*. There are indeed other *Watchmen*, and that of God's own appointment, for the Use of this *House*. *Son of man, I have set thee a Watchman*, Ezek. 2. 11. *I have set Watchmen upon thy walls*, Isa. 61. 6, 7. which in a special manner are the Pastors of the Churches; *they watch*, Heb. 13. 17. As the Priests and Levites heretofore kept the Watch of the Lord; it cannot be denied, but that many who have taken upon them to be these *Watchmen*, have watched only for their own Advantage, have been very *Dogs*, yea, *dumb Dogs*, the very worst of *Dogs*, Isa. 66. 10. Yea, they have been, and oftentimes are under various Pretences, *smilers and woublers of the Spouse of Christ*, Cant. 5. But yet were they never so good and true to their Trusts, they were never able all to *watch* and keep this *House*, had it not another *Watchman*. *Except the Lord keep the city, these watchmen watch in vain*, Psal. 127. 1. *He that keepeth Israel, who doth neither slumber nor sleep, must keep this House, or it will*
be

be destroyed. Christ then is that *Holy One*, and that *W A T C H E R*, that came down from Heaven, and commanded to cut down the tree and the branches, Dan 4. 13, 14. Nebuchadnezzar and his great Power, for meddling with this *House*.

Now Christ *watcheth* this *House* for two Ends.

1. To see what it wants, 2 Cor. 16. 9. *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in its behalf. He looks down from heaven to behold them that fear him, Psal 14. He is that Stone upon which are seven eyes, Zech. 3. 9. A sufficiency in perfection of Wisdom, Inspection, and Government, for the good of his House. And those seven eyes of his run to and fro through the whole earth, for this very purpose, Zech. 4. 10. He takes notice of the State and Condition of his People, to eye them in all their Distresses, and to give them timely and suitable Deliverance. They may call every spring of their Refreshment, Beer labai-roi.*

2. To see that the *Son of Violence* draw not nigh unto it; and if he do, to require it at his Hands: To make him eat his own Flesh, and drink his own Blood, that he may learn to *devour* no more. Observe then,

1. Whence it is that this *House*, which seems so often to be nigh to Destruction, is yet preserved from Ruine. Oft-times it is brought into a Condition, that all that *look on*, say, Now it is gone for ever: But still it recovers and gets up again. The Lord Christ he looks on all the while; He knows how far things may proceed for trial: When it comes to pass, that if Pressures and Troubles should continue, the *House* would be over-borne indeed, then he puts in, *rebukes the winds and waves*, and makes all things

things Still again. Like a Father, who looks upon his Child in a difficult and dangerous Business, knows that he can relieve him when he pleases, but would willingly see him try his Strength and Cunning, lets him alone, until perhaps the Child thinks himself quite lost, and wonders his Father doth not help him: But when the Condition comes to be such, that without help, he will be lost indeed, instantly the Father puts in his Hand and saves him. So deals the Lord Jesus with his *House*, lets it often-times strive and wrestle with great Oppositions, to draw out and exercise all the Graces thereof: But yet all this while He *looketh on*, and when Danger is *nigh* indeed, He is not *far off*.

2. Let all the Enemies of the Church know, that there is One who hath an *Eye* over them in all their Counsels and Undertakings: Whilst they are *digging deep*, He *looks on*, and *laughs them to scorn*. How perplexed was the King of *Syria*, when he found that the Prophet was acquainted with all his Designs, and made them known to the King of *Israel*! It cannot but be a matter of perplexity to the Enemies of this *House*, when they shall find that the great Friend and Protector thereof, is continually present in all their *Advise's*. Let them not wonder at their birthless Undertakings, the *Eye* of *Christ* is still upon them.

3. Let the *Saints* see their *Privilege*, whoever they are, in what Condition soever the *Eye* of *Christ* is upon them; He *watches* over them for Good, and knows their Souls in Adversity; when no Eye sees them, he *looks on* them, they cannot be cast out of his Care, nor hid from his Sight. There are many poor Souls who go heavily all the day long; that mourn in their Spirits, unknown, un-

garded, unpitied: The *Eye* of Christ is on them for Good continually; they cannot be thrown out of his *watchful care*.

4. Christ is the *In-dweller* of this *House*, He hath not *built* it, and *framed* it for no use; it is for an *Habitation* for himself. He hath chosen *Zion*, he hath desired it for his *Habitation*: *This is my rest*, (saith he) *here will I dwell*, Psal. 132. 13, 14. This *House* is *built up* to be an *Habitation unto him*, Ephes. 2. 22. He is the *King of Saints*, and this *House* is his *Court*. It is true, for his human Nature, *The Heavens must receive him until the time of the restitution of all things*, Acts 4. 27. but yet, he dwelleth in this *House* three ways.

1. By his *Spirit*, Christ dwells in this *House*, and every *Stone* of it, by his *Spirit*; *Know you not that Christ is in you, except ye be reprobates?* 2 Cor. 13. 5. *Christ in you*; that is, the *Spirit of Christ*; *Christ by his Spirit*. So the Holy Ghost expounds it, Rom. 8. 9. *If the spirit of God dwell in you*, which ver. 10. is, *if Christ be in you*: Christ and his Spirit, as to *In-dwelling*, are all one, for he dwells In us by his Spirit. *The love of God is shed abroad in our hearts by the Holy Ghost that is given unto us*, Rom. 5. 5. There is not only the *love of God*, a Grace of the Spirit, *shed abroad in us*, but there is also the *Holy Spirit given unto us*. This is fully asserted, Rom. 8. 11. *The spirit of him that raised up Jesus, dwells in you*: As also, 2 Tim. 1. 14. *keep the the good things committed unto thee by the Holy Ghost, that dwelleth in us*. Hence the Saints are said to be *Temples* of the Holy Ghost. Jesus Christ doth not *build Temples* meerly for Graces, created Graces; he *dwells* in them himself; he *dwells* in them by his Spirit. And this is a glorious *Privilege* of this *House*, that Jesus Christ,

in a mystical and wonderful manner, should dwell in it, and every *Stone* of it. Hereby all Believers become to be (not one Personal, but) one *Mystical* Christ, 1 *Cor.* 12. 6. However we are distanced in respect of his Human Nature, yet Mystically we are one, one Body, one Mystical Christ, because we have one Spirit dwelling in us and him. If a Man were never so tall, so that his *Head* should reach the Stars, and his Feet stand upon the Ground, yet having but *one Soul*, he is but one Man still. Though Christ in his Human Nature be exceedingly distanced from us, yet there being one and the same *Spirit* in him and us, we are one Mystical Christ. Yet Observe,

1. That though Christ be united unto the Persons of the *Saints*, by the *In-dwelling* of the Spirit, yet the *Saints* have not that which is called *Personal Union* with him, nor with the Spirit. *Personal Union* is, by a Person of the Deity assuming the Nature of Man into one Personality with itself, that having of its own no Personal subsistence. Things are here clean otherwise; Christ doth not assume the *Saints* into a Personal subsistence with himself, but dwells in their Persons by his Spirit.

2. That the Operations of the *In-dwelling* Spirit of Christ, and all his Manifestations, are *Voluntary*. He *worketh* as he will, and *revealeth* what he will, even where he dwells. He doth not work in us *Naturally*, but *Voluntarily*, unto what proportion he pleaseth: Therefore, though he dwell *equally* in all *Saints*, in respect of *Truth and Reality*, yet he doth not in respect of *Working and Efficacy*.

2. *By his Graces.* Christ dwelleth in this *House*, and in all the *Stones* thereof, by his *Graces*. He dwells in our hearts by *faith*, Eph. 3. 17. He dwells in us by his word in all wisdom, Col. 3. 16. All the *Graces* we are made partakers of, we receive from his *fulness*, and by them he *inhabits* in us. They are indeed the *Ornaments* of the *living Stones* of this *House*, to make them meet and fit for such an In-dweller as the Lord Christ. Christ will not dwell in a Soul whose Mind is darkness, his Will stubbornness, and his Affections carnal and sensual. He puts Light, and Life, and Love upon the Soul, that it may be meet for him to dwell in; Christ dwells in all the *World* by his *Power* and *Presence*, but he dwells only in his *Saints* by his *Spirit* and *Grace*.

3. *By his Ordinances.* Where two or three of his are assembled together, there is he in the midst of them. The *Ordinances* of Christ, are the great *Ornaments* of his *Kingly Court*: By them he his glorious in all the *Assemblies of Mount Sion*. Some would fain cast out this *Indwelling* of Christ from among his *Saints*: In due time, he will thoroughly rebuke them: Some again would thrust him out into the *World*: But he will make Men know, that his *Ordinances* are given unto his. It is true, the *Benefit* of some of them extends to the *World*; but the *Right* and *Enjoyment* of them, that is the *Privilege* of his *Saints*. Thus Christ dwells in his *House*: Hence Observe,

1. The *Intimacy* of the Lord Jesus with his *Saints*, and the *Delight* he takes in them: He dwelleth with them, he dwelleth in them. He takes them to the nearest Union with himself possible: *He in them, they in him*, that they may be one. He hath made many an admirable *Change* with us. He took our *Sin*, and gives us his *Righteousness*: He took our *Nature*,

ture, and gives us his *Spirit*. Neither is it a bare *Indwelling* only; he thereby holds with us all *Acts* of the choicest Communion: *If (saith he) any man bear my voice, and open to me, I will come to him. And what then? I will sup with him, and he shall sup with me,* Rev. 3. 20.

1. *I will sup with him*: I will delight and fatisfie my self with him. Jesus Christ takes abundance of Delight and Contentment in the Hearts of his Saints. When they are *faithful*, when they are *fruitful*, He is marvellously refreshed with it. Hence is that Prayer of the Spouse, *Awake; O north-wind, and come thou south, blow upon my garden, that the savour of my spices may flow out; let my beloved come and eat of his spices,* Cantic. 4. 16. She would have the *Spices*, the *Graces* she hath received, breathed on by a fresh gale of the Spirit, that they might yield a *sweet savour*. And why so? That her Beloved may have something for his *Entertainment*, that he may come and *sup*, and eat of his pleasant fruits. A poor Soul, that hath received Christ, hath not any Desire so fervent, as that it may have Something for the Entertainment of him; that he who *filled* it when it was hungry, may not (as it were) be sent away *empty*. And the Lord Jesus is exceedingly taken with those Refreshments: *The King is held in his galleries,* Cantic. 4. 5. He is detained, yea, bound with Delight; He knows not how to pass away. Therefore *He rests in his love,* Zeph. 3. 17. He is exceedingly fatiated in the Delight he takes in his Saints. Neither is this all, that when Christ comes, he will *sup* with us, (tho' this be a great deal; For what are we, that we should Entertain our Lord?) but also,

2. *The Saints sup with him.* He provides choice Refreshments for them also. When Christ comes in unto us, he will entertain a Soul bounteously. He provides *Love* for us. When the Spirit of Christ is bestowed on us, *he sheds abroad the love of God in our hearts*, Rom. 5. 5. *He sheds it abroad*, pours it out abundantly. Friends! Love is a choice Dainty: He that knows it not, is a Stranger to all spiritual Banquets: It is a choice Dish *in the feast of fat things* that Christ prepareth: He provides *righteousness and peace, and joy in the Holy Ghost* for us. That his Kingdom, Rom. 14. 17. and, *This Kingdom of his, is within us.* Of such precious Things as these doth Christ provide a Supper for them with whom he dwells. If Christ be in you, more or less you shall not want this Entertainment. We are, indeed, sometimes like mad Guests, that when Meat is set on the Table, cast it all down, without tasting a Morfel. When Christ hath prepared sweet and precious Dainties for us, we cast them on the Ground: We throw away our Peace, our Joy, by Folly and Unbelief; But this makes not the Truth of God of none effect.

2. Doth Christ dwell in us by his Spirit? Should we not be careful, lest *we grieve that Spirit of his?* The Spirit of Christ is very tender. Did the Saints continually consider this, that Christ dwells in them, that he is grieved and troubled at all their Unbelief, unruly Passions, worldly Desires, foolish Imaginations; surely they could not but be much more watchful over themselves, than generally they are. He is refreshed, when we walk with him, and hold *fellowship* with him. To turn aside from him, to hold *fellowship* with World or Flesh, this grieves him, and burdens him. *Oh, grieve not*
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the Spirit of God, whereby you are sealed to the day of redemption. And let me tell you, if you do, tho' he will not utterly depart from you, nor take his Kindness away for evermore, yet he will do that which shall make your Heart ache, your Joynts tremble, and break all your Bones in pieces: For,

1. He will depart from you, as to all sense of his Presence, that you shall have neither Joy, nor Comfort, nor Peace. He will *hide his face*, and make you believe (as we say) that he is gone utterly from you. And this he will do, not for a Day or a Night, or so, but for a great while together: *You shall go to seek him, and you shall not find him; yea, beg, and cry, and have no Answer: Now all the World for one Smile from Christ, for one impression of his Presence upon my Heart, and all in vain.* When the Spirit of Christ was thus departed from *David*, upon his miscarriage, as to the Sense and Joy of it, how doth he cry out, *Make me to hear the voice of joy and gladness, that the bones which thou hast broken may rejoyce*, Psa. 51. 8. If thou valuest the Presence of Christ at no greater rate, but to jeopard it upon every Occasion, thou may'st haply go without the Comfort of it all thy days: Examine your selves, is it not so with some of you? Have you not lost the sense of the Presence of Christ, by your Folly, and uneven walking? Perhaps you value it not much, but go on, as *Sampson* with his Hair cut, and think to do as at other times: but if the *Philistines* set upon thee, it will be Sorrow and Trouble: In every *Assault* thou wilt find thy self a lost Man; sooner or later, it will be bitterness to thee.

2. He will depart, as to the efficacy of his working in thee, and leave thee so weak, that thou shalt

not be able to walk with God. His Spirit is a Spirit of *Grace and Supplications* : He will so withdraw it, that thou shalt find thy Heart in a poor condition, as to those things. To be cold in Prayer, dead in Hearing, estranged from Meditation, slight in all Duties, this shall be thy portion : A frame that a tender Soul would tremble to think of. Ah ! how many poor Creatures are come to this state in these days, by their neglect and contempt of Christ dwelling in them ! They have *lost their first Love*, their first Life, their Graces are ready to die, and their whole Souls asleep, in a heartless, lifeless, zealous frame : They shall be saved, *but yet as through fire*.

3. *He will depart, as to Assurance of what is to come*, as well as to a sense of what is present. It is the *Indwelling Spirit* of Christ that gives *Assurance* : Hereby are we *sealed to the day of redemption*. He beareth *witness* with our Spirits, *that we are the children of God*. Upon our grieving him, he will withdraw as to this also. We shall be bewildered, and in the dark, not knowing what will become of our Souls to Eternity : For if Christ, by his Spirit, do not speak Peace, who shall ?

2. *Doth he dwell in us by his Grace ?*

1. *Let us first know what all Graces are*, that in a want, or weakness of them, we may know whither to go for a Supply. *Of his fulness we receive, and grace for grace*. All Supplies of Graces are from Christ. *Lord, encrease our Faith*, say the Apostles : Not only Faith *originally* is from him, but all *Increases* of it also. *I believe, help thou my unbelief*, says the Poor Man. We wrestle and struggle with a little Grace, a little Faith, a little Love, a little
Joy,

Joy, and are contented if we can keep our Heads above Water, that we be not quite sunk and lost. How sweet would it be with us, if upon a serious Consideration from whence all these Graces flow, that we would apply our selves to draw out farther degrees and heightnings of them, whereby he might dwell more plentifully in us, and we might always converse with him in his gracious Train of Attendants. How this may be done in particular, is not my business now to shew.

2. *Learn to tender the Graces of Christ*, as those which hold out his Presence to us. Let us tender them in our Hearts, and prize them in whomsoever they are: They are Pledges of the *Indwelling* of Christ. Certainly, if Men *valued* Christ, they would more *value* his Graces. Many pretend to love him, to honour him, yea, with *Peter*, to be ready to die with him, or for him: but what evil Surmises have they of the Graces of Christ appearing in others? How do they call them, Hypocrisy, Humour, Folly, Pride, Singularity, with other terms of a later Invention. I cannot so easily believe that any one can love the Lord Jesus, and hate the *Appearances* of him in others. Where is any thing of Christ, there is also Christ.

5. *Jesus Christ is the great Avenger of this House*, and of all the Injuries or Wrongs that are done unto it. *All* (saith he) *that devour Israel shall offend*, Jer. 2. 3. He will not hold him guiltless that rises up against it: See *Isa.* 59. 15, 16, 17, 18. he takes upon him the *avenging* of his House, as his own proper Work: *Shall he not avenge his Elect?* He will do it *speedily*: See also *Isa.* 63. 2, 3, 4, 5, 6. How dreadful is He in the execution of his

his avenging Judgments against the Enemies thereof! So also is he described, *Rev.* 19. 13, 14, 15. He hath promised to make the *Stones* of this *House* heavy *Stones*, they shall burden all that touch them, *Zech.* 12. 3. He comes forth of the *Myrtle-trees* in the bottom, (his lowly People in a low Condition) with the *red horse following him*, *Zech.* 1. 8. upon this account he fearfully broke the old *Roman Pagan Empire*, *Rev.* 6. 13, 14, 15, 16, 17. and will as fearfully destroy the *Antichristian Roman Power*, with all its Adherents, *Rev.* 17. 18, 19. Sooner or later he will call to Account every Instrument of Persecution in the World. Hence he is said to be a *Lion*, in the behalf of this *House*, that *treads down* all before him, *Mic.* 5. 8. *Jacob* says of him in *Judah*, *He is a Lion, as an old Lion, who shall rouse him up?* *Gen.* 49. 9. Suppose any do rouse him up, how then? *He will not lie down, until he eat of the prey, and drink the blood of the slain*, *Numb.* 23. 24. Many poor Creatures have, by their Opposition to his *House*, roused up this *Lion*: And what hath been the Issue? What Attempts have been, to cause him to lie down again? All in vain: If he be once roused up, he will not couch down, until he eat and drink the Blood of the Slain. But suppose great Opposition be made unto him, will he not give over? Not at all: *As a lion that cometh upon his prey, if a multitude of shepherds be called forth against him, he will not be afraid at their voice, nor abase himself at their noise*, *Isai.* 31. 4. In brief, sooner or later, temporally or eternally, he will avenge all the Injuries, and destroy all the Enemies of his *holy dwelling*, *2 Thess.* 1. 6, 7, 8, 9, 10.

And these are some of the *Relations* wherein the *Lord Christ* stands unto this *House* of God, being made

made thereby unto it *Beauty* and *Glory*, *Comeliness* and *Excellency*. The carrying on of this *Building*, by the union of all the *Stones* thereof to the *Foundation*, and their cementing one to another, by *Faith*, *Love*, and *Order*, I shall not now treat of, nor of the following *Points* of the *Text*. The *General Uses* of what hath been said, are *Three*, the *Heads* whereof I shall name.

1. See the eminent *Privilege* of them which are, indeed *Stones* of this *House*, which is living, strong, and glorious, which is so nearly Related to the *Lord Christ*: There is more of *Duty*, *Dignity*, and *Safety* in this thing, than can easily be expressed. To do *service* unto *Christ*, as *his*, to have the *Honour* of being *his*, and to be *safe-guarded* as *his*, are great *Privileges*: Let them who have any sense of these things, further draw out these *Particulars*, from what hath been spoken.

2. Learn hence, the vanity of resting upon *outward Church-Privileges*; if we are not, withal, interested in this *spiritual* estate where Men are *living stones* indeed. They lie in *beauty* and *order* in the *Assemblies*: where they are otherwise, where *Assemblies* are made up of *dead rubbish*, and yet cry, *The House of the Lord*, *The House of the Lord*; the *Lord Jesus* abhors those *Assemblies*; He stands not in these *Relations* unto them.

3. See hence, the *Ruine* of *Persecution*, which hath appeared in the *World* in *various forms*: It hath put on all manner of *Colours* and *Pretences*, and prevailed with all sorts of *Persons*, at one time or other, to close with it. What hath been the *Issue*? What is like to be? The *House* indeed hath been *battered* sometimes; but they who have come against it, have been *broken* all to pieces. Shall the
residue

residue of Men, who, under new Pretences, or old ones new painted, drive on the same Design, shall they prosper? Thou, O Lord Jesus, in thine Anger, wilt cut them off. The Lord open the Eyes of the Sons of Men, that they may not hope any more to separate between Christ and his Saints, between whom there are so many everlasting Relations.

Μονῶ σοφῶ Θεῶ, ὧς Ἰησοῦ Χριστοῦ, ὃ ἡ δόξα ἦ εἰς
τὰς αἰῶνας. ἈΜΗΝ.

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