



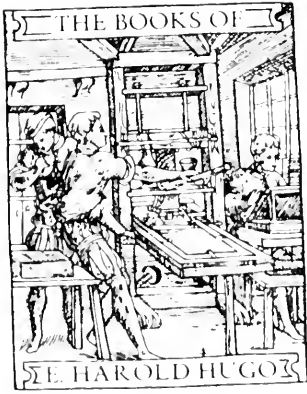
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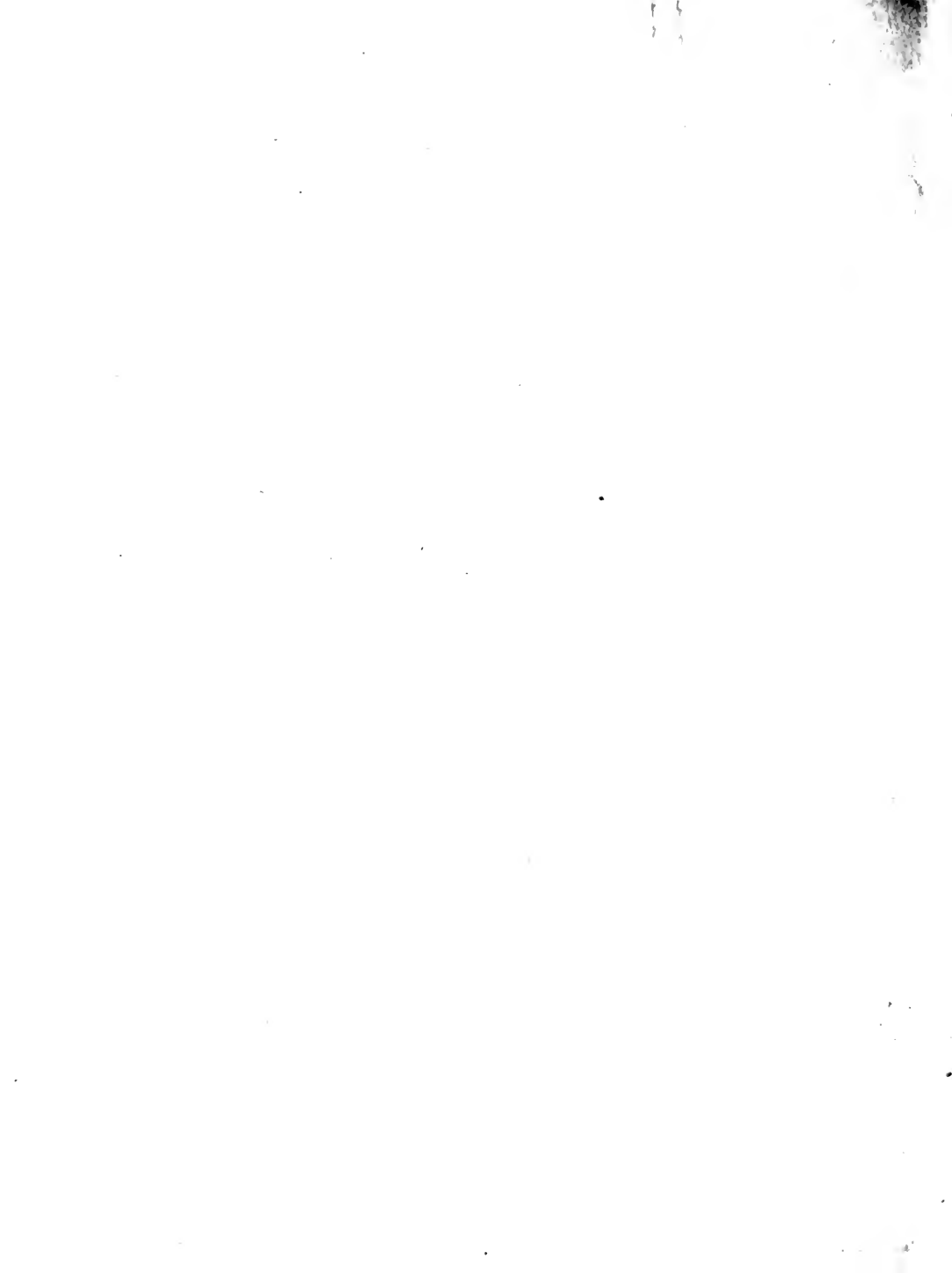
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For James ...
with ...
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William

SOME
1771

Cooper, F. C.

Gospel Treasures,

OR THE

Montagu
1828.

HOLIEST OF ALL UNVAILING;

Discovering yet more the

RICHES OF GRACE AND GLORY

TO THE

VESELS OF MERCY,

Unto whom it is given to know the Mysteries of that Kingdom, and the Excellency

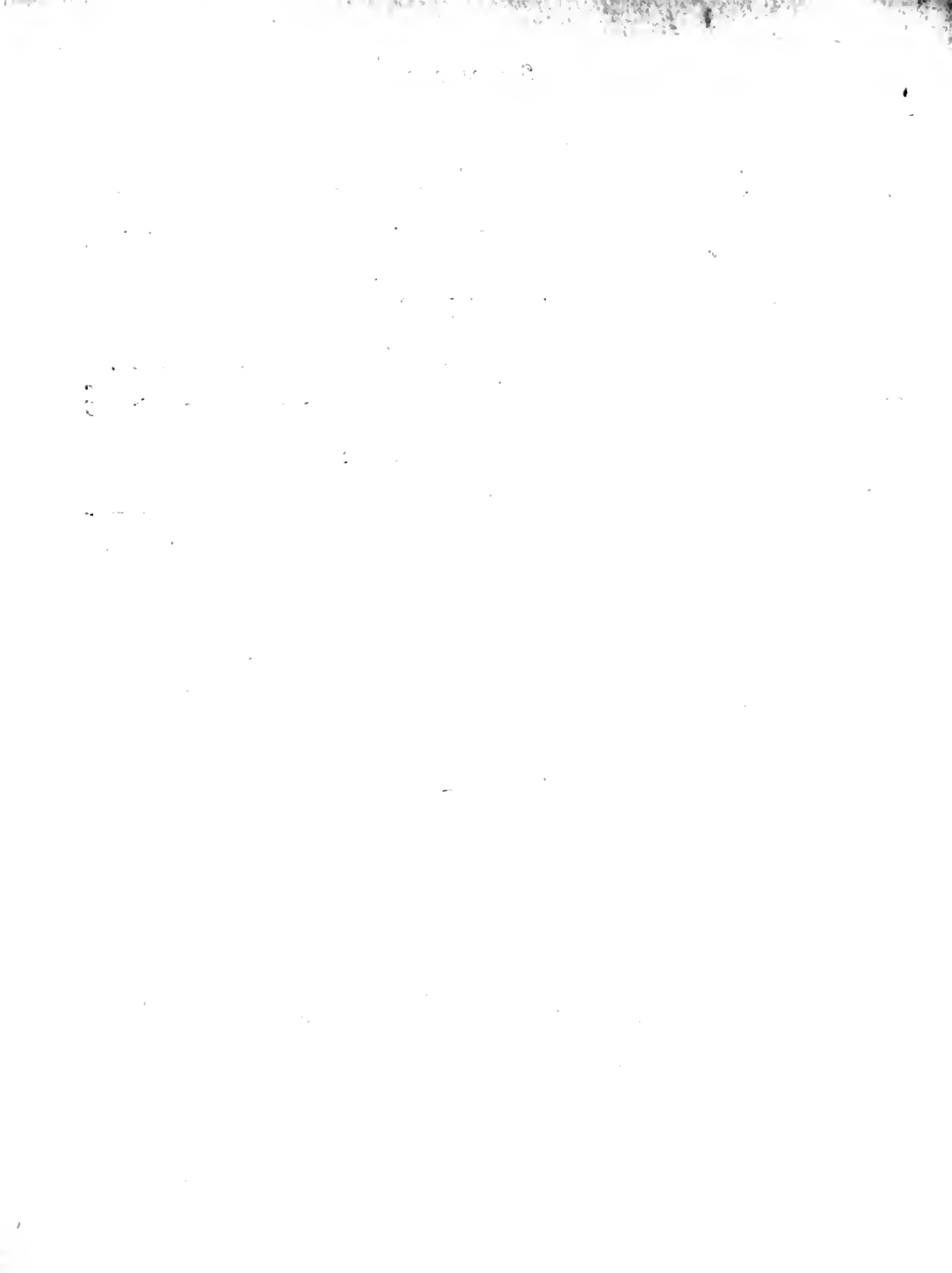
Of Spirit } above } Letter
Power } } Forms
Truth } } Shadows

In several Sermons, preached at *Kensington* and elsewhere,

By *JOHN EVERARD D. D.*



LONDON printed in the Year 1653. And now Reprinted in
GERMANTOWN, by CHRISTOPHER SOWER. 1757.



TO all those, who are sanctified in Christ Jesus, called to be Saints, both Babes, strong Men and Fathers, who through the Power of Christ, in them, have attained to esteem it their Wisdom and Glory to be despised, and accounted Fools, by the World, for his Sake and the Gospel's: Whose Knowledge, Wisdom and Gifts hath made them not Great and Something, (according to the Custom of the World) but Little, yea Nothing in their own Esteem, who notwithstanding are the true Off-spring of God, the only Right-Wise and Honourable with him, and the Excellent upon Earth, Grace and Peace be multiplied.

TO such only are these Sermons dedicated, (they knowing what these Things mean) but not to the Great and wise Men of this World; for saith our Saviour Mat. 19. 11. 12. *All Man cannot receive these sayings, a rich Man can hardly enter into the Kingdom of Heaven, for he, especially, who is rich, or great in his own Esteem; nay, it is easier for a Camel (or Cable) to go through the Eye of a Needle, then for a rich Man to enter into the Kingdom of God; and, saith our Lord: Verily, Verily, I say unto you, except ye be converted and become as little Children, ye cannot enter therein; but whosoever shall humble himself as a little Child, the same saith he (mark the Word) and no others shall be greatest in the Kingdom of Heaven.*

These only are they, that can deny themselves in all Things, and take up their Cross, daily following their Lord and Master in the same Path he hath trod out before them, being baptized with his own Baptisme; they wait upon him as his Servants, and covet to be like him. In all his Afflictions, Reproaches and Death, how meek, how lovely, how courteous, how comely, how amiable, how gracious was he in all his Behaviour! How ready to pardon and pray for his Enemies! *There was no Guile found in his Mouth*, he never reproached the vilest Sinner, how Patient, meek and loving was he to them, and weep over them, because they were so fast bound in Satans Chains! Only he fell very foul on the

Hypocrisie and dissembling out-side Religion of the Pharisees, their gilded seemingly holy Outsides, he could never endure; because, though there was an unrepveable and glorious Outside, yet within, nothing but Stenches, Rottenness and dead Mens Bones, like unto gilded and stately Sepulchers without, but within full of all Manner of Rottenness and loathsome Stench; he chose rather to keep Company with the grossest Sinners, the Publicans, rather then with these, because themselves and Others had so high an esteem of them, and thought them righteous by Reason of their grave and demure Outsides, to make others believe it was so, or rather better within, when it was quite otherwise. He sought not himself nor his own glory, but the Glory of his Father, *he endureth the Cross, despised the shame*; His Life was, to go about doing good, even to his Enemies; He would gladly have done good to the proud Pharisees, but they could not endure him, because he did not reverence and admire them, (as others did) but dishonour them, and discover their Nakedness and loathsome Insides. Those that are his Servants, they in their Measure strive to follow their Master in all good Things, have the same Spirit, full of Meekness and Tenderheartedness to all; free and ready to do good, they love all Creatures for his sake, they can see no Creature in Want, but their Bowels yearn to help them, being much troubled, if they have not wherewith to supply their Wants.

These indeed like their Master, can welcome the Cross, yea kiss the Cross every Day, and expect bearing the Cross in every Thing they do; whether they be Actions civil or spiritual, in their Alms or Charities to Men, or their religious Worship and Duties to God; They in all bear the Cross always about them.

These Souls, they willingly and freely have departed from the Love of this World, and expect no Love from it, but rather Hatred; they having found the Pearl of great Price, of invalluable Price, therefore they can slight all, sell all for this Pearl; for they have resolved and concluded in their Souls, in good Earnest, as it is Prov. 4. *Wisdom is the principal Thing*, therefore say they: I must, whatever I do, get Wisdom; for all my other Gettings I must get Understanding; for *the Merchandize of it is better then the Merchandize of Silver, and the Gain thereof then fine Gold*. This is that Wisdom, which is *more precious then Rubies, and all the Things thou canst desire, is not to be compared unto Her*. Prov. 3, 14. 15.

Thou once having gotten this high Esteem of this super-excellent, super-eminent Life, thou wilt search for it, as Men search for Silver, and dig

dig for it, as for hid Treasures; for, believe it, these are of infinite more Value, these are everlasting, eternal durable Riches; the Other are not so; but the Men of the World they esteem Silver and Gold and such like to be their highest Riches; and therefore all their Loves, Might and Endeavours are to dig deep for them, but these Souls are quite contrary, and put Worth upon Things of Worth indeed, *the Violent take this Kingdom by Force*, saith our Saviour, nor cannot be gotten other Ways; this Life cannot be obtained without strong Affections to it; not with sitting still; nor in a general and formal Road of Profession, it will not fall into our Laps, nor is it gotten by pattering over a few cold Prayers; but it must be esteemed, prized and loved above all Things, else it will never be laid hold on, none else shall ever come near it; if any other Thing take off your Eye, or your Love from the pursuit thereof, you immediately lose the very Sight of it. He that *findeth this Life*, he indeed *findeth Life*. *Wisdom loveth them, that love her, and those, that seek her early, shall find her. Riches and Honour were with her, yea, durable Riches and Righteousness*; And this is the final Conclusion he makes Prov. 8, 36. *But he that sinneth against her, (or neglect her) hateth his own Soul, and all that hate her, love Death*. Yet know: *It is the Lord, that worketh all our Works in us* Isa. 26 v. 12. *And it is he, that worketh in you both to will and to do of his good Pleasure*. Phil. 2, 13.

Those laborious Sermons do sweetly discover this Life, this Pearl; but till you come to experience them, you will find them full of Parables and hard Sayings, not only to such, as are void of Understanding, and to the Men of this World, but to all such, (though filled with Knowledge) who are without the true Knowledge of God, even to All out of Christ; for as the Apostle Paul saith: *The natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him, neither can he know them; for they are spiritually discerned*. 1 Cor. 2, 14. The worldly Wise, or Men only literally learned, are incapable of such Doctrines; for St. Paul saith of such, that *God will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent*; and as it were, looks about him and cries out: *Where is the Wise? Where is the Scribe? Where is the Disputer of the World? Hath not God made Foolishness the Wisdom of this World?* 1 Cor. 1, 19. 20. And it is certain, that the profound Rabbies and Philosophers require a Sign, and seek after Wisdom, that is, such as is but humane, or *sensual, carnal and devilish* Jam. 3, 15. and therefore, if Christ crucified be preached, he is to the *Jews* and most learned Men a *stumbling*

Block, and unto the Gentiles Foolishness. And *St. John* saith of those great and learned Men of the *Jews*, that they plainly expressed so much, in saying: *Do any of our Rulers believe on Him?* No, no, they did not, nor could not, they wanted the seeing Eye and hearing Ear, to know and receive him; *for had they known, they would not have crucified the Lord of Life.* These Labours then are fit indeed, and only fit for such, as are weak in themselves, meek and lowly, poor and despised of the World, yet are the Called of God and Precious, because they hold out *Christ the Power of God, and the Wisdom of God* 1 Cor. 1, 24. And of a Truth, the great and the wise Men, nor the learned, are not called (or very few of them) to the Knowledge of God by the Gospel, and thereupon unfit for such spiritual Doctrine: Nay, is it not true, as the Apostle saith? *Ye see your Calling, Brethren! How that not many wise Men after the Flesh, not many Mighty, not many Noble are called; but God hath chosen the foolish Things of the World, to confound the Wise; and God hath chosen the weak Things of the World, to confound the Things, that are mighty; and base Things of the World, and Things that are despised, God hath chosen; yea, and Things which are not, to bring to nought Things that are, that no Flesh should glory in his Presence.* 1 Cor. 1, 26. 27. 28. 29.

And therefore to you, even to all you, whose Life is hid with Christ in God, the seed of *Abraham*, Children of Faith, and of the Promises, who are begotten and descended of the Blood and Seed royal, is this Piece of heavenly Directions presented, who are experienced and builded upon the Rock Jesus Christ, and who know what that Annihilation, Mortification and Self-denial is, which is taught in these Sermons, and by Christ was also wrought in the Author himself and others, and tends to the Confusion of the mystical *Babel* in Mens Spirits, so strongly erected in Mens Hearts, so that very few yet scarce know truly, what the Confounding of that Language means in themselves. Oh how rare, how Excellent and sweet is this spiritual, practical, experimental Life! But where to be found? Where are the living Monuments of it, and where are the Books of it? Where are those choice ones, that know it and do it? How few in these Days (though Christians in Profession) do press toward the Mark for the Price of the high Calling, and who act true Mortification! How few enjoy those true and sure Treasures, Pleasures, Raptures, Riches and Possessions, which are in Christ! How few do discern the true Way to that high, rich, supereminent Life! But indeed few are the Preachers of it, and few be the Labourers in this Harvest: Oh! There-
fore

fore seeing the Harvest is great, and the Labourers few, how should we incessantly pray, that the Lord would send forth such Spiritual and Mortified Labourers into his Harvest.

But what may be the cause of this Scarceness? Certainly 'tis, because the practical Part and the contemplative also, are clean contrary to Flesh and Blood, unpleasent to the carnal Man; few Men desire to take up much less to bear the Cross of Christ, which is the only Way thereunto: and if Men travel not in the right Way, how can they come to their journeys End themselves, or how can they direct or encourage Others to enter into it? Oh! This great Idol, self corrupted self, is too much served and worshipped: Men are Lovers of themselves more then God; very few practise now answerable to the primitive Christians, who delighted in Self-denial, and spiritual Love; very few prize the Cross of Christ in themselves, but rather despise it: We ascend not, nor set our Feet aright on these six Steps, ascending up to the Throne of Grace, Peace and Rest, truly and lively explained in this Book, to wit: 1. *Condemnation.* 2. *Annihilation.* 3. *Abdication.* 4. *Indifferency.* 5. *Conformity.* 6. *Union or Deiformity*, the very Throne it self; and compared by the Author (as you shall find in this Book) to the six Steps leading up to Solomon's glorious Throne.

In Brief, here you have drawn to the Life, the comely and beautiful Portraiture of the New-Man, the inward Man, the true Image of the heavenly Man, drawn according to the Pattern from the Scriptures, and that by the Holy Ghost.

Where are the Men now, who desire to climb these Steps? But generally all Men account them mighty, difficult and painful, as the unbelieving *Jews* thought the Walls of *Jericho*, reaching to Heaven; and look upon them, as they lookt upon the mighty Giants there, *the Sons of Anack*, whom they thought they should never conquer, and therefore decline them: Men rather descend them, and run far from them, then seek to ascend any of them: How low, and how poorly do most Men (yea most Professors) live! How bound up to the World, and to beggerly Rudiments; they live altogether unto Pleasures or Profits, and to themselves, not unto the Lord: And yet 'tis certain, he that will be my Disciple, must deny himself, and take up his Cross daily: Actions not forced or compulsory, but free and voluntary: Few now seek the Glory of God, or the Good of others; but mind themselves, love themselves, provide for themselves, so that they are rivetted into and fastened unto the Earth,

and

and are in Bondage to Forms, and to Men: Is this to live by the Faith? To live to Christ: Can such Men say with the Apostle? *I die daily* 1 Cor. 15, 31. or, *I am crucified to the World, and the World unto me?* Or can they justify that they live not, but Christ liveth in them? Or can they plead, that they have crucified the Old-man, with the Affections and Lusts thereof? Have these Men abstained (though it may be from outward fleshly Lusts, yet not) from those spiritual Wickednesses in high Places, which also war against the Soul? Or how far are these Men from standing fast in the Liberty, wherewith Christ hath made them free? But are they not bewitched thus to be overcome and brought in Bondage to the World, to Forms and to Men, who glory in the Flesh, and in their Flesh? O for shame! Is this to live as Christ lived, and so do as he did? *Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously: And even hereunto are ye also called, because Christ suffered for us leaving us an Example, that we should follow his Steps,* 1 Pet. 2. 21. 23. And if Christ hath made you free, how comes it that you will submit to be brought again into Bondage.

Those primitive Christians, those precious Jewels of God, whose Souls are bound up in the Bundle of Life, they counted all but Loss and Dross, and Dung, to gain the Knowledge of Christ and him crucified: They in the first Place sought the Kingdom of Heaven and its Righteousness; they took the Kingdom of Heaven by Violence, and *these Violent Ones took it by Force*, as Christ tells us. Oh admirably active and passive Men, of whom the World was not worthy! They were afflicted, persecuted, tormented, who counted it their Joy to suffer for Christ: They went to their Rest through the Cross, rejoicing that they were counted worthy to suffer Shame for his Name. These were they, that counted not any Thing, no not their Lives too dear for Christ, and yet in all their Sufferings they went off Conquerors; there is a deep Mystery. These found that Pearl, who slighted all, and parted with all to get this Pearl: *Behold here is the Faith and Patience of the Saints.* Revel. 13, 10.

The following Discourses were taken from the Author's Mouth, as he delivered them; and afterwards owned and approved by himself. Some Expressions in reading may seem harsh and obscure to the Reader, but by comparing one Place with another, thou wilt clearly see, what the Author means, and shalt find his whole Discourse, to have a sacred Tendency to lay Man low, and so put him into a rich Capacity, of coming into the nearest Fellowship with God. Thus while some seek to build up themselves

themselves upon the deceitful Foundation of corrupt Nature, and struggle though in vain, in the Sight and Power of it, to advance towards Perfection, he is planting his spiritual Artillery against it, to throw it into the Dust: At the same Time directing every one to our blessed Saviour, who will baptize his own People with his own Spirit, with the holy Ghost, and with Fire, whereby they shall come to be rooted and bottomed upon the Righteousness, Power and Wisdom of Jesus Christ, which is the only Foundation, that God hath laid and the Gospel revealed.

And of this Author we may say, he was one that sought after Wisdom, and found it, counting nothing too dear for the Purchase of it; having suffered deeply for the Testimony of Truth, as he knew the Merchandize of it to be better, then the Merchandize of Silver, and the Gain thereof then fine Gold, Prov. 1, 4. and 8. And he would often say, that he desired to be acquainted with Men, who had Experience of Christ, rather than Men of Notions or Speculations, that desired to act more than to talk; and he did also in his publick Preaching often declare, that let Persons be never so mean, poor and despised by the World; yet if they were but acquainted with such experimental Truths as these, they were more wellcome to him, than so many Princes and Potentates; and we hope, these his Labours will find the like wellcome with you; nay, as we know, they will with Such, as are experienced and practised in these spiritual Truths; and to such Auditors he desired and longed to preach to, and be acquainted with, that he might confirm them in the Grace of God, and that they might comfort Each Other in their mutual Faith: And we may say here of him, and of such weighty and deep Truths, as the Prophet *Isaiab* saith c. 28, 9. 10. *Whom shall we teach Knowledge, and whom shall we make to understand Doctrine? Those that are weaned from the Milk, and drawn from the Breasts; for Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line; here a little and there a little.*

And truly, they are but (as *St John* and *Jeremy* say) *One of a City and Two of a Tribe, that shall come to Zion:* very few who can attain this Salvation; few there be, that enter in at this strait Gate; *for wide is the Gate and broad is the Way, that leadeth unto Destruction, and Many there be, that go in thereat: But strait is the Gate, and narrow is the Way, that leadeth unto Life, and few there be, that find it.* Matth. 7, 13. 14.

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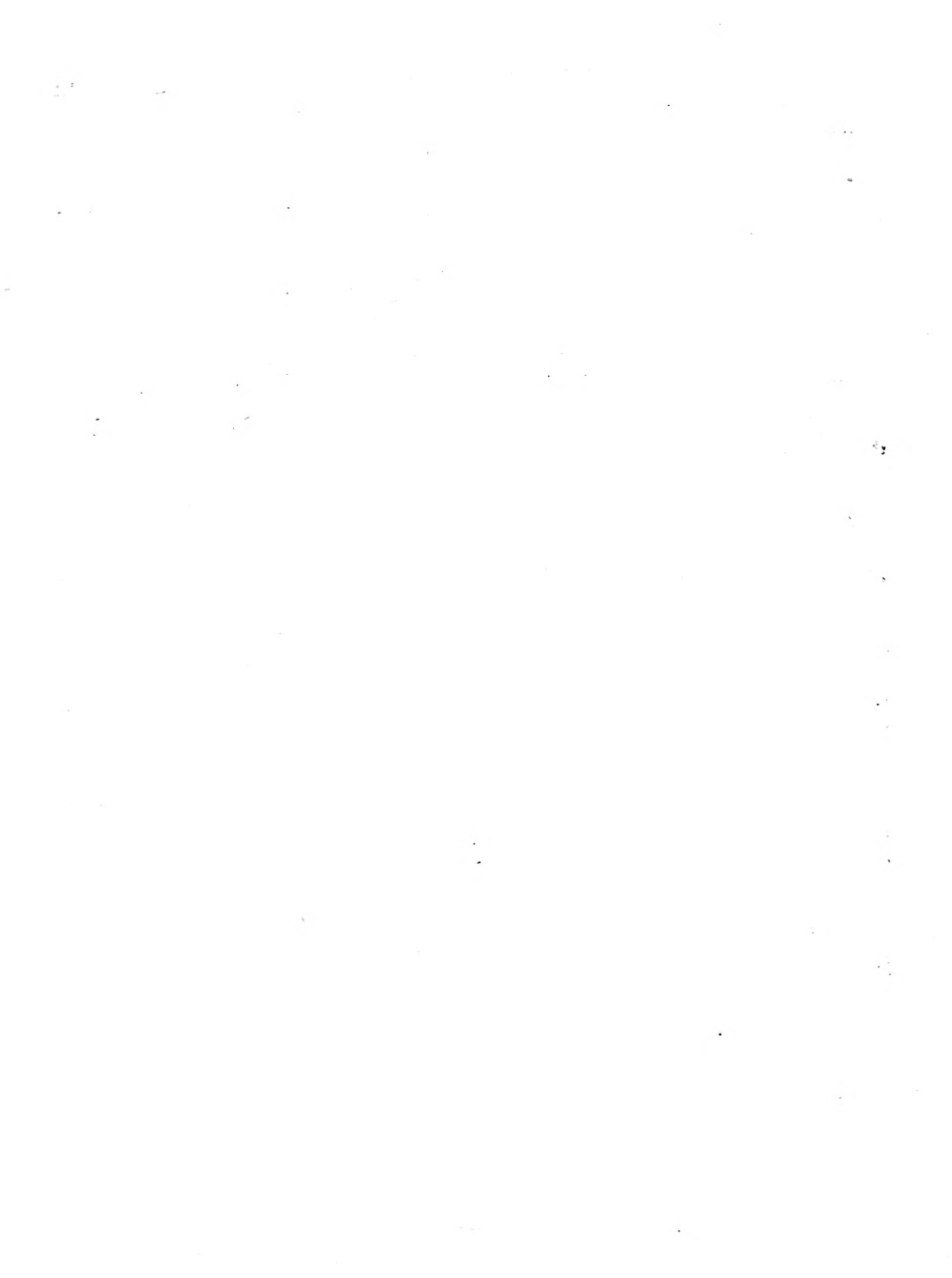
An Exposition in two Sermons on *Exod. 3,* the 6 first Verses, at a private Meeting at *Kensington*: *Moses kept the Flock of Jethro his Father in Law, the Priest of Midian, and he led the Flock to the Back-Side of the Desert, and came to the Mountain of God, even of Horeb. And the Angel of the Lord appeared unto him, in a Flame of Fire out of the Midst of the Bush, and he looked, and behold the Bush burned with Fire, and the Bush was not consumed. And Moses said: I will now turn aside, and see this great Sight, why the Bush is not burnt, &c.*

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All Power given to Jesus Christ in Heaven and Earth.

In one Sermon on *Matth. 28, 18.* *All Power is given to me in Heaven and in Earth.*



THE
R E N D I N G
O F T H E
V E I L,

O R

Some Rayes of GLORY from the *HOLY* of *HOLIES*

MARK 9, 50.

Have Salt in your selves.

In one Sermon preached at *Islington*, at the Publick Meeting-Place.



Y beloved, Now you are here gathered together in this place, I beseech you hearken diligently to what shall be now spoken.

I will use no other Preface then a word or two from that saying of our Saviour in the *parallel* place to this *Luke. 14, 35.* from which he makes this conclusion *He that bath ears to hear, let him hear:* Let him now hear the Word of him, by whom he shall be judged at that great day: Let him now hearken to that *Word*, which shall certainly one day, either *Sooner* or *Later*, rise up in *Judgment* against him: Nay, let him hearken to the Word of *Him* who spake as *Never man spake*; for *His Words* are like the *Wine* he made at *Cana*, No wine like that Wine, nor *No Words* like *His Words*: For the best Words that ever Man spake, had somewhat of *Self* and *Carnal Ends* in them, but in *His words* there is no *Tincture of Corruption*, no concurrence of any Weakness, or any taste

at all of the *Creatures* Defilements, no *Allayes* of humane weakneses, but they are all Words of *Grace* and *Peace*, the Words of *Spirit* and *Life*, of *Fulness* of *Wisdom*, and far from any *Impertinency*, in so much that *All* that heard *Him*, wondred at the *gracious* and *heavenly* *Words* that proceeded from his *Lips*, who in all his Words never sought himself, nor his own *Glory*, (as Men do) but only *the Glory* of *Him* that sent him.

Nay, hearken, I pray you, to *his* Word, that could have spoken *Far*, far beyond all that he hath spoken, had he but had *Auditors*, fit to have heard and understood him: I beseech you therefore, silence *your selves* a While, I mean your *own* Wit and Reason, and your own *blind* Understanding; *And let there be Silence in Heaven for half an Hour*, that you may learn to know what it is to have *Salt* in your selves, that *You* may have *Salt* in *You*, that you be not *spewed out of God's Mouth* as *Unfavoury* and *Loathsome* to his *Stomach*: It were far better you had never heard, then that *these Words* should prove *unprofitable* to you.

But as you are here now gathered, and in this your *so great* Zeal to hear, in such *thronging* and *flocking* together this Day, what shall we do, or to whom should we *address* our selves, that your Zeal (I hope real Zeal) and *our Meeting* together may not be in vain? for as the Woman of *Samaria* said to our Saviour *John* 4, 11. *The Well is deep, and thou hast nothing to draw with*: So may we too truly say of this Text of Scripture; for truly, the Well is very deep, and we have nothing to draw with; Man's Reason nor his Understanding cannot reach Truth, then, *whither shall we go?* saith *Peter* *John* 6, 60. And he answers it there himself, truly, O Lord! *Thou hast the Words of eternal Life*: Therefore let us pray with the Disciples *Mat.* 13, 36. *O Lord! declare Thou to us this Parable*, and beg of him that he would be pleased to overshadow our Meeting, and I humbly pray and beseech, that God, *Who opened the Mouth of Balaams dumb Ass*, that he would be pleased to *open my Lips*, and then *my Mouth shall shew forth his Praise*, for the Instruction of those that are his Servants here: And I pray God you may rowze up your Attention, Maugre Fulness, Droufiness, wandering Thoughts, Custom in Sleeping and the like; and if he will be pleased to favour our Meeting; we may then say with the Disciples *Luke* 5, 5. *Master! Though we have toiled all Night and have taken nothing, nevertheless at thy Command we will let down the Net*, and then we shall find we shall inclose such Abundance of Fish, I mean such Abundance of Truth, even as much as the Nets of your Understandings can hold, it may be till some of your Nets burst again.

The Things that I intend (through Gods Assistance) to open to you and answer, are these three Questions: But O Lord! *Pf. 36, 9. In thy Light we shall see Light,* and by no other Light, Then let us see

1. What *Salt is?* 2. What it is *to have Salt?* 3. What it is *to have it in ourselves?*

1. What *Salt is?* Christ saith in the Verse before my Text, that *every one shall be salted with Fire, and every Sacrifice shall be salted with Salt,* We must first find what *Fire* is, and then we shall know what *Salt* is. This *Fire* without all Doubt is Christ himself and that very properly, as you may see he is so called *Isa. 10, 17. The Light of Israel shall be for a Fire, and his holy one for a Flame, and it shall burn and devour his Thorns in one Day.*

And he is *Fire* in three Regards:

In Regard 1. *of Burning.* 2. *of Heat.* 3. *of Light.*

First, the Nature of *Fire* is to *Burn*: *Fire* cannot burn itself; take Notice of that, *Fire* cannot burn *Fire*, but all Things else it will burn and consume: So doth Christ, He is that *Fire* that *burns up* all our Works, All whatsoever is of Man's Building, and whatsoever is *not of Himself and his own Work IN US*, All else he consumes and annihilates. *The Light of Israel shall be for a Fire, and his holy one for a Flame, it shall burn and devour his Thorns and his Briars in one Day.* Know this, the more *Sin* the more *Fire*, the greater *Burning*, the more *Sin* the more *Fewel*, the more *Matter* for this *Fire*, the more *Sin* the more *Treasuring up of Wrath* against that *Day*, when the *Wrath of God shall be revealed by Fire*, *Mal. 3, 2. Who may abide the Day of his Coming, and who shall stand when he appeareth? For He is like Refiners Fire and like Fullers Soap.* Then Christ is this *Fire*; and let me tell you, this *Burning* and *Consuming* is for your *Good*; it is, that out of the *Ashes* of the old Man, which must be burnt up, you may have a new *Life*, a new *Resurrection*. Examine thy self, hath this *Fire* burnt up all thy Works, not only gross and external *Wickednesses*, but hath it burnt all thy secret *Sins*, all thy beloved and darling *Lusts*? Hath it *cut of thy Hands and Feet*, and *pulled out thy right Eye*? Hath it *consumed thy Young Men*, as the Prophet speaks? Nay, hath it *burnt up the OLD Heavens and the OLD Earth*, that so ye may enjoy a *New Heaven and a New Earth*, 2 *Pet. 3 7*. Nay further, let me ask thee; Hath it thrown all thy *Gods* into the *Fire*? Hath it burnt up all thy *Idols*? If it hath, yet I tell ye, this *Burning* is not unto *Death*, but unto *Life*, as Christ said of *Lazarus*: *This Sickness is not unto Death, Joh. 11, 4.* but be sure, that as the Lord Jesus Christ burneth up and destroyeth, so he remakes and raiseth up again; And as he woundeth, so he healeth and maketh *Alive* again: *I wound and I heal,*

saieth the Lord. Secondly, the Work of Fire is, *to Heat*; So Christ, after he has destroyed and burnt up all our Actions, as they are ours, then he breaths into us a gentle Warmth and Heat of his own Spirit to cherish and revive us again, that so we may no longer live our own Lives, or live to our selves, but to live the Life of Christ, to revive the Life of Grace in us.

Thirdly, the Nature of Fire is, *to give Light*: When that Day once dawns to us, that Christ comes into the Soul, we shall find he brings Light with Him, and this is called *Christ's Day*, and this is a *Christmas-Day* indeed, a Day of Rejoycing, yea, a Day to rejoice in all the Days of our Lives, yea, after you dye even to Eternity. Our first Day is our own Day, and that is a *Day of Darknes*, a *Day of Gloomines* and *thick Clouds*, *Joel 2, 11.* but indeed to Flesh and Blood the Day of the Lord is a *terrible Day*, *our Flesh trembleth for Fear of thee; for who shall abide the Day of thy Coming, and who shall stand when thou appearest? for thou art like Refiners Fire and like Fullers Soap.* When Christ comes into the Soul, he comes not only with Light to discover, but like Fire to burn up all that Building, that we have made to our selves, that which we have raised by our own Power, and then breaths warmly and gently by his Spirit his own Life, until by Degrees he brings a glorious Light into the Soul; *He then turns us from Darknes to Light, from the Power of Satan unto God, Act. 26, 18.* Yea such a Light of Grace and Glory, as makes *the Light of the Moon as the Light of the Sun, and the Light of the Sun seven Times brighter,* as the Prophet *Isajah* speaks c. 30, 26. As our own Lives extinguish, so Christ's Life encreases, just as the Prophet *Elisha* did, when he raised the *Shunamites Child*, *2 Kings 4, 34.* *He lay upon the Child, and put his Mouth upon his Mouth, his Eyes upon his Eyes and his Hands upon his Hands, &c. and stretched himself upon him, until his Flesh grew warm, so that he needed seven Times, and his Eyes opened;* In the same Manner shall we receive Warmth from Christ, and be raised to life again, and be made *Partakers of his divine Nature*, even as a Graft in a Crab-Tree Stock changeth the whole Nature of the old Tree, both Sap, Leaves, Bark and Fruit, so doth Christ our Natures, he quite changeth them into his own.

And know, all this is done *by one and the same Act in God*, although those Acts be *divers* and *distinct* in the Creature, yet that is the same Act in God, which comes to the obstinate and Perverses and hardens them to Destruction, which comes to the Humble and meek and softens them to Grace and Life; the same Act in him hardens and softens, as the Sun doth Wax and Clay; the same Heat in the Sun both hardens and softens.

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That same God which was Darknes at the Bottom of Mount *Sinai*, was Light in the Top of the Mount: Ex. 19. he is the same God in himself to All, but he works diversly in Regard of the Creatures; He is the same God in a frozen and hard Heart, as he is in a repenting and bleeding Soul; but to the One he appears not but in *Wrath and Vengeance*, ready to take Revenge on them for their Sins; but to the Other he appears in *Mercy and Love, and marrieth himself to them, Hos. 2, 19.* and as he communicates to them his sweet Love, so their Wills and their Love are swallowed up in his; and (Let me tell you) these only are they that can say in Truth: *Not my Will but thine be done; Matth. 26, 39.* But the Other they cannot forsake themselves, their own Will, their own Ends, they cannot so much as say (truly) the Lord's Prayer, tho' it may be they have said it over a thousand Times; this is but by the Way.

And thus you see in brief, what the Fire is: *Our God is a consuming Fire, Hebr. 12, 29.* Christ is the Fire. But now, what is the Salt? I know it is divers Ways taken and expounded: Some take it to be Wisdom and Discretion in Speech, and for Proof they cite that Place of the Apostle: *Let your Speech be always Seasoned with Salt; Col. 4, 6.* for so *Salomon* saith: *A wise Man may hold up his Head before Princes. Prov. 16, 13. Eccl. 8, 1.* and they give this Reason, as Salt keeps Things from stinking, so doth Wisdom, so salt, and season a Man's Words, that they may not be unfavoury to wise Men, so that he is not laught to scorn. Others take it for Holiness and Sincerity in Life and Conversation, as our Saviour saith: *Ye are the Salt of the Earth, Mat. 5, 13.* that is, (say they) when by their living well speaking the Truth in their Words, and dealing justly and uprightly with Men, and expressing Holiness in all their Actions towards God, this seasons their Lives, and maketh them favoury before God and Men: So also they interpret that of our Saviour *Mat. 5, 13. Ye are the Salt of the Earth; but if the Salt have lost its Savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and troden under the Feet of Men.* When Men live not as they profess, they are unfavoury, and Men tread and trample such Men's Profession under their Feet as dirty and loathsome; to make a shew of that which is not, is hateful to God and Men, but Sincerity and Integrity is favoury to both; and therefore, say they, he admonisheth them to strive for Soundness in Doctrine, Integrity of Life and Constancy in Suffering; for these Things honour their Profession, and this, I say, seasons them with Salt, and makes them favoury to God and to Men. Their Interpretation is good, I reject it not.

But to be short and without any more Circumstances, (that we may come to the Matter intended) the Fire and the Salt are both one, and that is Christ himself as I have told you: He is the Fire, so he is the Salt as the Apostle saith: *Both he that sanctifieth, and they who are sanctified, are All one.* *Hebr. 2, 11.* So JESUS Christ, he is the Fire that salteth, and the Salt wherewith it salteth, as is expressed in the Verse before the Text.

Indeed I confess the Apostles also were called Salt *Mat. 5, 13.* *Ye are the Salt of the Earth.* (saith Christ himself) not that they were the Salt themselves or the Salt indeed, but they were those which uttered the Salt: They taught Salt (as I may say) and were rather (as we may call them) *Salters*; Those which sold and uttered the true Salt (which is Christ) to the World: But I say of them, as the Apostle *Paul* saith: *1 Cor. 3, 4, 5.* *While one saith, I am of Paul, and another, I am of Apollo: Who is Paul or who is Apollo, but Ministers by whom ye believed? Neither is he that planteth any Thing, nor he that watereth, but God &c.* And in another Place (*1 Cor. 1, v. 13.*) saith he: *Was Paul crucified for you? or were you baptized in the Name of Paul?* So say I, were the Apostles your Saviours? Were they crucified for you? Are they those that suffered for you and redeemed you? Are they those that are the Salt in you, your Life, your Strength and your Support? No, No, that cannot be; for themselves had need of salting: Therefore they were not the Salt, but they were the Instruments or Ministers, which Christ used to convey to us the true Salt, and in no other Regard were they *the Salt of the Earth.*

And again, Christ saith (in the same Sense) *Mat. 5, 14.* *Ye are the Light of the World;* and again *S. John* saith *c. 1, 9.* and more properly: *He is the true Light, which lighteth every Man that comes into the World;* and himself saith: *John. 8, 12.* *I am the Light of the World.* He it was also that was typified in all the Oblations and Sacrifices under the Law by all the Relations, Histories, Representations, and throughout the old Testament; tis he that is set forth and intended, that he might be made known to the Sons of Men. He was *the true Paschal Lamb,* He was *the true Sacrifice,* He was *that Fire,* that must always burn upon the Altar, *Lev. 6, 13.* He also was that Salt commanded; for the Salt was never to be wanting: And in the Verse before my Text Christ himself cites that Place *Mar. 9, 49.* *Every Sacrifice* (saith he) *shall be salted with Salt.* He was that Salt, which must never be wanting; He seasons every Oblation, *Lev. 2, 13.* He is the Salt of the *everlasting Covenant unto thee and thy Seed for ever:* *Num. 18, 19.* He was that Salt that *Elisha threw into the Waters;* and *those many Waters are many*

many People, as it is expressed in the *Revelation*; In Sum, He is *the Substance*, (as *Hermes Trismegistus* calls him) the MIND, that is, he is the *Meaning* of the whole Scriptures.

As he is the Fire, by reason of Burning, and because of Heat and Light; so he is the salt that sweetens and favours every thing. As he is *The Light that enlightneth*, so he is the Salt that salterh every Man: He it was that was wanting in that People which God upbraides, Ezek. 16, 4. *That were cast forth to the World in their Blood and Filthiness, and their Navel was not cut, and they were not salted at all*; that is, they had not Christ that true Salt applied to them, that should have made them savoury to God; *That which is Unsavoury, shall it be eaten without Salt?* saith Job. 16, 4.

It is this Salt that must season the *Venison, that must be savoury meat for old Isaac*; Gen. 27. It is not your Salt; no, nor VENISON, nor the daintiest meat you can provide, not the best duties you can perform will please him, except they be salted and seasoned by his own Son; let them be the very best actions that ever man performed, never so well purposed, never so good and excelling (both for the Matter and Manner of them, done with never so much Devotion, yea, Earnestness and Constancy) away with them without this Salt; It is only in his Son that *He is well pleased*: Mat. 3, 17. never think that all your Prayers, your Tears, your Alms, &c. please him, but only that, which is his Son's own Action, and his own Work in you; else they stink and are abominable in his Eyes; he will not, he cannot regard them, *The Sacrifices of the wicked are an Abomination to him* Prov. 15, 8. The Devil made as true and as large a Confession of Christ as any man can do; look upon the Words, and not upon him that spake them, and you would think they were the Words of a Saint, and yet were but the Words of a Devil; *O thou Jesus of Nazareth, Son of the most high God, I know thee who thou art, even the holy One of God* Mar. 1, 24. (indeed it is confessed they were extorted, and came from them against their Wills) but Christ accepted it not, because this glorious Confession was without Salt; it was not from a sweet Feeling and Experience of him in them, but from some self Ends: Therefore I have observed, that the Devil (where he is worshipped) to imitate God, he hath brought in (in all his Sacrifices) the Use of Salt; nay so eminently true is this, that as the Devils cry out and attest unto him, though against their Wills, so by their Practice we may note, that under Salt was hidden that great Mystery, and indeed Secret of all Religion, that true Religion favours all Things; therefore the Devil will have it in Shew, the more to
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credit his Worship and Worshippers which you may see by their great Care to use Salt, thereby to imitate the Worship of God, as *Josephus* noteth against *Appion*, and *Ferome* against *Vigilantius*, *Pliny*, *Plato* and others.

Christ spake altogether in Parables; for saith the Text *Without a Parable speak he nothing unto them*, Mat. 13, 34. yet know, he always spake in such Parables, as were not absurd ones, but they had a most fit Correspondency, and Resemblance to the things themselves, and those Speeches of his which to us seem not congruous, Oh! Had we but Eyes to see, I will assure you (even every one of them) O! they would appear so fit, so apt so comely, so pat, fit and pertinent, that they would be like *Apples of Gold with Pictures of Silver*, Prov. 25, 11. So aptly and fitly are they spoken, as no man can speak like him; and as there is not a Word nor a Syllable in all this blessed Book of God, but is really true, so all the Words therein they are spoken with infinite Wisdom: There are Wonders in all Christ's Words, but our Eyes are shut, that we cannot see the Wonders of God's Law, and let me tell you, as Christ spake much in Parables, so God doth much in *Allegories*; the Truth is hid under Shadows and Mysteries, couched and covered within the Letter, as the Woof is hid within the Warp, the Warp only is visible, But 'tis the Woof that holds all together, so 'tis with the Letter and the Truth; for that is the Substance and holds all.

But the chief Reasons, (as I conceive) why Christ is compared to Salt, are these:

First, There is a healing Power in Salt: Little do you know the Virtue that is in Salt to cure all Manner of diseases; for Antidotes against Poisons, to Heal all Manner of Wounds, &c. As some have written thereof at Large; I do not say Salt rudely taken, as it is in our common Use, but Salt duly prepared, and made fit to every Use, nothing more Useful, nothing more Excellent, in the Earth then Salt.

In this Regard then Salt having such an healing Virtue for All Wounds, Poisons, Diseases, Christ he is more truly Salt to the Soul, then Salt is the Body; He is precious Salt indeed, duly prepared and fitted by a most wise Physician for all our Diseases, so that there is no Infirmity or malignant Disease in us, though never so desperate, but this Salt will cure it, though you have gotten such Wounds, so that you are as a Man fallen from an high Place upon a Heap of Stones, so that you are bruised all over, as *David* saith Ps. 38, 3. 4. 5. *There is no Soundness in my Flesh because of*
thine

thine Anger, O Lord! Neither is there any Rest in my Bones because of my Sin; for mine Iniquities are gone over mine Head, as a heavy Burden they are too heavy for me to bear: My Wounds stink and are corrupt because of my Foolishness. And the Prophet *Isaiah* c. 1, 5, 6. saith of the Jews: *The whole Head is sick, and the whole Heart is faint; from the Sole of the Foot even unto the Head there is no Soundness in them, but Wounds and Bruises and putrified Sores.* And I am sure the Case is our own as well as theirs, if you be covered all over with the Leprosie of Sin, from the Crown of the Head to the Sole of the Feet, so that no part, no Member, no Faculty is free, JESUS CHRIST his everlasting Mercy, and his never failing Goodness, and his Almighty Power; they are never failing Medicines, that can fit and compound such Ingredients, that shall answer the Disease of every Part: If there be an utter Enmity between God and you (in your Apprehension;) so that you have no Hope of ever coming into his Favour, and nothing you can do can prevail with him; set but Christ between God and you, and he will heal this Enmity. When he was here upon Earth in the Flesh, no Disease could withstand him in the Body, so I am sure none can in the Soul; But if you have not him, there is no Way but you must dye in your Sins, and yet *Your Destruction is of your selves*, because you believe not, and lay not hold on Him who would save you from Destruction; because you chuse Death and not Life; because Life is Death to you, and Death is your Life, think of that and it will give a stop to your presumptuous Charging your Destruction upon God.

But alas, do not you once think, in your own Names, or in your own Strengths to turn your selves to God: No alas! This is the Way to destroy your selves; for do you what you can, fast and pray, weep and lament, and confess your Sins, &c. These do But destroy you the more, if he be not the Bottom you stand upon, if he be not your Rock you build upon, who is the *Rock of Ages*: But coming to God in his Name, and confessing from your Souls your own Vileness, seeing really your own Nothingness, and utterly disclaiming whatever Flesh and Blood can do as towards Salvation; then thou shalt find God gracious to thee, not only in accepting what thou dost on this Ground, but also healing thy Nature, and subduing thy Lusts; then shalt thou find this *good Samaritan* pouring in Oyl to heal thee and to bind up thy Wounds, and then thy meanest duties in him, are better accepted then those that are without Him though they be the most glorious and splendid as to men; for then the Case

is altered with thee, because now thou bottomest upon Him, and thy Duties are salted and seasoned with himself.

Secondly, He is compared unto Salt because as Salt preserves Things from Putrefaction and Corruption, so doth he preserve our Souls; for they would stink before God, if his Merits were not applied to them; as David saith: *My Wounds stink and are corrupt.* Psalm. 38, 5. We are in our selves with him as unclean, *As a Swine that walloweth in the Mire, and as Dogs that return to their Vomit,* 2 Pet. 2, 22. But of this we have spoken sufficiently already, therefore we pass it by and come to the third Reason.

Thirdly, Salt hath a Power and Virtue in it to preserve it self; if it be able to preserve other Things, much more it self. Salt is the most durable of all Things; Salt is the hardest Thing to be corrupted; therefore saith *Ahijah: Ought you not to know that the Lord God of Israel gave the Kingdom over Israel to David for ever, even to him and to his Sons by a Covenant of Salt?* 2 Chron. 13, 5. that is, because it cannot be altered, changed or corrupted: Why? Because it was of all things most durable: And saith the Lord: *I will make with you an Everlasting Covenant of Salt.* A perpetual Covenant is there caled a Covenant of Salt, because Salt is durable it self, and makes every Thing else durable; therefore the Lord compares his Covenant to *Salt*, because it is, and shall be durable, immutable, unchangeable, this Durable Covenant is Christ: And beloved! I tell you it is his Praise and his Goodness, that in himself he is not mutable, not alterable; and it much commends his Mercy to us, that he changes not, why? Because *Therefore ye Sons of Jacob are not consumed,* Mal. 3, 6. and James 1, 17. *In him is no Variableness, nor Shadow of Change, or Turning,* nay, he only is unchangeable; but look on all the Creatures, and ye may see them changeable If we grant they do not Change (as you think, or can perceive) yet they are in a Possibility of Changing, nay, are always changing, though you see it not.

But if we think him changeable it is our Ignorance our Childishness; when we think by our Prayers, or Fastings and Reformings that we can meet God, (as your Phrase is) turn him or change his Mind; or to think, that one while he is angry, and another while he is pleased: Beloved! This be far from our God, he cannot change: You think weakly and childishly of him, that when you feel or fear a Judgment, or desire any Blessing, that you can meet him, and stay his Hand, or you can prevail to turn his Mind, or any Way constrain him; no, no, fear be such Thoughts

Thoughts from us: The Change is not in your God, but you may change and are changed; but the Change is in your selves, and in your selves only: As when men are at sea and cast Anchor on a Rock, they draw and pull as though they would pull the Rock to them, but they pull themselves to the Rock: No Rock like unto our God, he cannot be moved, but confessing, repenting, and humiliation we draw nearer and work our selves (but by his Power) to this immoveable Rock. If we think when we repent he is pleased, and when we are obstinate he is angry as if he were so chanveable, that he is angry to day, and pleased to morrow, or pleased to day, and angry to morrow, away, away, who hath taught you these things, as if Alterations, Passions, Changes or Mutability were or could be in Him, in whom can be no Change, no, nor the least Shaddow of change: There can be no such Thing in God; for by such Thoughts we make God no God, we hereby (as much as lieth in us) do make the ever blessed and unchangeable God an Idol; ineed the Creature is changed, and the Act of God upon the Creature may and doth change, as the Psalmist saith; *They all shall Wax old as doth a Garment, as a Vesture shalt thou change them, and they shall be changed, but thou changest not, thy Years are the same.* Psalm. 102, 26. 27. We err, not knowing the Scriptures, nor the Power, nor the Immutableness of God, if we think that we can change & alter God; or that we can direct him what is best to be done (*Of whom there is no Searching of his Understanding*) as I fear too many of you do; yea, (I fear) even some that have been long Professors, nay some that have been long Teachers in the Church, and sit at the Stern, and should guide the Ship aright, yet ordinarily let it dash upon this Rock, they themselves teach so, and others believe so, and so the People with *A. on.* both People and Priests have made themselves a Golden Calf, and then have fallen down and worshipped it: No, no, my Brethern, it is our Happiness, our Security, that God changeth not, nor cannot change.

And so also God is said to come nearer to us, and to go further from us; but know, God cannot remove, God is as near us always, as he can be; yea, he is nearer us then any thing we can call: Yea, he is nearer us then our selves; for he knows all our Thoughts afar off; that is, even before we think them our selves.

But Beloved! to me all these Reasons are but external common Reasons; but the only and true Reason, and that which I conceive is chiefly intended, is this: That as Salt is (for so it is) the central Existence of every Thing; that is Salt is the *Substance, the Strength, Supporter, Knitter and Co-*

part of every visible mixt Body: So is Christ to every Creature Revel. 3, 14. He is the *Beginning of the Creation of God* and the mighty Bearer, Supporter and Upholder, *bearing up all Things by his mighty Word and Power* Hebr. 1, 3. and Col. 1, 17. *He was before all Things, and by Him all Things consist*; and Hebr. 3, 14. *For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.* Take this as a Maxime: *There is no one Thing in the World, but Salt is the Strength, the Knitter, the Supporter, the Sustainer the Compacter of it*; nay, if you knew all, *the very Sperme of Nature*, and the working Spirit through the whole Creation, that it can never rest, but is always in Co-agitation and Operation; and there is nothing in the Earth that you can give me, but I can give you the Salt of it; as take a Leaf, wherein you may think there can be no Salt, but there is in it Salt, and so in all other Things; and indeed that is the Life of every Thing, the Greenness nor the Form, nor any Thing visible to the Eye is not the Salt, and yet Salt is in it, though you see it not; even so is CHRIST that Salt of every Thing; it is He who *fills all Things*, He who knits and upholds all Things, is the Essence, Being, Knitter, Compacter, the Spirit and Life of all Things, though you see him not; nay, more then all this, He is the very Salt of the Salt; for saith the Apostle: *He is before all Things, even the First-born of every Creature, and He, by whom all Things consist.* 1 Cor. 15, 20.

Behold, as the Apostle saith in another Case (concerning the Resurrection) *I tell you a Mystery*; you think CHRIST is in Heaven, and so indeed He is; for Heaven is where he is, and he is every where. But shall I tell you, how you may come *to handle Him with your Hands, and see Him with your Eyes?* 1 Joh. 1, 1. Thus, can you but take of all Accidents from every Thing, and then that which remains is Christ, *their Angels always beheld the Face of their Father which is in Heaven*: As if you take from me all Height and Depth, all Greatness and Littleness, all Weight and Measure, all Heat and Cold and all Kind of Matter and Form; for these are all Accidents; and then that which is left, is He, which knits, supports and bears up all Things, even JESUS CHRIST blessed for ever; even he that dwells in Heaven, in the Bosom of his Father, is there in his Pavilion, and in his secret Place; he is hid in the Creature, *He clothes himself with Light* (saith the Psalmist Ps. 104, 2.) *as with a Garment.* Light is the next Thing to God himself, the surest Accident; for all that may be smelt, felt, tasted, seen, heard or understood, all these are Accidents; and therefore saith the Apostle: *The Fashion of this World passeth away*; 1 Cor. 7, 31. for all the Fashions of

of this World are but Accidents; for take away all Kind of Fashion visible, and every Thing that can be imagined under any Form whatsoever, and then you shall find Jesus Christ the Life and Subsistence of all Things, *the Son of the Father, the first begotten of all Creatures, the Beginning and Foundation of all the Works of God*; In short, the IMANUEL, *God with us, or God in us*; for so it is whether you understand it or not, if you see it not so, wait till it be so to you.

All Accidents must pass away: All the Fashion of this World and whatsoever must pass away, let it pass away; and that which perisheth or is to perish, let it perish, and trouble not your selves at it; but still Christ remaineth: He changeth not, He is not Subject to Accidents or any Change, but He remains always the same, *He is Yesterday and to Day and the same for ever* Hebr. 13 v. 8. Therefore lay not such fast hold on these transitory Things, but lay hold on the Anchor of your Souls, which is *both sure and stedfast, and that entereth into that, which is within the Vail* Hebr. 6, 19. All Accidents pass away, Highness and Lowness pass away, Greatness and LITTENESS pass away, Youth and Age pass away, Weight and Lightness pass away, and all the Beauty and Glory of the Creature passeth away; but still Christ, who is the Salt and the Substance, that still remaineth; for there was something of me before I was either high or low, great or little, heavy or light, old or young &c. and that was Christ, *the Beginning of all Things* Revel. 3, 14. the Life of Things, the Marrow of all Things.

Christ being thus as we have shewed, you then see what Ground Christ had to call himself the Salt of the Earth; for all these Things being taken away, ye shall find him to be as the Salt of every Thing; that is, Christ is the Strength, the Holder, the Knitter, the Composure and Compacture, the Upholder and Sustainer of all Things; and *his Name is the Word of God*, Revel. 19, 13. He is *the Word, by Whom all Things were made; in Him was Life, and the Life was the Light of Men: This Light shineth in Darkness, but the Darkness comprehenbeth it not.* Joh. 1, 3, 4, 5. All Accidents are Darkness and hide God from us, as the Prophet *Isajah* speaks c. 45, 15. *Verily thou art a God that hidest thyself, o God of Israel, the Sacrificer.* He is hid in all Creatures by Accidents, they are his Garments, his Clothing: *Christ is the Image of the invisible God, the First-born of every Creature; for by Him were all Things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all were created by Him and for Him, and He is the Beginning of all Things, and by Him all Things consist,* and have every Jot of their Subsistence in Him.

Object. But it may be, you will say to me: How can that be true of Christ? *Salt is good, but if the Salt* (saith he) *hath lost its Savour, wherewith shall it be salted? It is neither meet for the Land, nor yet for the Dunghill, but Men cast it out, and it is trodden under the Feet of Men; He that hath Ears to hear, let him hear.* Marc. 9, 50. What shall he be seasoned withal? Can he be infatuated or made unfavoury?

Answer. The Decision of which Doubt falls properly under the second general Question of my Text, and my second Question answers this, viz. What it is to have Salt? And I say, as Christ there saith: *He that hath Ears to hear, let him hear.*

He (in Regard of himself) seasons All alike, he in himself doth not season some more and some less; or some have him and some have him not: But as it was in the Gathering of Manna, they all gathered enough, though some gathered more, some less; they lacked not, nor had they none left: so Christ is in every one, in Regard of himself, alike; that is, the Essential Presence and being of Christ in every one alike, but not the Perception and Participation of him. He in himself is the Form of Forms, the Soul of thy Soul; yea, the Soul of the whole World, yea, and of the whole Creation both of Heaven and Earth, and he cannot be more in one Place than in another; but here, *to have Salt*, is: To see, to know, to feel, to believe and to be assured in our selves, that we have this Salt and that Christ is in us. Christ is (in Regard of himself) every where, and in every one alike, but every one believes it not alike.

If we should attempt to speak of God as he is in himself, in his Essence, as abstracted from all Creatures, so he is unknowable; neither creating, nor in Possibility of being created; He is that unknowable, infinite Abyss of BEING, as it is said in Prov. 30, 4. *Who can declare his Generation, his Name or his Sons Name, if thou canst tell? He is unknowable, unnameable, unconceivable, canst thou by Searching find out God?* saith Zophar to Job: We cannot at all conceive of his Manner of being in the Creature, but according to his Manner of Working in the Creature, as *Jacob* when he awaked, then he saw, *that God was in that Place*, then he cries out: *O how terrible, how dreadfull is this Place! This is none other but the House of God.* God was there before as much as he was then; but *Jacob* was not aware of God, he saw him not. I would tell ye, if you can but receive it, the whole Creation is God's House, God's Temple, but we see it not so; we see not God in all Places, nor in all Creatures, (as *Jacob* did then) till our Eyes be opened: God is always in every Creature, *rejoycing in*
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the habitable Parts of the Earth, and his Delights are with the Sons of Men, Prov. 8, 31. And he cannot remove except he can remove from being infinite; and he is there alike in his Heaven and in his holy Place, and he cannot be more in one than another; but till we be awakened, till our Eyes be opened, till the Scales of Ignorance and thick Darkneſs thoſe thick Accidents be removed, we cannot acknowledge it, but as ſoon as ever they are open, then we ſee God was and is in us, and we were not aware, and we ſhall then cry out of every Place and of every Creature: *O how dreadful is this Place!* I ſee now, *This is God's Houſe and God's Temple,* and I knew it not. Till then God had *made* (as David ſaith Pl. 18, 11.) *Darkneſs his ſecret Place, and his Pavilion round about him were dark Waters, and thick Clouds of the Skies:* But when he pleaſed to diſcover himſelf, then it follows in the next Verſe: *At the Brightneſs that was before him, his thick Clouds paſſed, Hail-ſtones and Coals of Fire:* Then the Lord was ſeen and heard; for *He ſat hundred in Heaven, and the Higheſt gave out his Voice:* They ſaw then that it was He alone, that wrought in and through all the Creatures; that it was he alone, that *gathered and ſcattered and diſcovered the Foundations of the World;* He it is that *turneth the Nations of the World upside down:* It was *at his Rebuke, at the Blaſt of the Breath of his Noſtrils that the Earth ſhook and trembled, and Coals were kindled by it.* So alſo he ſaw that it was God, *who ſent from above out of Heaven, his holy Place, and took him out of his Troubles, out of many Waters, and delivered him from his ſtrong Enemy, and He brought him out into a large Place,* and ſo goes on in that 18 Plalm.

When the Soul comes to be awaked, and to ſee God thus filling all in all, and himſelf to be the Life, Motion, and Agent in all Things: Then the man falls down before God and is aſhamed; and throws down all his own Pride and Arrogancy, all his high Conceit of his acting and his doing any thing; for he ſees now, it was not he, but God in him, that did all: Now down falls All Conceit of Power and Gifts of his own, with All ſtrong Holds in him; *All Principalities and Powers and ſpiritual Wickedneſſes in high Places,* and he gives all Glory to God, who dwells ſo near him In his Holy Hill of Zion.

Then he no longer looks without himſelf; but now he hearkens to know what the Lord ſaith in him; his Eye and his Ear are now towards Him; he will now no longer rule and guide himſelf nor take his own Advice: But he ſees now, he hath gone aſtray from God, and deſires now, that God only would guide him; for he finds that he is the Sureſt and the Neareſt Counſellour; His Eye is Altogether now upon God, ſo
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that he trembles in his Presence: He sees now, we need not say: *Who shall ascend up to Heaven to bring Christ thence, or who shall descend into the Grave to bring Christ from the Dead? For behold the Word is nigh thee, it is even in thy Mouth.* Rom 10, 17. Christ is in thee, In the Midst of thee; as the Prophets said: *Great is thy God in the midst of thee, O Israel!* And again: *The Holy One of Israel in the midst of thee.* And again *Joh n Baptist: There is one in the midst of you whom ye know not; he shall baptize you with the Holy Ghost and with Fire.*

When our Eyes are opened by Christ to come to see this; even those Eyes which were Blind from their Mothers Womb; and when the Strings of our Tongues shall be loosed, then we shall fall down before his Presence, and confets our one Vileness, our own Nothingness; and that we in our selves without him are (with *Abraham*, meer Dust and Ashes, Gen. 18, 27. and with *Isaiab* poor Drops, and with *David* poor Worms. Psalm 22, 6. And this not out of Formality, Hypocrisie or Custom but Unfeignedly, Sincerely and Really, seeing our selves to be so, and no otherwise, But till this Time we go on in our Pride and Arrogancy, we exalt our selves and go on to please our own Wills, and say, *Who shall bring us down? Our Tongues are our own, we will prevail; who is Lord over us?* We say: *God sees not, he is above, can he see through the thick Clouds?* And so we go on in our own wayes, and follow our own wills, and regard not God who is in us, and acts all our Acts, and works all our works for us; till then we exalt our selves even into God's Throne, and dethrone him as much as lies in us; for we say: *I will and I am, and I can do this and do that, Power is mine and Revenge is mine;* Many say so, and Multitudes more do so, they will be revenged that they will, who shall controul them, and so appropriate and arrogate to themselves the very Attributes of God, *Vengeance is mine, saith the Lord:* And say these Men, Vengeance is mine, and my Hand shall take hold on Vengeance, and I will be revenged; but saith St. *James* c. 4, 13. *Who to them that say: To morrow we will go to such a City and remain a Year, and there buy and sell and get gain.* And *Isa.* 9, 9. *Who to them that say in the Pride and Stoutness of their Hearts: The Bricks are fallen down, but we will build with new Stones.*

Beloved! Conclude this: All Power is his, and all Praise is his, and if all be his, then what hath any Creature to do to take to himself any Thing at all? But this great Sin of Arrogancy is that, which runs through the whole World in great and small, and who sees it? Who checks himself for it, saying: *What have I done?* This is that which rules in the very Devils

vils themselves; Nay, this is the Devil in us; for they think, they have a Power and a Will, and so walk according to their own Wills, and fee not that they act by the Power of God; for God is all Power, all Act, and no Creature stirs or moves but by Him, nay, but in Him, He is their Act and their Being, though not of their Evil; for though God be the Orderer of Evil, yet he is not the Author: But Men would hence lay the Fault on God and excuse themselves, and very strange Conclusions Men have made through Mistake, that because (as they say) there is in God an active, positive, consulted and deliberate Reprobation of certain Men, before their Sins were committed, yea, before the Creation: And because also it is said on the other Hand, that we can do nothing without Him; (*For in Him we live, move and have our Being* Act. 17, 28.) therefore they conclude, that the Evil of Action, as well as the Action belongs to him, not understanding to distinguish between the Act and the Evil of the Act: No, no, you are deceived; you conclude thus, because you cannot comprehend his Ways, and so you would bound, limit and circumscribe the Almighty, by your narrow Reason, and therefore it is, that you make such strange Conclusions; but you must distinguish between the Act and the Evil of the Act: All Acts is God's, but he is free from the Evil of any Act. All Evil is thine and all Good is God's, and there is nothing in God but what is good, and therefore, *O Israel! Thy Perdition is of thy self, but in me is thy Help*: Hof. 13, 9. But since Man is departed from God by Rebellion, this Secret he will not fully communicate to him, and assure your selves, he will not cast Pearls before Swine; and he knows exactly how to distinguish between Friends and Enemies; for, *The Secret of the Lord is with those that fear him*, Psalm 25, 14. And *to those that perish, the Gospel must be hid*: But let us be afraid to lay that on God, whereof we would excuse our selves, or to come near the Brim of Danger, by expressing our selves in dubious and mis-interpreted Terms, Phrases or Expressions, very mis-becoming us poor Worms, they being too bold and too different from the modest and sober Use of the ancient Doctors and Fathers: But this I cannot now enter upon; enough, enough at present of this Argument, we therefore return to our Point in Hand.

Till CHRIST be pleased to discover himself to be there, i. e. to be *In us*, we are stark blind, until he say to our Eyes: *Ephata, be ye opened!* Else how do we walk and get up and down in our Pride and Arrogancy, both towards God and Men, and begin to beat, and oppress, and lord it over our Fellow-Servants? What an unseemly Thing is it, that such *Worms*

and *Notbings* (as Men are) should walk so bolt upright in Insolency and Arrogancy, boasting our themselves to be something, when they are nothing! They will revenge themselves, and begin to smite their Fellow-Servants, and reproach even those, who desire to do their Master's Business as well, yea and better then themselves, affecting nothing so much as to rule and to be great. Is this the Carriage of those, who have their Eyes upon God, who (they know) sees all their Pride, Insolency and Arrogancy? Or rather, is it not clear, that this is the Carriage of blind Men, ignorant Men that say: *We see; and therefore their Sin remaineth.* Joh. 9, 41. And Matth. 24, 50. *The Lord of such Servants will come in an Hour, when they look not for him, and will cut them asunder, and appoint their Portion with Hypocrites; there shall be Weeping and Gnashing of Teeth:* The Hainousness of his Sin is seen in his Lord's Wrath and Punishment. In Isaiah 2, 18. see there how the Lord threatens to bring down this Spirit, that is so generally in all the Sons of Men, v. 10. *Enter into the Rocks, and hide thee in the Dust for Fear of the Lord, and for the Glory of his Majesty; the lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day; for the Day of the Lord of Hosts shall be upon Every one that is proud and lofty, upon every one that is lifted up, and he shall be brought low: And so he goes on, And upon all the Cedars of Lebanon that are lifted up, upon all the Oaks of Bashan, upon all the high Mountains, upon every Tower and upon every fenced Wall: Upon all the Ships of Tarshith and upon all their pleasant Pictures: And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low, and the Lord alone shall be exalted in that Day. And their Idols he shall utterly abolish. And they shall go into the Holes and Caves of the Earth for Fear of the Lord and for the Glory of his Majesty, when he ariseth to shake terribly the Earth. And a Man shall cast his Idols of Silver and Gold to the Moles and to the Bats: To go into the Rocks and into the Tops of the ragged Rocks for the Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth: Cease ye from Men, whose Breath is in his Nostrils; for wherein is he to be accounted of?* I have a little degreisd but it was for your good, therefore you may bear with me.

Let us now then hence-forward learn, to be ware of this God, that is so near us, and so much In Us: And not to be like *Lot* in his Drunkenness, when his two Daughters came and lay with him, and yet *He knew not when they lay down or when they arose*, Gen. 19, 35. But learn we to awake out of our spiritual Darkneſs, and Drunkenness, and not to be so ignorant, so sottish to let him be so near you, as to live in you and to dwell with

with you; to be with you in your going out and coming in; in your down-lying and Up-rising, and you never yet acquainted with him, *Who knows all your Thoughts afar of*, Pl. 139, 2. even before you think them your selves, saith the Apostle, *KNOW YOU that Jesus Christ is in you, except ye be Reprobates?* 2 Cor. 13, 5. Nay, though ye be Reprobates, yet he is in you: It is the Case of Reprobates, of Devils not to know this; but the Meaning is, If ye be not in the Condition of Reprobates, then ye know and feel experimentally in some Measure and Degree, *that Jesus Christ is in you of a Truth.*

O Happy yea, Thrice Happy is that Soul, who is thus aware of God, to see his Workings and actings, through all the Creatures; then will that Soul cry out against himself: In Stead of Arrogancy and Applauding himself, he cries out of himself, of his own former and present Ignorance and Blindness; he will not say (with the Pharisee) We see, Joh. 9, 41. and they, what they ignorant of any Thing! They would not have any one should have such a Thought of them: Alas poor Souls! Their great Knowledge undoeth them; *Thy Wisdom hath made thee rebel, or perverted thee:* Because by all their Parts and Knowledge, they themselves are swelled, poysoned and puffed up, and are not lessened and made nothing; if they were, they would cry out with *David! O what a Beast was I before thee;* and with *Augur, I have not the Knowledge of a man!* O what a Wretch was I! Was God himself so near me all this while, nay within me, and I not know it? Hath it been he that hath altered and changed me in the whole Course of my Life, and Turned me from Vessel, to Vessel, from one Condition to another? Was it he that hath made all the changes in my Life, and ordered all my Actions (as he please) and also would and hath made them serve to his Praise, though I saw it not, Oh now I see and feel, it was he that made me *Pass through the Fire and through the Water*, *Isaiah. 43, 2,* and tumbled me, *and tumbleth Nations up and down:* That it is he that makes the *Waters roar,* and the *Mountains quake*, *Psaln. 46, 3.* (i. e.) *Many Waters are many People*, *Revel. 17, 15.* and the Mountains are the Great Ones of the Earth, whom he alone can make to quake.

But now (saith the Soul) I hear and see, as *David* saith: *The Lord spake it once, and I heard it twice, that God alone doth all;* that is I heard it throughly, experimentally, I saw it ratified to my Experience, to me, within me; I heard it first by *the Hearing of the Ear*, I heard it in my Understanding, but my second Hearing, was my Experience, and *seeing by the Eye*, *Job. 42, 5.* believing it and knowing it in my self, that it was so *That God Alone*

doth All, That God Alone doth All. Till we come to see this, whatever our Boasts are, whatever our Parts are, what ever our Knowledge is, we are dead, we are in the State of Reprobates, we are frozen, we can take no Salt: And I pray God, we are not so self-wise, so frozen and so hardened in our own Conceits, that we be not, as the Apostle saith, *Twice dead and plucked up by the Roots*, Jude. 12. and so never shall bear Fruit more, being past Hope, and *Without God in the World*. Ephes. 2, 12.

I know this is harsh Doctrine to the general sort of Professors: What, they Ignorant! What, they to be accounted by others, or to account themselves Fools! Then, who are the Wise Men think they! You know, Salt when it is in a frozen Body, doth no good; you know by Experience, that frozen Meat will take no Salt, and then it may be said to be infatuated, or good for nothing; So though Christ the true Salt be in us, as he is in himself, yet we may be *Reprobates*, 2 Cor. 13, 5. our Hearts, our Souls frozen, so that we cannot take in or receive this Salt. And then, though Christ be there, yet he doth us no good; and he may then be said to be infatuated, useles as to us; not but that he can thaw our Hearts, and work upon us, and overcome in us, and prevail over all the Powers of Sin and Darknes within us, when he pleaseth: for he in himself is always alike strong; but we do not always find him so, neither is he so to us; As you know he came to one place, and *He could do no Miracles there, because of their Unbelief*, Mat. 13, 58. Christ he works still, and doth all his Miracles in the World daily; but it may be not to thy Sighr: He shews not his Miracles to thee or in thee because of thy Unbelief; But to Faith and to those whose Eyes he hath opened, he is daily in their Sight working his Miracles: You are deceived, Miracles are not ceased as you conclude, but your Eyes are closed and *blinded by the God of this World*, 2 Cor. 4, 4. as the Apostle Paul saith concerning the Cross of Christ: *Can the Cross of Christ be made of no Effect?* 1 Cor. 1, 17. Yet the Apostle there propounds a Case wherein it is made of No Effect; that is, not that it can be so in its own Nature; but to thee it may be of No Effect; Christ may be to thee Infatuate, Unfavoury (as I may say) good for nothing, as he is in Reprobates,

Now I hope is answered that Question, *What if the Salt have lost its Savour, wherewith shall it be salted?* Mark. 9, 50. Christ who is the true Salt, in himself, he cannot be Unfavoury and good for Nothing: But he may lose his Savour in thee, and to thee; He may be as a Thing Good for Nothing; because He dyed in vain to thee, his Cross is of no Effect
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in thee, and so may be (as he saith himself) like *Salt which is good for nothing, but to be cast out, and troden under the Feet of Men.* Luke. 14, 35. Alas Brethern! Christ Blessed for ever, He in himself cannot be said to be good for nothing; nor he cannot be troden under the Feet of Men; but till their Eyes be opened to see him, and acknowledge him as he is; that they be aware of Christ, and of his Presence and Greatness, and filling all things; they as it were tread him under foot: And as its said, Heb. 10, 29. *How much sorer Punishment suppose ye shall he be thought worthy of, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant an unholy Thing, wherewith he was sanctified; and hath done despite unto the Spirit of Grace?* But Beloved! None of all these Things can any Creature do to Christ in himself; for to Him all Angels cry aloud, Revel. 4, 8. *Holy, Holy, Holy Lord God Almighty! which was, and is, and is to come.* And Isa. 6, 3. *The Heavens and all the Powers therein cry continually, Holy, Holy, Holy Lord God of Sabbaoth: Heaven and Earth are full of the Majesty of thy Glory:* No Creature can dishonour him in himself: but in themselves they dishonour him, and tread him under foot; because he lives not in them; and so they see not, neither acknowledge him or his Workings in them.

Then my Beloved; let us make this Use of this: If this Salt be in us, and that we see, it is he that is our Life and our Motion; then let us not only give Ear to Him, but let us love, reverence and obey Him, and hearken to what he would teach us and work in us: Let him be sole Lord and Saviour to us, to deliver and save us from our Lust, and from Satan: Nay, if this Salt be in us, these will be the Fruits and Effects that will follow: To Love, Reverence and obey him. God himself proclaimeth him to be *his well-beloved Son, in whom only he is pleased, bear him.* Matth. 3, 17. Silence then your selves, deny your own Life, hear no longer your selves nor your own Lusts, what Honour saith, what Profit saith, what Self and your own By-Ends saith; but hearken now to what he commands: *This shall be your Wisdom before all People, this shall be your Life;* Joh. 12, 25. *and he that findeth his Life shall loose it: But he that loseth his Life Thus, shall find it.*

Beloved: *Christ being once dead dyeth no more,* saith the Apostle: Rom, 6, 9. And yet he saith again: *That we crucifie to our selves the Son of God afresh,* Hebr. 6, 6. and that we crucifie Him daily: He in himself cannot dye, cannot be crucified no more: But to our selves, and in our own Souls, he may be and is crucified daily: That is, when your Lusts

and your Sins live, then Christ he is dead, and you have crucified him, *Of whom you have been the Betrayers and Murderers* (as Steven said to the *Jews*,) Acts. 7, 52. so that he hath then lost his Savour and lost his Taste in and to thy Soul: For thou tastest him not, seeest him not, nor feelest him, though he is in thee.

Further know this, that Christ himself, who is, that Salt himself, here commandeth: *To have Salt in our selves*, is to have Christ himself in us: As if he should say, though I be in you, as I am in all Things, in all Creatures, yet my being there doth you no good, except you feel and see me there, except your Faith believe me there, and your Life express me there.

The third and last point is,

What is it: *To have Salt in our selves?*

We must have Salt in us, not only, 1. *Exclusively*, but 2. *Inclusively*: Not only to see Christ in our selves, and in all Creatures, as we have shewed you: But to have it in our selves, is, to be sure we look to our own Souls whether we have this Salt or no: And this is a necessary Exhortation now in these Times, when men are so ready to neglect themselves, and are so much in Questioning the Estates of others. We are too ready to judge and condemn Others, that they have not this Salt; but here we are admonished to let Others alone, and first be sure to look circumspectly, that we have it in our selves. Another Man's Grace will do thee no good, if thou hast none in thy self; *warm thy self at thy own Fire, and drink the Waters of thine own Cistern*, as Solomon counsels, Prov. 5, 15. And who made thee Judge over Others? What hast thou to do to take Christ's Office from him? He is *appointed to be Judge of Quick and Dead*, Acts. 10, 42. Yet thou wilt take upon thee to be Judge, and to sit in Christ's Throne: Thou wilt be judging and censuring of thy Brethren, before thou hast censured thy self: Christ is not in such and such Men; thou canst spy *Motes in thy Brothers Eye, & perceivest not the Beam in thine own*, Mat. 7, 5. where by thy Sight is quite put out, as to thy self.

You know Christ himself, when he was here in the Flesh, they brought to him the Woman taken in Adultery, says he: *Hath no Man condemned thee? Neither do I.* Joh. 8, 11. Beloved! Did he disclaim this Judicature, and shall we presume to take it up? shall we overlook our selves, judge, reproach and condemn other Men, this Man has no Grace, and that Man has no Grace, he is an Hypocrite, and such a One is a Dissembler and the like. Away, away with all these Things, such a Man, O he is a wretched Sinner, and thou wouldst have God presently destroy him, and plague him and make him a publick Example;

Example; thou wonderest, God doth not strick him down dead, and seeft not thy self how vile thou art: *Lord! Shall we call for Five from Heaven?* said some of the Disciples; away, away, saith Christ: *Ye know not, what Spirit ye are of:* Leave off then judging of Others, and leave all Judgment to God; *Vengeance is mine, saith the Lord, I will repay,* not thou shalt repay: And let me tell you, Christ could have writ every Man's Sins in his Fore-head, as his are whom thou despisest, to be read and seen of all Men; but thy Sins are more secret and hidden, and yet as odious to God as his, and this thine own Conscience knows; what would become of thee, I pray thee, if all thy secret Sins were written visibly in thy Fore-Head? But to leave that, know this, that this Gift of having Salt in our selves, is not in any Man's Power to take, but God only must give it, where and when he pleaseth to bestow it, they whom he hath appointed shall have it and none else; and in his Time and not sooner nor latter. But this Command *To have Salt in our selves,* is as much as to say, before you go about to search other Mens Cellars, that you first see your own Cellars be well provided: But (by the Way) be not deceived to think God comes or goes, for he cannot remove from Place to Place, He cannot fill you more then he hath filled you already, neither can he be nearer you then he is; for he is one entire ACT of Being, filling all Things with his Infinity, he cannot come nor go, nor remove, nor change, nor be more in one Place, nor in one Man more then in another: And yet *David* bids us *Pf. 24. 7. 9. Open our Gates, that the King of Glory may come in; stand open ye everlasting Doors! that the King of Glory may come in;* yet this is a certain Truth, He cannot come in more, then he is already come in; but the Meaning must needs be: Set open the Eyes and Doors of your Knowledge and Understanding, receive him more into your Experience and Feeling.

Beloved! Take Knowledge of this, that the King of Glory is within you already: As when *Elisha* and his Servant were invironed round about with Enemies, the Mountains round the City full of Chariots and armed Men. His Servant was afraid; but *Elisha* comforts him, and tells him there was no Cause of Fear; for they had more *with them to preserve and defend them,* then there was to offend and destroy them; for, saith he: *There is round about us Chariots and Horse-Men for our Defence: Elisha* his Eyes were open, and he saw them present; but his Servants Eyes were shut, and therefore he could not see them, although as near to him as to his Master: Then *Elisha* prayed (saith the Text *2 Kings 6, 16. 17.*) *that his Servants Eyes might be opened,* and immediately it was so, and then he also saw the Chariots
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and Horſe-Men, and Fire round about them to defend them, they were there before he ſaw them, and his not ſeeing them did not make them not there; So Chriſt doth not then come into thy Soul, when thou firſt ſeeſt him there, when he works in thee aſto thy Sight and Feeling, when He lives in thee; but then you come to know him and ſee him there; and then you come to know, ye are no Reprobates, becauſe he dwells in you workingly, apparently to your Sight and Feeling: For if you were Reprobates, yea Devils, yea, and the blackeſt Devils in Hell, yet he is in you, no Place, no Creature can exclude Him, *the Earth and Heavens yea the Heaven of Heavens cannot contain him*, 1 Kings 8, 27. no, nor exclude him, nor is he any more in the higheſt, gloriouſeſt Heaven, then he is in the loweſt Hell, then he is in the very Prince of Devils; but this they know not, they cannot ſee him in them, they are not able to ſee that he acts in them and by them, but they think, they act, live, and work, by their own Power; thinking that they fulfil only their own Wills, their own Malice, and do what they pleaſe, but they and we are both deceived.

For this alſo indeed is the very Devil in Man, *viz.* this very Diſpoſition, when he arrogates to himſelf the Wiſdom, Power or Glory of God; for all Wiſdom, Power, Glory and all Good is all and alone his: (and as I ſaid) if all be his, the Creature is deceived to think it ſelf hath any; but they in whom God lives, they ſee themſelves nothings: They ſee God is all in them, they ſee him do all, ſpeak all, work all, think all in them: They acknowledge freely, they have no Wills, no Affections, no Actions, either natural or divine, but what are His: and that they execute not their own Wills, their own Luſts, but that they fulfil the Will of Him, who works in them, and to Him and not to themſelves they aſcribe the Glory and Power of Doing all.

O my Beloved! If we did but know the GIFT that is in us, our Eyes, our Loves, our Deſires would always be upon it: O how precious is that Gift in us! Could we but ſee it and know it, we ſhould be wholly taken up in the Love of it, as our Saviour ſaid to the Woman of *Samaritan*: *If thou kneweſt the Gift of God, and who it is that ſaith to thee: Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living Water. Whoſoever drinketh of this Water, ſhall never thirſt; but ſhall be in him a Well of Water ſpringing up into everlaſting Life.* Joh. 4, 10. 14. Such a Gift ſuch a Treafure is in every Man, (mark well what I ſay) that were he but acquainted with it, he would preſently deny himſelf, renounce himſelf, his own Wiſdom, Power, Parts &c. and ſolely live upon this Gift, this Wiſdom,

dom, this Treasure; but we do not know him that liveth in us and dwelleth in us, and speaketh to us: I tell you, you would desire to drink no more of your own Waters, of your own Pleasures, or to follow your own Wills; but you would say as the Woman there said to Christ v. 15. *O Sir! evermore give me this Water, that I thirst nomore, and that I come no more hither to draw.* Then you will desire never do draw your Comforts from Honours Pleasures, Lands, Houses, Gardens, Possessions, &c. or from your own Wills: Then you will acknowledge seeingly and knowingly (and not in Words only, than which nothing is more common, in this Formal, Professing Age) in Words to say, that you are Nothing, that you can do Nothing, but ready, and in good Earnest to say, that you are Nothing, and that he that dwelleth in you, is all, and in all.

Beloved, look but inwardly, and there you shall see the gloriouslest Things, that ever Eye saw; *There is the City of God, the Temple of God, the New Jerusalem;* Revel. 21. *such Things as never Eye saw, nor Ear heard, or ever entered into the Heart of Man;* 1 Cor. 2, 9. (as Man) but as he is a new Creature in some Degree: *Glorious Things are spoken of thee, O thou City of God! Selah,* saith David Psalm. 87, 3. [mark that] There is within thee such a glorious Temple, so bedecked, adorned and beset with precious Stones and rich Pearls of Faith, Repentance, Love, Joy, Hope, Temperance, &c. of all Graces; but as the Apostle saith 2 Cor. 13, 13. *The greatest of these is Charity, LOVE;* for Love points the Soul aright to God, and towards Man; Love fulfils both Tables of the Law: Love is a precious Pearl, a rich and sparkling Diamond, look on it which Way you will its curious Cuts the Beams thereof sparkle in your Faces, and shine in the dark: see what the Apostle saith of it in the afore-named Chapter, verse 2 &c. *Though I had all Faith, so that I could remove Mountains; though I could give my Body to be burned, and though I give all my Goods to the Poor, and have not Charity, it were nothing.* And by the Way take Notice; this Charity, this LOVE doth not only consist in Alms-Deeds; for you may give, you see (the Apostle saith) all your Goods to the Poor, and yet have no Charity, a very strange Speech in the Worlds judgment, therefore do but take Notice how the Apostle there defineth Charity; *Charity suffereth long, and is kind; Charity envieth not, Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things, seeketh not Revenge;* at last, saith he to conclude

all, *Charity never faileth*, &c. Other Graces we might also endeavour to set forth their Lustre to you, but I want time; but this I chose to illustrate, because the Apostle tells you, it is the Chiefest. But did you but enjoy these Graces, they would make thee rich to Eternity, and thy Soul would swim in Pleasures, thou wouldst never so much as desire any more to taste thine own Waters (i. e.) to follow thine own Will, thine own Lusts, thine own Pleasures; but thou wouldst say with *David*, *One day in the House of God, is better then a Thousand elsewhere*, Psal. 84, 10. It's better to be a Doorkeeper in this Temple, then to dwell in the Palaces of Selfwill and Wickedness; for here are the Beauties of God himself displayed: *One Thing I have desired, and that I will seek*, (saith *David*) *that I may dwell in thy House all the Days of my Life, there to behold thy Beauties, and to visit thy Temple*. Here dwells Wisdom, *Whose Ways are Ways of Pleasantness and all her Paths are Peace*. If thine Eyes were but open, thou shouldst see, thy Soul is the *Garden of Spices*, wherein Christ delighteth to be, and to smell the pleasant and fragrant Savour thereof; there are such Spices, such Graces undiscovered, that I may more truly say of them, as it is said of the Spices, the Queen of *Sheba* gave *Solomon*, 2 Chron. 9, 9. that *there was never any such Spices, as the Queen of Sheba gave King Solomon*. Nay the Savour of these Oynments is better than all Spices, Cant. 4, 10. With these Spices *Jacob* was embalmed more, then with those the Physicians embalmed him at the Command of *Joseph*, Gen. 50, 2. *Jacob's* Graces they were much more fragrant and pleasant, and *Joseph's* also, who was embalmed by his Brethren, what sweet Odour have his Graces to this Day, Gen. 5, v. 26. These are the Beds of Spices spoken of, Cant. 6, 2. *My Beloved is gone down into his Garden to the Beds of Spices, to feed in the Garden and to gather Lillies*. Nay, let me tell you, within your Souls are Mines of Treasure and *Mountains of Spices*, if you had but that Art to discover them, Cant. 8, 14. Doth not the Apostle say as much 2 Cor. 2, 15. *For we are unto God a sweet Savour of Christ*: Their Graces were the Graces of Christ, and their Savour was the Savour of Christ; and Eph. 5, 2. *Walk in Love, even as Christ hath loved us and given himself for us, to be an Offering and a sweet smelling Savour to God*; but mind, it is not: *We*, are the sweet smelling Savour, but *Christ In Us*, and this was the Odour, *that filled the House with the Savour of the Oynment*, John 12, 3. For *all his Garments smell of Myrrhe, Aloes and Cassia*, Pl. 45, 8. And 'tis only Christ's Gifts and Christ's Works, 'tis his Works *In Us*, that testify of Him, John 10, 38. Could you but smell the Savour of these Oynments *In You*, I never should need

to exhort to love it nor prize it, nor to take Delight to live in the Life of it; then the Law of it would be *WITHIN* You, you need no Law without you, to compel you to live up to this Life. And as I was saying, never look nor never expect outwardly to find God; for God dwells within: nor expect not outwardly to hear God; for God dwells in his Temple within, there he preacheth and there he teacheth; for outwardly are nothing but Obscurities, Darknefs, thick Darknefs, outward Darknefs, as the right Translation renders it; *where is nothing but Weeping and Gnashing of Teeth* *Matth. 8, 12.* Outwardly are nothing but Accidents and Vails and thick Clouds, which hide the everlasting Beauties of our God from our Beholdings: Within dwells the Glories, the everlasting Son of the Father, who is from Everlasting to Everlasting, even the *Alpha* and *Omega*, the First and the Last of all the Works of God. *Revel. 1, 8.*

Beloved! when you are *still and quiet upon your Beds*, then examine *your Hearts*, and then you shall find your Beloved, *Pf. 4, 4.* When Lust, and Self, and Fleth, are all quiet and a sleep, so that there is no Disturbance nor hurly burly in the Soul; then and not before expect to hear and see God: God is never seen or heard, but when all Things in us, as of us, were at Rest: Those that come so far as to acknowledge him and deny themselves, and all they are, even all their Parts both of Nature and Grace; Those are come to enjoy their Rest, these only keep Sabbaths; for if you think you keep the Sabbath by outward Resting and Coming to Church, you are much deceived; let me tell you, there are very few that keep God's Sabbath, or the Rest of God: These are they, *that have overcome, and are set down with him in his Throne, even as he hath overcome, and is set down in his Fathers Throne.* *Revel. 3, 21.* *In the Evening*, it is said, *God came into the Garden and called to Adam in the Cool of the Day,* *Gen. 3, 8.* that is, when the Heat of *Adam's* Lust and Selfwill was over; till then his Lusts and Concupiscence made such a Noise in *Adam's* Soul, God could not be heard: Then the Lord God puts *Adam* upon the Examination of his Soul. *Adam where art thou? What hast thou done? Hast thou tasted and eaten of thine own Will that forbidden Fruit, which thou shalt find? The very Eating or Tasting will be Death to thee, which every Soul, that God has really spoken to, finds too true in his own Feeling and Experience.*

Thus have we run through this Hour allotted; It may be, God may open your Eyes, that you may see into these Things; and I pray God, you may, even far beyond what I am able to express, that you yourselves may see and feel, that this Knowledge is that one Thing necessary Luc.

10,42. for this is that Word, which if you believe not, will *be the Saviour of Death unto Death; but if believed and received, will be the Saviour of Life unto Life.* 2 Cor. 2, 16.

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Leading unto the true
MESSIAH.

I COR. 2, 2.

But I determined to know nothing among you, save Jesus Christ, and him crucified.

In two Sermons (but brought here into one) preached at a private Meeting at *Kensington*.

Beloved! There are such Things inwrapt and folded up in the sacred Scriptures of God Almighty, which being once known, he that knows them in a right Way, I assure you, he need not with the Apostle here, being taught by the holy Spirit, desire to know any Thing more. And because the Treasure that is in these Words, and also in all the Words of God, is so fast lockt up, so that no natural Man can come at them, he knows nothing of them; For *he perceiveth not the Things of God, neither indeed can he; For they are spiritually discerned.* 1 Cor. 2, 14. Therefore let us implore and beseech his Help, who has the *Keyes to open the seven Seals*, as it is in the Revelation of S. *John c. 5, 9.* And he who only was counted worthy to open the Book, that he may unlock and reveal to us

these precious Mysteries. *I determined to know nothing among you &c.* What doth the Apostle mean by these Words? Was he a Man that knew nothing, or was he an Ignorant in all those other Things? and therefore sleighted them: That because he had no Learning, therefore sleighted Learning (which is a common Thing) No, no, give me Leave to tell you, he was no Fool, he was no Dunce, he was no Babe, no not in all that great and chiefeft Learning, which was in his Time accounted so highly of: For he was as great a Proficient therein as most of them all. He was *brought up* (as he saith of himself) *at the Feet of Gamaliel*, Act. 22, 2. who was then the chief in Esteem for Learning: And he was a great Man in the Learning of the Pharisees, who were at that Time the only learned Men of the Church, yea of the whole World: In so much that they were had in Reverence of all; because they thought these Rabbins had all Knowledge, and that also these were the only Men, to whom God himself opened and revealed himself: So that he was counted a Mad-Man or a Fool, one led with the Spirit of Error, Schism or Heresie, that should dare to oppose or speak a Word against them.

Yet our Apostle here, being Inferiour to none of them all, and could have gone their Paths to have gotten their Estimation in the World, if he had then seen any Excellency in them, as before he did, he could have gloried after the Flesh as well as They; but now having to do with these *Corinthians*, and seeing the Vanity of all human Learning without this Knowledge, he layes all aside, and undervalues all as *Dross and Dung* Phil. 3, 8: and comes to them in wonderful Plainness of Speech, that he might preach to them Jesus Christ and not himself, 1 Cor. 2, 1.2. (as they did) to gain Honour and Profit in the World, and to make themselves great in the Esteem of Others; He knew it was Death to them to fail of these Ends. These; they put so much Confidence (both Preachers and People) in this Kind of Way and in this Learning, being only literally learned, and literally knowing in the Scriptures only externally; yet all the World was undervalued to them; for so it was at that Time, all this great Fabrick of the World was divided into two Parts only, viz. *Jews* and *Barbarians*; if they were not Jews, they were Barbarians and Heathens.

And this Kind of Learning was then, and so for the most Part always is accompanied with all Manner of Riches and Honour, and attended with all the Glory and Splendour of the World; every Man bowed to their Parts and Worth, and adored this Kind of Learning and Knowledge: They were presented with Gifts, and it was accounted a great Honour, and

and a high Favour to the Givers, to have them accepted by them: They were repaired to at all Times, as to resolve Doubts, give Counsel and direct All in the right Way to Happiness. &c. They were as Oracles in the Peoples Esteem generally. And he that went not this Way, was like to lead an obscure, beggerly Life, no Body taking Notice of him, scarce having a Hole to put his Head in; nay, he should be sure to be trampled down and cast under Foot by these great Men, by their great Blustering, by their great Parts and by their great Learning. *The Foxes have Holes, and the Birds of this World have Nests; but the Son of Man hath no where to lay his Head.* Luc. 9, 58.

Well, notwithstanding all this, our Apostle sticks not at it; but layes all aside, Learning, Credit, Honour and Dishonour, Riches and Poverty: He tramples all under Foot, and is content to expose himself to whatever their Malice could bring about: He reposes no Confidence in whatever Parts he had Equal with them, and says, that he expected and was content to be accounted a Fool and to hide himself, and to be as one that had nothing in him. He will never go about to dispute it out with these great Rabbins, that is not the Way, he knew that would do no good; for he had Experience, that of *Disputations there was no End*; for every one stuck so fast and unmoveable to his own Opinion, there was no removing him; and I must tell you, Opinion is a very strange Thing; Opinion is a Witch, a very Witch, worse then *Simon Magus*: Nay, it's a very Devil, and will call Things that are not, as though they were, by clean contrary Names: It will call Evil good and good Evil. Opinion will make a Man *Lucifer*, to aim to be like unto the most High. Opinion will be bold to say: *John Baptist* he is a Devil; and of Christ himself, he is a Glutton and a Wine-Bibber: And the Apostles it will call them Conjurers, and the Disciples of Christ, who are full of the holy Ghost, that they are drunk and full of new Wine: And those that carry and bring us the glad Tidings and rich Treasure of the Gospel, to be Bablers and odd Fellows, and Setters forth of new Gods. What shall I say? Opinion will condemn the Righteous, and justify the Wicked, both which are alike abominable, odious and loathsome to the Lord, as I said, it will call Light Darknes and Darknes Light, Evil Good and Good Evil: Opinion is such a blind Guide and Instructor, that it will teach you to call the true Prophets, *Jeremiah* and the Rest Deceivers, Seducers and Deluders; The Prophet *Elijah* he it will charge to be the *Troubler of Israel*, and the like. Nay, Opinion is so ignorant, bold, confident, presumptuous, that it will charge *John Baptist* the

Forerunner

Forerunner of Christ, (designed to prepare his Way) a Devil: Nay, it will call the very *Messiah*, the Prince of Life and the Saviour of the World, to be a Devil, nay to be *Beelzebub* the greatest and the highest Prince of Devils, none worser. 'Tis said in a Proverb: *Who so bold as blind Byard?* but we may as truly apply it to Opinion, what so confident, bold and desperate, as conceited, blind Opinion? And on the other Side it hath a very good Opinion of *Simon Magus*, in so much that *All give Respect unto him, from the Least to the greatest*, Act. 8, 10. A coverous Worldling, it will call a good Husband, the Prodigal Liberal, Bountiful. And 't is from Opinion that a rich Man is always good, and the Poor to be bad, and always suspected in his Judgment: The great Man is ever wise and the Words of the Poor are silly and worth nothing. All this will Opinion do and much more; and as I said, Men stick fast to their Opinions: One he must shew his Opinion, because he is bewitched to it, tell him what ye will, his Opinion shall be his Opinion: And Another to shew his Wit and Eloquence; Another to gain Honour and Riches, Another because he had declared what he held, and being once past the Bars of his Lips, he must not recant and be a Flincher, and discover his Ignorance; wherein he had declared so much Confidence, but must then stand it out to the Death; so One for one End, and Another for another, Mens Ends being Infinite and unspeakable, so that therein *St. Paul* he had no Hope.

Well Beloved! you see our Apostle sleights all, away with these Things, I count them nothing, they are Dross and Dung, I desire to know *nothing*, I seek for no Knowledge you can name: As if he should say, you, (it may be) account me ignorant, in Regard of some among you: Well, all is one, esteem of me as you will, seek to undervalue me and to crush me in what you please, *I determined*, I resolved before I came, *I would know nothing*, hearken to no Knowledge, *but the Knowledge of Jesus Christ and him crucified*: That is, whether you knew this in Experience or no; whether you had that Knowledge, that would crucifie and bring to nothing, all your great Learning and your great Parts.

Now that I may come to unfold and unlock those precious and divine Truths, that are hid and folded up in these Words, (by the gracious Assistance of that meek and merciful Lamb, that was slain for us) I shall endeavour to open these three principal Things, that lie plain in the Words.

1. What Manner of Knowledge this is, that the Apostle so highly sets it up, even above all Knowledge, in so much that he himself was contented to be accounted *Nothing*, so he could but gain more of the Knowledge of that among them, or bring them to the Knowledge of it? 2.

2. What is the Subject of this Knowledge? That is, JESUS CHRIST.

3. What it is to know Jesus Christ, crucified? (as it is here meant)

Look for no other Division of the Words; for other Points then these I find not in the Text, neither dare I bring more into the Text then the Text affords, especially before you, whose accurate Judgments have taught you to resolve all warbling Divisions, and Discants run upon the plain Song, and plain Style of Scripture, to be but Mens witty Inventions, to purchase to themselves Fame, and to be esteemed able Preachers; but you know, what the *Philistian-Lords* said of the Kine, that drew the Ark of God to *Beth-shemesh* 1 Sam. 6, 9. *If they go of themselves thither, then is this from God; but if they turn another Way, it is not from God, it is some Chance that happened to us.* So if Scripture fall into Pieces and Parts naturally of it self, then 'tis of God; but if it must be wrackt and strained, violently urged and goaded on; then 'tis no other but a Matter of Chance, lighted on by Man's Wit and Invention: For do what we can, and when we have done (to the utmost) what we can, truly the Sun must be seen by his own Lustre: The Text must give Light to our Commentaries, not our Commentaries to the Text. *In thy Light only we can see Light.* Ps. 36, 9. We can never see the transcendent Beauty and Lustre of the Scriptures, but in the Light of God: Learning nor Universities cannot give it, except it be given from above.

To fall in then with that which must be the Foundation of our Discourse, first, what Knowledge this is, that the Apostle so highly extols it above all Knowledge. The Apostle knew, it was not enough to know Jesus Christ externally, nor to know Him so crucified: No, though they had been Eye-Witnesses of it, yet this Knowledge was nothing; for (saith the Apostle 2 Cor. 5, 16.) *Henceforth know me no Man anymore after the Flesh, no, though we had known the LORD CHRIST himself after the Flesh:* Yet I know, if I should ask any one of you, or take you one by one and ask you, if you knew Jesus Christ? You would answer me to this and tell me a large Story, that this was your Faith, and that you did *confidently believe, that in the Fullness of Time God sent an Angel to the Virgin Mary to tell her, that of her Body Christ should be born, and he was conceived in Her by the Power of the holy Ghost, the most High came upon her and overshadowed her, she conceived without the Aid or Help of Man, and she brought forth her first-born Son, which was the Messiah, and that he grew up in Age and Stature, and in Favour with God and Man, as the Scriptures express of him. And also, that wise Men came from the East to see and worship Him, and at twelve*

Years old he came up to Hierusalem with his Parents, and went into the Temple and disputed among the Doctors: And then ye heard no more of Him, till he was 30 Years old: And then he was baptiz'd of John at Jordan, then he began to preach, and then he was questioned for his Doctrine, despis'd, derided: And that he wrought many Miracles, and taught such Doctrine that Many wondered at the gracious Words, that proceeded out of his Mouth. And at last, He was apprehended, examin'd, scourg'd, buffet'd, spit upon, crown'd with Thorns, was crucified and dyed upon the Cross, and the third Day rose again, and shall come again at the End of the World, to judge the Quick and the Dead, &c. This is your Faith and this is He, in whom you believe, and this is your Saviour. Well, but shall I be plain with you, I'll tell you what; The *Jews* were a chosen People, and had more to boast of than all this; for though they saw God was their Father in creating and preserving them, and *Moses* given them by God as their Law-Giver to instruct them, the World is a rich furnished House for them to dwell in; the Sun, the Moon and Stars to enlighten them, the Earth an unexhausted Treasure to enrich them, and a Store-House to feed them: They had also an Oratory to pray in, Sacrifices as a Propitiatory to wash and cleanse them, Prophets as Embassadors to comfort and encourage them, had a Promise and Expectation of the *Messiah* to redeem and enlarge them, &c. Yet all this being but external, all was nothing, they for all this had seen nothing, though they lived in the Light, they never saw the Light, their Eyes were but half open, they could not see perfectly, but as the Man in the Gospel Mark. 8, 24. *He saw Men walking like Trees*; so that of this Knowledge and of this Light the *Jews* might have as well complain'd as the *Gentiles*, Jerem. 16, 19. *Surely our Fathers have inherited Lies, Vanity and Things wherein there is no Profit*; all their Vision being but *vain Vision*, and *flattering Divination*, Ezek. 12, 24. for, for all this seeing and knowing, yet the Lord gave them not an Heart to perceive, nor Eyes to see, nor Ears to hear unto this Day. Deut. 29, 4. And so say I to you, for all this large Confession and Belief you have here rehearsed, you may be *poor and miserable, blind and naked*, and for ought I know, your Abundance of Knowledge hath but intoxicated you, and you are drunk (but see it not) yet not with *Wine*, and staggering, but not with strong Drink, whose wretched and woful Peace and Acquiescence is meerly in the Bark and Outside: And ye mind not the Substance and the Truth, but are ready to be offended, and to ask with the *Pharisees*, when Christ had toucht them somewhat plainly with their Blindness, What, *are we then blind also?*

Well

Well, but give me Leave to tell you, you may know all this and a thousand Times more, and yet not know JESUS CHRIST, nor know him crucified: It is another Manner of Knowledge, that our Apostle here *determined to know*, all this Faith will do you no good; for this is no more then the Devils know, although it be all Truth, undeniably true; this very History of him is most certainly true, and in Defence whereof we ought to spend our Lives and Blood. And I say also, they do well that teach this, and who have learned it themselves, and teach their Children and Servants to know it: But if you learn this and no more, ye know not half so much as the Devils know, and therefore I would have you pray with *David*, Ps. 119, 18. *Open thou mine Eyes, that I may see (not only the outward and external Part, but the inward and) wonderful Things of thy Law.*

This you may know also, that God is a great and almighty God, the Devils know him to be so, that he is a wise and omniscient God, the Devils know as much and more, the Devils believe all this, yea, and tremble at the Knowledge hereof, as the Apostle saith: *They believe and tremble.* Jam. 2, 19. And because it's said in the Gospel John 17, 3. *This is eternal Life; to know Thee the only true God and Jesus Christ, whom thou hast sent;* dost thou think this is that Knowledge S. *John* means? No, no.

And because thou knowest that he is a Merciful God, the Devils externally and in general know as much, that he is *long suffering and abundant in Goodness and Truth to those, that fear him.* Exod. 34, 6. And what else thou canst say of him, they know as much in the Notion and far more. This is not therefore most certainly that Knowledge, that is there called *eternal Life*; for such an eternal Life the Devils have and a far better. And thus far a Man may see by these dim spectacles of Nature without the Eye and Light of Grace. As one compares Nature and Reason to the Sun; when she shines, she shews and discovers all Things Below and Beneath her; but hides all Things Above her: So doth Nature and Reason, when she shines at the highest, and yet those Things, she shews and discovers, are nothing but *Outsides, the Vessel, the Casket and Shell*; for could Nature but shew us *Insides, the Contents, the Jewels, the Treasure* inclosed in the Scripture, and in the visible Creatures: And if we had but such an Eye as to follow the Pursuit of her in her Progress, at length we should come even into the very Presence-Chamber of God himself: And had we but that Eye, there is not one here at this present, but you would all be as so many Needles toucht with the Loadstone; I know which Way you would all stand and would never rest, till you found him whom your *Souls loved,*

and you would presently ascend upon the Rounds of *Jacob's Ladder*, till you came to Him, who stands at the Top.

But as I was saying, Many are so far from Eternal Life, that they know not so much as the History, the bare Letter of the Scriptures; And although they that do know the History never so exactly, in that they have every Letter and Word thereof without Book, and have methodized and gathered it into never so short an Epitome by their Labour and Industry; yet these may be far from the Mystery, the Life and Marrow of the Word, But I infer, what shall they do, then, how far are they from the Mystery, who have not attained the bare Shell, the bare History and Outside? Those indeed must be known (though in themselves they do us no good) for they are the way to the Mystery: And without the History we cannot have the Mystery; For we cannot come to believing without hearing; For how can they *believe in him, of whom they have not heard?* Rom. 10, 14.

We must not therefore cast away the Letter, because that is but the Book or the Casket, which brings us the Word: And though they (those Letters) be not the Living Word, and in themselves do us no good, if we go no farther; yet know, we cannot have the Kernel without the Shell. These outward Letters to the Eye and to the Ear are a means to convey the true Word to the Heart. And therefore if you think you have God's Word, when you have gotten the Knowledge of the Letter, or of whatsoever the Outside, or the Letter bears or holds out, without the Mind and Meaning, you are deceived. This Knowledge will deceive you; it will be but as a *Broken Reed, that whosoever he be, that relies thereon, it will run into his Hand*, deceive and destroy him. This is Truth (if ye will believe it from our Saviour's own Mouth) *The Flesh profiteth nothing, it is the Spirit* (the Mystery, the Marrow) *that giveth Life.* Joh. 6, 63. It is the Mystery, the Spirit; that is Eternal Life; the Letter nor the Shell cannot nourish, it must be the Mystery and the Marrow, that which cannot possibly be known in the Superficies, in the Outside, in the Flesh, in the Shell of the Letter, except we go further, and *Jesus Christ opens the Seals*, and shews us the Life, the Marrow, the Inside of the Book, that which except *It be given to us*, 1 Cor. 2, 12. we cannot understand.

And therefore the Apostle flatly denies all other Knowledge, 2 Cor. 5, 14. 15. 16. For (saith he) *The Love of Christ constraineth us, because we thus judge, that if one died for all. then were all dead; and he dyed for all, that they which live should not henceforth live unto themselves, but unto him that died for them.*

them. Wherefore (saith he in the 16th verse) henceforth know we no Man after the Flesh, yea, though we had known Christ after the Flesh, yet henceforth know we him no more. What may be the Meaning of this blessed Apostle thus seemingly to sleight the very Body of Jesus Christ? In all probability he never saw the Body of Jesus Christ upon Earth in that 33 Years he lived here; except he had a Vision of Him, as he marched to *Damascus*, when he was Smitten from his Horse; his Meaning therefore must needs be, *If we know Christ after the Letter never so exactly, the whole History of him; What availes it? Our Knowledge of Jesus Christ must be Internal, Spiritual, Experimental, to live unto him that died for them:* If a man be not (as the Apostle saith in the succeeding verses) *made a new Creature, altered and changed, according to Christ in the inward Man;* so that he lives no longer to himself, but to him that died for him; so that all *old Things are past away, and all Things are become new,* 2 Cor. 5, 17. so that there is by the mighty Power of Jesus Christ A new Man begotten in us, as the Apostle saith, *My beloved, of whom I travel in birth; till Christ be formed in you.* Gal. 4, 19. This is indeed that Christ that died for us: Else Christ died not [for us] *His Cross is of no Effect,* he dyed in Vain to Us. 1 Cor. 1, 17. 'Tis not all the Knowledge and Believing that ever thou canst attain to, of an External Christ will do thee any good, without a Christ begotten within thee, a Christ in Experience.

Hath any man gotten or attained (though by much Pains and Industry) any Taste, any Knowledge of Christ otherwise, it's but Old Things, Old Knowledge, Old Learning, Old Conversation, attained meerly by the Power of the Old Man, for some Self-Ends or other, and not otherwise. And *All Old Things must pass away,* saith the Apostle. 2 Cor. 5, 17. That Knowledge, that was conveyed to us by our Parents, or by our School-Masters; let it be what it will, or taught by whom it will; (by all the Catechisms and Books that can be made, and that we are able to apply them to our Lives according to the Letter) or taught by never such great learned Doctors of never so high Esteem, 'tis all but Old Things, Old Knowledge, Old Practice, and but according to the Old Covenant; as the Young Man in the Gospel, Mat. 19, 20. he knew the Law, and *had kept all those Things from his Youth,* but he failed in Point of Self-denial, he obeyed very much, 'tis very like, but it was from Old Power, and to Old Ends, Self was in all he did, that he might be happy, that he might be saved, *Good Master! what good Thing shall I do, that I may inherit Eternal Life?* And although we had all Knowledge 2 Cor. 13, 2. and All Pow-

er, yea, and All Conformity in this regard, before Christ be created in the Heart, it must *All pass away, forgetting those Things which are behind, &c. And pressing hard toward the Mark, even the Price of the High Calling of God in Jesus Christ.* Phil. 3, 13. 14. But all other Knowledge is that Knowledge that the Apostle regards not, he esteems it Nothing; let it be never so Glorious, and Splendent, and Flourishing; nay, though all the World hath received it, and in their Words they own it (though in their Practice they renounce it) he counts it All *Dross* and *Dung*; but the Knowledge he speaks of, is hidden and wrapped up in Darkness, and can never be had by any humane Industry or Acquirements, but meerly by the Gift of God.

Why, *S. Paul*, what manner of Knowledge then is it, that thou wilt know Nothing besides it? And that is the second Thing, he answers it himself in this Chapter, *Lo, if ye are able to understand* (saith he) *so that the God of this World hath not blinded your Eyes: We do speak Wisdom even the hidden Wisdom of God, yet in a Mystery, not the Wisdom of this World, nor of the Princes of this World, which comes to nought.* 1 Cor. 2, 6. 7. Indeed this Wisdom tends not to outward Pomp, nor to Riches, nor Honour, nor the setting up of Men and Parts, but We speak Wisdom to those that are Perfect, to those whom Jesus Christ hath pulled off the Scales from their Eyes. What Mystery is it, to know Jesus Christ his Death and Resurrection outwardly, and all the Circumstances? Will this Faith save you? No; but to those that know no more, we are very Fools, in their Esteem, and they can see no Wisdom in our Words. *The carnal man knoweth not the Profound, the Deep Things of God, neither indeed can he, because they are spiritually discerned.* 1 Cor. 2, 14.

But now he that can divide these Waters, shall have dry and firm Ground to walk on over this *Jordan* safely: Those that can crack the Shell, they can relish and digest these precious Mysteries, and to such they are the preciouslest Dainties in Heaven and Earth; they are the sweetest Excellencies, wherein their Souls can live and dye: These are those Souls which *delight themselves in Fatness* Isa. 55, 2 undervaluing the World and all Things therein, as seeing them Lean and Empty Things; but to the Carnal Man, and he that will go no further then the Letter, these Truths we now speak of, are the unrelifablest, the tastelessest, the sapplestest Meat you can give them: We pour but Water in their Shoes, ye cannot please them worse, then when you talk of these Things, or preach of these Things, because ye are out of their Element, 'tis as unwelcome and as nauseous, as a Cup of cold Water, they are sick of such Doctrine.

To

To tell them that they must be killed and slain, their own Knowledge, their own Lusts must be crucified, they must no longer have their own Desires, their own Wills, their own Affections; but must be content to cross themselves in every Thing, and to *take up their Cross daily and follow Christ, else they cannot be his Disciples*; Oh! Here is Vinegar and Gall, ye are the unwelcomest Men to them in the World: They cry with the *Jews: Our Soul is weary of this light Meat.* Num. 11, 6. give us somewhat that we can feel; give us some ponderous Thing, some comfortable Thing, somewhat that our Senses may see and feel good. Alas! think they, this is not the Heaven we look for; can we think it a Happiness, to be destroyed, to be killed, and crucified? Give us such a Christ and such a Heaven, as is good to our outward Man, who will let us have Credit and Honour and Riches in the World, that we may have Plenty in all Things; such a Christ that we may only *believe in*, Isa. 58, 13. and so be saved; one who died so many Years ago, that will save us outwardly; such a Christ that will be good to my Eyes, to my Hands and to my Feet, to my Back and to my Belly; such a Christ as will save us, if we do but *externally and literally* believe in Him, and will let us have our own Wills, and speak our own Words, and please our Affections, and live as we list, and save our Souls at last.

I marry, Sir! Here is a Christ indeed, this is such a Christ, as all the World would have: But give me Leave to tell you, this is a Christ of thine own making, or of the Worlds framing and bringing forth; this Christ which thou speakest of, was never of the Fathers sending, he comes unsent, the true Christ as yet is hid from thee, Christ himself tells us, that there *shall arise false Christs to receive even the very Elect.* And such a Christ as this, is cryed up every where, almost every one receives him, every one professeth him; and who (I pray you) would not entertain and make much of such a Christ as this? And what an easie Christ and what easie Religion the World hath gotten? But (as the Apostle saith 2 Cor. 4, 3.) *If our Doctrine be hid, it is hid to those that perish; but to us, who believe, it is the Saviour of Life unto Life; but to all Others, it is the Saviour of Death unto Death,* 2 Cor. 2, 16. *Oh!* He is to us *sweeter than the Honey or the Honey Comb.* Pl. 19, 10. More dear to us, *then thousands of Gold and Silver.* Pl. 119, 72. This Christ is more precious (whom we are now unfolding) to you that truly believe, then all the Riches and Glory, yea, then all the Lives in the World.

And that we may come to open this JESUS CHRIST to you, if so be your
Eyes

Eyes are open, or else we shall speak but *Parables* and *Paradoxes* to you, as Christ did to the *Jews*: And they will but make you more mad, as he did them, and *more enrage them against himself*. Luk. 20, 19.

But that ye may understand what we speak of and intend, we must first wave the Knowledge of the History of Christ externally, and then we shall come to the Knowledge of the Mystery, viz. of the true Christ, of that Jesus Christ, *which is able to save your Souls*, Jam. 1, 21. *and to make you wise unto Salvation*, 2 Tim. 3, 15. The other Knowledge cannot do so: For if it could, the Devils themselves should be saved. Therefore it must needs be another Kind of Knowledge than they have, it must be more than the Knowledge of the Letter and of the outward Face even of the whole Scriptures. It must be a hidden Knowledge, and that is the Knowledge of the Mystery, namely: *A real, lively and experimental Knowledge of Jesus Christ wrought in thy Heart, by the Power of himself*, even like unto Flowers or Herbs, or any other Thing that grows on the Ground by the Heat and Power of the Sun, if there be not something communicated to them from the Sun some Warmth and Heat, that is of the Suns own Nature; they grow not at all, but they wither and die; if the Sun warm them not nor comfort them, they grow not but die. So if there be not in every one of us something of Jesus Christ, that is of his *own Nature, the same Mind, the same quickning Spirit, the same Disposition, and the same new Nature*, Phil. 2, v. 5. something of himself in us, that we are his own Offspring, we are but in a dead and perishing Condition; all that ever we know otherwise, is meer Folly in this Regard; be their Knowledge never so excellent and glorious in the Eyes of those, who have not Jesus Christ in them.

As that wicked Pope *Alexander the 6th* said to that Embassador, when he had shewed him such a vast Treasure of Riches, *See (saith he) how that Fable of Jesus Christ hath enriched me*: So to these Men, what ever they talk of Jesus Christ, and of the Knowledge of him, to them the true Christ is a meer Fable, a meer Tale, as he thought outwardly to enrich him, so they think this Fable of a deceitful Christ hath and will enrich their Souls. But except we know Christ feelingly, experimentally, so that he lives within us spiritually, according to his own natural Life, in so much that whatever any Man hath known in the Letter and History of him, that he knows the same *within him*, as truly done actually in his own Soul, as ever Christ did any Thing without him in the Days of his Flesh, else it profits nothing, and to find all that ever you read of him, to be verified in you experimentally: It is not Jesus Christ without us can do us any good; He is no
Christ

Christ to us, except he be brought forth in Spirit in us, else all his Actions are in vain to us, they are all as a meer Tale, a meer Song to us, as one of the Fathers said: *It was not that Christ, that the Virgin Mary carried in her Womb. that did save her, or do her any good, but that Christ she carried in her Heart.*

And our Saviour's own Words express as much, *Not blessed is the Womb that bare thee, and the Paps that thou hast sucked, but blessed are they that bear the Word of God and keep it.* Luk. 11, 27. They that would have any Benefit by Jesus Christ, they must have him in their Hearts, born within them; not only to know that Christ was born at *Bethlehem*, but *born In Them*, and not to know only that Christ dyed at such a Time, so many Years ago; this will do you no good, except you experimentally find and feel, how he is arraigned; crucified, dead and buried Within You.

I charge you, let no Man (whatever he be) delude you, and make you believe, that any other Christ will save you. Let no Man upon Pain of the Salvation and Damnation of his Soul, once dare to think, that any other Christ will do him any good; but that he experimentally feel Jesus Christ buried and risen again within him; and all other Actions, and Miracles, that ever he did, that still he finds him doing the same in him, as *St. Paul* saith Gal. 4, 19. *My Beloved! Of whom I travel in Birth, till Christ be formed in You; Not Christ divided, and a Christ by halves, here a Patch and there a Piece of him, to pick and chuse, take and refuse what you like or not like of him, but whole Christ formed in You.*

When you begin to find and know, not only, *that he was conceived in the Womb of a Virgin* Matth. 1, 23. but that thou art that Virgin, and that he is more truly, spiritually, and I say, more really conceived in thy Heart, so that thou feelest the Babe beginning to be conceived in thee, *by the Power of the Holy Ghost and the most High overshadowing thee* Luk. 1, 35. When thou feelest JESUS CHRIST Quick in thy Womb, and stirring to be born, and brought forth within thee, when thou beginnest to see and feel all those mighty, powerfull, and wonderfull Actions done in thee, which thou readest he did in the Flesh: For Christ is not divided; (saith the Apostle Hebr. 13, 8.) *but yesterday and to day and the same for ever:* There is not One Christ without us, and Another within us, but that *same Christ*, that was then upon Earth, must be spiritually in us, *growing and encreasing, still doing the same Actions and Miracles within us.*

Now Beloved! Here is a Christ indeed, that will save you; here is a

Christ, a real Christ that will do you some good, a CHRIST of the Fathers sending: This is the CHRIST, which indeed alone and only will bring you to Heaven, to Rest and Peace and Pleasures for evermore. If your Faith hath wrought and formed such a Christ in you, then *You may have Boldness through Him*: Eph. 3, 12. Of this Christ you may boast and triumph, yea, against all the Powers of Darknes with St. Paul Rom. 8, 38. 39. so that *neither Heights nor Depths, nor Things present, nor Things to come, nor Angels nor any Creature shall be ever able to separate you and this Jesus Christ our Lord*, Blessed for ever. Whatever other Faith you have, believe as strongly and as confidently as you will or can do, be sure it is but *Head-Knowledge of Christ*, it is but a bold unwarranted Presumption and no Faith; for external Jesus Christ is a Shadow, a Symbole, a Figure of the internal, viz, of Him that is to be born within us, in our Souls; No Foundation will stand us in any stead, but that whose Foundation is laid by Him, that laid the Foundation of the Heavens and the Earth; for Christ's bodily Presence must depart, or we shall never have his spiritual; for, saith he John 16, 7. *Except I go away, the Comforter or the Spirit can not come.*

Beloved! You know it is said of *Abraham* John 8, 56. *He saw Christ's Day and rejoiced*; so all the Saints that ever were, are or shall be, must see the Day of Jesus Christ as well as *Abraham* did; if we look for any Comfort from Jesus Christ, we must see his Day also. The *Jews* saw the Day of Christ in the Flesh only, but thou must see Christ's Day as *Abraham* did: Thou must as really, yea, more really and more truly see Christ's Day then the *Jews*; for, saith Christ: *Abraham saw my Day and rejoiced*; and in the same Manner shall All that ever shall taste of Heaven, see the same Day of Christ. Did the *Jews* see the Day of Christ in the Flesh? Did they see him work Miracles externally, opening the Eyes of the Blind, yea of those born blind, (as we are all by Nature) and curing the Deaf, and the Lame, and the Dumb? Why, (as if our Saviour should have said) you think you see my Day; but if you see me but externally doing these Actions, you see not my Day: *Abraham* that lived so many hundred Years ago, he saw my Day more truly and rejoiced, he saw me do all these Works in himself, he did truly and really see me cast out Devils, raise the Dead, in himself, he saw me open his blind Eyes, heal and cure all the Diseases of his Soul, he saw me to be the Messiah, and Saviour to himself, and in himself, he saw my Day far better then you, and rejoiced to see me do all these mighty Works in him: And the self-same Day must we see, if ever we come to be *Partakers of Jesus, and of the divine Nature.* 2 Pet. 4, 1.

Abraham

Abraham saw not his Day (as some think) so much by Way of Prophecie, as it is commonly taken and expounded, that he was the Messiah that should come into the World; but he (besides this) saw done in himself spiritually, that which he did when he came in the Flesh: And so *Abraham* saw my Day, he saw me conceived, born, brought up, yea, he saw me apprehended, scourged, crucified, he saw me Dead and Buried, and Risen again, and all in himself; This was a true, a real, a saving seeing of Christ's Day. To see it by Way of Prophecie, was far below this seeing: That was a seeing did *Abraham* (nor will do you) little good: If it were meant of that Kind of seeing, the *Jews* saw Christ better than *Abraham*; for they saw him actually, personally, but that was a Fruitless seeing.

Therefore if you will see Christ gloriously, transcendently, as the great and mighty Saviour, we must see him such a Saviour as we may say of him: *Unto us a Son is born, unto us a Child is given: Ye shall call his Name Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace, and the Government shall be upon his Shoulders.* Isa. 9, 6.7. And all this I find and feel in my own Soul, and in me and to me is all this done.

But Beloved! Give me Leave, that you may understand me, if it please God to open your Eyes, to let you see these hidden *Secrets, which are kept close from Ages and from Generations*: I will in the plainest Manner, that I can, shew you how Jesus Christ is said to be in you; that is, when he so begins to arise in you, *that his Fame spreads far and near.* Mar. 1, 28. when he shews his own Actions in you; for know this, *Christ is always in you*: He is at no Time absent; as soon as ever ye began to have a Being, he was in you in Regard of himself, though you saw him not, because he is Infinite; for, that which is Infinite, is in all Places, it is excluded out of no Place; for if any Place, if any Creature the least, that is, were without him, he were not Infinite, and because he is infinite, he is equally present in all Places at once, and in all Places alike: He cannot be more in one Place than another; for if he should, he could not be Infinite, and because he is Infinite, he is, and he must needs be, All-present in all Places at once.

These Things are out of all Question, and known by every one that understands any Thing. I think none will deny them. He is as well in a dead withered Branch, as in a green flourishing Tree; but in the living Branch we see him grow and put forth his Life: And so likewise he is in the deadeft, rottenest Member that is, as well as in the Fruitfullest Christian: But here is the Difference, in the One we see him not, we see not his Life and Fruit, but the Contrary, and therefore he is in such a Mem-

ber as dead, dead to him and dead (in Appearance) to Others; yea, that Member is as it were, *twice dead and plucked up by the Roots*, as the Apostle saith Jude v. 12. *and fit for nothing but to be condemned to the Fire*; For Jesus Christ, although he be in them, as much as in the living Bough or Branch, yet to them he is dead and buried, and lives not in them and to them.

Give me Leave, and I will shew in some particular Actions, that Christ did and doth, when he begins to live in a Man; for till he begin to shew the Actions of Life, he is as if he were dead or not there. I will only touch upon some of his Actions, which may be as a Key to open and interpret the Meaning of all the Rest; for it is impossible to speak of all the Actions *that he did and doth*; for the whole World were not able to contain the Books, *which might be written of him*, saith St. John c. 21, 25. That is, of these Actions and mighty Miracles, that of which it is said: Matth. 9, 35. *He goes up and down working daily, and doing good internally and spiritually in the Souls of Men.*

But the first Motive that induceth, shews and perswades us, that Christ is Alive in us, is *his Nativity*, which you know in the Days of his Flesh was first proclaimed by One Angel, and afterwards by a whole Quire of Angels, the whole Creation and every Creature sounds forth aloud his Praises. When God hath once sent this One Angel or Messenger into thy Soul, to shew us and to proclaim the Reallity and Being of Christ in every Creature, then Thousands of Angels sing the same to us, then every Creature proclaims him with a Loud Voice: (viz. to him who hath this Light sent into his Soul.) That there is now *to us a Son born, and to us a Child is given* Isa. 9, 6. *Glory only be to God in the highest, on Earth Peace, good Will towards Men*: Then all the Angels, that is all the Creatures, they all jointly and harmoniously sing the same Tune to us. *When he bringeth the first begotten into the World, he saith: Let all the Angels of God worship him.* Heb. 1, 6.

And then Christ being once born, the next Thing that appears is his Star; *His Star appears in the East, and Wise-Men come to see him.* When once his Star appears in us, then we cannot but seek after him, that we may enjoy him, and be more fully acquainted with him, and then he *increases and grows up* In Us; then he shews himself to Men, then he manifests himself to be the Christ, in that he doth the Deeds of Christ, in that *we shew forth the Virtue of Him, that hath called us from Darkness* (1 Pet. 2, 9.) *to Light, from the Power of Satan to God.* Act. 26, 18. Then he waxes *Taller and Taller, and grows up in Wisdom and Stature, and in Favour with God and Man*; i. e. with all wise Men. Luk. 2, 52. They now act and live the

Life

Life of Christ, denying their own Lives they lived before; that so *Men*, seeing their good Works, may glorify their Father, which is in Heaven. Mat. 5, 16. And till this Time Jesus Christ was as crucified, dead and buried; but when once this *Lion of the Tribe of Judah* (Rev. 5, 5.) begins to rouse up himself, then it shall appear, that there is now a *King born*, that will bear Rule, who shall be such a MESSIAH spiritually, as the Jews expected temporally, a potent and a mighty Prince, whose Government shall be upon his Shoulders: His Name being called *WONDERFUL*, Counsellor, *The mighty God and the Prince of Peace*.

And now all those accursed *Jews*, which crucified and made him to serve, shall now be made to serve him, as the Prophet saith: Isa. 43, 24. *You have made me to serve with your Iniquities*. Now all those Head strong Lusts, those Kings and Rulers of the Earth, which cried: *Let us break his Bands asunder, and cast away these Cords from us*: He shall now rule them with a *Rod of Iron*, and dash them in Pieces like a *Potter's Vessel*. Pf. 32, 3 and 9. So that we live no longer the Life of natural, carnal Men, in the *Vanity of their Mind*, to fulfil the *Lusts of Men and the Will of Flesh and of the World*; Eph. 4, 17. *but they shall live the Life of Spiritual Men*, Gal. 5, 16. we shall then shew that we are the *Seed of Christ, the Offspring of Christ* Act. 17, 29. And till you be come to this, whatever you think of your selves, there can be nothing acceptable, nothing well done; for before this, we altogether think our own Thoughts, do our own Actions, go our own Ways; Isa. 58, 13. *For all the Imaginations of Man's Heart are only evil continually*. Gen. 6, 5.

But before this great and notable Day of the Lord comes, will the Lord set Signs in the Heavens and in the Earth, and there shall be great Stirs and Wars, and Rumors of Wars; and the Inhabitants of the Earth shall be troubled, Amazement and Terror shall seize upon them because of these Things. Matth. 24, 6, 7. *And when thou seest these Things come to pass, (I say, within thee) then look up; for know, your Redemption draweth nigh*. Luk. 21, 28. When you see the red Dragon match against the Woman, shall be delivered of her *Man-Child*, spoken of in the Revelation, and that he sends forth whole Floods of Water out of his Mouth to oppress her, to drown her, then know: *The Child is born in thee*.

But before this Time, when you see the Woman in Travel and the hath great Pain, so that she cryeth out extremly, and hath bitter Pains, I say, bitter Pangs, then you may know and be assured, the Child it is struggling to be born, and is near its Delivery; that is, when this beloved old Man, (our own Will, our Selfwill) as the Scripture terms him, who was never

by us denied any Thing himself desired, but all was carried on smoothly according to his own Desire; and now to be cross, thwarted and contradicted, Oh this is great Pain to him! Oh he cries out like a travelling Woman! Oh he would by no Means forsake himself, his own Will, his own Pleasure, his own Profit, and take up his Cross to follow Christ! What, forsake all that is dear to him, and so highly prized by him! This is Death to him. Oh! When you hear your Flesh cry out: Oh would to God! I had never been born, then I had never seen this Day: Oh! Let me die, let me die! I am weary of my Life; when ye hear him like *Job* bitterly curse the Day of his Birth. *Job. 3, 2.* Oh Beloved! this Day is a terrible Day to Flesh and Blood, It never saw such a Day: Oh it's a bloody Day, it comes with a terrible *confused Noise of the Warriors, and Garments tumbled in Blood*, as the Prophet speaks *Isa. 9, 5.* It was never so haled and pul'd, this way the Flesh, r'other Way the Spirit, poor Heart, it was never so torn in Pieces; and full loath is the Soul to come into this Death, it will use all Shifts to avoid it; for it is very, very terrible to Flesh and Blood: But know, Beloved! when these Pains are upon you, that the Child is at the Birth, near to be delivered. Indeed this is (as the same Prophet saith *Isa. 22, 5.*) *A Day of Trouble and treading down, and of Perplexity by the Lord God of Hosts in the Valley of Vision, breaking down the Walls, and crying to the Mountains.*

Beloved! These Things will be, if ever Christ be born in the Soul: And when it is so, the Flesh haies one Way, and the Spirit haies another Way, Oh! Then it behoves you to pray: *That so your Flight be not in the Winter, nor on the Sabbath, nor in the Harvest:* Oh Beloved! Pray that these Things, this Seed do not die without Fruit, that in the midst of this biting bitter Winter, you do not fly, but bide by it and endure, and wait the Fruit, wait the Issue; that in the midst of Winter you may enjoy your Sabbaths, a Day, yea, an everlasting Day of Rest and Peace, lest that when other Men enjoy their Sabbaths, their Harvest, you have nothing but Winter, Bitterness, Trouble and Want, and no Fruit to refresh you, nor no Sabbaths, that you may take your Rest; *For Wickedness burneth as a Fire, and will devour the Thorns and Briers.* *Isa. 9, 18.* For Wickedness like Fire first burns, which is an inward Act of Fire, then devours which is an outward Act; for although it be in committing, like the Book in the *Revelations, sweet in the Mouth, but bitter in the Belly;* like black Shadows of glorious Bodies, which cannot resemble the Truth, so Sin doth much deceive us: It is true, Water is the proper Place for Fishes and the Air for Fowls,
but

but the Sinner is a *Salamander*, and lives in the Fire; in this Life it is Fire extinguishable, but in the Life to come, unextinguishable, and if not extinguished here, from hence he goes to unextinguishable Fire. And though for the present he feels not himself tormented in the Flame of his inward Guilt, yet when he is delivered from this Fire, which is extinguishable, (but feels it not) yet he shall be sure to feel it hereafter, when it will be unextinguishable, and then too late: For then *the Fire of your own Breath shall devour you*. Isa. 33, 11. And your own Doings will for ever kindle that Fire, which never goeth out. And happy is he that feels and gets this Fire put out in this Life; for none can quench it, but he that we are speaking of, even Christ himself: It was *David's Case*, while he was *musing*, *the Fire kindled*, and caused him to speak what he felt, Pf. 39, 3. And likewise the Disciples going to *Emaus* Luk. 25, 32. say they: *Did not our Hearts burn within us, while he talked with us by the Way, and when he opened to us the Scriptures?* Can a Man carry Fire in his Bosom, and his Clothes not be burnt? So can a Man carry Sin in his Heart and not burn his Soul? And where there is the greatest Thickets of Sin, there is like to be the greater Fire, and God here threatens *the thick Places of the forest*. Isa. 9, 18. But to comfort you, let me tell you, how to quench this Fire, that it burn not, devour not, consume not, as *Solomon* saith: *Much Water will not quench Love*, nor quench the Fire of Wickedness, no nor Milk nor Oyl will not quench it; But there is a Water, if you could get it, or know how to use it; and that is only a Water distilled from the Eyes of a true Penitent, which we call Tears of Repentance, that is, such a Repentance as the Apostle speaks of, *not to be repented of*; And it is such a Water, so peculiarly appointed for this Purpose, that it is almost good for nothing else. There are Many use this Water; (as they suppose) but 'tis not it, nor they apply it not rightly; they can weep indeed but seldom for Sin, or to quench the Fire thereof. To weep for Poverty, for Disgrace, for Losses and Crosses, Death of Friends and the like, this is common; but this is not a right Use, nor is it of this Water we speak of: But where are those that can weep for Poverty of Soul, to weep because they are not rich in Grace, and in Favour with God; to weep for the Sickness of the Soul, and that they may be found in the Faith; and to weep for the Death of the Soul, and that it may be raised to Life; this is a right Use of this Water. Sin is such a Fire, it will never be extinguished without this Water: And where this Water is made right, there is Abundance Flowing not only from the Eyes, but from the Hearts: One Shower will not make the Earth Fruitful but many; there
must

must be the first and the latter Rain: A few Tears extinguish not the Fire of Sin, but Floods and Streams of them from a truly penitent Heart, must put it out; such as were *Ezekiah's, David's, Mary Magdalen's, Peter's &c.* And for this Water and for the right Use thereof we are not to think, we can with all our Skill practise it of our selves; for in so doing we are never the near: For to prevent the Sicknes and Death of our Souls, we must become Sutors too and depend only on him, who is the Physician of our Souls; yet do not think that I have a Thought, or go about in the least to persuade you, that Repentance, Grief or Tears can prevail to pacifie or satisfie God; No, no, though you could weep as many Tears, as there are Drops in the Sea, 'tis only the Blood and Merits of Christ can do that; but I have intimated all this to you, only to prove the Truth of your Repentance, and whether your Tears be of the right Kind, and Healing-Plaster; for as God is not mocked, nor can be flattered, (for He knows all your Hearts to the Bottom) so I would not have you after all this Labour, Travel, and Expence, to mock, and flatter your selves, and at last to take up your Inn at the *LABOUR IN VAIN.*

Brethren, I beseech the Lord that you may Prove, Try, and Examine your selves, by these Things; see if This Day, this Burning, hath overpast ye here in this your Day; hath your Woman had Pains and bitter Agonies? Have you suffered such Contradiction between the flesh and the Spirit, that these Wars and Terrors, and Rumours of Wars, have struck through the very Soul of you, that you have felt it as bitter as Gall, as bitter as Bitterness it self; for saith our Lord, Luke. 21, 22. *These be the Days of VENGEANCE, that all Things which are written may be fulfilled;* insomuch as you may say of your selves, *Call me not now Naomi, Pleasant, but call me Marah, Bitterness; for the Almighty hath dealt bitterly with me.* Ruth. 1, 20. This Work being gone through, you may be sure the Child is born to You, and To You a Son is given, else not. Tell me of what you will, of Education and good Nature, and the still Work of God's Spirit; but I say unto you, except this Work be done in you, so that you can speak of the Work thereof experimentally, you do but be fool and extremely delude your own Souls.

Beloved, this Work being gone through and the Child Born, then (as I said before) *He grows and increases in Age and Perfection* (Luke. 2, 52.) every Day, Know, he is not grown to a Man in a Moment, but by Steps and Degrees. And I tell you he that hath this Work brought about in his Soul, he need fear nothing, he is in a free and safe Condition. All the

Men

Men upon Earth, nay All the Powers of Darkneſs cannot hurt him; although the Dragon, the Devil, Sin, Luſts, the Old Man, Self, Lucifer, Adam, the Serpent, nay Antichriſt and all, &c. Theſe with all their fiery Darts cannot hurt him (for when I name one, I name all) (as I opened them to you upon another Occaſion) for I opened near twenty of his Names ſeverally, for theſe Names and many ſuch the Scripture gives him, to ſet out that Evil One Within Us, which the moſt Part of Men are little acquainted with, (although they hug them in their Boſoms, eat, drink, ſleep, work, play, make our ſelves merry with them) and all theſe, I ſay, although they ſend forth *whole Floods of Water after the Woman*; Rev. 12, 15. yet they cannot drown her, becauſe this Work delivers and frees Men from the Powers of Darkneſs: This Work brings down the *Strongholds*, diſarms the *Strong-Men*, 2 Cor. 4, 4. and ſets the Soul free, ſaves it, delivers it, and carries it above all Waves and Troubles.

The next remarkable Action Chriſt did, *He was Circumciſed*, that is, He ſubmitted himſelf to all outward Ordinances, becauſe he knew, that all Powers were ordained of God; and ſo far forth as they tend to God, and tend to Love, Unity and Peace, we ought to Submit thereunto for the Lord's ſake, as the Apoſtle commands. So that we are circumciſed with Chriſt, and Chriſt is circumciſed In Us, when we (for his ſake) ſubmit to all Humane Ordinances, both Temporal and Spiritual, they not being againſt the Word and Command of God; for Chriſt himſelf, though he was not bound to them, yet he would do it, becauſe (ſaith he) upon another Occaſion: *It becomes us to fulfil all Rightcouſneſs*. Mat. 3, 15.

And our Saviour puts this very Queſtion to *Peter*, (ſaith he) *Peter! Of whom do the Kings of the Earth take Tribute? Of the Children or of Strangers? Peter answers, Of Strangers. Then (ſaith our Saviour) the Children are free.* 'Tis very remarkable, though our Lord knew his Liberty, yet he did ſubmit himſelf, and did not as Many do now a days, upon Pretence of *Chriſtian-Liberty*, deny ſubmiſſion to good Orders in Church and State: But he commanded *Peter* (notwithſtanding he was the Son of God) and knew infinitely his own Liberty, and, the Liberty of his Saints and Diſciples, more then we or they; 'Tis true, *Peter!* (ſaith he) *The Children are free, yet notwithstanding, go to the Sea, and caſt in an Hook, and open the Mouth of the firſt fiſh that comes up, and there thou ſhalt find a Piece of Silver; go and give that for me and thee*; Mat. 17, 25, 26, 27. ſo then are we Circumciſed with Chriſt, when we do the ſame Actions out of Conſcience for his ſake, although we be free, *that we may give them no Offence*, as Chriſt there ſaith.

The next Action that we read Christ did, *He came up with his Parents at the feast to Jerusalem, and went into the Temple, and disputed among the Doctors.* The same Thing doth Christ now in the Soul; for there is within every one of us, a many learned Doctors, brought up in Satan's University, who are very subtle, very acute Disputants: Even the rankest Fool among us, hath a whole University of Doctors within him: How subtle, how learned then are they in wise Men? Truly the more Wisdom they have, the more dangerous they are, to dispute a Man to Hell; and in this Regard the more wise, the more remote from the Kingdom of Heaven, more unfit to be made Fools for Christ: How hard is it for such a Man, to be brought to unknow, unlearn and deny his own Wisdom, Parts, Goodness, &c. *Thy Wisdom hath perverted thee, and hath made thee rebel.* saith *Jeremiab and Ihuah* c. 47, 10. We are so full of Wisdom, to defend our selves in our evil Ways, so that by Custom and Practise, we have wonderfully profited in this University: We have made a large Progress in these Shools, and have outstript Many of our Standing, insomuch that we have not only approved, and cleaved fast and close to our Iniquities; but we are grown learned Doctors at it, to defend them, to hold out Arguments against the very Word of God, and the everlasting blessed Truths of Jesus Christ, which did we but receive, and suffer our selves to be overcome by them, they would make us forever happy for they are *able to make the Man of God perfect, and wise unto Salvation.* 2 Tim. 3, 15.

Beloved! Examine your selves; find you not these Things so? what mighty, learned, unwearied Disputes are there held in our Souls, what strange, strong and subtil Reasonings are there? Insomuch that the old Man carries all before him, and these Lusts, these great Doctors bear away the Day of it, and tread down all that stands in their Way; by their false Logick and their cunning Sophistry, they will down with the Word, down with Law, Gospel, Christ, Salvation, Truth, all shall be kept under and imprisoned, and *made to serve with our Iniquities*, as the Prophet speaks *Isa. 45, 24.* And this you know is, and hath been of old, and still will be; My Brethren! untill JESUS CHRIST be pleased, with his almighty Power to come into the Soul and command a Silence, and that he will now manifest himself, and comes in with Regal, Conquering Power, else our Lusts make such a Hurly-burly, such a Noise; such a Bussling and Blustering, such a loud Clamouring in the Soul, that Christ can not be heard: Therefore He in the first Place is fair, to put them all to Silence, answering and convicting every Lust, and then his Kingdom begins, and he reigns in the
Soul,

Soul, becoming there King, Priest and Prophet: And then are we mighty through God, to the casting down of Strong holds, and every Inagination, that exalteth itself against the Knowledge, Kingdom and Power of Jesus Christ. 2 Cor. 10, 4, 5. Otherwise if Christ come not in thus, there is no silencing these Doctors: He must put the Minstrels out of Doors, before he will raise the dead Soul to Life, he must command them all, to give Place, as we see he did, Matth. 9, 23. 24. Do you what you can, pray, fast, strive against them, yet they know you not, they are furious and raging, as the evil Spirits answered Act. 19, 15. Jesus we know, and Paul we know, but who are ye? They know not your Power, but will fall upon you, and you shall not escape, but Naked and wounded. Self will not be crossed, but will through all, know no Banks, no Bounds, no Bottom, will seek it self, set up and exalt it self in every Thing; there is no Overcoming, no silencing these Doctors.

For there is Doctor Pleasure, and he pleads: Take thy Pleasure in thy Life Time, fill and fatisie thy self with Recreations, and take thy Fill of the good Blessings of God: Were they not made for Man's Use, and art not thou Lord over the Creatures, to use and enjoy them as thou pleasest? When thou art gone, all the World is gone to thee, therefore take thy Fill of them here.

And there is Doctor Profit, he saith: Friend! The best Way for thee is, to get Riches for thy self, it is no Matter how, though Others pinch for it, so thou canst but bring in Profit, this will do thee good, when all thy Friends will forsake thee; thou mayest then take thine Ease, come Times what will, Thou hast Goods laid up for many Years, Luk. 12, 19. thou shalt be rich, and be a Man in Esteem in the Parish, hereby thou shalt become a great Man, thou shalt be heard before Another, and thou shalt be looked upon and advanced, whereas the Poor they are despised and trampled on, scarce suffered to speak for themselves, but every one tramples upon them at their Pleasure, and they are glad to creep and cringe to every one, and dare not so much as hold up their Heads, to be taken Notice of.

And then comes Doctor Honour, and he saith: What needs all this Stir about Religion? Canst not thou be content to go the old Way, thy Fore-fathers went? Canst not thou be content to go that Way, the State goes, that Way that Kings, Princes and great Men go, and that Way that the Most go? Then shalt thou walk safely, and thrive in the World, and enjoy thine own, no Body will molest thee; and thou shalt be honoured for a wise Man, a prudent Man; Do not the Most go this Way? And

though thou art not so forward in Religion, as some are, but goest along with the Multitude, why, thou shalt do as well as they: There is none but a Company of poor beggerly Fellows, Tinkers and Coblers, Schismatical and conceited Fellows, that are so hot, and they are every where despised; as it was said in Derision the last Day, that there was none came running out of the City to hear me, but a Company of Tinkers, Coblers, Weavers, poor sleight Fellows.

Although I would not encourage Any, to sleight their own Pastors; who teach them in the Truth, and labour to build them up in their holy Faith; and I know there be many able Men in the City near them, and therefore I marvel, *What thy come out into the Wilderness to see*; a poor sinful man, subject to like Passions and Infirmities with others; truly *a Reed Shaken with the Wind*, who hath nothing to give; if God enlighten not, and if he *Open not my Mouth, I cannot set forth his Praise*, Psalm. 51, 15. *whose Praise is far above the Earth and Heavens* Pf. 8, 1. for, if Praise, or Profit, or Self open my Mouth, I cannot set forth his Praise; But truly, if this People, whom you so despise, come after me with a Hungring and Thirsting after Truth, and without sleighting other worthy Teachers. I here profess (be they what they will be, rich or poor) if they have a Feeling of Things in their one Souls, I profess they are more welcome to me then so many Princes or Potentates: If so, let them come and welcome, they are the Auditors I seek for; and for ought I know one of them (for all their mean Habits) may enjoy more of God, then most Kings, Princes or Noble-Men, and shall enter into their Master's Joy, when they themselves shall be shut out; for the poor are always despised in the World. You know the Prophet *Isaiab* saith, chap. 43, 8. *Bring forth the blind People, that have Eyes, and the deaf, that have Ears.* And saith our Saviour: *Go tell John, The Poor receive the Gospel.* This is a Digression by the way, we return to our matter.

And although the Storm and the Lightning be now very terrible, be not afraid, change not your Countenances, nor be not so amazed; stand fast; our God is able to defend us: Attend, mind the Business in Hand, and fear not; we are about the Lord's Business, our Father's Business; we are now discovering the Powers of Darknes, it may be, they are angry, but 'tis no Matter, let them do their worse; and if we should now be snatcht away doing this Work, we should have Comfort in it: *Though the Earth be removed,* (saith *David*) *and the Mountains be hurled here and there, we will not fear*; though the Heavens should kiss the Earth, and all Things

Things be reduced to their first Chaos, yet stand still, fear not, but attend and we shall go on.

Saith Doctor *Honour*: Be wise for thy self, art thou willing to be counted such a Fool, to be so hot in Religion? Do Any of the Learned, Any of the Great and Wise Men go this Way? Canst not thou go on in a fine, smooth, moderate Way, and so shalt thou please all the World? And thus these Doctors will dispute against those Ways of Self-Denial and taking up the Cross, which are of absolute Necessity, if ever a Man come to Heaven. If thou wilt go, this Way, we go and seek for Honour, Riches, &c. thou shalt be a Man of some Account, all the World shall bow to thee, thou shalt be accounted Some-Body, People shall flock to thee for Counsel, thou shalt be as their Oracle; else, if thou wilt not hearken and obey our Counsel, thou art like to lead an obscure and beggerly Life, and slighted by all Men: Have ye not these secret Workings, and Tickling, in your Thoughts? I am sure you have.

Again, there is Doctor *Arrogance*, and he saith: Be thou Some-Body in thine own Esteem, exalt thy self, seek thine own Praise; Thou hast Wisdom and Power, and Parts, they are thine, arrogate and appropriate these to thy self, and walk on confidently, and boldly in thine own Worth: And so he looks on himself as a Peacock. and saith: Am not I Some-Body? Have not I done this, and this, and that? *Is not this great Babel*, (saith *Nebucadnezar*) *that I have built for mine Honour, and Greatness?* Dan. 4, 30. Oh Beloved! This little Word (I,) little do you think, what a *comprehensive, vast Word* it is; it is a little one, as the Apostle *James* saith concerning the Tongue, but full of Evil: Have not I brought about this? And have not I effected that? and so prides himself therein, as if he had brought Things to pass, and sees not God Acting and Doing All in him, and, by him, and in and by all the Creatures; and all their Discourse is, (if you observe them) they are always praising themselves, and telling what Acts they have done. This Doctor I can tell you, is none of the lowest, but is every where in Request, he runs through the whole World, but unobserved, (*Arrogance*) you may observe almost in every Man, in setting up himself, praising and admiring himself, what great Acts he hath done, being tickled and delighted with the Praises of Others concerning himself; but cannot endure to hear any other praised but himself, much less to condemn or dispraise himself: And sure I am, though all Men say not thus with their Tongues; (because of their Subtility the Devil will not suffer them) for they would not be observed to do so, by no Means,

yet 'tis the End of all their Discourses, and in their Hearts they say no less. And Men are Ignorant, how dangerously the Devil in them disputes, and whereto it tends, in taking from God that, which belongs to him, and arrogating it to himself, and is no less Sin, then pulling God from his Throne, (as much as lies in them) and advancing themselves into his Seat: Oh poor crawling Worms, Nothings, worse then Nothings! to attempt this high Treason against the King of Kings and Lord of Lords; for all Power, Wisdom, Goodness and Praise, All is God's, and if all be his, what Right hath any Creature to say or think, any Part thereof is his? How comest thou by it? If all be his, then surely thou hast stoln it from him; for 'tis his, and none but his. Nay, this is no less then the Sin of *Lucifer*, which threw him down from Heaven; This is *Lucifer within us*, not being content to be as he was created, but would be Something of himself, he would aim at God's Seat; *Thou hast said in thy Heart: I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will be like the most high, &c.* Isa. 14, 13. And this doth all the World, by Appropriating any Good to themselves or any Actions to act without God; for the Creature is but a meer Instrument in the Hand of the Almighty, and hath nothing of his own but Sin: And therefore they should in themselves be vile and nothing, little in their own Eyes, else we cannot enter into the Kingdom of God; as our Saviour saith: *Except ye be converted and become as little Children, ye cannot enter*; Matth. 18, 3. That so all Praise, and Goodness, and Wisdom, &c. and all Power to act, to be, or to do, be ascribed to God alone.

And then comes up Doctor *Reason*: Oh! He is a great Man, He is a learned Doctor indeed, He is Doctor of the Chair at least: When all the Rest are silenced, yet he must be heard and he will believe nothing, that you cannot bring within his Bounds, within his Element and Comprehension: Whatever ye shew him, if you shew him a Reason for it, then he is on your Side: If you tell him, it's Reason he should regard his Body, he will believe you, and that he should regard his Soul above his Body, as the more precious, and look out for the good of that, that it may be saved hereafter, he will believe you also, because you speak but Reason to him; but if you go beyond Reason, tell him any Thing, you cannot make him understand by Reason, He will, if he can, Have you hist out of the Schools. If you tell him, he must deny himself, he must deny his own Wisdom, Parts Goodness, &c. *He must become a Fool, that he may be made wise.* 1 Cor. 3, 18. That the very Wisdom of the Flesh, is *Death*; and that the Wisdom of the Flesh, is *Enmity against God*, Rom. 8, 6, 7. And all
the

the Eloquence thereof, is but worldly Eloquence; and that *the Foolishness of God* is wiser than all its Wisdom; then what is the Wisdom of God? But to tell him: *It is written, I will destroy the Wisdom of the Wise, and bring to nought the Understanding of the Prudent.* 1 Cor. 1, 19. Oh! This is harsh Doctrine, then he can not hear, he can not understand, and he will no longer be your Friend, but an utter Enemy.

But now, when Jesus Christ comes into the Soul, he puts all these Doctors to Silence, he opposes and answers all, He comes and *preaches with Authority, and not as the Scribes:* Matth. 7, 29. He disputes with such Power and Authority, with such plain Demonstrations of Truth in all his Questions and Answers, that he makes the Standers by amazed and *astonished at his Understanding and Answers,* Luk. 2, 47. and brings all Things into such a sweet Peace and Tranquillity in the Soul, that there is no more Jars and Dissentions, but the Soul yields to Christ in all Things, he having cast out those unclean and unruly Spirits; and they now with *Mary sit quietly at Christ's Feet, and hear his heavenly Doctrine,* Luk. 10, 39. and with the Man possessed with Legions of Devils, whom no Fetters could hold, but he lived among the Graves and Sepulchers, and went naked. Now when Christ had cast out those Legions, he was found sitting at Christ's Feet, clothed and *in his right Mind;* and then there was a Confessing, and Subscribing, that *He hath done all Things well;* Mark. 5, 20. So that every one may see their Plague-Sores, and the Carbuncles upon them, and God's Marks of their Destruction. And so those, who by their unruly, Debauched, vicious and untamed Lives run beyond all Bounds, are so fierce, devilish and diabolical in their Carriage, that no Fetters will bind them, neither the Laws of God or Man's; these are those, who are so possessed by Legions of Devils, that they are fittest to live among the Graves, and Sepulchers, and not among Men, till Christ hath commanded these Legions forth, to bring them to sit quietly at Christ's Feet, clothed and in their right Minds, then they will no more contend with him, nor direct him; but confess, that whatever he doth is the best.

Well then, we hear no more of Christ after this, till he was thirty Years old: I beseech you, go along with me, and look altogether within yourselves, and it may be, the Lord, may shew you all these Things, and a thousand Times more than I can speak: I beseech him, to open your Eyes, and to give you Understanding; for this day (through God's Blessing) I shall put such a Key into your Hands, that Unlocks all the Scriptures; even as a fine curious contrived Cabinet, which we know not, which
Way

Way to open, yet having found the secret Lock of all the Drawers, then they all fall to Pieces, and every one comes to your Hand: So shall I do this Day, (if God say Amen) give you such a Secret Key, that takes all the Scripture to Pieces, and you may come to see, what Use every several Part thereof is for: Those Scriptures, which before were hard and dark, and you could not tell, what they should mean; now they all fall off as Easie, and come to Hand as you desire: But it is not I, nor any Thing I can do, will do it, though I should *preach*, and beat these Things into you *till Midnight*, Act. 20, 7. till Christ himself be pleased to come into the Soul, and work these Things in you, by his own Power: The Hearing by the Ear will not do it, it must be the *experimental Touch* of these Things upon your Hearts, that must teach you these Things: It must be *Seeing by the Eye*, (and not the *Hearing by the Ear*) that will make us with *Job*, *abhor our selves in Dust and Ashes*. Job. 42, 5.

Well, after Christ was thirty Years old, he began to fall to Working of Miracles, and it is said, Luk. 2, 1. *The first Miracle*, (that we read of) that Jesus did, was in *Cana of Galilee*, where at a feast he turned Water into Wine: Those Things, which before to you, were but Dead Flat Waters; These precious Truths, that heretofore were so untasteful, so unrelishable, that you had as lieve dye as drink thereof; harsh, tart and thwart to Flesh and Blood: Christ must come and make those Waters; (that before were deadly, they were so bitter you could not endure to taste them: Oh! they were Gall, Vinegar, and Wormwood; if you tippt but your Tongue in them, you would have no more of them, away with them, Now he comes and makes these Waters first drinkable, insomuch that you begin to endure to take a little Draught of them, and then a greater: And afterward he turns them into Wine, delightful and pleasant Drink: Nay, he made Such Wine, that it was wondered at, *Thou hast kept the good Wine until now*, sayes the good Man of the Feast John 2, 10. But I will assure you, the Wayes of Christ are not so at first; They are not the Good Wine to the Old Man, but very harsh, very bitter.

But Oh the Wayes of Christ to that Soul, that hath Experience of them, are more pleasant then the Purest Wine; as it is said in the *Proverbs* concerning the Words of Wisdom: *There is nothing froward or perverse in them*: There is no ill Savour, no Brackishness in them: but they are all plain, all easie to him, that hath Understanding; so Christ his very *Yoke is easie*, and his *Burden light*: They then, as *David* saith: *Are sweeter then Honey, and the Honey-comb*: *They are then more desirable then Gold,*
yea,

yea, then much fine Gold. Pf. 19, 10. And those Wines, that we so much prized before, now are Turned into Water; they are now Bitter, Harsh and Distasteful: It is Death to them, now to drink of these Waters, as David saith: Pfal. 73, 20. *When thou shalt raise us up, thou shalt make their very Image despised*: When we shall arise in his Life, then all former Lives and Images, how beloved so ever, shall then be despised by us. He that is overcome and governed by Christ, he turns all into Wines: Then all Christ's Ways are pleasant, though he walk contrary to them, yet still he gives these Souls pleasant Wine to drink, and such Wine as they never tasted the like before: Do you now tell them of drinking of their old Waters, no, they can despise them all; he despiseth his Sinful Pleasures, he despiseth the World; he can despise Honour, Pleasure, Ease, Profit, All; though they were his Life before, now he can despise them all; then says the Soul with David: *Whom have I in Heaven but Thee? And there is none upon Earth, that I desire in Comparison of Thee*. Pf. 73, 25. And those, that love Wisdom, shall not find they have entertained a Begger, but she will cause them to inherit Substance; yea, durable Riches, and will fill their Treasure. But can Any believe this, but those that enjoy her? No, they can not, they can not. If Christ before had commanded to forsake our Pleasure, our Profit, our Friends, our Houses, our Lands, our Lives: Oh this had been harsh Doctrine, harsh Wine, we should have dyed to have heard of it: Oh how sweet is Sin, while we are yet in the old Adam, Herodias would not loose her Revenge on John Baptist, no, not for half a Kingdom; but as soon as Christ comes, he convinceth and overcomes our inward Darknells and Mistakes of the Mind; our Judgment of these Things is quite turned; our Eyes begin to be opened, we have new Eyes, new Tastes; we can now see, and relish *the wonderfull Things of God's Law*: And now Christ doth nothing, but go up and down in us, preaching and reaching in our Temples, and working Miracles from Place to Place in our Souls; Matth. 9, 35. In one Place he makes Clay and anoints their Eyes, and opens them; In another he cries to the Ears: *Ephata! be ye opened!* And then all Things, all Occurrences, all Providences, shine gloriously to these Eyes, and all Things sound melodiously to these Ears.

And now, what Thunder is not a well-tuned Cymbal? And what Voice so hoarse and harsh, that is not a clear Organ, when God sets his Voice to the Instrument, and the Instrument to his Voice? When our Spirits are set right, there is a sweet Harmony between us and all the Ways of God, seem they never so harsh to Flesh and Blood: All God's Dealings

concerning all Things, They esteem them to be all right; though God afflict them, yet they see it is in very Faithfullness, as *David* saith: *I know, O Lord! that all thy Judgments are right, and thou in very Faithfullness hast afflicted me.* Ps. 119, 75. And again v. 128. *I (saith he) esteem all thy Precepts concerning all Things to be right, and I hate every false Way.* Before they could endure to hear of nothing but Ease, Pleasure, Honour, Profit, Credit, and external Freedom from Crosses; yea, yea, you cannot bring news so fast of these Things, as they have Eyes, Ears, Hearts, Hands, and all ready to receive them; Ye are the welcomest Guests that can be to them: But if you tell them, they must deny all these Things, they must part with these Things, they must *sell all and follow Christ*, as he told the young Man; Mark. 10, 21. *that they must enjoy them, as if they enjoyed them not, they that rejoyce, as though they rejoyced not, and they that buy, as though they possessed not, &c.* as Paul saith 1 Cor. 7, 30. Oh bitter! They have now neither Eyes to see, nor Ears to hear, nor Hands to receive: All this Doctrine shall fall to the Ground for them; they cannot endure any Thing, which brings not good News to themselves, to their carnal self. As when the Sun shines, you know it shews all Things below it self; for in the Day ye can see nothing above the Sun; all the Stars which are above the Sun, are obscured, and all Things else: So while a Man is in the State of Unregeneration, he can see nothing above himself, nothing but Things below himself; but if it be any Thing, that leads him to the Love of himself, that he can see: Heaven it self is welcome to him out of a Self-Love, and so far as he apprehends, it will make him happy; but if ye shew him any Thing above himself, he can not see nor hear any Thing; he is therein stark blind and deaf: This is not the Generation, that he is wise in; but (saith Christ) *the Children of this World are wiser in their Generation, then the Children of Light.* Luk. 16, 8.

I said, Christ being once (come) into the Soul, (conceive, I pray you, what I mean) not that Christ in Regard of Dwelling, can come in, or go out, but in Regard of his Workings in us and to us: Christ in himself cannot grow greater or less, or more exalted; for his *Praise is far above the Earth and Heavens*; Ps. 8, 1. but to us he is more manifested, and to us and in us He grows and increases, and so his Life comes to us by Degrees: And so far forth as we lay down our selves, and all that is in us, or whatsoever is acted by us, at the Foot of Christ, and that we are ruled and guided by him, then we shall come to see, how he speaks All in us, and doth All in us, hears All in us, sees All in us, &c. *For it is not Ye,*
that

that speak, but the Spirit of your Father, which speaketh in You. Matth. 10, v. 20. This is to have Christ come into the Soul; because, before we are really sensible of this, he is (as it were) not there: But he being (I say) once come into the Soul, (for we must make Use of such Expressions for our Understanding) then he opens those Eyes, that before were shut; He now makes those Feet, that were cripple from the Mother's Womb, so that they could not set one Foot forward in his Ways, now he makes their Feet like Hinds Feet, he makes them run his Ways with Delight, and he shews his Miracles in all their Members: In short, he turns all into a new Creature, and in this Sense he grows more and more in them, *till they come unto a perfect Man, even the Measure of the Stature of the Fullness of Christ.* Eph. 4, 13. Before they could not endure this Life, it was the old Life they were taken up withal, how they might please the Flesh, *and fulfil the Desires of the Flesh, and were by Nature the Children of Wrath, even as Others:* Those were the Thoughts and Desires, they were taken up withal at Bed and at Board; all their Thoughts, Words, Actions, Eyes, Ears, Tongues, Feet, were all imployed in this Service, else they were unquiet, and never contented. To see Christ to be All in All in us, this is to know Him experimentally: And if ye know him thus, then you know him, as you ought to know him, else he is but a Fable to You; for so to know him, is to have all the Scriptures fulfilled in You, as our Saviour said: *This Day is this Scripture fulfilled in your Ears.* Luk. 4, 21.

Beloved! By Experience of these Things, ye will have such a Light, nay such a Key ye have gotten, who see these Things, that whatever Place of Scripture Ye read or hear, that you shall be able to say, and feel it in your own Souls, that this Day is this Scripture (though writ so long ago) fulfilled in your Ears, in your Souls: And if you can but break this Alabaster Box of precious Oynment, you will find, all the House will be filled with the Odour thereof. When you read the Story of the Conception, Birth, Life, Death, Resurrection of Christ; of his Whipping, Crowning with Thorns, Buffeting, Spitting upon; you shall be able experimentally to say, and cry out, Alas! Alas! Wo is me, This Day is this Scripture fulfilled in me, and I never knew it all this while, never dreamd of any such Thing.

Beloved! This is a dayly Doing all the Scriptures over again; This is *the Enduring of the Word for ever,* 1 Pet. 1, 25. as David speaks Ps. 117, 2. saith this Soul: Alas I know well, my Soul was like a Leopard spotted from Head to Foot with the Leprosie of Sin, and He hath commanded: *I*

will, be thou clean; Matth. 3, 3. he hath wash'd away with his Blood all my Spots: I found, that I was grown crooked and *bowed together* (Luk. 13, 11.) with my strong Sinews of Lusts, so that if you would have given me the whole World, I could not have gone upright, and he hath made me straight. I found, I had a continual *running Issue*, that continually ran to the Polluting of my Soul, and to the Dishonour of God, and Offending of Others, and the *Touching of his Garments* hath healed me. Matth. 9, 20. And I was *gone astray like a lost Sheep*, and he found me; and when I had no Thought of Returning, *he turned my Feet unto his Testimonies*. Oh happy Soul, to whom God hath been pleased to give this Key. This is Saving-Knowledge of the Scriptures; all other Knowledge of the Letter, is but the Flesh of the Scriptures, that which the carnal Man may comprehend: And although this Knowledge be never so great, never so exact, it is meer Dirt and Dung, it's not worth one Rush: But thus to know the Scripture, as I have said, is to have the whole Scriptures fulfilled in us, as *David* saith Pl. 85, 8. and *Habakkuk* c. 2, 1. *I will hearken to what the Lord saith in me.*

Now we come to the third Thing, what it is to know Jesus Christ crucified: *I determined to know nothing among you, save Jesus Christ, and him crucified.* And again, saith the Apostle: *God forbid, that I should glory in any Thing, save in the Cross of Christ, whereby the World is crucified unto me, and I unto the World.* Gal. 6, 14. And again Phil. 3, 8. *I count all Things Loss and Dung, that I may win Jesus Christ, and know him crucified.* Before we can live the Life of Christ Jesus, we must of Necessity know his Death, and find that he is crucified in us. In a natural Life, a Man must first be born and live, before he can be crucified and put to Death; but in the spiritual Life in us, it's contrary; a Man must first see, that Christ is crucified, before he is born.

Beloved! I tell you, if you take but this Key, to unlock this Book, this precious Cabinet of God, you will find precious Jewels come tumbling down to your Hand. Christ Jesus, as he was crucified upon the Cross, so by Way of Equivalency, he is still and daily crucified in us: For he is *the Lamb, slain from the Beginning of the World*, Rev. 13, 8. and shall be to the End of the World. You are deceived, if you think, the Passion of Christ is past, when he had suffered under *Pontius Pilate*.

Every Man, before he comes to be a spiritual Man, he was a carnal Man, a natural Man: And this natural Man *possessed the House*, and he is the *strong Man*, and not only strong but *armed*; Matth. 12, 29. and when ever I speak of the strong Man, or the old Man, or Sin, or the Devil, or Satan,

Satan, or Lucifer, or Antichrist &c. I mean and intend one and the same Thing, and so doth the Scripture, (as I conceive) and I would have you well to consider this Thing; for they are those Enemies, the Scripture most minds us of, and gives us Warning to beware of, and watch against, they be our Bosom Enemies, that betray us: As for outward Enemies we meddle not with them; for these are our grand and mortal Enemies; But the Scripture hath given these Enemies, or rather this Enemy of ours, several Names, that thereby we may come to know him, or by some of them at least; that we may see in our selves the several Effects of all those Names, and the several Workings, according to the Nature of those Names, although all is but one and the same Thing, even the Body and Person of Antichrist. So long as this strong Man, or this Antichrist keeps the House, that is so long as our own Wisdom, Gifts, Strength, Abilities of Nature, Reason, Understanding, Will, Affections, so long as these keep the House, Jesus Christ is crucified; These are those *Jews*, who have crucified the Lord of Life; Hebr. 6, 6. *These have kept him under, and made him to serve your Iniquities*; Jsa. 43, 24. *These have laden him as a Cart is pressed with Sheaves*; Amos 2, 13. *These have kept him down*; *These have put his Feet in the Stocks with Joseph, and the Irons have entered into his very Soul*. Ps. 105, 18. This is the true, the real Crucifying of Christ, all other Crucifying are but the Representment, the Shadow of this. This is that Crucifying, that all the external Crucifyings and Deaths in the World, are not sufficient to figure it out to us, and make us sensible thereof, unless we our selves partake thereof, and feel it; for herein chiefly consisteth the Sufferings of Christ, even as the Apostle lays them down, and epitomizeth them to our Hand in Phil. 2, 6 7.8. *He emptied himself, and He humbled himself*; He emptied himself of all his Riches, Glory and Greatness, which he had with the Father, and came down here among us, and was counted to be a Servant for our Sakes; that He, who was Lord of All, should be content to be trampled upon, and crucified, both literally, and Mystically, by his own Creatures: Herein were Sufferings indeed, far beyond his bodily Whipping and Nailing to the Cross, far beyond his Buffeting, Crowning with Thorns and the like: And if we herein suffer with Christ, this is Bearing the true Cross of Christ, and this is *to be made Partakers of his Sufferings*. 1 Per. 4, 13. *St. Paul* largely expresseth, how he came to know these true Sufferings, viz. by being Partaker of them, and so shall All, that ever shall taste of Heaven, know them by that Means: and saith he: *Though we have known Christ after the Flesh, yet henceforth know we him*

no more. 2 Cor. 5, 16. You know, that as soon as the Body comes, the shadow goes away; when we enjoy the Body, the Substance, there is little Use of the shadow: And Christ himself bears us of from these Things, when he saith: *The Flesh doth us no good, profiteth nothing, but it is the Spirit, that giveth Life, that only profiteth.* John 6, 63. If once we have the Body, let the shadow go; If once we have the Spirit, let the Flesh go; if you suffer with Christ, (as we said before) then you have the Life, the Spirit of the Scriptures in that particular, and so likewise in the Rest, to arise and triumph with him, and to sit together with him in heavenly Places, &c.

But by the Way, because I would have you understand me, let me remember you and tell you, except you know the Mystery of the Trinity, you will never understand, what I mean, when I speak of Christ; for it is the Knowledge of HIM, that is the ONE in Trinity, and the Trinity in ONE, being rightly founded and grounded in that, it makes all these Things easie, viz. to him, *whose Eyes and whose Heart God hath opened.* Act. 16, 14. This is that I say, Ye must first come to the Knowledge of the *Three in One* and the *One in Three*, or you will never rightly come to know what Christ is, that you may come (as the Apostle saith) *to the Acknowledgment*, not of the History, but *of the Mystery of God, of the Father and of Christ.* Mind this, when we speak of God the Father, then we speak of Him, that is unknowable, unspeakable, unnameable; and then you must consider him as Abstractedly from all Manner of Creatures, neither in Possibility of Creating or being created; He is that He is; *I am that I am;* Exod. 3, 14. that is, He is (God) unknown, unspoken, unpronounced, or in Possibility of being pronounced, either by Men or Angels, or any Creature, as having nothing to do with Creatures, or Creatures with him: And so the *Father, Son and Spirit* are all one; Here is the *Trinity in Unity.* But if ye come to speak of any THING, any Manner of Conception, or of Things created, then we divide the Godhead into Persons; then there is immediately *Father, Son and Spirit*, then there is *Jesus Christ the Son of the Father, the first begotten of all Creatures. The Heir of ALL THINGS.* Hebr. 1, 2.

And so we behold Jesus Christ as the second Person in Trinity, although the Persons in the Godhead are not before or after other; so he hath to do with Creatures, and is in the Creatures; is the Being, Action and Life of the Creatures; and so Jesus Christ is called the *WORD* spoken; for so he is called in that first of the *Hebrews*, and in the first of St. *John's Gospel*

Gospel v. 1. As he was in the Bosom of his Father, He was unspoken, unpronounced, nor in a Possibility of being pronounced; so he was and is *God equal with his Father*: But being once spoken or pronounced, so he is *less than his Father*, He is after his Father: But before, He was neither before nor after. As for Example: (for I would illustrate these unknown Things to you, as well as I can) I have a Word in my Mind, while it is in my Mind, it is in my own, it is unknown to you, what have you or any one to do with it; but being once past the Door, the Bars of my Lips, then it is yours.

Brethren! I beseech you, mind these Things: *He that hath Ears to hear, let him hear.* Revel. 2, 7. But I tell you, it must be given to you to understand these Things; *Flesh and Blood cannot reveal these Things*: Matth. 16, 7. But I will open them unto you as familiarly as I can. As suppose, the Word in my Mind be a House, a Tree, or any Thing; while they were in my Mind, you knew them not, but being once spoken, then you know them, and apprehend them: The Figure and Representation of that Word or Thing is immediately also in your Mind; so long as Jesus Christ was or is in the Bosom of the Father, he is unknown to the Creature, far above its Comprehension; He is God equal with his Father; and yet neither One before or after other: But if God please to speak *THIS WORD*, i. e. if he please to put forth himself in the Creating of any Creature; here now the Word is spoken, I say, here now is Jesus Christ come out, or sent out from the Father; Here is now the MEDIATOR, that is between God and Man, without whom we cannot come to the Father.

He only complies with his Father, and he only complies with the Creatures: If God should speak to us, as he is in himself, we dye; *Our God is a consuming Fire.* Hebr. 12, 29. If God should speak to us, as he is in himself, all the Creation would be undone, destroyed, (know it for certain,) consumed to nothing. But here is our Comfort, only Jesus Christ *HIS SON is our Mediator*; 1 John 2, 1. otherwise, *tell me his Name, or his Son's Name, if thou canst tell*, as it is said in the *Proverbs* c. 30, 4. And saith our Lord: *No Man cometh to the Father, or knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.* Matth. 11, 27.

Christ is called also *the eternal Purpose of God*, Eph. 3, 11. And so all Things in Him had their *IDEAL Form*; but, who knew what that IDEA was, or what was in his Mind? But he put forth his Son, that so he might reveal to us, what was in his eternal Purpose, by the Creation of this whole Universe: And know this, that whatever was in God, was God himself; Christ

Christ was and is in him, therefore is Himself; His Purposes were in him, and they are HIM: As you may see, how excellently *Solomon* sets him forth Prov. 8, 23.24.30.31. *He was set up from Everlasting, when there was no Earth, when there were no Depths, no Fountains abounding with Water. &c. Then was I by Him, as one brought up with him, and I was daily his Delight, rejoicing in the habitable Parts of the Earth: And so Christ was Equal with his Father, unknown, unspoken; and then, what is his Name, or his Son's Name, if thou canst tell? But as soon as ever ye think of any Word, or of any Manner of Form, then fasten presently on God the Son, as Col. 2, 15.16.17. Who is the Image of the invisible God, the first-born of every Creature; by Him were all Things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principallities, or Powers, all Things were created by him and for him, and he is before all Things, and by him all Things consist.* The same also is expressed Hebr. 1, 2.3.

And then the third Person in Trinity, the Holy Ghost; He is the Motion, Action, or Reciprocation between the Father and the Son. The Act of Love, (as I may so say) or that Bond of Love between the Father and the Son; for *God is Love*, saith the Apostle 1 John 4, 16. so that God the Holy Ghost, is nothing else but that constant Love and Amity, that the Father bears to his Son, and that Love that the Son bears and returns to his Father again, and so proceeds from the Father and the Son: And this is that Holy Spirit of Love, whereby we are *sanctified and conformed to our Head Christ*; Rom. 8, 29. and 15, 16. and so is the third Person in Trinity, and after both, though in themselves One and the same: But know this, God cannot communicate himself to us; but by *One in Three*, and by *Three in One*, it is impossible: But in Himself He is but One, and cannot be more, there is not Three Things in Him; for he cannot be multiplied nor divided.

But observe, by Jesus Christ God made all Things that he has made, as in John 1, 1. 2. *The World was made by him, and without him made he nothing, that was made. In the Beginning was the Word, and the Word was with God, and the Word was God.* There was God in himself: But if God make any Creature, it follows, the World was made by him, and without him made he nothing that was made. There is God in the Creatures, Christ Jesus: And in this Son is all the Father's Complacency, Content and Delight, *In Him he is only well pleased.* Matth. 3, 17. He loves Him, and Him only, Him and nothing else, that is, He only loves himself, his
Son,

Son, his own Image in every Creature; for it's certain, God cannot love any Thing But Himself. It is impossible His Love should Go Out of Himself, if it should. Let me tell you, He could not be God Almighty. So that in conclusion, the Sum of All we have said, is thus much, you can conceive no otherwifè but thus, if you conceive of it rightly: God is in himself Unfpeakable, Unknowable, and Incomprehenfible, having No Relation to Creatures nor to a Creator; neither in Possibility of creating or being created. But thus it is: God the Father hath been pleased to put forth his Son, and to fend him into the World, *Who is the Express Image of Himself.* Heb. 1, 3. And this Image of Himself. He loves Infinitely, and indeed Nothing else he can love, viz. That Beautiful and Perfect Image of himself, dwelling in every Creature, This is his Son and him he loves Infinitely; and nothing else he can love: Which is one and the self same Thing in God, though To Us they be diversè; Himself loves Himself, and Only Himself. Now you see, here is Three Things named, *The Loving, The Loved, and the Love:* Yet All is but *One and the same Thing.* So much at present concerning this Occult, Hidden and Secret MYSTERY of the Blessed Trinity: This hath been to me an Experimental Vision; Others may be otherwise Satisfied, and they may take and go their own waves; but I (for my Part) could not be Satisfied, untill I had found The Place, where was Hid this Precious Jewel; for this Diamond is so full of sparkling Lustre, wherever it comes, that it Shines and gives Abundance of Lustre and Light, into the very Darkest Heart.

Beloved, these are High, Mighty, Sublime, Unexpressible Things we have now in Hand; And if God be but pleased to give us this KEY I speak of, then these Things will be easie to us: And truly it is for your sakes, that I use This plainness of speech, as the Apostle saith to the Corinthians, 2Cor. 3, 12. *Seeing we have such Hope, we use great Plainness of speech,* and trust I do not cast These Holy Thing to Dogs, nor these Pearls before Swine.

Now having a little digressed for your sakes, that you may the better understand these Things, we come nearer to our matter in Hand: Mind me, I pray you: As long as any Thing whatsoever lives In Us, besides Christ; As long as those Things we brought into the World with us, Any Thing that is [US] or [I] lives, Christ is whipt, His Mouth is stoppt, He is crucified, dead and buried: As long as Reason lives, Christ is dead: As long as our own Wills live, Christ is crucified: As long, as our own Knowledge lives, He is dead: He may Knock, and Knock long enough

at the Door of our Hearts, but we will not Hear, we are Blind, Deaf and Dumb; we will not Open to him, and he is as one dead To Us, and we dead To him. Our Ears are only open to hear the Voice of Nature, and the Voice of Flesh and Self Oh, here is A Way how thou shalt be Rich; here is A Way how thou shalt come to be Honourable, &c. We are deaf except it be to these Things: Oh here is A Way how thou shalt come to be esteemed A Wise Man, A famous Professor, here is the way how thou shalt be set up and esteemed, and every one shall speak well of thee; People shall flock to thee for Counsel, and thou shalt be the only Man in the City; and thou shalt be the only famous Preacher in the Nation, and none so flocked after as thy self. These Thoughts, as they are the Product and Birth of the Flesh, so the Flesh is much pleased in them.

Oh beloved! let me tell you, while we hearken and are taken with such Things as these, now is Jesus Christ Whipt, *Blind-folded, Crowned with Thorns, and sinote on the Mouth, made to carry his Cross, Crucified, Dead and Buried, and a heavy Stone rolled upon Him*, Mat. 26, 50. That he may never rise again. Now is Jesus Christ taken, apprehended with a strong Guard, carried from one Judgment-seat to another, and every Lust cries: *Crucifie him, Crucifie him*, they are all willing and give Sentence that he shall be Condemned, that so THEY may still Live and Rule; for They know, his Life is their Death: Therefore he is now taken for the grand Transgressor; and why? Because he hath broken the Laws of Flesh and Blood, and He seeks the Life of Reason, and the Glory of the Wise Old Man (as we esteem him) and he undervalues and reproaches Learning, and our learned Rabbies, whom we honour so much; and he speaks against bodily Exercise and Worship, and says: It profits Nothing, and the like: He takes away that which is in greatest Esteem in the World, and if he takes away that he will leave us no Religion, and we shall be meer Atheists: Therefore *Crucifie him, Crucifie him; Away with him*, It is pity he should live. The Innocent is hereby taken and led Captive, and he that was Righteous in all he did, is now taken for a Wicked Man and a Sinner, as one faith of greater and lesser Sins, If Great Sins opened the River of Blood in Christs Side, and the Current of Blood in his Hands and Feet, the Smallest Sins then are the Thorns, and make more Wounds on his Head, or at least they opened a Pore in his Sacred Body.

My beloved, herein lies the Life of the Scriptures; Yet do not think that I go about to deny the Letter: I hope I shall stand in Justification thereof

thereof to the Death, that those Things were Externally, and Literally acted, But this I say still: Let us not be content with the Letter Only; Friends, bear me Record; I say: They were All Actually and Really done in the Flesh; but yet I also say: They were to teach us, that the same Things are always in doing; I am so far from having such a Thought, (as some ignorantly charge me, at least they would fain have me say so, to make good their false Charge and their own Ignorance) as if I would make all the Scripture a Fable, and meerly Allegorical, and no such Things done: That I wish from my Soul, Cursed be those Lips, and for ever be they sealed up, even with the Wrath of Eternal Fire, that shall deny in the least, the Truth of the Letter.

The Truth is, Christ was conceived in us, as soon as ever we were born, as I said before, nay as soon as ever we had a Being; nay it was He, that created us, found the very Matter, the Materials whereof we were made, and gave us Our Being: But now this we must know and believe, *Christ was born In Us* at our first Being, yet that is not enough, (as to us) but he must be manifested *IN Us*, and that is to be Born again *IN Us*. We condemn those cursed Jews, that apprehended our Lord and Saviour, and put him to death; and we condemn *Judas* for Betraying him; and we condemn the Souldiers that nailed him to the Cross, and pierced His Blessed Side with a Spear: Oh! we count them Bloody Villains; and your Hearts do so compassionate his Sufferings, and their cruelty, that ye would have them put to a Thousand Deaths: But let me ask thee, What doest thou do, when thou followest thine own Will and thine own Pleasure, against his pure Commands? I tell thee, *Thou art the Man, as Nathan told David.* 2 Sam. 12, 7. Thou art that very *Judas*, the very Traytor that hast betrayed him: And 'tis thou that art to cry out, *I have sinned, I have sinned in betraying Innocent Blood*; for when he would Live in thee, and Rule in thee, and be KING in thy Soul, and Tread all his Enemies under his Feet, and set thy Feet at Liberty, To run the Ways of his Comandments; thou hast betrayed him into his Enemies Hands; Thou hast delivered him up To be Crucified; and thou hast sold thy Brother *Joseph* into Egypt for a Slave: As long as thy Sins live, and thou pretendest to be a Servant to him, Thou hast made a *MOCK* of the Son of God, and counted the Blood of the Covenant an Unholy Thing, wherewith he would have sanctified thee: Heb. 10, 29. Therefore you must seek to have *Your Part in the first Resurrection*, Rev. 20, 6. if you hope the second Death shall have no Power upon you.

But let me remember my self, perhaps, Friends! I speak Riddles to you; for you may say in your Hearts: Far be it from me to crucifie my Saviour: I find no Christ crucified in me, nor I would not do it, no, not for a thousand Worlds: What! To have my Hands imbrewed in the Death and Blood of the Son of God; God forbid! No, poor Soul! I believe, thou neither seest nor feelest it so, because *the strong Man keepeth the House*, Matth. 12, 29. and He keeps all at Peace; but if once Jesus Christ is come into thy Soul, even He that was dead, and now begins to live, that He begins to *rouse up himself like a Lion*, He will then make *all the Beasts of the Forest to TREMBLE*, Isa 56, 9. and Hof. 11, 10. Viz. all those mad, unruly Beasts and Lusts within us, that are hunting, roaring, and seeking after their own Prey: And know this, If he once will arise and lift up himself, it is not in our Power, nor in the Power of all the Lusts and Corruptions in the World, nor in all the Powers of Darkness to keep him down; but till this Time; *He is content to serve your Iniquities*, as the Prophet speaks, Neither can you by all your Pains, Labour, Fasting, Industry, Force, or Laws cause him to arise, untill he please; therefore the Church often in the *Canticles* seriously chargeth the World, yea and the Daughters of *Jerusalem* too, *that they stir not up nor awake her Beloved, untill he pleaseth*; for she knew very well, It was but in vain, notwithstanding all that stir and bustle, that Men make to force Men to be Religious and to serve God; but all is nothing, till God himself *speak to you with a strong Hand, to instruct you*, as the Prophet *Isaiab* speaks; and it is He, that convinceth you and not else. But when he doth arise, he will then shew himself to you, and shew you and make you sensible, how you have scourged and crucified him all this While: He will make you amazed to see, how all this While you have had him live in you, been so near you, and yet you have crucified him: Then thou wilt say with Astonishment, what! Have I crucified my Saviour all this while, and I not aware of it! O wretch that I am! Oh now, now he cries out: Oh let these *Jews* die, let them live no longer, these Lusts, these Sins of mine, that have crucified and put to Death the LORD of Life. When I read often the Story of his Life and Death, how he was used, derided, buffeted, &c. Little did I think, that I was He, that was in doing all those Things to Christ my self: I looked altogether at the *Jews*, and not at all within my self; but then thou shalt clearly see, that when Christ commanded thee these and these Things to be done, to deny thy self, to take up his Cross daily and to follow him, *thou hast cast his Commands behind thy Back, and thou wouldst not have Him*

rule in thee; Pf. 50, 17. but thou chosest rather to follow thine own Will, and what self and Flesh commanded: Oh! Here now thou hast newly pierced Jesus to the Heart with a sharp Spear, and fercht from his Side Water and Blood; Thou also, whoever thou art, that professest the Name of Christ, and art outwardly conformable, and it may be found in Fellowship with the People of God, and walkest, as *Judas* did, with Christ and his Disciples, and yet doest but play the Hypocrite, and seemest to be that thou art not; then thou (without any Respect of Persons) whoever thou art, thou art the *Judas*, that hast betrayed thy Master with a Kiss, and delivered him up to be crucified. Thou confessest, Truth it is, God commands me to do these Things, to cross my self, to forsake my own Will and follow him: Tush, but it is all one, I will have my own Will, and I must have my own Will, I will not stand bent to these strict Laws; 'tis thou now that sayest as in Pf. 2, 3. *Let us break these Bands asunder, and cast these Cords from us.* Oh Friend! Thou art now the very Man, that hath newly wounded the Son of God, *and brought from his Side, and from his warm Heart reeking Water and Blood.* John 19, 34. Oh Beloved! These are the Spears, these are the Blocks, these are the Scourgings, these are the Vinegar and Gall to Christ; and that Man that hath thus crucified him, he hath more crucified him, then ever the *Jews* did. Tell me now, thou that condemnest the *Jews*, who now cries out for a *Barrabas*, that he may escape, and Christ to be condemned: Thou that condemnest *Judas*, who is it now that sells his Master? what, for thirty Pieces of Silver, nay for the Satisfying of one Sin, one Lust: Thou that condemnest the Devil, who sinned at first but once, who is the Devil now? Thou that condemnest thy first Father *Adam*, in eating the forbidden Fruit, art not thou he? Let thy own Conscience answer to these Things. But after a Man is brought to see and feel this, how do you think? Can that Man, that sees how he hath crucified Christ in him, and put him to Death, can he go on and crucifie him still? can he wound and put him to Death still? Can he be so cruel to take these sharp Spears, these Sins and Lusts, and wound him to the very Heart again? Oh! No, no, he cannot, he cannot; he will rather chose to die ten thousand Deaths; whatever he doth, he will not wound again so meek and so Mercyfull a Saviour.

But it may be, there is this Question, which may run in your Thoughts, and it may be, it is hard for you to conceive, how Christ should suffer, and not God to suffer, seeing he is God and Man; It is certain, God cannot suffer, and therefore ye must understand, that Christ in himself cannot

suffer; but he suffers in his Body, in his Members: Those Types and Shadows of his Sufferings are but to shew, how he still suffers in his Members internally, and spiritually: He suffers still in Regard of us, to us and for us, because we live and our Sins and Lusts live, and our selves live, and therefore he suffers, He is crucified and dead; for whatever we see done by Christ in the Letter, is an Emblem of that he doth for ever; for *He is the Lamb slain from the Beginning.* Rev. 13, 8. *Jesus Christ is yesterday, and to Day, and the same for ever.* Hebr. 13, 8. Did you see him yesterday nailed to the Cross? &c. He is the same to Day and for ever; yet he HIMSELF suffers not, but he in his Body; for Example: My Body can never suffer, unless my Soul be in it, neither can my Soul suffer without my Body, and yet my Body cannot suffer without my Soul; then wonder not, if it may be thus in a Creature, if that Jesus Christ in himself suffereth not, but only himself in his Members; neither can his Members suffer, unless he be in them; *I myself* (saith Paul 2 Cor. 4, 10.) *fill up in my Body, the Measure of the Sufferings of Christ.*

Beloved! These are divine, sublime Things, if your Eyes be put open to see them. And you having this KEY put into your Hands by God himself, (for God himself must interpret his own Meaning to you) then you will have such a Light, such a Revelation, such a Demonstration of Truth in you, so that those Scriptures, which you knew not before what to make of them, nor what they concerned, they were so dark and obscure, and in your Opinion oftentimes contradictory; now all the whole Scriptures open of themselves, and shew you all their hidden Jewels and unspeakable Treasures. And now my Brethren! God forbid, that after an Hours or more patient hearing, that I or you should fall under the Reproof of *Job* to his Friends, to say to me: *What doth your arguing all this While reprove?* Your Words are but Wind to the Desperate; or for me to have entertained you here so long with Wind or Lyes, as *Ephraim* is said to have doted himself with, Hof. 12, 1. *He feedeth on Wind, and followeth after the East-Wind, he daily increaseth Lies.* God forbid, that all we have said, should be false, or be but as Wind or nothing, or a Lye to you; but as *Job* saith there: *If you were afflicted and desperate,* (as I have been) you would find and say: *O how forcible are right Words, to cause me to understand, wherein I have erred.* But if you see these Things in Experience, then, Beloved! you shall see wonderfull Things, you shall see, how all *David's* Psalms come into your Experience, how *the fat Bulls of Bashan came about him like Bees*; Pf. 118, 12. *and how his Feet were fast in the Stocks; and how he was overwhelmed*

overwhelmed in the Mire: And so throughout the whole Psalms and the Rest of the Scriptures, still seeing and taking them, as done spiritually and invisibly, as in him so in your selves: And so you shall come to see, the Scriptures to be a Bottomless SEA, *wherein the Elephant may swim, and the Leviathan may sport himself.* Pl. 104, 26. Your Souls will be swallowed up, and lost for ever in that Bottomless, Boundless Ocean of divine Truth, contained (yet covered and hid) within the Letter of the Scriptures.

Neither would many Men, so much trouble themselves about a personal, and external Reign of Christ here upon Earth; for if they saw, that the chief and real Fulfilling of the Scriptures were within them; and that whatever is externally done in the World and expressed in the Scriptures, is but typical and representative, and points out a more spiritual Kingdom, and a greater and more saving Salvation, and a more divine Fulfilling of them; for this is no more, than to ask as the Sons of *Zebedee* did, to sit One at his Right Hand, and the Other at his Left, in his Kingdom, and with the Disciples, to expect a temporal Restoring the Kingdom to *Israel*: But CHRIST takes them off from all those Things, and saith: *My Kingdom is not of this World; for then would my Servants fight,* viz. Joh. 18, 36. to obtain this their Kingdom; but *the Kingdom of Heaven is within you;* Luk. 17, 21, For Men may have their Part in these External Powers, Scepters, Crowns and Kingdoms, and have no Part in Christ's Kingdom; Therefore all those Thoughts are but Litteral and Low, Poor and Childish: But let us mind such a Kingdom, and such a Reign, wherein if we have but the least Part, the least Share, that if we be but *Door Keepers, that We are happy for ever,* Pl. 84, 10. and shall never perish neither in this World, nor in that to come.

And let us look upon those Scriptures they alledge, as fulfilled to the Church Spiritually in All Ages: *Verily there be some standing here, which shall not taste of death, till All these Things be fulfilled;* that is, they shall find all these Things fulfilled in themselves: And then whether that come about, they speak of or no, It matters not; or if it do or should be fulfilled literally; either for the pulling down of Antichrist the Pope externally, or for the Thousand Years of Christ's Personal Reign, yet we are not here to rest in the External Fulfilling of them, but let us look beyond all these Things: These Things may be, and yet Christ not exalted In Thee, nor Antichrist Pulled down In Thee: And if they be not done In Thee and In Me, what is all To Us.

But I will hold my self at this time rather to the Point in Hand, concerning
Christ

Christ being crucified IN Man, for so looking upon those Actions, and Prophecies, only as to be fulfilled Externally, is but a Knowing Christ after the Flesh, and to please the outward Man, of which the Apostle saith: *Henceforth I will know no Man after the Flesh; not though I had known Christ after the Flesh, yet henceforth will I know him no more: 2Cor. 5, 16.* Of our Hope and Belief in this kind, viz. of Fulfilling the Scriptures Spiritually, we are sure, we Need not, Nay we *shall not be ashamed; Rom. 5, 5.* because we are sure we shall not be disappointed: For this is the Body, the Subtance, the other is but the Figure, the Shadow; and of that probably you may be ashamed, as we see Many have been, especially about pointing out The Time for those Thousand Years: Those Actions being done spiritually, they are more truly done, then those that are done Temporally and Corporally; for if he did suffer then in the Time, that he lived upon the Earth, in the Days of his Flesh, (as he did, do not lie at Catch) for that I always affirm and verily believe; He suffers now herein more Truly and Really; for that Suffering was but the Shadow of these Sufferings. These are the Sufferings indeed; his other Sufferings are not worthy the Name of Sufferings to these.

Yet be sure, the Godhead cannot suffer, by no Means: And therefore if God In You, have brought the Knowledge of Christ to this, to see all these Things to be within You, and to suffer with Him Internally, then is your Knowledge right, and your Sufferings right; Sufferings with Christ in the outward Man are nothing to these Sufferings, namely thus; for a Man to lay down his own Will, to cross himself, to forsake and empty himself, (as Christ did) to be brought to nothing; herein lieth the great and unconceivable Sufferings of Christ, as the Apostle sets them down in Phil. 2, 7.8. He that was Lord of all, became Least of all; *He emptied himself*, that is, he poured out all his Glory, (as the Original renders it) poured it all out willingly and freely, and *became as a Servant*; He was content to be abased and trampled on by his own Creatures; herein was Sufferings indeed: Herein lies the Mystery of the Gospel of Christ. In Christ crucified, in his Sufferings and Passion was mightily declared the Power of God, the Wisdom of God, and he thereby mightily declared to be the Son of God, which confounded the Wisdom of the World; so that He was *to the Jews a stumbling-Block, and to the Gentiles Foolishness, but the Foolishness of God is wiser then Men, and the Weakness of God is stronger then Men*, as the Apostle reasons it 1 Cor. 1, 23. 25. His other Sufferings, or any external Sufferings in the Saints, are not worthy to be named the same Day

Day with THESE Sufferings, either in Christ or in them: For if once you come to these Sufferings, then falls down all Man's Plumes, then down with Parts, down with all our own Excellencies and Endowments, both of Nature and Grace: *Babel* within us must be thrown down, then shall we come to be Nothings in our own Esteem: Behold, as St. *John* saith: Rev. 14, v. 12. *Herein is the Sufferings, Faith and Patience of the Saints*: And whatever else we suffer, if we suffer not thus, we suffer not with Christ, we are not acquainted with Christ crucified; for if we know never so much of an external Christ, of an outward Christ, and of outward Sufferings, Without this it will do us no good. But I beseech God, that you may observe all these Things done within you: How Christ is crucified within you, and when he offers himself to the Birth; observe when these Com-motions and Hurly Buries are within you, then look up, and know that the Birth is at Hand, *the Kingdom of God is at Hand, your Redemption draweth nigh*; Luke 21, 28. that you may see, how you are the Men, that have cryed: Away with him! And have killed and crucified him: And that he will be raised, exalted and lifted up in you. And then let me tell you for your Comfort, you being once come to this, that Light, which hath discovered thus much of the Works of Christ within you, will not leave you, but bring you on further and further: It will never forsake you, so that you shall go on *from Strength to Strength, and dig up Fountains within you, of Wonder and Comfort, yea Fountains of Joy and Comfort, till you come and appear before God in Zion.* Pf. 84, 6, 7. But then shall ye be brought, (by his Power and Strength, and by his mighty Workings in you, not by all your own Powers or Endeavours) to stand in Awe of him: And now to look altogether to his Counsel and Direction, ceasing any longer to guide your selves: So that this Man's Will is quite altered, and turned upside down, and given up into the Will of God. As for Example: Suppose, two Men alike vile coming into a Room, where the King is behind the Hangings: The One he is aware of the King, because he knows he is there; but the Other, knowing nothing, he launches out into his own idle, foolish, frothy Talk, he talks any Thing, he speaks Trenchmole, (as the Proverb is) that is, he observes no Rules, but his own Will or Fancy; he behaves himself rudely, and unmannerly: But the Other, he observes himself and his Carriage, because he knows, the King hears him, and observes him. Now the King, he is as near to the One as to the Other; but here is the Difference, the One sees him, and trembles before him, but the Other sees him not, and so thinks he may do what he list; but if

fo be, that the King please to difcover himfelf to this Man, and to let him know, that he was an Eye-and Ear-Witnefs to all his Behaviour; then he falls down with Trembling, and Fear, and judges himfelf, and his own loofe Aftions, and fubmits himfelf to the Will and Pleafure of the King.

So my Brethren! Chrift Jefus, in Regard of his Effence, he is as near One Creature as Another, as near the wickedft Man alive, as the higheft and glorioufeft Saint; but the One, he is fenfible, how Jefus Chrift is near him, and that he hears and fees all he doth, and he knows, how he hath been overtopt in him, and overmaftered by him, and therefore he is afhamed, and will do fo no more: But the Other, not knowing this, he goes on according to his own Laws and his own Will, and he kills him again and again, and runs *his own Ways*, and thinks *his own Thoughts*, Ifa. 58, 13. and pleafeth himfelf; rufheth upon any Thing, that tends to fatisfie his own Will, he rufheth upon any Sin, *as a Horfe rufhes into the Battel* (as the Prophet fpeaks Jerem. 8, 6.) without Fear: He pleafeth himfelf, and tickles himfelf in his own Delights, and cryes Ha, Ha, and he feels nothing, fees no Danger: Whatever Men talk, and Minifters preach, and tell us Tales of Hell and Death, Bitternefs, Deftroftion and Damnation, yet he believes none of thefe Things, and therefore he goes to the fame Courfe again and again. But having once efpied the King; Him, who ftands behind the Hangings; Him whom he hath fo often kickd at, and crucified within him, and he knew it not; then he is amazed, and afhamed of his horrid Oaths and Blafphemies, of his Pride and Arrogancy againft him, of his Envies and Reproaches, of his Cruelties and Extortions againft his Brethren; being once come to a true Sight of this, he is amazed and confounded in himfelf. This is the Day, that the Prophet *Ifaiah* fpeaks of, c. 17, 6. *At that Day fhall a Man look to his Maker, and his Eyes fhall have Refpect to the Holy one of Ifrael.* And Ezek. 16, 54. and c. 36, 31. *Thou fhalt abhor thyfelf in the Sight of all thy evil Ways, and be confounded in all thou haft done: And fhalt loath thyfelf in thine own Sight, for all thefe Abominations.* Says he, have I been the Man, that hath put the Son of God to Death? Have I *trampled his Blood under my Feet*? Heb. 10. I will not any more add to his Torments, no, no; though it were to gain the whole World, I will not, I cannot. When once this Man he is thus (*come to himfelf*) as 'tis faid of the *Prodigal*, then he can fay: Hath he dwelt fo near me, been my Gueft and lodged within me? Nay, been my Life, my Bread, and my Stay? And have I been he, that hath ftarved and famifhed him? Have I fo often mockd, whipt, derided, crucified him,
and

and knew it not? Oh wretch, oh wretch that I am! Rather than I will do it again, I will die ten thousand Deaths. All the World shall never make me commit those horrid Facts again; I will now be ruled by Him, I will now do his Will, not mine own; I will now by his Assistance live, as he will have me live; now I am content to deny my self, my own Wisdom, Gifts, Parts, Strength; for now I see, I am nothing, I can do nothing. And so by this Means, Christ shall be fed, nourished and brought up, and shall in us *grow in Wisdom and Stature, and Favour with God and Man.* Luk. 252. By this Means ye shall bring Christ to *the Temple*, who shall put *all the Doctors within you to Silence.* Luk. 2,46. and so them all, that not one Lust shall be able to gainsay, or answer him one Word. By this Means you shall find him do all his Miracles, (more truly) over again, (the Substance of his Miracles) as I shewed you before: You, even you your selves, shall see him work all his Miracles in your Sight, within You; and this shall make you more run after Christ, to see these divine Miracles, which he works in you, far, far more affectionately, and with more Wondering, and with more true Love, than ever they did in the Days of his Flesh, to see his external mighty Works and Miracles then.

Friends! to wind up all into the Text, this was that St Paul determined and desired only to know; for he knew, this Knowledge would never leave him, till it had discovered such Things, (such Miracles) *as neither Eye had seen, nor Ear heard, nor ever entered into the Heart or Thoughts of any Man.* 1 Cor. 2,9. Things unutterable, unspeakable. Let Others seek after what they will, to shine and to get Glory and Splendor in the World, to get those Things, that the World accounts great Matters, or to get any external, literal Knowledge of Christ, though never so glorious, though never so received in the World, yet says he: I lay all in the Dust, for the *Excellency of the Knowledge of Jesus Christ my Lord, by whom the World is crucified unto me, and I unto the World.* Gal. 6, 14. for all those Things shall vanish with them, and perish with the Using, and come to nothing.

But these Comforts will stand a Man in stead, and will do him real Good: This is such Knowledge, that it will set one Foot in Heaven, while the other is upon Earth: Whenas other Men, who rest in carnal Things, and in the Flesh, or in the Letter of the Scriptures, who know none of these Things, God knows, (when they come to die) how many weary, Winter, Cold, and Comfortless Steps they have to fetch, insomuch, that they shall be forced *to fly on the Sabbath-Day, and in the Harvest.* Matth. 24, 20. and have their Oyl to buy, when all Things are at Rest with Others, when

they enjoy a Fullness, and a Harvest, and their Sabbaths, and have *Oyl in their Lamps at the Bridegroom's Coming*; Matth. 25, 4. for they have given up their Wills and their Lives to Christ, so that indeed they have nothing to do but to die, (as we say) and now Christ and They have such sweet Embraces, as if they were in Heaven together already: Insomuch, that they are gotten above the World, and all Things below; Go they even or odd with other Men, they always go even with him. They have nothing to grieve at, nothing to find Fault with, They have gotten above themselves, and their own Wills, now Christ's Will is their Will, and Christ's Peace is their Peace, and Christ's Rest is their Rest; and they have begun their eternal SABBATH with Him, and they are at Rest in the Bosom of Jesus Christ, their ever blessed Saviour, their strong and gracious Redeemer; for so they have found him in them and to them, and that he it was, that did all for them; for they could do nothing at all for themselves.

O F
S U F F E R I N G
A N D
R E I G N I N G
W I T H
C H R I S T

R O M. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

Preached in Nine Sermons at *Kensington* Publick Meeting-place; the two first Sermons being here joyned into One.

TIS very true, the Coherence of the Text imports An Exception, after some vast and immense Priviledges asserted, *If so be we suffer with him &c. that we may be glorified together.* And those Priviledges are Such, whereof a Christian may boast and triumph in; as first, of his Sonship, ver. 14. *As many as are led by the Spirit of God, they are the Sons of God, and have received the Spirit of Adoption.* Ver. 15. *For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.* 2. Such is a Christian's Priviledge and Sonship, that he is delivered and set free from the Spirit of Bondage, he need never fear more. And 3. He hath also received the Spirit of Adoption, whereby he can own God, and cry to him, and call him Abba; for he is his Father. 4. The Testimony of the Spirit of our Father

ther with our Spirit; ver. 16. *The Spirit it self beaveth Witneß with our Spirit, that we are the Children of God.* And lastly, Of our Being made the Heirs of God and Coheirs with Christ, as in the former Part of the Text: *And if Children, then Heirs, Heirs of God, and Joint-heirs with Christ.*

Our Text indeed, being much like the Exceptions in the King's general Pardon, wont to be given in the End of a Parliament, where at the first Beginning you would think, he had forgiven All and Every One; but by that you have read it to the End, you will find so many Exceptions and Limitations, he hath scarce forgiven any: So this our Text is such a Restriction or Limitation, narrowing and bounding all those large Priviledges, Immunities and Indulgences, and tells us in plain Terms: *Except we suffer with him, we shall not reign with him,* (for every one is ready to catch at the Priviledges, and assume them to themselves) but stay; (as if he should say) Be not too hasty, do not run away with these Priviledges, without they are yours; although these be very large Priviledges, ye let me tell you to whom they belong; 'Tis only to Sufferers, and not to all Sufferers, neither, but *If so be, we suffer with Him, that we may be glorified together.* These Words [I say] are a Limitation, and Concentring those precious Priviledges; and terminating them upon One out of a City, and Two out of a Tribe, no more; Yea, *though the Number of the Children of Israel be as the Sand of the Sea, a Remnant only of them shall be saved,* Isa. 10, 22. Being like those Words of our Saviour: *Wide is the Gate, and broad is the Way, that leads to Destruction, and many go in thereat; but strait is the Gate, and narrow is the Way, that leadeth to Life, and few there be that find it.*

Yet for this present, we will consider the Text as a *Melchizedeck, Without Father, without Mother,* viz. without any Dependance or Succession from the Words going before, or any Reference to them that follow; as a Substantive, standing by himself, and so we shall find this Text, an Everlasting Almanack, prognosticating and setting before your Eyes the State of a Christian, from the very first Day of his Regeneration, to his last Day, even of his Glorification; nay, beyond All Time, according to the Angel's Oath. *Till time shall be no more.* Rev. 10, 6.

This Text is that Word, without which you will never cut asunder that Gordian Knot, as to tell us why St. Paul says, Col. 1, 24. That he did *rejoyce in his sufferings*: And saith he: 2Cor. 11, 30. *If I must needs glory,* I have nothing more to boast on, then of the Things, that *concern my Infirmities*: That which to you, and to all the World seemeth my *Infirmity,*
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my Loss and my Cross, This is my Gain and my Crown; *In labours more abundant, in Stripes above Measure, in Prisons, in Death, in Perils, in Painfulness, in Watchings, in Hunger and Thirst, in Fastings, in Cold and Nakedness &c.* v. 23, 26, 27. and herein (says he) *I glory*: And asserts it with the greatest Assèveration that can be: *The God and Father of our Lord Jesus Christ, who is blessed for evermore, Knoweth that I lye not.* ver. 31. What a strange Paradox is here? What a Gordian Knot is here to be untied? or who can with the Sword of man's Reason, cut it In sunder? Therefore have I chosen this Text, that By It, and by Divine Light, and the Assistance of the Spirit of God, we may clear this Paradox, and untie this Knot.

Neither was this *Paul's* Case alone, but the other Apostles also, when they were beaten, *They departed from the Council Rejoycing, that they were counted worthy to suffer shame for his Name.* Acts. 5, 41. I pray, Beloved! if ye had known no more of the Apostles, then the *Jews* did, would not you have said as they did, that they were *Men full of New Wine*, for it is ordinary with you, when you are not able to comprehend the Mystical Depts of the Spirits working in the Hearts of those Regenerated, to say: They are Mad, Distracted, Drunk; filled with New Wine Out of their Wits: And if you had known no more of the Martyrs of the Primitive Church, then their Persecutors, would you not have said with them: *Wisd. 5, 4. We Fools thought their Life Madnes, and their End without Honour.*

It is said: *No man ever yet hated his own flesh, but nourisheth and cherisheth it:* Eph. 5, 29. What did They then? And what Case were They in, *Isa. 50, 6. That gave their Backs to the Smiters, and their Cheeks to the Nippers, and hid not their Faces from Shame and Spitting:* And were content to be Killed all the Day long; and to be as Sheep for the slaughter *Pc. 44, 11. That preferred Mountains; Dens and Caves of the Earth, before Palaces of Princes? Wildernesses before Society? Sheeps-skins and Goat-skins before the soft raiment of them, that are in Kings Courts? Mockings and Scourgings before sleeping in a whole skin? Rackings before Ease and Down-Beds? Stoning, Horing asunder, and Slaying with the Sword before Deliverance, Safety, Health and long Life?* Hebr. 11. *Matth. 11, 7, 8.* And generally All, who are not Sufferers with them, have that Opinion of them rooted in them, which *Festus* had of *Paul* *Act. 26, 24.* that they conclude: They can be no less then *mal Men*. And the very Truth is: These true Sufferers are counted every where in all Ages no other then

God Almighty's FOOLS.

But 'tis no Matter, the Day is coming and is at Hand, that such Despisers shall say and cry out: *We Fools thought their Life Madness, and their End without Honour*; Wisd. 5, 4. but now we find, they were no Fools, but we are the Fools, and our Life Madness, and our Honour a meer Shadow and Delusion, and our End Deceit and Misery.

But that we may come to find out the Sufferers, there is no finding out *Sampson's Riddle*, without ploughing with *Sampson's Heifer*; Judges 14, 18. could we but do so, then we may say, as *Philip* said to *Nathanael*: *We have found Him, of whom Moses in the Law and the Prophets did write*. John 1, 45. so here, in opening these Words now read, we hope by the gracious Assistance of the Holy Spirit, we shall unfold, as this Text, so those Riddles mentioned in the Scriptures, as:

1. What is meant by *Moses his bitter Waters at Marah*, whereof the People could not drink, but murmured; and *Moses cryed unto the Lord*, and He shewed him a Tree, which being cast into the Waters, they were made sweet; Exod. 15, 23, 25. even so shall these Sufferings with CHRIST, be made very sweet to us, though in themselves bitter; and we shall come to know, how they come so to be, in our own Experience.

2. We shall see, what is meant by *Elisha's noughty Waters of Jericho* 2 Kings 2, 19, 21, 22. *The Men of the City said to Elitha: The Situation of the City is pleasant, but the Water is nought, and the Ground barren: Then he took Salt and cast therein, and said: I have healed these Waters, there shall not be from hence any more Death, or barren Land, and the Waters were healed, according to the Saying of Elitha, which he spake*: Even so shall these Sufferings with Christ be, all Bitterness and Unfavouriness shall be taken away from them; and these bitter Waters shall be healed and made savoury.

3. You shall see, what is meant by *Jobs unfavoury Meat*, and the Salt, to season it, Job. 6, 6. *Can that which is unfavoury, be eaten without Salt? Or is there any Taste in the White of an Egg?* These Sufferings with Christ, which are to us so unfavoury, being once seasoned by Christ, they will be made savoury to your Taste: Self-Denial will be no hard Talk; but Meat and Drink to you.

4. You shall come to see, what is meant by *having Salt in your selves*, Mark. 9, 50. *Salt is good!* (saith our Saviour) *but if the Salt have lost his Saltness, wherewith will you season it? Have Salt in your selves, and have Peace One with Another*. Having once the Experience and Practise, of these Things, you will be at wonderfull Peace, at Peace within with God, and

at Peace without, at Peace with your selves, and at Peace with One Another, and with all the World.

5. You shall see, what is meant by *David's Sowing in Tears, and Reaping in Joy*, Pf. 126, 5.6. *They that sow in Tears, shall Doubtless come again with Rejoycing, bringing his Sheaves with him: And then (as 'tis expressed v. 4.) the Lord shall turn again your Captivity, as the Streams in the South.* All these Things you shall come to see, and feel experimentally fulfilled in you, and upon you: You shall not only see, you are in Captivity, but you shall see, how abundantly your Captivity will return with full Streams, even as the Streams in the South, to your Amazing, Joy and Comfort.

6. You shall come to see, what is meant by *Isaiab's Mourners and Rejoycers* Isa. 66, 10.11. *Rejoyce ye with Jerufalem, All ye that love Her, rejoyce for Joy with Her, even All Ye that mourn for Her: That ye may suck, and be satisfied with the Breasts of her Consolations, that ye may milk out, and be delighted with the Abundance of her Glory.* Nay, you shall come to know, both what Hell is, and what Heaven is, which is so much talked of, and so little known.

7. You shall see, what our Saviour represented and intended, when he said: John 16, 21. *A Woman when she is in Travail, hath great Sorrow, because her Hour is come; but as soon as she is delivered of the Child, she remembereth no more the Anguish, for Joy, that a Man-Child is born into the World.* You shall know, what the new Birth means, and what it is to you, to have that Child born in you, which shall be called *Wonderfull, Counsellor, The mighty God, The everlasting Father, and the Prince of Peace:* And thou shalt come to see, that the whole Government of thy Affairs and of the whole Earth, shall be alone upon his Shoulders.

And lastly, we shall also see, what it is St. Paul means 2 Cor. 1, 5 *For as the Sufferings of Christ abound in us, so also our Consolation aboundeth by Christ:* So that now you may see, both the Law and the Prophets, and Christ and his Apostles do plentifully bear Witness to this Text, and to both Parts of it; both for our Suffering with Christ, and Reigning with Him; for as the Apostle saith: 1 Cor. 15, 19. *If in this present Life only we had Hope in Christ, we were of all Men most miserable.* But our Life is hid with Christ in God. As then: *There is a Season to every Thing, and an appointed Time for every Purpose. A Time to be born, and a Time to die; a Time to weep, and a Time to laugh; a Time to mourn, and a Time to dance; a Time to lose, and a Time to get, &c.* Eccl. 3, 1.2.4.6. &c. So will I entyle,

or entitle this Text A CHRISTIAN'S TIME, his whole Time, from the very Beginning to the End; so that besides or beyond which, he hath not, nor cannot look to have a Minute, a Moment, nay he is not at all, when he is not either Suffering, or being crucified with his Saviour, or else in being glorified or Reigning with Him; in both which States he is very safe, although he cannot always see it so. Or you may call it (if you will) his non-Age and Full-Age Gal. 4, 1. when he is *under Age, and differeth nothing from a Servant*, though he be *Co-Heir with Christ*, who is *Heir of all Things*; Hebr. 1, 2. or else call it his Full-Age, or Partaking with Christ in his Inheritance and Glory; or else, if this be too long, ye may call it A CHRISTIAN'S YEAR, that is, *his Winter and his Summer*, Gen. 8, 22. his Winter of Affliction and Suffering, and his Summer of Joy, Refreshing and Consolation. Or if that be too long, then call it HIS DAY, as Gen. 1. *The Evening and the Morning were the first Day*; and so the first Day, and every Day after consisted of an Evening and a Morning: first the Evening then the Morning, as Luk. 19, 42. *If thou hadst known in this THE DAY the Things, which belong unto thy Peace*: Only you must observe this Order, or else a Day is improperly applyed to him, because he hath first his Night and Evening of Darknes and Sorrow, and then his Morning of Joy and Refreshing, after that Night of Sorrow, as Pf. 30, 5. *Heaviness may endure for a Night, but Joy cometh in the Morning*. Call it these, all these, or any of these, so you pervert not the right Order, that we must be first Servants to suffer with Christ, before we come to be Heirs and in Possession with Christ; we must first have our Winter, first *sow our Seed*, &c. before we have our Summer, and *Time of Reaping*; first our Time to weep, before our Time to rejoyce, as David saith: *He that goeth forth weeping, bearing precious Seed, shall doubtless come again with rejoycing, bringing his Sheaves with him*. Pf. 126, 4. 6. But thus far I have been but Theſical, I have (as you see) but hastily and rudely galloped the Field, and only took a View of the Ground, whereon I mean to plant my Battalion; for there is a fore and great Battle in Heaven to be fought, that is within us, between *Michael* and his Angels, and the *Dragon*, or the Devil or his Angels, which I hope you will believe, and take the Alarm from me, before we have made an End of the Text; for there is nothing more sure, except you will be resolved Cowards, and willing slaves to be taken Prisoners by the Devil and the Dragon forever; and hitherto I am confident, I have not much disturbed any of you: And if I should let this Text go thus, and not dive more into the Bowels of it, I tell you plainly, I am
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come no nearer the Meaning of the Text, then I am now to Rome, (whither this Epistle was directed) which is near 2000 Miles, nor no nearer to these Times or your Hearts, then we are to the Days, that *St. Paul* lived, (who wrote it) which is near 2000 Years: But give me leave and I will proceed, and leave the Thesis, and come to the Antithesis, and draw all I have spoken, into a shorter compass, and give you the Marrow and Quint-essence in as few Words as I can, so that you may understand me, and first as I was saying.

From hence you may take Notice of the perpetual and Constant Method God takes with all his Children; first he gives them their Evening, their Non-Age, their Winter, &c. first lets them have their Time of Suffering, their Winter of Affliction, their Evening of Sorrow: their Serving-Time first, and then afterward cometh their Morning, their Summer, their Full-Age, their Time of Laughter, their Morning of Joy and Consolation, and their Time of Reigning: First Servants, then Heirs: First Souldiers in the Field, before they are advanced in the Court; (you know what I mean) the Church is first militant, before it can be triumphant: As you may observe in those Types of Jesus Christ, which Types set out not only his Person, as the Head, but his Body: *Gen. 37. Joseph* was first sold for a Slave and was cast into Prison before he was advanced to a Kingdom. And *Mordecai*, he had his Sorrowing and Fasting-Time, before he was advanced; Tears are always necessary before we enjoy God, he is then the more welcome, the more loved and prized.

And as our Saviour saith *Mat. 11, 28. Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* But it is quite contrary in the Devil's Method towards his Servants, he gives first their Summer, first their Morning, first their Good Wine; but Christ he keeps the good Wine last, at his Feast: God first *plucks up*, and then *plants*; first *pulls down*, and then *builds*; first *killeth*, and then *maketh alive.* *1 Sam. 2, 6.* And as it is *Rom. 5, 15. 16. For if through the Offence of one, Many be dead, much more the Grace of God, and the Gift by the Grace by Jesus Christ hath abounded unto Many: For if by one Man's Offence Death reigned, much more they, which receive Abundance of Grace and the Gift of Righteousness, shall reign in Life by One, Jesus Christ.*

But wicked men, they may rejoyce here, but alas! They have their Portion, their Suffering succeeds, and is coming apace, as *Abraham* said to *Dives: Son! remember, that thou in thy Life Time receivedst thy Good Things; Now he is comforted, and thou art tormented.* *Luk. 16, 25.*

Friends! You may rejoyce, sing, dance, and be Merry, but you have small Cause, if you consider all: You may sup well, but you are like to have an hard Breakfast; For Christ himself tells you so much, Luk.6,26. *Wo unto You that are full; for Ye shall hunger: Wo unto You which now laugh; for Ye shall mourn and weep.* Now is your Time of Rejoycing, but your Days of Mourning, Weeping and Gnashing of Teeth is at hand, and to continue for ever; but now is the Time for God's People to sigh and mourn; but their Days of Rejoycing is at hand, and to last for ever: You prefer your present Life, and your Jovial Time here, before the Life and the Time of the People of God: You think they are an Afflicted, malecontent, a Still, Melancholy, Feat, Conceited, reserved People: But judge your selves, whose Condition is best, theirs or Yours: He that will be Christ Disciple, let him here take up his Cross and then his Crown follows: Whatever he looses, parts with, denies himself in, 'tis that he may have an Hundred-fold with Christ in his Kingdom, it may here, as well as hereafter: He now sows, that he may then reap: But it is quite contrary in thy Condition; nothing will content thee, but to reap now, to rejoyce now, to be frolick and jovial here; and then follows everlasting Sadness and Darknes; instead of Leaping and Dancing, your Feet will for ever *stumble on the Dark Mountains.* Jer. 13, 16. Nay, let me tell you, that which I know you never believe, that the People of God, I mean some of them, they live here more Merry Days, then the Merriest of you all, although you are not able to see it: Thy Mirrh is outward, and comes from Without, but theirs is Within, and springs up Within them, to Everlasting Light and Life, Mirrh and Glory.

Beloved! These Things are worthy your Taking into Consideration, which if you seriously do, it may be, it may do you so much good, that it may be a Means, that *your Spirit may be saved in that Day of the Lord*; therefore take my Counsel, do not over-prize your Contents here, but rather use them Soberly: Use them, but use them so, as if Ye used them not: Be assured, there will come a Time, will abundantly recompence all your Sufferings in Bearing and Forbearing.

But I fear, to some This is Harsh Doctrine, as Christ his Doctrine was to the young Man, when he bid him *sell all, and he should have Treasure in Heaven*: He went away *sorrowful, for he was very rich*; worldly Riches glistered more in his Eye, then heavenly riches, and that drove him quite away: And our Saviour preaching such unfavoury doctrine as this, John. 6, 66. 'Tis there said: *Many of his Disciples went back and walked no*

more

move with him. And so also it may be, some of your Cases here present, to take distaste, and to turn away, and turn back from the Holy Commandment, when it is set before you.

But without Fraud or Flattery I must tell you, this Tryal your most wise Father he hath appointed it, ye must All, even All that look for this Crown, this Throne of Rest; pass through the Fiery Tryal in one Kind or other: For, enough would willingly eat of Christ's Bread, and drink of his Wine, see his Miracles, and be healed by him Externally; But to eat the Flesh of Christ, and to drink his Blood, how few be they? To be content to bear his Cross, and to be baptized with his Baptism, and to suffer with him, how few are they? How many are content to hear his Doctrine, and to be ruled by it very much, as Herod was by John: Its an easie and a pleasing Request, to ask, *to sit on his right Hand, and on his left*; but hard to be Baptized with his Baptism; to see and read of his Miracles done upon Others, but to be content to have his Miracles done in our Souls; How few are there? nay; you are so far from that, that you cannot so much as yield or acknowledge, that you are Lame or diseased, or blind, or deaf or dumb spiritually; it were much if you would confess this, then there were some Hope, you would be content, yea, and be glad to be healed by Him. O my Brethern! I would say to you, as once Paul to his *Corinthians*; O ye *Corinthians*! *our Mouths, is open to You, our Heart is enlarged. Ye are not straitned in Us, but I fear ye are straitned in your own Bowels. Now for a Recompence in the same, (I speak unto you as unto my Children:) Be Ye also enlarged.* 2Cor. 6, 11. 12. 13. For I would not keep back any Part of God's Counsel revealed to me. But to many, how harsh is this Doctrine! Are you not ready Many of you, to repent you ever followed Christ, to turn back and leave all Profession? I know well that these thoughts will creep in, even while I set these Things before you. When Christ shall tell us, that for his sake Ye must be Content to be despised, mocked, excommunicated, cast out of Synagogues, and out of the Company of the greatest Professors, and be despised, and that by the greatest Rabbins, and learned Teachers, and those that outwardly profess to serve Christ most strictly: And by them, ye shall be persecuted, scourged, killed; and by them his Name In You shall be blasphemed: Oh how are you ready to cry out, what strange, what new Doctrine is this! What hard Sayings are these! And many times Christ's own People are amazed at this Doctrine, and are not willing to submit to it, Mat. 19, 15. *When his Disciples heard it, they were exceedingly*

dingly amazed saying, *who then can be saved? Inſomuch that Many turned back, and walked no more with him.* as in John. 6. 66. How Many are willing to flatter themſelves with Peter, ſaying: *Maſter! Favour thy ſelf, none of theſe Things ſhall happen to thee.*

But Beloved! Though you know it, yet I muſt tell you, Tops muſt be kept up with Whipping, elſe they Will be down; and Nets muſt be kept open with Cork and Lead, elſe there is no Fiſh caught: But Sweet-Hearts! be not afraid of the Croſs of Chriſt, it is the Path-Way to his Crown, to his Throne and to your Reſt.

If the Son himſelf *learned Obedience by the Things he ſuffered,* Heb. 5, 8. much more may you. And it is ſaid verſe 9. He being ſo Conſecrated, he was the *Author of Salvation to all that obey him:* And not only an Author but a Patern: We muſt imitate, obey and follow him as our Patern. And Luk. 24, 26. *Ought not Chriſt to have ſuffered theſe Things, and ſo to enter into his Glory? Elſe, if it were not ſo, the Diſciple would be above his Lord, and the Scholar above his Maſter.* And as David ſaid: *Shall I dwell in a Houſe of Cedar, and the Ark of God dwell between the Curtains?* 2 Sam. 7, 2. So ſhall our Lord wade through a Sea of Blood to his Crown, and wouldeſt thou be carried in a Bed of Roſes and Spices? And as Uriah ſaid to David, refuſing at his Command to go to his Houſe, *the Ark, Iſrael and Judah abide in Tents, and my Lord Joab is encamped in the open Fields, and ſhall I then go into my Houſe to eat and to drink, and to lie with my Wife?* 2 Sam. 11, 11. So, how unſuitable is it for our Lord and Maſter Jeſus Chriſt to ſuffer ſo much, to be ſo humbled and ſo emptied, and we to be ſo full and ſo lifted up, *He came not to be miniſtered unto, but to miniſter,* Mark. 10, 45. And ſhall we expect to be ſerved, and not to ſerve? But the Wiſdom of our God in this Caſe, hath appointed it otherwiſe.

But as there are Some amazed and diſcouraged at theſe Things and turn back, ſo ſome alſo, though they go forward, and ſeem to walk and ſuffer with Chriſt, yet walk not, nor ſuffer with him. If this be All, (ſay they) then we have to plead for our ſelves, *We have ſuffered for him and with him.* There are many of theſe, that are ready to bleſs themſelves in their Conditions, and will not be found without an Anſwer, like thoſe in Mat. 7, 22. *Many will ſay to me in that Day, Lord, Lord! have me not propheſied in thy Name? And in thy Name caſt out Devils? And in thy Name done many great Works?* When Chriſt had there a little before, been telling them what they muſt do, and what they muſt ſuffer; he
there

there takes them off as well as the former Sufferers: *Depart hence, I know You not, Ye are Workers of Iniquity.* So Many now will come and say: Have not we suffered in thy Name? Have not we been mocked and persecuted for thee? Have we not suffered with thee, and for thee? Have not we been poor as thou wert? Have not we been despised as thou wert? Contemned as thou wert? Luke. 13, 26. But Christ shall answer them, as he did the Other there, Mat. 7, 23. *Then will I profess unto them, I never knew You, Depart from me, Ye are Workers of Iniquity.* Have not we had Compassion on thee, when we have either heard or read of thy bitter Sufferings? Alas, we never thought upon thy bloody Sufferings, but it grieved us for thee: We never read in the Gospel of thy Sufferings and bitter Agonies, or of the Jews exercising their Malice towards thee, but it pierced us to the very Heart: We never heard of thy sweet Name, [Jesus] but we bowed our Knees, put off our Hats; and yet for all this, wilt thou say, thou wilt not know us? No I will not know You: In all this you pleased but your selves, not me.

For although they have done and suffered all these Things, yet they have not suffered for Christ, nor with him: Therefore Christ will profess unto them, *I never knew You*; as if he should say: I know you not, you Poor Ones, you Contemned Ones; I know you not, you Grieved Ones, I know you not, you Compassionate Ones; depart from me, for all this, Ye are All Workers of Iniquity. Though you were Sufferers, yet you mistake your selves, You Suffered not with me, nor for me, but for your selves, and for your own Ends.

Oh Beloved! How Christ in all his Sermons met with and amazed his Hearers, he searched their very Hearts, he cut off all their Pretences, he could not be beguiled with a Profession of him only: Those who are so hot and eager for Forms, and for bare outward Profession, they cannot befooled and deceive him, though they may the World: He sees through all their great Shews and glorious Pretences: He so ransacked the Heart in all his Preachings, that he made the Devil in Man to tremble, which was the Reason that so Many went back, and *walked no more with Him*: All those, who could not endure to be laid open, hated his Doctrine, and so I expect will mine be by such; but such, who are willing to know and be acquainted with their own Hearts, will draw near to hear and sit quietly, while we are opening these Truths, as *Mary sat at Christ's Feet, and heard Him gladly.* But to clear the Point to you;

There be then three Kinds of Sufferers, as *Moses* professed to *Pharaoh*,
 that

that he would go *three Days Journey into the Wilderness*. Exod. 5, 3. And Solomon's Temple had three Courts or three Rooms, 1 Kings 6, 36. Heb. 9, 2, 3. The out-Court, where all the People came; the middle-Court, whereinto went the Priests only; and the Holiest of all, whereinto went only the High-Priest once a Year: Much like unto these, are these three Kinds of Sufferers for Christ, and of two of them Christ saith: I know you not.

1. Such, (as I said before) as out of Tenderness of Nature suffer with Him, they are of a natural Tenderness, and can weep to see any Creature suffer, much more Him, whom they conceive to be their Saviour; to look upon him to be whipt, wounded, mocked, crowned with Thorns, nailed to the Cross, for Him to suffer and cry out so lamentably, and then to yield up the Ghost; oh! This pierceth their Hearts, and all this to be done by the Cruelty of his own Creatures; and yet He was *as a Lamb dumb before his Shearer*. Isa. 53, 7. *He did not strive nor cry, nor make any Noise, nor cause so much as his Voice to be heard in the Streets*. Isa. 42, 2. They can (1) compassionate his bodily Sufferings. 2. Then also they can compassionate the Sufferings in his Soul, and as I said. There be some Kind of Sufferers, and they come but into the Peoples Temple: These can go but the first Days Journey with Moses, who went out to seek a Place of Rest, and there sit down, as in Numb. 10, 33.

The second Sort go farther, they hold out, and go two Days Journey with him: These indeed do enter into the Priests Court, but go no farther: Where are Laws and Ordinances, a worldly Sanctuary, and Directions for outward Worships, where indeed the Generality of Preachers and Professors now stick, and there sit down, nor desiring to go any farther, they think they are gone far enough. And these Sufferers, though to Man they seem to go a great Way, and have made a great Progress, yet as the Lord saith Hebr. 4, 10, 11. *They have not entered into my Rest*: Neither have these found out that Resting-Place, Moses there sought for.

But there is a third Sort, who go the third Days Journey, and these, these are the Sufferers I aim to set before you: These are those, whom God carries on, these have found the true Rest: The Power of Man and Self, may bring Men into the two former Conditions of Journeying with Moses, and Suffering with Christ; but these God himself never leaves, till he hath brought them into the Holy of Holies, that is, till Sufferings hath brought them to and ended in Rest, *having overcome, and these do sit down with Christ in his Throne, even as he hath overcome, and is set down with his Father in his Throne*. Revel. 3, 21

The first of these Sufferers, who suffer with Him by Way of Compassion, (as we call it) as Mark. 8, 2. *Jesus had Compassion on the Multitude, because they had been with him three Days.* And Matth. 15, 32. the same Word (*splanchnizesthai*) in both Places is translated *Compassion or Tenderness*. These Sufferers, though (it may be) they may think, they go a great Way, and they here sit down, and can go no further; Some of these they only look upon his bodily Sufferings, and therein they can enlarge themselves, and can dilate very largely of them: Of the Shame and Disgrace that he suffered, the Spitting in his Face, of his being crowned with Thorns, of stripping him naked out of his Clothes, of his cruel Whippings and Scourgings, of his Nailing to the Cross; of giving him Gall and Vinegar, of his wounding with the Spear and the Rest; in all these Things they can amplify, unfold and enlarge themselves, thereby to affect their Hearts in Compassion toward Christ, in all these his bitter Sufferings and Agonies, and can weep bitterly, having great Pity and Compassion upon him; Inasmuch that some of the Papists can find in their Hearts, for very Grief and Compunction of Heart, to whip and tear their own Flesh, that so they may have the deeper Compassion, and be more Fellow-Feelers with Him; Inasmuch (they would make you believe, they so much prize his Sufferings) that they make much of any Part of the wooden Cross, whereon he suffered; and out of Love to Him keep it for a precious Relique and Remembrance of him. Likewise they can tell, how many Strips his blessed Body had: And they keep the Number of the Nails, that pierced his Members, and happy is he, that can handle them, and kiss them; and they can afflict themselves, and go many sore and far Pilgrimages for their Sins, committed against Him. Nay, so particular Some of them have been in these Things, as the Rabbin in the Letter of the *Pentateuch* relates of One, that hath summed up and collected all his Stripes, how many he had, and saith: He had 5400. Another says: They were 5370. Another, that they were but 4000. And One hath been so punctual, and saith: that the Crown of Thorns bored his Head with seventy two Wounds, so that *Pilate said: Behold the Man.* John 19, 5. For never Man was used like him, *His Visage was marred more, then any Man's, and his Form more, then all the Sons of Men.* Jsa 52, 14. Nay, not only so do they suffer with Him, in Compassionating his bodily Sufferings, but may carry it farther to the Pangs and Torments of his Soul, and suffer with Him in that. How do they weep for, and lament his Sufferings, in that he should bear the heavy Weight of his Father's Wrath, and of the Sins of the whole World, deeply

compassionating those Sorrows, Fears, Frights, & Amazements, which he had before his Suffering, when he prayed in the Garden, his Sweat being like great Drops of Blood, Inſomuch that it made him to cry out: *Father! If it be poſſible, let this Cup paſs from me?* And how do they take to Heart thoſe his Sufferings upon the Croſs, when he cried out: *Eli, Eli! Lama ſabaſthani?* ſo that they think, they may well ſay of him, and call to Others to lament and weep with them, as Lament. 1, 12. *Is it nothing to You, All Ye, that paſs by? Behold and ſee, if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord hath afflicted me in the Day of his fierce Anger.* And all this they take, to be pious, devout and religious, and I do not deny, but they may have a good Meaning in it; All this they may do, and yet Chriſt may profeſs unto them: *I know you not.* They may do All this, and not ſuffer with Chriſt.

Yet All this is but the Peoples Court, whereunto Every One may come. This is but as the *Phariſees, tiſhing Mint and Cummin, and neglecting the weightier Matters of the Law, &c.* Matth. 23, 23. To whom our Saviour pronounceth many Woes. All this is but as the Graſs, that withereth, and the Flower, that fadeth; and *all Fleſh ſhall ſee it together, when the Glory of the Lord ſhall be revealed in us. And the Voice ſaid, cry; what ſhall I cry? Cry, that all Fleſh is Graſs, and all the Goodneſs thereof but as the Flower of the Field; the Graſs withereth, and the Flower fadeth, becauſe the Spirit of the Lord bloweth upon it; but the Word of the Lord abideth for ever.* Iſa. 40, 5.6.7. Therefore I ſay unto you: *Arife, depart hence: This is not your Reſt.* Mich. 2, 10. Man's natural Power can do All this.

Of all theſe, and to all ſuch, we may ſay as our Saviour, Luk. 23, 27. when they wept for him: *Weep not (ſaith he) for me, O Daughters of Jeruſalem, (when he was going to ſuffer) but weep for your ſelves and for your Children;* as if he ſhould ſay: Away with all this Tendernels of Heart, away with all this ſeeming Suffering with and for me, away with all your thouſands of Tears, were they never ſo many, I regard them not; all this is nothing worth to me, as you do it. When Nature is but a little diſturbed, it can weep, and ſeem to weep for Chriſt.

Beloved! Theſe are not thoſe Sufferings the Apoſtle *Peter* ſpeaks of 1 Pet. 4, 13. where he bids us: *Rejoyce, in as much as Ye are made Partakers of the Sufferings of Chriſt.* To ſuffer with and for Chriſt, are other Kind of Sufferings then theſe, which I ſhall hereafter come to unfold to you. But ſaith our Saviour: *Weep for your ſelves and for your Children:* That is, for thoſe bitter Soul-Calamities, that are coming upon you, the
Cause

Cause whereof is bred within you, and you see them not; weep for them: Could you but foresee those Evils that attend you for them, you could not chuse but weep and lament bitterly, and in good Earnest.

But secondly, Some (as I said) go farther then this; they suffer as Christ did (Actually) with and for him, and as he commands (as they think) in shame. in Reproach, in Imprisonment, in Loss of Goods, Houses, Lands, Wife, Children; yea, in Loss of Liberty and Life it self: But, though they think it is for him, and they pretend and seem to suffer for and with him, yet it is not for him, but for themselves; nay, not only so, but Many are come so far, that they do not only suffer these Things; suffer Poverty, and suffer forsaking of Houses, Lands, Wives, Children, good Name, Liberty, Life, &c. But they may and also do, take Pleasure in Suffering with him and for him: This indeed they may do, but how do they do it? They suffer indeed willingly and cheerfully, and yet unwillingly: Willingly, as it may accomplish Ends to themselves, and Ends of their own; but they suffer not for his Will sake, for him, for his Name sake and the Gospel's.

They may thus suffer, because this is a Way (as they think) to bring about their own Happiness; So that, though they suffer willingly, and may rejoyce in it, yet It is but as of Necessity; that seeing there is no other Way to Heaven, but by sufferings, and by undergoing the Cross; *For he scourgeth every Son, whom he receiveth*, Heb. 12, 6. But yet withal they grudge, and think hardly of God, they accuse him of Severity and Cruelty, and think he is a hard Master: And they accuse the Law also of Rigour and Difficulty: But they could wish from their Hearts, the Way had been easier and smother, without such Crosses, and without such hard rough Self-denial; they wish that God would have more pleased them; and they are ready to direct him a better Way, (as they think) there is indeed in them, a Willingness to suffer and act, and conform, things being as they are, but they do not chuse to have them so as they are, their Wills and God's jar; they like not (in themselves) the Cross of Christ, they wish God had done otherwise, then to make their Way to Heaven so rough, and so tedious; They do his Commands, but they do them as a hard and sore Task; They would seem and pretend to wear his Livery, but they serve not him but themselves: These do indeed (as *Augustine* sayes) *carry the Cross, but they do not follow Christ*: And of both these Sufferers Christ saith: I know you not, And though all these be good Herbs in regard of the Matter of them, yet a little Coloquintida

among them spoils all, Self-ends poysons all, and we say of them: 2 Kings. 4, 40. *There is Death in the Pot.*

Therefore I had need to say to you, as Christ did, Mar. 16, 6. *Take heed of the Leaven of the Pharisees, and of the Sadduces;* This is that Leaven that in all Ages, the *Scribes, Pharisees* and the *Sadducees* (that is, the most learned and most famous Professors and Teachers, are commonly leavened withal) and so most of their Admirers and Auditors, therefore take heed of this Poyson, this Leaven of Self-ends in what you do; for you may run far, and Act much, and soar high, but if Self be your End, *You lose all the Things You have wrought*, as the Apostle saith, though it be but a small Thing; (as you think) yet It corrupts your best Duties: As you know, a *dead Fly* is but a small Thing, yet it corrupts the most precious *Ointment of the Apothecary*, and makes it *sink* Ecc. 10, 1. So doth this all your Duties, all your Actions; therefore I say unto you, as the Apostle to the Galatians, Gal. 3, 3, 4. *Are ye so foolish, having begun in the Spirit, ye will be made perfect by the Flesh? Have ye suffered so many Things in vain, if it be yet in vain?* And indeed it is so in vain, that there is no Hope for you, except you see and amend this Evil; therefore this is to be mainly looked to, that this Self-seeking and Self-ends in your Actions and Duties, do not poyson and bring all you do to Nought; For all of this Kind is but from Flesh and Self; *but when the Glory of the Lord shall be revealed and the Spirit of the Lord blow upon it*, we shall see all this is as *Grass*, and all the *Goodness thereof*, but as the Flower of the Field, It flourishes to day, but to morrow is cut down and withereth: Therefore I say once more: *Arise, depart hence also, This is not your Rest.* Mic. 2, 10.

But there is a third Sort, and these are they, which suffer with Christ indeed; and they are Those, *who have cast Anchor within the Holiest of all*, and we may truly say of them with *Peter* 1 Pet. 4, 13. *These are made Partakers of the Sufferings of Christ.* These are they, which have *entered with Jesus within the Vail into the Holiest of all.* Hebr. 6, 19. These go the *third-Days Journey*, and have found out that *Rest, Moses sought and journied for.* These not only see but enter and possess the Land of *Canaan.* These are the *little Flock, that shall inherit the Kingdom.* Luk. 12, 32. These are the poor Remnant, the Scripture speaks of: *That though the Number of the Children of Israel were as the Sand of the Sea, a Remnant only shall be saved.* Isa. 10, 22. and Rom. 9, 27. And though all the World were Christians in Profession, and were Sufferers in the two former Respects, it is this Remnant, this poor Remnant only shall be saved, as the 9th of the *Romans* re-stificth.

stified. They are a poor Remnant indeed; for they have sold all, and are become meer Nothings in themselves, but as full of God as their Vessels can hold; and they are but a Remnant, but a very small Remnant, whom God brings thus unto this holy Hill of Zion; but these are They, whom he hath delivered from the Power of Darkness, and translated them into the Kingdom of his dear Son. And as it is said Rom. 8, 29. These are They, whom he makes conformable to the Image of his Son; These are They, that enter in at the strait Gate; for our Saviour saith: *Wide is the Gate, and broad is the Way, that leadeth to Destruction, and Many find and go that Way; but strait is the Gate, and narrow is the Way, that leadeth unto Life, and few there be, that find it.* Matth. 7, 13, 14. Those to be sure, that have their Names written in the Lamb's Book of Life. There is in the Way to Heaven so many Snares set by the Devil, and so many By-Paths and false Ways, which Others have beaten and troden out before us, that a Man may easily be led out of the Way; many false Ways, but only one true Way, very few find or ever come to know the true Sufferings of Christ; and do we not see, how many glittering Stars the Dragon's Tail doth daily sweep down? Yea such Stars, and so full of Lustre, as we thought verily they had been fixed-Stars, and yet are proved but glittering Comets, deceitfull Stars: And what Numbers of these glittering Comets, how many even in these Days are quite gone out, and forsaken their Profession, and are come to nothing? As you know, *the Dragon's Tail drem down the third Part of the Stars of Heaven,* Revel. 12, 4. even those, which shined, sparkled and glittered like Stars, in a forward Profession of Christ.

There are some miss this Way, because they never intended it, and for them it is no Marvel, because they never once *set their Faces towards Zion:* Jerm. 50, 5. But there are some, that aim at Heaven, (for my Intent is to speak of those) that intend the Voyage for Heaven, who miscarry at their first setting out; they miss their Way, the very first Entrance into Christianity, and some after they are entred in, and gone a little Way, they will not venture too far; if they can catch Fish near the shore, well and good; but they are resolved, they will not adventure much, they will not sell all, part with all, they will not loose their Hold, ye cannot persuade them to weigh Anchor, and *hoise up Sails, to lanch out into the Deep;* Luk. 5, 5. but only content themselves with what they can catch on the shore, and what lies near Hand; for they will not adventure themselves. And these Men are so much taken up about the shell of Religion, and about Outfides, that they cannot thrive, nor come forward; for they

are so taken up about the Letter of the Word, that they can catch nothing, though they *fish all Night*, take great Pains about it, and toil themselves exceedingly, yet all in vain: No Wonder then, that *St. Paul* speaks of *Working out our own Salvation with Fear and Trembling*; Phil. 2, 12. and no Wonder our Saviour bids us: *Strive to enter in at the straight Gate, for, saith he, Many shall seek to enter in, and shall not be able.* Luk. 13, 24. For certain in all those, that intend really for Heaven, there is this Working, this striving, this Violence to take it by Force; but yet also, the Will and the Deed are of him, and *without me* (saith our Saviour) *Ye can do nothing.* This is a strange Contradiction, (as One would think) but take this Solution in short, and take it as a sure Maxime, *that Man never works in the Wisdom and Power of Christ, till he is slain and undone in his own Wisdom and Power.* Well, some again miss their Way, after they are lanced out into the Deep; they have lost their Seamark, and sail without their Compass, and they wander they know not whither; they mind not Perfection and Religion for it self, but Religion for some Self-Ends; and so by seeking themselves have quite lost themselves, and make Religion an Occasion to the Flesh, and God the Author of Sin and of all their Wickedness, and the like: Yet, Beloved! I would not be he, that should discourage or discomfirt any Man in the Way to Heaven, by no Means; and yet also I would have you set sure Footing, so that you may not *labour in vain, and lose the Things ye have wrought*; the Truth is, I aim not (as you may think, and as some have affirmed of me) to bring you Hell into your Consciences, no otherwise, then to save you from Hell, and as the Apostle saith: *O ye Corinthians! Our Mouth is open unto you, our Heart is enlarged.* 1 Cor. 6, 11. *And though I made you sorrowfull with a Letter, I do not repent.* 1 Cor 7, 8. So if the Lord by me did so kindle Hell-Fire within you here for a Time, to keep you from the everlasting Hell; this were a great Mercy to you, and a Fruit of true Love.

But, I am sure, you are All of *David's* Mind concerning *Abimaaz*, 2 Sam. 18, 27. *O! He is a good Man, and he brings good Tidings.* And you are good at saying, as in Isa. 52, 7. *How beautiful upon the Mountains are the Feet of Him, that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation.* Oh! Those are the good Men, that will preach of nothing but Peace, and that can tell, how to *scow Pilloms under all Arm-Holes*, (as the Prophet speaks Ezek. 13, 8.) and *Daub with untempered Morter*, and prophesie all good to you, these are the only Men with you, though indeed they are no other but false Prophets, *who*
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*propheſie Lyes in the Name of the Lord: And dare pollute the Lord among his People, and betray your Souls for a Handful of Barley, and a Piece of Bread; ſo that they can have but their Tithes, they will ſave the Soul alive, that ſhould die, and when it is denied, they will ſlay the Souls, that ſhould not die, as the Prophet Ezek. ſpeaks c. 13, 19. But I (for dealing plainly with you, and for ſearching your Wounds to the Bottom, to make a ſound Cure) ſhall even gain that Opinion from you, that Michajah the Prophet had from Ahab, 2 Kings 22, 8. that when Ahab and King Jehoſhaphat were met together, to joyn Battle againſt Ramoth Gilead, they enquired of 400 falſe Prophets, and they all cryed Peace, Peace: Is there not One more, ſaid Jehoſhaphat, of whom we may enquire? Yea, ſaith Ahab, there is one Michajah, but I cannot abide him, I hate him; for he never propheſieth Good to me, but Evil. And thoſe that were ſent for him, tell him by the Way, that all the Prophets propheſied Good unto the King with one Mouth; therefore they counſel him, So let thy Words be alſo; and as the Prophet answers there v. 14. So do I, as the Lord liveth, whatſoever the Lord ſaith unto me, that will I ſpeak: I ſhall not, I cannot, nor I dare not (though you entreat me never ſo) ever ſpeak well of that, the Lord ſpeaks evil of, nor I would not ſpeak evil of that, he ſpeaks well of, for a World: Though Men may cry you up, and admire Parts, Duties and Forms, as if they were the Subſtance, yet I muſt tell you, If they come but from the Power of Self, and tend to advance Self, though Others may make ſuch Men, as preſs theſe Things chiefly, to be as Kings and Princes, Leaders and Pilots in Religion; yet theſe without the Subſtance and true Self-Denial, I muſt tell you plainly, my God, my Maſter abhors, *Iſrael is an empty Vine, and bringeth forth Fruit to himſelf*: Therefore, I for my Part, cannot propheſie Peace to you, in your higheſt and gloriouſeſt Duties on that Ground: Truly, Brethren! I dare not in this Place ſpeak the *Viſions of mine own Heart*, but (as the Lord ſhall enable me) the faithful Embaſſie of my Lord and Maſter, ſo far as he hath entrusted me. That Scripture named before, *ſeek* (ſaith our Saviour) *ſtrive to enter in at the ſtraight Gate; for Many ſhall ſeek, and ſhall not be able*. And ſay I, if Many ſhall ſeek to enter, and ſhall not be able, what ſhall become of them, that never ſeek?*

And know, it is ſuch a ſtriving, which made the Apoſtle compare it to a Race, *ſo run*, (ſaith he) *that ye may obtain*. Likewiſe he compares it to a fight a War, Eph. 6, 13. *Put on the whole Armour of God, and ſtand faſt*. He compares it likewiſe to a Wreſtling: How intent are Men in theſe Caſes of ſtriving? They mind that Thing only: *We wreſtle not againſt*
Fleſh

Flesh and Blood, but against Principalities and Powers, and spiritual Wickednesses in high Places. v. 12. Now you know, Wrestlers are very intent, watchful and mind the Things only they are about, they dare not be remiss, and look about them; but they are very watchful, lest they should be foiled: Therefore examine your Hearts, do you thus strive? Do you thus wrestle for Heaven with all your Might? Or is it not the least Thing that troubles you? Do you not rather mind all other Things of less Consequence? Or else do you not mind it, and other Things too with it? Do you not seem to offer Violence to the Kingdom of Heaven, Matth. 11, 12. and yet your Eyes and Desires are another Way after other Things? Money and Health, Superiority, Favour at Court and with great Ones, Preservation of Youth, Handsomness, Decking the Body, Opinion of Goodness from Others, and the like? These you account real Things, and worth your Labour and Pains; But as for the Heaven, I speak of, the Way where-to consisting so much in Self-Denial; 'tis true, you have some faint Wishes towards a Heaven in the Notion, which all the World talks and prattles of, but know not what they say; but the other Way runs the Stream of your Affections, and your strong Desires: And if you thus wrestle, no marvel you get the Foil; for let you have but Riches, Honours, Health and Prosperity; let you have but Beauty and Handsomness, long Life and Deliverances, and a little Profession of Religion, in Coming to Church, in Reading, Praying and Repeating and the like, and the Esteem and Praise of Men, and you are well enough; and then you are as quiet as Lambs, but swell, strut and bluster like Turkey-Cocks, and are as proud as Peacocks, scorning to look upon Any friendly or heartily, but only those, forsooth of their own Judgment and Fraternity, upon all Others they look (as our Proverb is) *as big as Bull-Beef*.

You know what *Mephibosheth* said to *David*, where he bid him and *Ziba*: *Divide the Land between them.* *Mephibosheth* answers, *Nay*, saith he, *now my Lord the King is come home in Peace, let who will divide the Land.* 2 Sam. 19, 30. So, let that which is Lord and King in thy Esteem, come home to thee, let who will take Heaven for Health and Riches, Honour, Praise and Credit in the World; these Things you account real and present; for you know and feel the Use and Benefit of them; but as for these Things to come, they are a great Way off, we see them not, nor we know not what they are, and therefore say you: Give us these Things, and as for our Souls, we will trust God with them, for God is Merciful, we know it, and he that would make us so afraid, knows it also; for
all

all he frames and presents us with such Bugbears. Saith the Apostle *Peter* 1 *Pet.* 4, 18. *If the righteous Man can scarcely be saved, where shall the Wicked and Ungodly appear?* I know, how the general Vote of Interpreters expound this Place, restraining it to temporal Deliverances only; but you must pardon me, I take it not so; (truly my Eyes are too dim, to read *Junius* Notes upon this Text; nay, I will be bold to say, the *Geneva* Annotation on the Place is false) but I take it as it is spoken: *If the Righteous shall scarcely be saved, &c.* That is, if the Righteous with all his Righteousness; If the Just with all his Justness, If *Peter* with all his Tears; If *Job* with all his Patience; If *Abraham* with all his Faith; If *Joseph* with all his Chastity; If *Moses* with all his Meekness. &c. If all these shall scarcely be saved, where wilt thou appear? What will become of thee, that hast nothing of all these? And to this Purpose I told you the last Sabbath, as there were six Steps, that went up to *Solomon's* Throne, so there be six Steps or Degrees, which we must ascend, before we can sit down with Christ upon his Throne of Rest and Peace, I then only named them.

The first is: *Condemnation of our selves*, confessing and acknowledging our own Sinfulness and Wickedness, condemning and abhorring our selves really in the Sight of God, and upon a true Sight of our own Vileness.

Secondly, *Annihilation of our selves*, accounting our selves nothing, worse then nothing, and (as it were) beating our selves to Dust, in our own Esteem.

Thirdly, *Abdication or Forsaking* all Things in the World, of what Nature or Condition soever, *using the World, as if we used it not; to weep as though we wept not, and rejoyce, as though we rejoyced not, and buy, as if we possessed not, &c.*

Fourthly, *Indifferency* to all Things, to all Conditions, whether to Riches or Poverty, to Honour or Dishonour, to Health or Sicknes, to ill Report and good Report, to Liberty and Imprisonment, to Praise or Dispraise, to Peace or to War, to fair Weather or foul. When all Condition are alike to us, whether God makes us merry or sad, please or displease us, yet we are pleased in all he doth to us, or in the World, let it be what it will, or how it will.

Fifthly, *Conformity* to Christ our Head, following him as our Pattern, that in what Condition soever we are, we seek to imitate and conform to him, that whatever in such a Condition Christ himself would do, were he on Earth in our Case, and in our Condition, the same do we.

Sixthly, *Deiformity*, when indeed we are no longer Men but Gods,

(mistake me not) that is, when we act no longer our selves, but God acts in us; that if we do any Thing, yet we see, feel and confess, it is God that doth it; that if we speak, it is Christ that speaks, if we think, it is Christ that thinks, if we go, it is Christ that goeth: That it is no longer you, that act any Thing, *it is Christ, that liveth in You.* Gal. 2, 20. And you and the Members of your Body *are given up to him a living Sacrifice,* and as *Instruments of Righteousness,* Rom. 6, 13. and c. 12, 1. Oh! These are Things, the old Man cannot endure to hear of, they are terrible to Flesh and Blood; the Flesh cannot endure to hear of Whippings and Wrackings, Fire and Faggot: But let me tell you, that these Things are far short of these spiritual Sufferings, these are a thousand fold more hard to undergo, as those can witness, who have Experience in them: Nay, yet let me tell you, a Man were better endure any, nay, all those Sufferings, nay, *it were better for him, that a Millstone were hanged about his Neck, and he dragged to the Bottom of the Sea,* Matth 18, 6. then not to have his Part in these Sufferings; for indeed they are happy Sufferings.

But Beloved! lest these Things, and the Difficulty of this Work should make you amazed, and make you cry out: Luk. 18, 26. *who then can be saved?* If All must ascend those six steps you have named, how few then have gotten, or will get to Heaven? Therefore before I proceed any further, let me for your Comfort and Encouragement, represent unto you Two Things, Two Qualifications of these Truths.

Qualification I.

The first is this: That *God is in you, although you know it not,* as you know, there are in us all those Parts, those Organs and Instruments of Life, which we breath and live, as Veins, Nerves, Arteries, Uriters, Sinews, Bones, &c. whereof, though Most of us do not know their particular Names and Uses, and how they are knit together, and serve one another; and whereof we have daily and minutely Use; And if any of you be Artists in the Body of Man, you can discourse thereof, and delineate plainly the Use and Exercise of them; and how they depend one upon another, and serve, and (as it were) Hand to one another.

As *John* said concerning Christ: *There is One in the midst of you, whom you know not,* John 1, 26. I say so of you, There is One among you, and yet alas! You see him not, You know him not: And as *God* said to *Moses,* Exod. 6, 3. *By my Name Almighty, was I known unto your Fathers; but by my Name Jehovah was I not known unto them.* I was the same then,

but

but by that Name they knew me not: So God is the same in himself, but he is not manifested to thee, nor In thee; that is, he lives not in thee (as to thee) (i. e.) as to thy sight and Knowledge.

So likewise, the Patriarchs and Prophets before Christ, they knew him, but not as we do now; They knew him by the Name *MESSIAH to come*, and by the promised Seed, and to be He, In whom all the Nations of the Earth should be blessed; By these Names they knew him then; but not by the *Messiah come, the Messiah born, the Messiah crucified, the Messiah risen again, the Messiah ascended.* *Abraham* (saith Christ) *desired to see my Day, and he saw it and was glad.* John. 8, 56. He saw it fifteen hundred Years before, but not so clearly as we may now see it.

But these Things are somewhat too high, and you cannot conceive, (it may be) what I mean by these Expressions: But I shall come lower to your Capacities, and shall make you acquainted with these hidden Things, and make them familiar to you. Saith our Saviour to *Nicodemus*, take Notice, (he was one that wanted teaching, for all himself was a Teacher in Israel) Christ began to reason with him of high, hidden and mysterious Things: *Except a man be born again, He cannot see the Kingdom of God*; Christ was now too high for him: See (for all he was such a great and learned man among the *Jews*) what an ignorant and a fleshly Answer he makes Christ verse 4. *Can a Men enter into his Mothers Womb and be born again?* Christ falls lower to his Understanding; (saith he) *That which is born of flesh, is flesh, and that which born of the Spirit, is Spirit*; He falls lower still, to familiar Comparisons, to make him understand? *Marvel not that I said unto thee, ye must be born again: The Wind* (as if he should say, now I am in thy Element, wherein thou understandest, even among the Creatures) *It bloweth whither it listeth, and thou hearest the Sound; but knowest not, whence it cometh, or whither it goeth; so is every one, that is born of the Spirit.* verse. 7. 8.

And if he were so ignorant in such a small Thing as that ordinary, common Thing, the Wind, wherewith he was so conversant, then much more in a Thing so high, so spiritual and so divine, as Regeneration and the New-Birth.

So, would you know of me, how far these high Truths may be dispensed with; And what is the lowest Degree in Grace you must come to, if ye would be saved? Thus; though God call you not to that Degree of Suffering, as he doth some Others, yet there ought to be a Propension, and Affection to it, to aim at it, though you reach it not. As a Child is

a reasonable Creature, as well as the lustiest Man, and the fullest grown Man; and we do not exclude it from the Name of a Man, or from the Nature of a Man; for he will be a Man in Time, he hath all the Parts and Lineaments of a Man, and he is growing and intends towards a Man: So neither do we exclude those Christians, that are Weaklings and Babes in Christ, neither from the Names, or Nature, nor from the Hope of Christians, though they be but Babes, and have not that strength as perfect and strong Men in Christ have. You know Men can reason and discourse of Things to our Understandings, and can tell you the Reason of their Strength and Growth; we do not expect this in Children. Know, God is In you of a Truth, though you know it not, and He will work all your Works for you: But when? Never will, so long as you are strong in your selves. Our Saviour calls the Woman of Canaan, no better then a Dog, a Whelp, Truth (said she) though I am so, *Yct, Lord! The Whelps eat of the Crumbs under their Masters Table: Mat. 15, 27.* Know this, (by the Way) the best Christians are but as Whelps, meer very sucking Puppies and Weaklings in comparison of their Master, and of that they should be, and their fare is but to eat but the crumbs, the Scraps, that fall from their Master's Table, in that Regard they are far from faring and feeding on that strong Meat, he is fed withal, nor can they feed so high nor digest it: Alas what poor, Ungrown, Unshapen Creatures are they, in comparison of their Head, their Lord and Master, the Lord Jesus Christ? And what Fragments do we live upon, to those Dainties he would find us and feed us with, if we were but capable or fit for them: So, though we find not in ourselves that strength and growth, that should be, yet be not discouraged, so you find but a Propension and Disposition toward these Things, and a Desire to grow, and do strive to grow as much as you can, then be sure, Christ will perfect that Disposition in his due time.

Qualification 2.

Secondly, God accepts the Will for the Deed: For (as the Apostle saith) *2Cor. 8, 12. A Man is accepted according to that he hath, and not according to that he hath not:* So it be a Real and a true Will, in good Earnest, then there is no Question, he accepts the Will for the Deed; but be sure it be so; for you must know (as the Apostle saith, *Gal. 6, 7.*) *Be not deceived, do not flatter your selves, God is not mocked, you cannot deceive him with Pretences: but if it be so, then I will aver it to you, He*

doth most certainly accept the Will for the Deed. As *David*, 1 Sam. 30, when *Ziglag* was fired, and their Wives and Children carried away Captives, while he was absent, *David* goes and enquires of the *Ephod*, whether he should pursue after the Enemy, or no; he was bid go and he followed them, and overtook them, and overcame them; But as he followed and pursued, some of his Men were weary, and could not go to their Journeys End, therefore they tarried behind, and looked to the Stuff; But in the End, when the Spoil came to be divided, those that held out and performed the Work, would not let them, that tarried behind, *have any Part with them*; yea (saith *David*) these that tarried behind, shall have as good a Share, as those that fought; for their Will was good, they as really intended it, as those that performed it: And this was made a *Statute and a Law in Israel ever after*. 1 Sam. 30, 25.

Beloved! Just so is it with our infinite, wise God: He sets by all his Souldiers alike, though he set some in the Front, and some in the Rear, and some in other Offices; some in more dangerous Places, and some in less; yet he esteems them all his true Souldiers: As well he that is weak, (so he be faithful) as he that performs the greatest Service. So Mat. 20, 11. the Master there hired Servants, some sooner, and some later, some at the sixth, ninth, and eleventh Hour, but none at the twelfth Hour; and when he came to pay, gave All alike; those that came first and had done more Service, *Murmured*: Says the good Master of the House: *Take that is thine; Is thine Eye evil because mine is good?* Verse 14, 15. Even so is it with us: So we have but a right and real Disposition to Suffering, a readiness thereunto, and as great a Willingness to do much Work, and to work all the Day, if God calls us to it, as to do a little, when God calls us not to it; then my Brethren! know, God in such a Case accepts the Will for the Deed: Perhaps we are not actually called to Poverty, nor actually to Disgrace, to Whipping, to pulling a Pieces with wild Horses, to Racks, to breaking of Bones, to Crucifying, and divers other Tortures; (as you know many have been) though we are not called to do what Others are, so we do what we can, and are faithful in our Talent, and ready to imploy a greater Talent to more Advantage, if it be God's Will to call you to it: But know, all must suffer less or more; for so much is included in the Parable; the Last that was called, was at the eleventh Hour; there was none called at the twelfth, he that was called last, wrought one Hour in Christ's Vineyard; Christ will have one Hour's Work done before Night; take Notice of this: And to return to our former Simile.

A Captain that hath Souldiers, all stand not in the Front; he dies a Souldier, that dies in the Battle, (let it be where it will) as well as he, that dies in the Fore-Front: The Lord is often called in Scripture the *Lord of Hosts*. Jer. 10, 16. and c. 31, 35. We All on Earth are Part of his Souldiers; He hath heavenly Souldiers as well as earthly: It is said of the Angels in Heaven, that *They are ready to do his Will*. Pf. 103, 20. They are All ready, yet we read of a few of their Names, that he sent of Errands; they are as ready and willing, as those that were sent: So those Christians, that suffer not so much, which he takes away in Youth, and in the Infancy of their Christianity; These have the Title of Souldiers, as well as those, that lived to their Full-Age, and to be Fathers in Christ, and have suffered never so much. All is one, so we be in a Willingness and Readiness: Only deceive not your selves. I know, if I should ask any of you, of your Willingness and Readiness to suffer and serve God, you will say, you are willing; and he is not a true Christian, that desires not to be ready to do God's Will, and to be willing, to *grow in Grace*. 2 Pet. 3, 18. Yes, yes, we are taught that (say you) in the *Lords Prayer* to pray: *Thy Kingdom come, and thy Will be done*. Matth. 6, 10.

Yea, yea, we know well enough, you have Words enough, very good Words; you have Religion at your Fingers, and at your Tongues End. It is true, we All of us do or should cry daily: *Thy Will be done, thy Kingdom come*; and it may be, we have said these Words a thousand Times over: And yet we may be of the Number of them, that say: *We will not that thou shalt rule over us: Let us break their Bands, and cast away these Cords from us*. Pf. 2, 3. Yea, and it may be, we fast and pray, and tye ourselves to a constant Rule, which we will by no Means omit; no, by no Means omit their Duties, and yet be like those in the first of *Isaiah*, give God very good Words, and he shall have a Multitude of outward Duties and Sacrifices, and the *Fat of fed Beasts*, &c. But says God: *Who required these Things at your Hand, to tread in my Courts? Isa. 1, 12.* And we can with Ease repair to his House, *draw near with our Mouths, and honour him with our Lips, but yet our Hearts are far from him; Ah! Our Hearts are far from Him*. Isa. 29, 13. And we will have *our own Will*. Pf. 12, 4. God nor his Ways neither shall cross us of that: And if so be, God will but let us have our Wills, we will then give him Service enough in this Kind, bodily Service, yea, bodily Exercise more then he would have; we will weary him with Sacrifices, yea and ourselves too.

Brethren! What shall we think of those Men, who daily pray for the
Life

Life and Health of the King, and the Extension of his Power and Government, and yet do nothing but plot Treason? Are these Loyal Subjects, think ye? So it may be, you will say with *Paul: To Will is present with me, but to do, I know not how to perform.* Rom. 7, 18. Here is a very fair and plausible Pretence; Well, I require you therefore, as you will answer before God Almighty, and his Elect Angels, that your Willingness be true and real, and not pretended; that there be as true and as great Willingness, as there is in a Man that is hungry, to eat, and to be as willing, as a thirsty Man would drink, and then, if it be so, I say as you say, and as the Apostle saith: He will accept the Will for the Deed, and moreover, I say further, He will work the Deed in you, for you: It is with God as it is with a Man looking in a Glass, if you go to it, it will go to you; if you go from it, it will go from you; as you look toward it, it will look toward you; if you look proudly, it will do so too, it will look as proudly as you can for the Heart of you; if you smile on it, it will smile on you; if you kiss it, it will kiss you: Just so it is with our God: *With the Merciful thou wilt shew thyself Merciful, and with the Just Man thou wilt shew thyself Just; and with the Forward thou wilt shew thyself Forward, with the Pure thou wilt shew thyself pure.* Ps. 18, 25. 26. If we do but so much as incline to God, or but look toward Him, God will look toward us, and he will incline to us: As soon as the *Prodigal* inclined, and had but a Thought to turn again to his Father, his Father was ready to turn towards him; for, saith the Text, Luk. 15, 18. 19. 20. *While he was yet afar off, he saw his Son, and ran to meet him.*

Having premised these two Qualifications, like A Nail in the Sanctuary, to Rivet you to your Hope, and to Lighen your Eyes, and comfort your Hearts, in this Day of your *Bondage* and Darknes, as the good Scribe *Ezra* there saith, Ezra 9, 8. *to give you a little Reviving, a little Refreshing, a Cup of Brandy-Wine before you fight, and before you encounter with your Enemies; for you have a sore Battle to Fight; and are coming now to set our Feet upon the first step, that leads us up to this Throne of Perfection and Rest: But here stands a Lion in the way, a fierce Lion, (the Sluggard said so in the Proverbs c. 22, 13, to excuse his Idleness) when there was none: But here stands a Lion, a Lion indeed, a roaring Lion, that doth hinder and will hinder, till he be taken away: I must be faithful to give you this Beware; for do not think, I would fright you with Bug-bears and Shadows, but discharge my Conscience in giving you Warning in Time: If you will not believe me, but go on Fear-*
less

less, thank your selves: for there is a *roaring Lion*, and he stands *continually* at the Foot of these steps, *seeking whom he may devour*, 1 Pet. 5, 8. and will suffer no Man to come near: And he stands complearily armed, and bids Men adventure, if they dare, they come upon their Perils.

All the imitable Actions of our Saviour we are to follow, though not his Miracles, as, to cure the Blind, heal the Lame, raise the Dead, and the like: But he hath set us a Pattern, wherein we should All imitate him; for He being Lord of All, yet he became Least of All, although he was *God equal with his Father*; yet he *emptied himself, and poured out all his Glory, and became as a Servant, submitting himself to Death, yea, to the Death on the Cross*. Phil. 2, 6.7.8. Than which Description, I cannot give you a more plain shorter, or more infallible Compendium of his Sufferings, which will assuredly draw after it, being glorified with Him: Herein ye must imitate Him, herein ye must suffer with Him; and then herein ye shall be glorified together. Understand, I pray you, I do not say, ye must be whipt, as Christ was whipt, that ye must be crowned with Thorns as Christ was; this is more then I know. I know not, what God may do with you, in that Regard, whether he will call you to this or not; nay, if I should tell you so, this were to begin at the wrong End; for if you should do all this, and undergo never so much, the utmost Misery, that ever Man endured upon Earth; name what Deaths and Tortures you will, it doth not necessary follow, that ye shall be glorified with Him: As a Man in a Feaver; if you apply never so many Medicines outwardly to the skin, it will do him no good, you must alter somewhat within, before ye can cure him; so if a Man suffer never so much outwardly in his Body, if you alter not the Heart within, if that do not suffer, there is no Suffering; (for all Evil is in the Heart Matth. 15, 11.) till that be made clean, till there be a Suffering, there is no good done; never talk of it, till then; we suffer not with Christ, viz. to be emptied of our selves, to be made nothing, to forsake our own Will, &c. These are Sufferings indeed; all other outward and bodily Sufferings are but shadows; these are the Substance, and the true Sufferings: And this is, to suffer with Christ, that so we may reign with Him. I say, herein we must imitate Christ, in these two Things spoken of Phil. 2, 5.6.7.8. *Let this Mind be in you, which was in Christ Jesus: Who being in the Form of God, thought it no Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men; and being found in the Fashion as a Man, he humbled himself, and became obedient unto*
Death

Death, even the Death of the Cross. We must be empty and humble; that is, to empty thy self of all thy Gifts, yea, of all thy Graces; down with not only your Infirmities and Weaknesses, but *cast your Crowns before the Lamb, that sitteth on the Throne*, and proclaim: *All Glory, all Honour and all Power be unto Him, for ever and ever.* Revel. 4, 10. 11. I say, down with all your Graces, all your Excellencies; that, wherein you really do excel, throw all down before Him, all your real Excellencies, all must be thrown at the Feet of the Lamb; *He hath filled the Hungry with good Things, and the Rich he hath sent empty away.* Luk. 1, 53. But here steps in, and here stands in our Way, as I told you, *a terrible Enemy, a devouring Lion, or what you will call him, a grim Porter, Antichrist, or the red Dragon, the old Adam, the old Serpent, Lucifer, Flesh, Selfness or the Devil. &c.* This *Evil One*, and he is but one, yet he hath diverse Names for our better Knowledge of him; and when he heareth of these Sufferings, he shrinks and thrugs, and cries: *Oh, Master! Favour thy self, none of these Things shall happen to thee:* What needest thou go this Way? Here is a killing Way indeed; live still, a way with these melancholy Thoughts; fill thy self with Riches, and fill thy self with Pleasures, and fill thy self with Wisdom, &c. you will find the Benefit of it: But you know Christs Answer: *Get thee behind me, Satan! thou art an Offence unto me; for thou savourest not the things that be of God, but those that be of Men.*

Object. But it may be you will say to me, what do you tell us of the old Adam and the red Dragon, of Lucifer, of the Devil and of Serpents &c. we have nothing to do with any of these Things, tell those of them, that it concerns: I hope there is none of us posselt: Some are ready with *Peter* to curse bitterly, and with great Protestation swearing, *I know not the Man*, Mark. 14, 31. I never saw any of these Things; *what strange Things will this Babler make us believe? What will he bring us to at last?* Acts. 17, 18.

Beloved! have Patience with me, and I will answer you; did any of you ever see his own Eyes, his own Face, except in a Glass? Though you think, you never saw the Devil, yet had you looked into God's Book, in that Glass, there you might have seen Him in you: There you are bidden to Fight with your own selves, with your own Desires, with your own Affections, with your own Reason, with your own Will; and therefore, if you will find your Enemies, never look without; if you will find out the Devil, and what he is, and what his Nature is, look within you, you will never find him without: There you may see him in his Colours,

in his Nature, in his Power, in his Effects and Workings: But my Fear is, *That hearing you hear and understand not, and seeing you see not.* Mat. 13, 14.

Again, you never saw your own Souls, did you? but only in the Effects; it may be, you never saw this *Fiery red Dragon*; but in his Effects you may see him daily, *From whence comes Wars* (saith the Apostle *James*) *and Wantonness, and Pride, Envy, Lying, Hatred, Debate? Come they not from hence, even from your Lusts?* James 4, 1.

In the Time of the Law there was much a do about the Leprosie, the Priest must come and look on it again and again, very much a do there was, and all was to this End, that they might know it, that so they might avoid it, the Infection: So we shall never avoid this old Serpent, this bloody Dragon, if we do not learn to know him, to know him in his Effects in us. And as I said before, we cannot come to set our Foot so much as on this very first step, leading up to Solomon's Throne, but we shall find Him, viz. this Giant, this Goliath armed, being full of Ire, Terror and Dreadfulness, standing in our Way, and there is no coming near, without he be overcome, subdued, conquered and *taken out of the Way* 2 Thef. 2. 7. I beseech you, *suffer patiently the Words of Exhortation*, while I endeavour through the Power and Light of God, (for else we can never do any Thing in this Business) to reveal and point out unto you this your ancient Acquaintance, and old Enemy, whom you have entertained so long, and been so familiar withal, as to make him your Bosom-Friend and Play-Fellow, though you have not known it: I mean this mighty Giant, this *Goliath of Gath* his Height being six Cubits and a Span, who now prepares and arms himself for Battle, and is dressed in Armour, from Head to Foot; a Helmet of Brass upon his Head, armed with a Coat of Mail, the Weight of his Coat five-Thousand Sheckels of Brass; and Greaves of Brass upon his Legs; and a Target of Brass between his Shoulders, the Staff of his Spear like a Weavers-Beam, and his Spear-Head weighing six Hundred Sheckels of Iron, Words full of Ire and Blood, like the Blood-red Dragon in the *Revelations*: And you will find him coming forth Day by Day, challenging and defying the Armies of Israel: And if once you come but to know him, believe it, he will make the stoutest of you all to tremble and quake, at the very sight of him; and especially when you shall come to see, what strong Possession he hath gotten within you, and how strongly and how subtilly he hath intrenched himself, interwoven and twisted his very Nature into yours: So that no Power in Heaven or Earth can make him stir, or once fear to be removed,

ed, but only the mighty Power and Wisdom of God: And except you come out against him (as *David* did) *in the Name of the Lord of Hosts, the God of Israel, whose Armies he hath defied*, there is no Way else to take off his Head, and to dance with it upon the Points of your Swords, as did *David* among the *Damfels*: And when once the *Philistians* (within you) shall perceive, that their Champion is slain, all the Rest of their Army will flee before you, and you shall pursue and smite them Hip and Thigh, till you have utterly destroyed them; and then that Prophetic and Promise shall be fulfilled in you, *Zach. 14, 21. that in that Day there shall be no more the Canaanite in the House of the Lord of Hosts* And that in *Isa. 11, v. 9. There is none shall hurt or destroy in all mine holy Mountain, saith the Lord; for the Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea.*

And now I have this dreadful Dragon to discover, and to fight withal, (I hope) through the Power of God to give him such a Blow, that he may be mortally wounded in you and me; For *I have long desired it, and how am I straitned, till it be accomplished*, as our Saviour saith, concerning his great Baptism; and I desire, that the Word of the Lord it may be mighty with me, as it was with the Sword of *Saul* and the Bow of *Jonathan*, which never returned empty or in vain from the Blood of the slain, and from the Fat of the Mighty, even of this Mighty, conquering *NIMROD. 2 Sam. 1, 22.* And when I have gone over his several Names and opened them, I hope you will not say then: *You know not the Man*; and believe it, my Friends! These are no Scar-Crows nor Bug-bears, as some of you are ready to think; but I hope to discover him so to you, that you may say experimentally, as *Abigail* said of *Nabal*: *Nabal is his Name, and so is He. 1 Sam. 25, 25.* *Nabal* is his Name, and so is his Nature: If he be called *Satan*, that you shall say: I have found him *Satan* to me, which signifies Seducing, and truly so is his Nature: If he be called the Old Man, the Old Man we have found him in our Practise: If called the red Dragon, or the strong Man, or what else he is called, you may confess and say really, so we have found him in his Effects, God knows, to our Wo, and Woundings to our poor Souls: And (as I said) I have desired to discover him, and now I have fallen upon it; God grant I may do it effectually, even to the Assaulting and Razing his strongest Castles, and most spiritual Wickednesses and Strong-Holds in you and me, that I may now have a deadly Blow at the Head of this *SERPENT*, that hath so long and so often bitten my Heel, and wounded You and me, when we felt it not;

for this Battle is secret and spiritual; for *we wrestle not against Flesh and Blood, but against the Principalities, against Powers; against the Rulers of the Darkneſs of this World, against Spiritual Wickedneſſes* (or wicked Spirits as the World is) *in high Places; wherefore, ſaith the Apoſtle Eph. 6, 12. 13. 14. Take unto you the whole Armour of God; that ye may be able to ſtand in the evil Day: And having done all, to ſtand; ſtand therefore having your Loins girt, &c.* He is a Subtil One to diſcover, and hard to reſiſt. But my Endeavours and my Wiſdom, nor my Strength nor yours will do no good, he is too mighty for us to encounter with; neither *go I againſt him with Sword or Spear, but in the Name of the LORD OF HOSTS; FOR THE BATTLE IS THE LORDS.* And know, that the true Feeling of theſe Things in your ſelves, will be far beyond my deſcribing them.

Neither will I bring (as *Jude* ſpeaks) any railing *Accuſation* againſt him, but only give him ſuch Names; as the Scripture hath given him; I will not give him any black or terrible Names, nor dare I charge him with *curſed Speakings*, (as the Apoſtle *Jude* ſaith) only ſay, as the Arch-Angel *Michael* ſaid, when he and his Angels fought with the Devil and his Angels *Jude* v. 9. *THE LORD REBUKE THEE.* For I dare not fight with him in my own Name, or in my own Strength; but in the Name of the Lord of Hoſts I dare go againſt him, and I will go againſt him; and I pray God, that Promiſe of Chriſt may be fulfilled unto us, when he ſent out the Seventy to preach the Goſpel *Luk. 10, 19. Behold! I give you Power to tread upon Serpents and Scorpions, and over all the Powers of the Enemy; and if you drink any deadly Poiſon, it ſhall not harm you: Nay, nothing ſhall by any Means hurt you.* And the Iſſue was, Chriſt ſaw preſently upon their Preaching; with this Power ſaith he: *I ſaw Satan himſelf fall down from Heaven-like Lightning.* Oh! that we could ſee it ſo in our ſelves, that he might in us fall from his Heaven, thence like Lightning; then our Meeting would be a bleſſed, a Joyful Meeting: And when ye come together again, I pray God, you come without Prejudice to theſe Things, and let Faith ſee for you, and work upon you, then that will poſſeſs you with the Reality and Weightineſs of theſe Things, and do all in you, and work all your Works for you: And *the Lord that redeemeth Jeruſalem, bleſs you out of Zion, and ſilence in you your own Wiſdom, Power, Wit, Will and Unbelief, that there may be Silence in Heaven for half an Hour;* I mean Silence in your Souls, while theſe Powers of Darkneſs are diſcovering. Farewell.

SERMON II. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

I Brought and reduced the last Sabbath, all the Imitable Sufferings of Christ (for some of them are not Imitable in Manner, nor always in the Matter, None of them the Measure) to the Expression of two Words:

1. *Ekenosen* } *Hcauton.* First, *He humbled* } *Himselſ.* Phil. 2, 7. 8.
 2. *Etapeinosen.* } Secondly, *He Emptied* }

And in these two Things consists our Suffering with Christ: To be whipt with Christ, to be poor with Christ, to be reproached with Christ, to Suffer Death with Christ, &c. It may be we are not called to these, neither matters it, whether we be or no, Sufferers in that Kind, Except God calls us to those Conditions; But in these two, we must of Necessity suffer with Christ, If we would be glorified with him: He was found (saith the Text) In the Form of a Servant, that is, he was as humble, as meek and lowly as the meanest Servant: He that was Lord of all Glory, emptied himself of all that Glory, which he had with the Father before all Time, being God equal with him, in full Power and Glory, yet he *emptied Himself, and poured out all his Glory and poured it out*, for so is the Word in the Original, *and made himself of no Reputation; and indeed he became a Servant of Servants*, as you know who (falsly) calls himself so: But Christ he not only took upon him our Nature, but the lowest Degree of our Nature, a Servant and rejoiced in that he was made low.

And (as you may remember) the last Day, when we intended to discover those six Steps, that led up to *Solomon's Throne*, to this Throne of Humility, we found there, a HUGE Porter, viz. The strong Man armed, standing at the Foot of these steps: Whom we intend to describe to you,

by Opening those Names, that the Scripture gives him: I have reckoned and recollected them, and I find twenty in Number,

1. *The old Man.* 2. *Adam.* 3. *The Serpent.* 4. *Lucifer.* 5. *The red Dragon.* 6. *The roaring Lion.* 7. *The Devil.* 8. *Antichrist.* 9. *Sin.* 10. *Rebellion.* 11. *False Light.* 12. *Darkness.* 13. *The Flesh.* 14. *Selfness.* 15. *Propriety.* 16. *Self-love.* 17. *Our own Will.* 18. *Error.* 19. *Satan.* 20. *The Evil One.*

And except he be taken out of the Way and removed, till then he Will let (as the Apostle saith) and there is no Ascending any one of these steps.

The first of which was, *Condemning our selves.*

The second, *Annihilation of our selves.*

The third was, *Abdication, or Forsaking all Things.*

The fourth, *Indifferency to all Conditions,* to Health and to Sicknes, to Plenty and to want, to good Report and to evil Report, to fair Weather and to foul, to Peace or War, to Ease or Trouble, Crosses as Pleasures; I mean, that ye stand indifferently affected to these Estates, or to any other; so that you know not which to chuse as willing to have one as the other, if God please.

The fifth, was *Conformity in all Things to Christ;* imitating him, in all imitable Actions, stepping in his steps, and taking him in all Things for your Pattern and Example, that we may (as the Apostle saith) Walk worthy of the Lord unto all well-pleasing, being fruitful in every good Work, and Increasing in the Knowledge of God.

The sixth was, *Deiformity,* as I may so call it, when we are so given up to God, that we no longer Act; but when we Act, it is God that acts, when we see, think, speak, go, &c. It is not we, but God: And (as I said) when I had thought to come to those six steps, we found, that he that will withhold, untill he be taken away, viz. That great Goliath; and know he is also armed: If we do but offer to set a Foot on any of these steps, we must look for Striving: Nay expect to fight a great Battel, we must look for much Resistance, therefore before we come to draw near, we must labour, that this armed Man be removed and taken away; or else we shall never confess our own Sinfulness, nor our own Nothingness and Vileness, nor be content to forsake all, nor to be Indifferent to all Things, nor any of the Rest. And as that wife Man said: *My Son, if thou come to serve the Lord, prepare thy Soul for Temptation;* But when once thy Soul hath overcome, then prepare thy Soul for Rest, but not before:

Then

Then all these difficult Labours of *Condemnation, Annihilation, Mortification,* and the Rest, they will be all sweet to thee.

But, thus he objects to thee, viz. this great red Dragon, this GOLIAH, SATAN, LUCIFER, &c. what needs all this stir in Condemning thy self, Crosting thy self, and Annihilating thy self, and forsaking all, that thy Heart could delight in, &c. what needs all this ado; had all (dost thou think) that went before thee, such a difficult Way to Heaven? No, no, *Favour thyself: Master, Master: Be good unto thyself; none of these Things shall happen to thee,* as Peter said to Christ, Math. 16, 22.

But I know you will say: This is a new Doctrine indeed: Had you ever such Counsel given you as this, before this odd Fellow came? Yet I beseech you, examine your selves, (I beseech you bear with me) have ye not these Thoughts within you? Then if you will but confess, this, this is the Man, the old Man, the Lucifer, the Devil, the Antichrist, that we go about to describe: Are you not ready to say, when you hear these Things: What new Doctrine is this? What do you tell me of the red Dragon, of the Serpent, Antichrist and the roaring Lion, &c. We know none of these Things, we are Christians; we loath these Things as much as you. No such Things appear now a Days: Indeed in our Fore-Fathers Days we have heard, that there appeared SPIRITS and HOBGOBLINS, and such Kind of Things; but that was in the Days of Popery and Blindness: But now the Light hath vanished all these Things, and you are ready with Peter Mark. 14, 71. *to curse and swear: We know not the Man, yet speak of:* We have heard and read of Dragons and Serpents, spoken of by some of the Prophets, that have been in the Wilderness of old Time, and we have read of *Adam*, our first Father; but he is dead long ago: And we have heard of *Owls in the Deserts*, and of the *Scritch-Owls* and the *Ims* and *Oyms* of the Desert, spoken of Isa. 13, 21. 22. But Alas! to Day these Things are old, and concern not us in these Days; and such strange Things might then fall out as Judgments on that People then; but they are past, and we have forgotten those Things long ago: You have: Say you so? And Concern not you; Alas! Alas! But for all this you will find the Case will be our own: And I say unto you: There is one in the midst of you (And no small One neither) whom you know not; But see (I pray you) If this Dragon, these Serpents, these Owls, these Ims and Oyms, the Prophets speak of, do not concern you, see if they be not In you and among you, and you know them not; And truly, I believe, you will tell me, you never heard of such a Doctrine as this before; you have been
 Professors

Professors this 20, 30 or 40 Years, and you never heard that these Things were In you before: You have indeed heard and read of such Things, but you thank God, you can wash your Hands in Innocency from all these Things: God forbid that ever such ugly Things, as you speak of, should be in us; For you were never taught so, nor ever believed so: And I believe you will say as in 1 King. 22, 12. All the Prophets prophesie so and so; and prophesie good, and say you: Shall we now believe this odd Fellow? He hath already made us believe that we are Devils, and now he is at it again; and he would perswade us, that we are Serpents, nay, Antichrist, Dragons, roaring Lions, and we know not what. Well, notwithstanding all this, (as the Apostle saith Heb. 13, 22.) *I beseech you, suffer the Words of Exhortation.* Truly, Friends! We must suffer this proud Flesh of ours to be cut out, to the very quick, and these Weeds to be pulled up by the Roots, they will else overtop the good Corn, and destroy the whole Body: Let me then pray you as a Friend, *to judge your selves, that you may not be judged.* 1 Cor. 11, 31. Nay, judge your selves and you shall escape the Judgment of God. God will certainly judge you to be so, as we have shewed; now, if you would escape his Judgment, then be content to judge so of your selves, to prevent his Judgment. And as the Apostle *Peter* saith in another Case, so would I say to you: *Men and Brethren! Let me freely speak unto you of the Patriarch David &c.* Acts 2, 29. So more boldly and freely let me confess before you; As all these Things are in you so verily, I find them daily in my Self from my own Experience, and I desire to communicate the Knowledge thereof unto you; and I would not, Brethren! that you should be ignorant of this, or that you should think this deadly Enemy a Friend, and to let this Domestick be so much a Stranger. And in Preaching to you, Beloved! I assure you, I desire to preach to my self; I judge you no more then I judge my self; *I am Chief of the Sinners*, as the Apostle saith 1 Tim. 1, 15. as bad as Any of you all: Therefore I accuse you no more then my self, if I look for Devils, the Old-man, Sin, Antichrist, and for Dragons or Ostriches, or the Ims and Oyms of the Desert, or Lucifer, or the hissing Serpent, or the Locusts from the bottomless Pit, spoken of in the Revelations, or any ugly Thing; Alas, Alas, I find I need not look far, they are nigh me, they are all in me: And indeed there were far more hope of you, to see and confess it, then to deny and despise what is represented unto you.

Well then, that I may come to open HIM to you, that by his Name
you

you may know him; for I would fain bring you acquainted with this so great a Stranger to you, though he be your daily Guest, as *St. John Baptist* said of our Saviour, *John 1, 26.* so say I: *There is One in the midst of you, whom you know not:* Namely Antichrist, this Devil, this Lucifer, this Evil One, this Darknes, Blindnes and false Light, with all other his Names, whatever he may be called: And this I would have you know so well, so as your selves may see and feel that he is in you, in the midst of you; so that you may both hear him and see him, and perfectly know him and discover him. I beseech you, arraign and examine your selves; for I would fain make you All Justices and Judges, but 'tis of your selves, and to set up a Court of Oyer and Terminer in every Heart here, to arraign, judge and condemn, and all within your selves; and I shall shortly shew you your Commission; and I pray, when you hear your selves arraigned by any of those severall Names, answer to your Names and cry: Here, here; and say to your selves, as *Nathan to David*, clapping your Hand on every ones Breast, and say: *I, I, here, here, Thou art the Man.* 1 Sam. 12, 7. When you find your selves charged home, confess and answer Guilty; but I am afraid Many of you, yea Most of you, will cry: *Not Guilty*, and then I have lost my Labour; I would have you to answer, as *David to Nathan:* *I have sinned.* And this is the Way for me, to pronounce to you that Absolution, the Prophet there doth: *The Lord hath put away thy Sin.*

The first Name then, I say, which opposeth it self against this our true and blessed Conformity with Christ, in those his Sufferings formerly mentioned; He is called the OLD MAN Rom. 6, 6. *Knowing this that our old Man is crucified with Him &c.* And he is so called not so much, because he is old and ancient of Days, but because he is the old Man in our Practice; we are begotten with him, as *David* confesseth Ps. 51. *In Sin I was begotten and brought forth;* and it were better for us, *we had never been born*, then to be but so born; we are by *Nature* (says the Apostle Eph. 2, 3) *Children of Wrath.* Thus God and his Word accounts of us, what Lands soever we have, and what HEIRS soever we be, what Honours and Titles soever we have, *our Father was an Amorite, and our Mother an Hittite.* Ezek. 16, 3. We are All of one Race, of one Stock, of one and the same Descent, as to God, we are without God *Strangers to the Commonwealth of Israel &c.* Thus we are in God's Esteem, let our Clothes be never so rich, our Honour never so great, or our Accommodations and Attendance never so many, or whatever Glory and Splendor we have to the World; let Lords and Great Ones mind this, as our Saviour tells

Nicodemus: A Man cannot enter into the Kingdom of God, but he must be born again. John. 3, 3. These were his Words, that spake so true as never Man spake: He whose Words could admit of no Untruth. Paul indeed saith: *Now I speak, and now the Lord, and This the Lord and now I.*; but here is One, that always spake the Words of God; He never spake of himself, nor sought himself, but *the Glory of Him, that sent him*; but saith he: *Verily, verily, a Man must be born again, or he cannot enter into the Kingdom of God*; whatever it be that tends not to Regeneration, must be cut off, it must be brought down and rooted out. Thus, I say, this STRONG MAN stands in our Way, under the Name and Term of the OLD MAN; but he is not only a strong Man, but he stands also armed; therefore the more strong, the more terrible, the more hard to resist; and he wishes us to keep back, and not to adventure upon our own Ruine.

And his Armour is *Custom in Sin and Prescription*: How hardly is a Custom broke; a Man can as soon die, as leave an old Custom, Eph. 4, 22, 23. That is, *that ye put off concerning the former Conversation, the OLD MAN, which is corrupt according to the deceitful Lusts, and be renewed in the Spirit of your Mind*: And *Jeremy saith: Can the Leopard change his Spots, or the Blackamore his Skin?* Jer. 13, 23. Can Custom in Sin be broken? If it can, then may you learn to do well, *which are accustomed to Evil*; If it be broken, I am sure, it was never by your Will or Power, you may thank God for it; He it is, that hath overcome this Man armed; you your selves could never have overcome him; for you always defend him, speak for him, and make all the Resistance you can against the very Power of God in you. It may be, here is in this Congregation a good Number of Christians, real Christians, and you have overcome this old Man; but how? You may heartily thank God for it; for you had never been so, nor had ever overcome, had not he been, and had not he fought for you, you had never overcome him. Custom in Sin is a great Matter, as *Augustine* (speaking of his Conversion) saith, that when he was resolved to forsake his Sins, then among other Temptations Custom in Sin came and set upon him, and saith he: *All my Sins, and all my old Delights came before me, crying unto me: What! Will you leave us now? What! We that have been such old Companions, loved so dearly, will you now forsake us? Have we not often given you much Delight and Content, and sported together often, and we were thy daily Delight, and must we now part, and part for ever, and so part as never to see one another again? Is this all our Reward for the many Delights, we have given you? So that Custom*

from in Sin may well be called, the Armour of this old Man; for it is a strong Armour.

A second Name is *Adam*, and yet not excluding *Eve*, good Women; do not think so; but I may say as St. Paul says: *Neither is the MAN without the Woman in the Lord, nor the WOMAN without the Man*, 1 Cor. 11, 11. So may I too truly say, neither is the Man without the Woman in the Devil, nor the Woman without the Man in the Devil; and so *both came into Transgression*: Nay the *Woman was first in the Transgression*, 1 Tim. 2, 14. the whole Man is defiled, Soul and Body and all the Faculties and Members therein, the Understanding, Will, Affections, with all the Members of the Body. And we call it *Adam*; because first, it hides it self from God, as *Adam* did; and secondly, because by it as by *Adam*, *Sin entered into the World*: Rom. 5, 12. As in our Form of Baptism we pray, *that the old Adam may be so buried in us, and that the new Man may live and grow in us*. But what did *Adam*? He hid himself: This is one Property in old *Adam*: Yea the first and chief, that when *Adam* had sinned, he hid himself (as he thought) from God: And God asks him: *Adam! Where art thou?* But what a vain Thought was this in Him, to think to hide himself from God, from his All-seeing Creator and Maker? But this *Adam* had some LEAVES to hide himself, among: That is some Excuses; for he is not unarmed; for in what shape soever he is represented, he hath Armour fitted to him besides.

And his Armour or Excuse in this is, *Amolition of the Crime*, putting it off himself. And just thus, do not we do as *Adam* did? Hath not he taught us the Trick of it, to excuse our Sins and think thereby to hide our selves from God? Though we do not do as *Adam* did, to run among the Trees, yet we do something equivalent, something like it, we think to shelter our selves under and among the Trees of Excuses, as the Prophet *Isaiab* tells the People, *Isa. 28, 15. Ye have made Lyes your Refuge, and under Falshood have ye hid your selves*: So that we are not only *Adam*, (naked) but we (even as *Adam* did) sow fig-leaves together for Aprons: Rather then *Adam* would accuse himself, he would accuse the Woman, and then the Woman the Serpent, nay rather then he will be guilty, or confess his Sin, he will accuse God himself, *the Woman, thou gavest to be with me, she gave me and I did Eat*, Gen. 3, 12. saith he: So do not we do the same? Rather then we will accuse our selves, we will accuse God; If we be charged, why hast thou done this? Oh, I could not help it! It is this Flesh that thou gavest me: Is not this then our Case? Why hast

thou done this Thing? We have our Answer ready: *The Spirit is willing, but the Flesh is weak*, Mat. 26, 41. The Fault is not in us, but in this weak and frail Flesh, that thou hast given us; but God answers this old Adam peremptorily: Thou belyest me, I gave thee not thy Flesh to destroy thee, *thy Destruction is of thy self, O Israel*, Hof. 13, 9. I am free; I gave thee Flesh, to a good End, but thou hast abused it: Therefore accuse thy self, for all Evil is from thy self; Blame not me in saying: The Flesh that I gave thee; and that I have not done well in giving thee such a frail and weak Flesh, which thou art not able to bridle and Govern: Saith God, all I created, *behold it was very good*, Gen. 1, 31. But lay the Blame on your selves, all that is given you, is given for your Good, if you abuse it not, and turn it to Evil to your selves: This was a good Argument, as David used it, but not as we use it, and as this old Adam useth it; for *David* often complains of the Weakness of his Flesh, and that he could do nothing, and he had no Strength, and that his *Bones were broken*, and he was *all to Picces*: Ps. 6, 2. & 51, 8. &c. *David* did it by Way of Argument, and to support his Soul, and comforts himself that the Lord *knows our frame, and remembereth that we are but Dust*, Ps. 103, 14. And that God would have Pity upon him and strengthen him; but we do it, that we may be excused for all we do, without desire of Amendment: Therefore away with these Shifts, and give Glory to God: Confess, confess, that it is thy Sin and thy Transgression, and confess thou art the Man, that thou art this Adam.

A third Name, he is called the SERPENT, and in Isa. 1, 27. He is called *Leviathan, that crooked Serpent*. Now he is called the Serpent, from that curse, Gen. 3, 14. Because he goes upon his Belly, and eats the Dust of the Earth.

Object. But what! Are we Serpents then? and do we eat of the Dust of the Earth, according to the Serpent's Curse?

Answer. Yes: This Serpent is the Flesh, which first came to the Woman and tempted her; for *Eve* I take to be meant of the sensitive, fleshy and inferiour Part; and *Adam* to be the rational, the superiour and the higher Part of Man, viz. The reasonable Soul; now this Serpent, the Flesh, or this carnal Part, doth not first and immediately set upon *Adam*; for *Adam* or the rational Man might have reasoned it out with him, as being the stronger: but he first sets upon weak *Eve*; the Woman being the weaker and sooner overcome; he arrests first the sensitive Part, because that is next unto the Flesh, and very little differing from the Flesh: and

then

then at last by Degrees he comes to *Adam*, and that by *Eve*; the womanish or weaker Part of Man; and so by that means the sensitive prevailed over the rational, *Eve* over *Adam* and the Woman over the Man.

Object. Yea, but Sir, by your Favour, we do not lick and live upon the Dust, as do Pets; That is the Serpent's Curse, and belongs not to us.

Ans. But we do, and that according to the Letter, and that Serpent is in us; and that Curse is fulfilled in us, for all that ever we See, Smell, Touch, Taste, Hear, all is but the Dust of the Earth; for this Serpent licks Dust; and lives by Dust, and all our Senses are fed with Dust; for if we see Beauty, we see beautiful Dust, if we touch Gold, it is but thick Clay (as the Prophet calls it) thick Dust: if we smell any Thing, they are but Vapours from the Earth; if we taste any Thing it comes from the Earth, and to the Earth it returns: If we hear any Thing that pleaseth the Ears, 'tis but Air contracted into a Sound, and caused by the Earth; all that we account of, and esteem, all that we relish and delight in, all is but the Dust of the Earth: Beloved! me thinks if it be so, as most certainly it is, then what a pitiful Creature Man is? And me thinks these Things should make a Man abhor himself; we see how naturally Man abhor Serpents, because they are made of so contrary a Nature and Disposition to Men: And if this ONE Serpent, be so loathsome and terrible, unarmed, what is he, when he is armed?

And his Armour is his Subtility, that is his Wisdom: And that you will think strange; our Saviour saith, *be wise as Serpents*: But wherein consists his Wisdom? It consists in this; that when soever this Serpent sees himself assaulted, and like to be overcome, that he will do all he can to defend his Head, to keep that safe: For Life is in the Head, 'tis certain, ye may wound him in the Tail, and he will recover, that well enough: For ye cannot kill the Serpent but in his Head: As, for Example; let a Man come into a Garden overrun with Weeds; and to destroy these, he shall go and cut off all the Tops of them; we know that this hath not killed the Weeds; for the Roots are there still, and will spring again: So for a Man to cut off this particular Sin, and that particular Sin, and not to pull up Sin by the Roots, it is never the near; after a while they grow the ranker, and the stronger: If we would destroy Sin, we must strike at the Root of Sin, at the Life, at the Head; *for that is it, that was promised Gen. 3, 15.*

Thou shalt bruise his Heel, but he shall break thine Head: If at any Time we Ministers go about to reprove you for your Sins, you can endure us well enough, so long as we cut off but the Laps of your Garments: And you can be well contented to hear us, yea and to reform and obey our

Doctrine as *Herod did John Baptist's in many Things*; but if once we come to meddle with the Root, with the Life of Sin, then you will strive, then you will wrestle and fight too, to save that, and you will never fight in earnest, till then and then to be sure you will fight: Oh! By all Means you must save the HEAD: Save the LIFE of your Sins, and the BLOOD of your Lusts,

A fourth Name is Lucifer; you know the Place, *Isa. 14, 12--15* *How art thou fallen from Heaven, O Lucifer! Son of the Morning! How art thou cut down to the Ground, which didst waken the Nation? for thou hast said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God I will be like the most High: Yet thou shalt be brought down to Hell, to the Sides of the Pit, &c.*

Now it may be, you will say unto me; nay, Sir! You have made us bad enough already, do not make us *Lucifers*, the Prince of Devils: Who are they, or where are they, that will offer at such high Presumption, to aim at God's Seat, or to exalt themselves above the Stars of God, or to be like unto God?

I answer: This Lucifer is spiritual Pride, when the Heart prides it self in its own Excellencies, viz. such Thoughts as these: See, see, what an Excellent Creature Man is made, *but little lower then the Angels?* O what a Regard God hath unto Man? *He hath crowned him with Glory and Honour* Pf. 8, 5. *He hath given him Dominion over all the Works of his Hands; and hath put all Things under his Feet:* Pf. 8, 6. Hath not he made the Earth to bear me, and the Sun to shine upon me? The Moon and Stars to do Homage and Service to me, and all Creatures to feed and cloth me: Oh what Excellent Graces have I! How have I excelled other Men? I have made a fair and long Progress in Religion, I am able to discourse any Point therein, &c. Oh Brethren! Brethren! what shall I say? I never wonder, that *Cain* was seduced by Hatred and Envy, and *Lamech* overcome by Lust, *Alsalom* to fall by Ambition, and *Abiram* by Murmuring, *Judas* by Covetousness, *The Rich-Man* by Gluttony, and that *Simon Magus*, *Ananias* and *Sapphira* were overcome by Covetousness, and the like: But here is the Misery of all Miseries, and the Height of all Aggravations for a Man, to go to Hell by his Religion and Profession of the Truth, for a Man, to go to Hell by hearing of Sermons, by receiving the Communion, by Praying, by Preaching, by Abstinence, to go to Hell by overcoming of Vice, by resisting of Sin, by giving of Alms, &c. to bless themselves and say: *I thank God, I am not thus and thus*, as the Pharisee saith, *I am not as other Men, nor as the Pullican;* Luk. 18, 11. I do not as other Men do, I do not swear as such a Man, I do

not

not blaspheme and lye, and be drunk as such and such; I go to Church twice a Sabbath, I attend diligently, I read and repeat the Word in my Family, I pray twice a Day; nay not only so, but I keep a strict Watch over my Heart and Tongue; I have overcome Swearing and filthy Speaking, Lying and Covetousness: All these have I killed, my Life is unspotted, no Man can say: Black is my Eye. But may it not be said of thee, as it was once concerning *Alexander*? That when he came to besiege and take a City; the Enemy standing upon a high steep Mountain or Bulwark, on which stood Elephants, so that they were in such a strait, they knew not what to do; for if they killed, they should kill more of their own Army then of their Enemies; for if they killed the Elephants, that stood in the Front, their heavy Bodies would tumble down upon them and kill them, as *Sampson*, he could not kill his Enemies, but he must kill himself: So say I, I fear that in killing of Sin, Sin hath killed thee: Are not only all thy Sins and Violent Dealing fallen upon thy own Pate, but also all thy good Deeds are fallen upon thy own Head? And hath not all the Labour and Pains, that thou hast taken in Religion, wounded and killed thine own Soul.

And for all this potent Strength, that (you see) this Lucifer hath, yet he hath gotten Armour on besides, and his Armour is *Innocency*; and the more of this he hath, the more strong and the better armed is he, mark it well; I say, the more Innocency and Unspottedness this Lucifer hath, so much the more strong is he against God; and therefore he is the more potent, the more terrible against our poor weak Souls; and if he dare oppose the Almighty, sure he laughs to scorn all the Strength thou canst make; but as *David* saith Ps. 119, 67. 71. *It was good for me, that I was afflicted; for before I was afflicted, I went astray; but now I have Respect to all thy Commandments*; So may I boldly say, It were good for thee to fall, nay it were better for thee, that God would let thee fall then stand, that thou mayst come to see, thy own Pride and Glory laid in the Dust, and that thou be made to see, not what a strong and excellent Creature thou art, but what a vile and sinful, and what a weak and vain Creature thou art; that so thou mayst say: It was good for me, (and I find it by Experience) Oh! It is good for me that I sinned, and that I fell; for before I sinned, I went astray. Oh! say, and say it too feelingly: I had like to have gone to Hell by all my good Actions, by my Pride in them, and high Thoughts of my self: I was even at the very Pit's Brink, and had this never been disclosed to me, I had tumbled in Head long, without any Redemption into the very nethermost Hell. Oh

Oh Beloved! Humility is the Top of all Graces; all the Rest are nothing, if we have not that with them. Beloved! Examine your selves, try and see whether these Things be in you or not; and if they be, if you find them so, I tell you, you will never look so much, to find any without your selves, (as hitherto ye have done) as within you. One Name more, and then we conclude for this Time.

The fifth Name that is given him, is *the red Dragon*, Revel. 12, 3. so called because of his Colour: *And there appeared another Wonder in Heaven, and behold a great red Dragon, having seven Heads and ten Horns, and seven Crowns upon his Heads.* Friends! I would fain bring you acquainted with this Enemy also, that you may once come to know him, that you may beware of him; for I open all these several Names, that so I might fully describe and set him out to you, that you may know him, and that, if you find him not in you by one Name, yet you may by another; and if not by one or two, yet by all his Names compared together: That as *Moses* put his Hand into his Bosom, and pulled it out leprous: Exod. 4, v. 6. So I would fain have you find, that these Things are in your own Bosoms: You are All leprous, but know it not; yea, Lepers from the Crown of the Head to the Sole of the Feet; and if Any of you do but thus put his Hand into his Bosom, and he shall be sure to pull it forth all over leprous. Ah! Though I take some Time in opening these Names, yet (I hope) it will not be unprofitable to you; for as yet I am not half gone through them. This red Dragon (I assure you) makes his fiery Assaults upon the Soul daily and hourly, and there doth he make Wreck and Spoil: He there cruelly rends and tears your poor Souls, and breaks down the curious carved Works, wrought by God in your Souls, with Axes and Hammers; and you for all that see it not, nor are sensible thereof, and that is your Misery: There he seizes upon his Prey, which but with a very strong Hand will he forsake; and by those his *fiery Darts* (which the Apostle speaks of) he wounds the Soul to Death and Destruction, and there is no Delivering the Soul from the Jaws of this fiery Dragon, but by the almighty Power and Hand of God; *for he goes about like a roaring Lion, seeking his Prey, and whom he may swallow up and devour.* 1 Pet. 5, 8.

And his Armour is *Blood*, It is no less than your Blood, your Life that feeds him, and he thirsts for Blood, which is your Life, and that is his Life, his Meat and Drink: And there is no overcoming this Dragon, but by destroying that, which is the very Life of your Lives, viz. of your carnal and fleshly Lives, the Life of Pride, and the Life of Covetousness, the Life of Arrogancy and Self-Boasting, the Life of Hypocrisy and Self-Admiration, &c. In

In Brief, all humane and worldly Wisdom must be brought down; the whole natural Man, as born of the old Adam, must be crucified and slain, and be utterly stript of all his Wisdom and Power, of all his Religion; I must tell you, though you may think me a strange Preacher, I tell you again, ye must take up Arms, and go to War within your selves, and fight with your selves; fight with your own Wills, with your own Affections; and blessed is he, that is the Beginner, Fomenter and Upholder of this bloody, Intestine and civil War within your own Borders; and happy shall he be, that *rewardeth Babylon, as she hath served us, and dasheth the little ones against the Stones*; for she is to be destroyed: And you must resist and cast a way that, which is sweat and dear to Flesh and Blood; you must *cut off your right Hands, and pull out your right Eyes*, Matth. 18, 8. Mark. 9, 43. *like this devouring Dragon will never be overcome*. Do not we know, every Man loves his Blood dearly; the natural Man's Sin is as dear to him as his Blood, it is so interwoven, and so runneth into the very Nature of Man, even as the Blood through every Part and Member of the Body into every Vein, into every Action, Word and Thought; so that take away the Blood, and you take away the Life: And nothing will satisfy this bloody red Dragon, but Blood this he lives upon; and therefore whenever ye look and behold in your selves, or any other a Dearness in Sin, a Love to Sin, you shall find, how loath they are to part with it; yea, as loath as to part with their Blood or their Lives: *Can a Blackamore change his Skin, or a Leopard his Spots? Neither can ye, which are accustomed to do evil, learn to do well*; saith *Jeremiah* c. 13, 23. therefore this red Dragon is a sore Enemy; and when we meet again, we shall endeavour to open to you some more of his Names, and I hope, they will be of such Use to you, that you will never forget the Day of your Deliverance out of the Hands of these terrible Enemies: And you have far more Cause, then ever the Nation of the *Fews* had in *Heshbers* Time, to make it for ever a Day of Gladness, of Feasting and Rejoycing, and a good Day and sending Gifts One to Another; for it is your Inauguration-Day to the greatest Honours in Heaven and Earth; yea the greatest Favour, that ever the King of Kings bestowed upon the Sons of Men. Kings may occasion the Keeping of such a Day, in Bestowing of their greatest Favours and their highest Honours; but what are those in Comparison of this Day and these Honours? Truly nothing at all, compared together; so for the present Farewell, and the Grace of our Lord Jesus Christ be with you all evermore, Amen.

Q

SERMON

SERMON III. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

THis Text, as I have told you, represents a Christians whole Time, that is, his Non-Age, and his Full-Age; if that be too long, as I then told you, you may call it, his Winter and his Summer; if that also be too long, then call it his Day, his Evening, and his Morning, Gen. 1, 5. The Evening and the Morning were a Day; but observe, the Evening always before the Morning. Now every one, I know, will be ready to say as *Balaam* said: *Oh that I might dye the Death of the Righteous, and that my last End might be like his*, Numb. 23, 10. Oh let my Full-Age be like his; let my Summer and my Morning be like his; to be short, the Truth is Every one would Reign with Christ, but none would suffer with him.

When the Time shall come, that we must surrender up these precious Souls of ours, and that we feel and see, we have but our three last groaning Sighs to fetch, and that we must be dissolved, depart out of this Tabernacle, and return to our first Principles, from whence we were taken, and that our Spirits must return to God, that gave them: I say, when we shall come to see this, (if so be, we believe so far as this; for I much question it, there is but few that do believe so much, whatever they may prattle) Oh then we would willingly dye the Death of the Righteous, and that our Days might end like his: But by no Means would we take Part with him in his Non-Age, in his Winter, in his Evening, in his Suffering with Christ; oh no, therein he cries: Master! Favour thy self from these Things, let none of these Things happen to thee: But this Text I have now read unto you, withstands all these Wishers and Woulders, and all these Wishes and Desires, in plain Words: *If ye suffer with Christ, then shall ye be Glorified with him*; if ye suffer not with him, there is no Hope of Glory, no Hope of Reigning with him, no Hope of the Crown.

Therefore

Therefore it behoves us to look for Sufferings: We must make Account of being Sufferers, and of being such kind of Sufferers, as may claim a Part in Christs Sufferings; for there be many Sufferers in the World, yet have no Part with Christ in his Sufferings.

Moreover, it may be, we never were whipt with Christ, never poor with Christ, never crucified with Christ, never imprisoned with Christ, we were never called (as the Apostle saith) *to resist unto Blood*, Heb. 12, 4. how then can we claim Part of suffering with Christ? Therefore we must labour to find out such a Condition, wherein we may claim a Part in Christs Sufferings, and then we may also claim a Part in his Throne and Glory. We must therefore Suffer, as the Apostle defines Christs Sufferings, Phil. 2. we must first empty ourselves as Christ did; who poured out all his Excellencies and all his Glory; and

Secondly, we must humble ourselves as he did; for he being *God Equal with his Father*, yet he not only *emptied himself of all his Glory*, that is: Poured it all out; but *made himself of no Reputation*, being so humble, that he was found *in the Form of a Servant*, yea below a Servant. Now when a Christian begins but to set his Face toward *Jerusalem*, if he do but begin to look toward this emptying and suffering Life, he shall be sure to find Enemies enough, this old Man, Adam, Lucifer, Antichrist, the red Dragon, Sin, &c. All like so many Goliaths, or strong Men armed, standing at the very Gate; at the very Foot of these Steps, that if you do but look towards the Door, or offer to set up one Foot, they prepare to encounter; yea they stand at the very Foot of the six Steps (which I named unto you) to resist you, which were, 1. *Condemnation* and 2. *Annihilation of our selves*. 3. *Abdication, or forsaking of all Things*, 4. *Indifferency to all Things*, 5. *Conformity in all Things*, 6. *Deiformity, or Transformity*; wherein consists our Suffering with Christ.

And which Enemies before named, do labour Might and Main, to hinder us from Suffering with Christ; So that before we can set one Foot on this first step, there stands, I say, Goliath, that mighty Giant, he standing for the whole Army of the *Philistians*, and a most terrible Enemy, being Six Cubits and a Span high, with a Helmet of Brass upon his Head, armed with a Coat of Mail, and Greaves of Brass upon his Legs, and a Target of Brass between his Shoulders, and the Staff of his Spear being like a Weavers Beam, and his Spear-Head weighing 600 Shekels of Iron: This Goliath thus armed stands, and if any Man attempt, or have a Thought to look toward any of these six Steps, he cries and proclaims:

Choose you a Man, and if he be able to come and Fight with me; if he prevail over me, then will he be your Servants and serve you: but if I prevail over him, then shall ye be our Servants for ever. 1 Sam. 17, 8, 9 And be sure, before ever there can be to you a Child born, and a Son given, as Isa. 9. there will be the *Battle of the Warriors, with Garments rolled in Blood,* and all within thee.

But it may be, some will say to me: I know not the Man you speak of; I know not the Devil, I never saw him; I thank God, he never appeared to me: I never saw this armed Goliath, this Lucifer, and this red Dragon, I never saw any such Things as you speak of, I have none of these Things in me; you touch not me, I am free, I have nothing to do with this strong Man armed, this Goliath, nor Lucifer, nor the Serpent, nor the red Dragon, nor Antichrist, &c.

Therefore I intended and began last Day to open unto you those Names, that thereby you might see, whether you knew any of these or no; for the Scripture hath given this Enemy divers Names, and set him out divers Ways to us, because these Things are in themselves far above our Capacity; therefore he hath divers Names, that if you know him not by one Name, yet you may by another; for he causes divers and various Effects and Workings in Man, according to his several Names, Eph. 5, 11. and he works in Darkness, and his Works are Works of Darkness, so that few ever come to discover him or them.

Therefore I hope, after we have gone through them all, ye will not say: Ye know not the Man we speak of, or that you have not heard of any of these Things, and that you have no such Things within you, nor that you have none of these secret Whisperings, none of these Resistances and Fightings within you; nor you have none of these Wars and Rumours of Wars within you, you can repent and confess your Sins when you list; and you for ought you can see, have none of this *Battle of the Warriors* as *Isaiah C. 9, 5.* speaks of, which is with *confused Noise, and Garments tumbled in Blood*; you have none of this burning up with Fewel of Fire: But assuredly know, that all these Things will be within you, before there can be to us a Child born, and to us a Son given, as the Prophet there expresses it. Isa. 9, 6.

And if there be (through God's Blessing) such a happy Discovery (by that Time we have opened these Names) so that you shall be able to say: Yea Sir! as you say he is, so have we found him: Truly Nabal is his Name, and Nabal is his Nature; Adam is his Name, and so is his Nature;

ture; the Serpent is his Name, and so is his Nature; the red Dragon is his Name, and so is his Nature. Then this will be a happy and blessed Day to you.

As I said, if so be, you find him in you by these Names, or by his Effects; for his Names are suitable to his Effects and Workings: Then assure yourselves, he must be fought withall, there is no overcoming of him without fighting: Do not think, that he is scared with Words, nor with big Looks, nor with your stately and proud Carriage, nor your self-Arrogance, nor your great Boasting and Blustering, &c.

Five of his Names we have opened. 1. He is called the old Man. 2. Adam; which Names we opened. 3. the Serpent; something we began to speak of this last Day; as Isa. 27, 1. *In that Day the Lord with his sore and strong Sword shall punish Leviathan the piercing Serpent, even Leviathan that crooked Serpent; he shall slay the Dragon that is in the Sea.* And I tell you, how much soever (we think we abhor Serpents, yet these cruel Serpents, these Devils, these Dragons, we live with them, we eat, we drink, we play with them, we hug them in our Bosoms. And the Way to destroy and kill this Serpent, is by cutting off his Head: Kill him in the Head; for therein is his Life; for that is it, that is promised in Gen. 3, 15. Let the Serpent but save his Head, and he will do well enough; as I told you the last Day: Cut but off the Tops of the Weeds, and they will grow again ranker then before, they have their Life still; for their Life is in their Root: Cut off Swearing, Lying, Pride, Covetousness, Anger, Revenge, any particular Sin, yet you have left the Root still, you have saved the Serpents Head; and therefore, though I have preached to you this three Years, yet ye never knew me, to hazard a Sermon at the cutting off any one of these particular Sins: I never set my self to preach against any one individual Vice, as Swearing, or Drunkenness, or Whoredom, or the like, as many do, inveighing against some one particular external gross Sin, by many Sermons, many Months together. Perhaps I might have forced and persuaded you to leave them; and so may they; but what real Good have they done? But I knew, if I left the Root behind, they would grow again, if not the same Way, yet another Way as bad or worse: But take away the Root and the Cause, and then the Effects would soon cease, not in one Branch only, but in all. Truly, Beloved! to be plain with you, the Thing I aim at is, to plant the Love of God in your Hearts, and if that be once seated there, the Work is done: Love is all, Love will without bidding keep his Commandments,

Love is the fulfilling of the whole Law: If thou lovest thy Neighbour, thou wilt be so far from hurting him, that thou wilt do him all the Good thou canst.

The fourth Name was LUCIFER; that is, that through our own Virtues and Excellencies he hath given us the Fall; and that a dangerous Fall, that which we take by our own Endowments: I do not mean only natural Endowments, as, Ability to pray admirable in Words, to repeat Sermons, to converse and reason excellently, to have a voluble Tongue, a strong Memory, or the like; but I mean our Looking on our own Excellencies, even those that are Excellencies indeed, our Graces, and that which to others makes us not only seem excellent, but they are so in themselves: When we look upon what we are, how far we have gone on in Christianity, how many Sins we have overcome, and we glory like Peacocks in our own Plumes and Feathers; this is the most dangerous Fall, if not an Irrecoverable one.

And he is not unarmed, as then I shewed you at large, and his Armour is Innocency; these Men they walk unblameably, but the more of this Innocency, there is the more Danger; and it were better in this Case for Men to have fallen, than to have been innocent; for their Innocency hath been their Destruction: For this is the very Sin of LUCIFER, which threw him down from Heaven, his Pride in exalting himself.

Fifthly: He is called the red Dragon, in the Revelation, c. 12, 3. We read in this Place of a Woman that was with Child, clothed with the Sun, ready to be delivered of a Male-Child, and the red Dragon stood before her, ready to devour the Child as soon as it was born; why? Because it was a Man-Child, therefore he watched so narrowly; if it had been of the female and weaker Sex, he had not cared, but being a Man-Child, a Warriour, one that would be the Destruction of him and his Kingdom, it was Time for him to look about him: As *Herod*, when he heard there was a King born, that should possess the Government, he bestirs himself, and that he might destroy him, he would not spare to destroy all the Male-Children, from two Years old and under. And when you read that Chapter of the Woman in Heaven clothed with the Sun, I hope you are not so weak as to imagine, that there is any such Thing in Heaven; that there is a Woman with Child in Heaven, or a Woman travelling, or a Woman in Pain in Heaven; I hope you are not so babish, but it is meant of the Soul of Man, which is to be esteemed far above the Sun, and the Fabrick of this massie World; and when this Soul is brought

to be of a Male-Child, that is of the new-Birth, this Dragon watches to destroy it: This *Pharaoh* commands, *strangle them in the Birth*; Exodus 1, 16. But be they Females of the weaker Sex, let them alone, let them live; these help to advance Satan's Kingdom; by all Means let them live, nourish, cherish, foster them; but for the other, by all Means he commands, destroy, stifle them in the Birth; they destroy his Kingdom, not one of them must be suffered to live, if he can help it.

And the Armour of this red Dragon is Blood, therefore he is called the red Dragon, red like Blood; he feeds upon Blood, lives upon Blood, thirsts after Blood. God commands the Jews, *not to eat the Blood of any Thing, for that is the Life thereof*; Leviticus 17, 14. but 'tis Blood this Dragon seeks; 'tis your Life, 'tis Blood that nourishes him: And this is a fore Armour, and we cannot destroy him, but we must destroy our selves: Ye must destroy your Life, ye must destroy the Blood, the Life of your Lusts, the Life of your Sins, the Life of your Desires, the Life of your Affections, the Life of your Hopes, the Life of your Fears: Is not this also a fore Enemy? Thus far we went last Day.

The sixth Name, he is called the *roaring Lion*; so called, because of his implacable Fury, nothing will satisfy him, but to destroy you, nothing will stop this roaring, raging Devil in Man in his Course of Sin, there is no Reluctancy, no Thought of returning, he will go on without Controul; no Benefits no Terrors, no Threats, no Intreaties; neither Mercies nor Judgments, neither Rewards nor Terrors move him; he mocks at all, he rusheth through all (as *Jeremiah* saith) *As the Horse rusheth into the Battel, without Fear*: And as *Job* saith, c. 39, 22. *He mocketh at Fear, and is not affrighted, neither turneth he back from the Sword.*

And he is not unarmed, and his Armour is *Resolution*; he will go through all, nothing shall daunt him, nothing shall stop him, he is desperate, he is without all Bounds, Restraints and Limits: When God commands any Thing, he is without Command, he will be King and Lord himself, as *Jer. 2, 25. Withhold from following after thy Lovers, withhold thy Foot, withhold thy Throat from Thirst; but thou saidst, there is no Hope, I will go after my Lovers: Strangers I have loved, and Strangers I will love*: That is, ye cannot dam up his Way, he is like an overflowing Sea: No Banks, no Bottom, no Commands, no Laws will hold him; no Persuasions, no Promises will allure him, nor no Judgment affright him; but says he, seeing 'tis so, that God commands, and I command, One is strong, and the Other is strong, I care not, right or wrong, stand or fall, let him that

is strongest take all; well, happy by Luckie, I will have my Will. He is as the Prophet saith: *Israel was mad upon their Idols*, so are these Men mad after their Lusts, and will run over every Thing, that stands in their Way, nothing can stop them. Beloved! I know these Things you will not own, you loath these Words! Oh far be any of these Thoughts from you: But let me tell you, though you say not so with your Mouths, yet I am sure, this is the Practice of your Lives.

The seventh Name is the *Devil*; in Scripture we find very little said of what God is in himself, in his Essence, because that is too high for us, those Words we are not able to hear, nor to comprehend; but very much is said of him, what he is towards us, what God is to us and in us, and what he is in his Effects and Workings in us: For he is in his Essence incomprehensible to us; so is the Essence of the Devil, and we find very little in that Regard, yea much less said of him then of God: But let us see, what he is to us and in us; for it is the Devil within us, that doth us all the Harm; for if he, that is his Nature were not in us, all the Devils without us could do us no Hurt, till he be gotten within us, and so entertained by us: Were he not in us, he were no Devil to us; and therefore I say little or nothing of the Essence of the Devil, but as he is in his Workings and Effects: And therein we daily find him too much and too rife amongst us: and his Work and his Nature is to be a Lyar from the Beginning, a Seducer or a Lyar. And his Nature is to be an *Accuser*, and that is his Armour,

To accuse { 1. Man unto God.
 { 2. God unto Man.
 { 3. Man unto Man.

1. God unto Man, as Gen. 3, 1. *Hath God said, ye shall not eat of the Tree, &c. but in the Day thou eatest, thou shalt die.* Thus ye shall not die; for God doth know, that in the Day ye eat thereof, your Eyes shall be opened, and ye shall be as God, knowing good and evil. What a most horrible Lye was that! He may well be called *the Father of Lyes*, John 8, 44. that he should be so impudent to attempt, to accuse the infinite Good and almighty God, of Strait-Handedness or Envy towards them, and that he was not so good towards them, as he might be, and that he created them blind, and in a simple Condition, and had ryed them from eating of that Tree, lest they should better their Condition, lest they poor miserable crawling Worms should come to be like the eternal, omnipotent, wise God, and that God did forbid them that Tree, but out of Envy, for fear
they

they should be as wise as he, because he only would be the wisest. Oh, horrible Impudence! Oh, horrible Lye!

Again, secondly, he accuses Man unto God, as Job 1, 8.9.11. God asked him, if he had taken Notice of his Servant *Job*? Satan answered: *Doth Job serve God for nought? Thou blestest him, and therefore he serveth Thee: But put forth thy Hand, and touch him in his Estate, and he will blaspheme thee to thy Face; that is, do but take away his Estate, and he will curse thee as fast, as he now blesteth thee and serveth thee.*

Again, thirdly, he accuses Man unto Man. From whence comes all Strifes, Debates and Contentions? Is not He the Cause? As the Apostle saith James 4, 1. *From whence come Wars and Dissentions? Come they not hence, even from your Lusts, which war in your Members?* Rather then the Devil in Man will accuse himself, he will accuse Man: Yea, the Scripture, Nay, God himself, : If any Thing go against him, then all is Lyes, the Man lyes, the Book lyes, the Scripture lyes, God lyes and all lyes: All this he will not stick to say, and they all shall be Lyars, before he will accuse himself.

The eighth Name is *Antichrist*, 1 John 4, 3. *And every Spirit, that confesseth not, that Jesus Christ is come in the Flesh, is not of God; but this is the Spirit of Antichrist, of whom you have heard, how that he should come, and now already he is in the World.* You will say: Nay now, we are sure, we are All free from this, Antichrist, to be sure he is far enough off us, he is at *Rome*: If there should be an Antichrist among us, he should soon be discovered, and had up into the high Commission Court, and there be censured: But we are no Antichrists; for the Apostle saith: *Whosoever he be that confesseth not, that Jesus Christ is come in the Flesh, the same is Antichrist* Now we All confess this: *He came into the World 1600 Years ago, and he was begotten by the holy Ghost, (this is a Part of our Creed) born of the Virgin Mary, suffered under Pontius Pilate, &c.* But thinkest thou, that this Confession with the Mouth is enough? But I would ask thee, is Jesus Christ come in the Flesh with thee? Is he come into thy Flesh, so that Christ is born in thee, risen in thee, that he is glorified in thy Members? Then thou art no Antichrist; But if Christ be not in thee, thou needst not go far to find Antichrist; for he is within thee. I know well the general Vote is, that the *Pope* is Antichrist: Well, let it be so, that he is externally so the Antichrist, and is chiefly at *Rome*; and the *Pope* shall be destroyed, and then Antichrist is fallen. I will not (for my Part) contend, let most Voices carry it: But take Heed, you do not look

so long for Antichrist abroad and without you, or at *Rome*, so that thou neglect one at home; and it may be, when Antichrist is destroyed, we look for a thousand Years of Peace, Revel. 20, 4. and then the Church shall be without *Spot or Wrinkle, or any such Thing*, Eph. 5, 27. and all her Enemies shall be destroyed, and Christ shall rule in his Kingdom in Peace, and there shall no Enemy oppose; but all this (you think) will be, when you are dead and gone; you wish, you could live to see those Days: And so likewise, when you pray daily: *His Kingdom come, and his Will be done*, you think that will be in those Days of Peace, in those 1000 Years and not before, or else, when you are dying, and can have your Wills no longer; when you have striven so long, and God will have his Will, then you, it may be, will say: *Thy Will be done, and thy Kingdom come*: But then is God's Kingdom come, and God's Will done, when Christ is come into thy Flesh, that he lives in thee, swaves his Scepter in thee and rules in thee, that all thy Actions are in Imitation of thy Saviour, doing the same Things, as our Saviour would do in thy Case, were he upon Earth: And let me tell you more, till then, till you are thus brought into Subjection to Christ, all your Prayers and all your external Duties are in vain, nay, they all *turn into Sin*. Pf. 109, 7.

But if you shall ask, what Armour wears this Antichrist? I answer; the Armour of Antichrist is, *Multitude*; there are many Antichrists, 1 John 2, 18. *Little Children! It is the last Time, and as ye have heard, that Antichrist shall come, even now are there many Antichrists: Whereby we know, that it is the last Time*. Nothing so common as Antichrist; if a Man do but put his Hand into his own Bosom, as *Moses* did, he shall be sure to pull it out leprous, he shall find enough of Antichrist there; and there are so many Antichrists in the World, that a Man can very hardly find a true Christian; every Man hath an Antichrist within him, in so much that if we would find a true Christian, we had need do, as the Prophet *Zachary* says: *Search Jerusalem with Lights*; for Antichrist is in every Place, the Houses are full of Antichrist, the Churches are full of Antichrist, the Pulpits are full of Antichrist, the Communion-Table is full of Antichrists, all Places are full of Antichrist. Oh Beloved! There are Many throng about Jesus Christ; yet but very few *touch him*, as the Woman did with the bloody Issue, *to get Virtue from him*. Mark. 5, 30. If there were but one Antichrist, as we think the *Pope* is the Antichrist, he were easily found; but (as I said) the Armour of this Antichrist is, *Multitude*; nothing almost through the whole World but Antichrist: We are All born
and

and live Antichrists; therefore destroy Antichrist, and you must destroy all the World: If we are saved from being Antichrists, it is by God's infinite Power and Mercy; for we are (as the Apostle saith: Jude v. 23.) *No other then Fivebrands snatched out of the Fire, we are pulled and drawn out of the Multitude;* by a mighty Hand we are All born Antichrists, and I pray God, we do not All die so; for I am sure, we are All born Antichrists, so that he, that will oppose Antichrist, must oppose all the World: He must oppose a Multitude; for, say we, shall I not do as the Most do? Shall not I go that Way, that Kings and Princes go? And if I go that Way they go, what need I to fear? I shall fare as well as they.

The ninth Name is *Rebellion*, that is: When Men rebel, even against the Light, as *Job* saith: c. 24, 13. *These are they, that abhor the Light: They know not the Ways thereof, nor abide in the Paths of it.* This Name is taken from the Giants of old Time, who presumed on their great Strength, so that they rebelled against the Gods: We do also the same Thing; for we war against God, we rebel in our Minds, and in our Spirits. Those that are grieved at any Thing God doth, and will not be ruled by his Will, this is: To war against him; to think any Thing (let it be what it will) not well done that he doth, though he walk contrary to us: As when God takes away such a Man, that was a good Member of the Church, and lets Another live to waste and devour the Church; they think this is not wisely done, they could have directed God to have done better: This, this is high Rebellion, high Treason; for in plain Terms, they would be Gods, they would govern God, and counsel the Almighty: And those that do not do as they do, dislike and be sorry, and sigh with them; for these Doings of God they are not liked by them, neither are they for their Company: They cannot be content, to be thrown into Hell themselves, but after they are fallen, they would (Devils like) have Others in the same Transgression. They would have All side with them in this Rebellion like *Korab*. Numb. 16, 3.

But what may be the Armour of this Sin of Rebellion? And what are his Weapons? Answ. 'Tis no other, but his *Wisdom*, that is: Wisdom to get for themselves, to get Riches and Honour; they think, this is their Wisdom, to exalt themselves in the World; whatever it be, that crosses them in this, is Foolishness; if the Stream run not this Way, it is no Wisdom with them, though God himself do it, as *Isa.* 47, 10. *Thy Wisdom hath perverted thee, and made thee rebel.* And again, *Ezek.* 28, 2.

3. *Because thy Heart is lifted up, and thou hast said, thou art a God, and thou wilt*

wilt sit in the Seat of God, in the midst of the Seas, though thou set thy Heart as the Heart of God: Behold, art thou wiser than Daniel? that is: With thy Wisdom thou hast gotten thee Riches, and thou wilt undertake to be God of the Seas, that is: Thou wilt undertake to rule those turbulent and troublesome Waves, and the exorbitant, various cross Passages of the World; and thou wouldst rule them, so that every Thing may bring Peace and Riches, Flourishing and Greatness, and whatever else is in Esteem in the World: Art thou wiser than Daniel? poor Daniel, (says God there) he was wise, though he got no Riches and Wealth: Thou sayest: There is no Wisdom, where there is no Riches, (you must pardon me) though your Tongues say not thus, yet the whole Tenure of your Lives speaks this; If Things run not smoothly in the World, or according to your Wisdom, then all this is Foolishness. Oh Beloved! Think of these Things, lay them to your Lives, and see if these Things be not in you; I know you would fain shift off your own Guiltiness, but it were more safe to acknowledge it. But as I told you, this strong Man armed (which I have endeavoured in Part to unfold by these Names) will not suffer you to set a Foot on the very first Step, viz. Condemnation of our selves: And I would have you be assured, that if you never come to this first Step; You will never come near any of the Rest; and if by opening all these Names, (which I am not yet half through) I can bring about but the Acknowledgement of your own Guiltiness, I shall think my Labour well bestowed; for certainly, we have no greater Enemy then our selves, as it is a common Proverb, yet but little believed: (as most of your common Proverbs are very true Sayings) *If our Enemies within us did not betray us, our Enemies without us could not surprize us*; Nothing can hurt us but our selves: And yet every one takes himself to be his own greatest and truest Friend; but you see, that as to a Mans Self, there is no Enemy comparable, to undo and destroy him, as himself.

SERMON IV. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

Beloved! You may remember, I reduced all the Sufferings with Christ into these two comprehensive Words:

He emptied Himself, and He humbled Himself. Phil. 2, 6. 7.

Then which Definition I cannot give you, either a more plain, short, or more infallible Compendium of such Sufferings with Christ, as will assuredly draw after it, being Glorified with Him. As I then told you, God doth not require at every Man's Hand, to be poor, to be Despised, and to suffer Calumny, to forsake Houses and Lands, Wife and Children, &c. But whosoever suffers with Christ in these two Things, in being emptied and humbled as Christ was, he shall find Sufferings enough. I'll warrant you, inso much that he will say, he hath suffered heavy Burthens, heavy Affliction, rending and tearing Crosses; for a Man is to empty himself of all his moral Endowments, of all his good Education, of all his Wisdom, of all his Religion and Graces, so that he *must become a Fool to be made Wise*, as God would have him; to renounce all his own Affections, to overcome his own Desires, to resist his own Will to deny all our Moral Endowments, all our good Education and sweet Dispositions, of Nature, and the like (which so many are ready to build upon, stay and relie themselves on) these must be all thrown down, and we are to behave our selves, (even in our Hearts, and from our very Souls,) as truly humble, as a little Child, or as the meanest Servant to become all to all: Your humble Servant, is a base Complement in all Men, save only in this emptied Man; but he can truly say so.

Then we came to those six Steps, which did shew us, wherein this Suffering with CHRIST consisted:

First, in *Condemnation* and
 Secondly, in *Annihilation* } of our selves.

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Thirdly,

Thirdly, *Abdication*, or *Forsaking all Things*, all Things, whatsoever that may seem good, and to be desired for our own selves.

Fourthly, *Indifferency to all Things*, Pl. 39, 9. *I held my Tongue and spake nothing*, (saith David) *because thou didst it*; If God send Foul Weather, I held my Tongue; for thou didst it: If God send fair Weather, I held my Tongue; if he send Sicknes, if he send Health, I held my Tongue and said nothing. because thou didst it, saith this Man: I am contented whether he make me merry, or make me sad, all Things please me, because thou dost them.

Fifthly, *Conformity to CHRIST in all Things*, taking him as our Pattern, imitating him in his blessed and holy Life, &c.

Sixthly, *Deformity*, that is: When God doth all in us, he speaks in us, he hears in us, &c. So that we no longer think, speak nor hear, nor do any Thing, but he altogether in us and by us; so that we see Really, that he doth all, and we nothing at all: And this is such an high Step, that none can reach to it, but Christ in us. Man can never be bear off his Power, his Acting and his Doing; take Men off that and ye Ham-string them, and cut off their Legs, they are crippled forever in the Ways of God, and are ready quite to forsake their Profession of Christ.

In these six Things consists our Suffering with Christ: And these are such Sufferings, as there is none like them. You may conceive of terrible Sufferings; of Rackings, of Breakings of Bones, of Tearing a Pieces with wilde Horses, of being flayed alive; but yet these Sufferings, we are now unfolding, are a thousandfold more hard and difficult to suffer and overcome, as those that have the Knowledge and Experience thereof can witness; and as our Saviour saith in another Case: *Rather then a Man should offend one of these little ones, it were better for him, that a Millstone were hanged about his Neck, and he were cast into the Depths of the Sea.* Luk. 17, 11. And I say these are such Kind of Sufferings, that it were better for a Man, that a Millstone were hanged about his Neck, and he were drowned in the midst of the Sea, then not to have his Part in these Sufferings; for these are happy Sufferings, blessed and glorious, rich and weighty Sufferings, but not to Flesh and Blood, but to the Spirit and Inward Man they are so, and they will bring with them *an eternal Weight of Glory.* 2 Cor. 4, 17.

But as I have told you, when we should come to ascend these six Steps, and we thought to have gone on in a quiet calm Way, and to have shewn you *Dauids Feet* to have gone up to this Throne, or rather *Dauids Wings*, that

that we might fly up thither, and be at Rest, (saith he) *O that I had the Wings of a Dove, then would I fly far hence and be at rest!* But here steps out him, (as I said) that hinders us, yea and will hinder, till he be removed out of the Way, viz. a strong and armed Man, so that we found, it was very difficult to ascend any of these steps, and not to be attained by natural Power; for it is a supernatural Work. Nature it self opposes it; there we found the great Porter, and he not naked; but armed, standing in the very Gate, at the very Foot of them, viz. the strong Man armed; there is one, who stands in the Way; so that we shall find that very true of the Apostle; 2 Thes 2, 7. *That he that now letteth, will let, until he be taken out of the Way;* nay, we shall find there the Mystery of Iniquity working already, that will hinder us, till it be removed: And it may be you have said to your selves, and in your Hearts resolved, as it is Eccle. 2, 1. *I said in mine Heart, go to now, I will prove thee with Mirth; therefore enjoy Pleasure, and take thine Ease, but behold, this also is Vanity.* And as Peter said to Christ: *Master favour thy self, none of these Things shall happen to thee:* Therefore whoever means to ascend any one of these steps, must get this *Goliath of Gath*, this mighty Giant removed, and that Wicked one revealed, that he may be consumed and destroyed, not with carnal Swords, as the Dreamers of the World believe, but with the *Sword of the Spirit*, which is *the Word of God, and be consumed with the Spirit of his Mouth, and the Brightness of his coming*, if we may believe the Apostle, 2 Thes. 2, 8. He that will be Warriour, must not mind Pleasure nor fear Death. You know *David* complained, that he was *compassed about with Enemies on every side*; so that *the fat Bulls of Bashan environed him*, Ps. 22, 12. and that his *Feet stuck fast in the Mire*. Ps. 69, 2. &c. But let me tell you, All here present at this Time, have as great Reason to complain of those Things, as ever *David* had. And because you might know these Enemies that hinder us, and this Mire that we stick so fast in, I shewed you, what this strong Man was called, and opened divers Names, by which he is set out to us and pourtraied before us.

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| 1. <i>Adam.</i> | 4. <i>Red Dragon.</i> | 7. <i>The Devil.</i> |
| As 2. <i>The old Man.</i> | 5. <i>The roaring Lion.</i> | 8. <i>Antichrist.</i> |
| 3. <i>Lucifer.</i> | 6. <i>The Serpent.</i> | 9. <i>Rebellion.</i> |

So far we are gone, we are now to proceed to the tenth Name, and so to the Rest. This Enemy is such an one, that if you do not continually watch him, and always stand in Fear of him, you shall be sure to feel him: And though he hath many Names, (yea, as many Names as a *Fe-*
suit,

suit, who hath one Name for one Shire, and another for another, for every Country one, that he may not be discovered) but it is for our Capacities, that this is set out by several Names, that we may know him, and that he may be discovered in us; for he would by no Means be known to us, what he is: God would have given him one Name, that might have set out fully his Nature: But who could have understood him? For we are not able to hear God in his own Language, it is too mighty, too terrible, it would confound us, we are not able to see him or to hear him, and live: As the Children of *Israel* on Mount *Sinai*, they were not able to hear God speak; but say they: *Let Moses speak to us, and let God speak no more unto us, lest we die*: Exodus 20, 19. For we being created rational Creatures, and being led by Sense, God deals so with us, because we by Nature believe nothing, but what we see; therefore God gives these unseen Enemies such Names, as are agreeable to Things we see, hear, feel and know, that by them we may know their Natures and Qualities.

The tenth Name is *Sin*: As God told *Cain* Gen. 4, 7. *If thou doest evil, Sin lieth at the Door*: So I tell you, if ye once go about to enter into the Kingdom of God, or to ascend any one of these six steps, formerly named, you shall find, *Sin* lieth at the Door, and ye shall find him as cruel and as hard a Master to serve, as the *Israclites* found *Pharaoh*: You shall find him always laying cruel Taxations upon you, and if you seek to go out of his Territories, he will pursue you; you shall find him an Enemy, that will serve you to wrestle with, all your Life Time, and the further and longer you go on in his Service, and in this Way, the harder to return: The Way of God is a strait Way. Now if a Man err never so little at first from a strait Way, a very small Thing, but a Hairs Breath of variation at first, amounts in the End to a great Matter.

And the Armour of this *Sin* sticks as close to us, as our Skins; for his Armour is, *Our Selves*, our own Members are *the Weapons of Unrighteousness*; and if we will destroy this great Enemy, there is no Way to do it, but by destroying our selves, but by *cutting off our Hands* and *our Feet*, and by *pulling out our right Eyes*, &c. And though our Saviour doth not actually mean, to cut off these visible Members, viz. our Eyes, Hands and Feet, &c. But, as in all the Scriptures, he speaks to our Capacities, he shadows out by these Things, that we should do somewhat answerable and equivalent to this cutting off Hands and Feet, and pulling out our right Eyes; we must do somewhat like it, somewhat that is as bad, yea more terrible and harsh to us: As all our Saviours Actions, while he was here

here upon Earth, were not ended in the Actions, but by those Actions he would resemble to us, what He did in the Soul: for he came not to heal the sick, and cure the lame, and cast out Devils, and the like, simply, as they are external Actions: But he did this, which we see and feel, that he might make us know, that it was He, that cureth the sick, and raiseth the dead, and healeth the blind, in the Souls of Men; and that he alone could cast out Devils in the Souls of Men: Likewise so are the Actions of the Devil, outwardly and externally, to shew us how he possesseth the Souls of Men, even as he doth their Bodies: And therefore by Gods Will it so fell out, that at that Time, that our Saviour lived upon the Earth, there were more actually and really possessed with Devils, then ever there was before, or since that we read of, that thereby it might be made manifest to us, in both Respects; both in his possessing Men, and in our Saviour's curing and casting him forth.

The eleventh Name is, *false Light: I am the true Light, that lighteth every Man that cometh into the World*, Iohn 1, 8. Christ is the true Light, which implies, that there is a false Light, till he be lighted up in the Soul: And as *David* saith: *In thy Light we shall see Light*, Psal. 36, 9. All other Light is but Darknes, till we come to see Things by his Light, we see them all by a false Light: Every Thing is of a quite contrary Colour in the Light, then we thought it to be in the Dark. The Light discovers every Thing as it is; but till this Light be come into the Soul, we believe not that we are in Darknes, and we think we have as true a Light as can be: Will you make us believe, *we are blind also?* Saith the *Pharisees* to Christ. *David* saith: *In thy Light mee shall see Light*; but they say quite contrary: In my Light we shall see Light; however, some (we grant) may be in Darknes, but we are in the Light: Neither can they be persuaded, there is any better Light, then their own Light; as for Example, there be several Things that live in the two Elements; as those on the Earth and those in the Water, those that be in the Water cannot see Things on the Land as they are: 'Tis true, they have a Light, but it is a false Light: Things are not represented to them as they are, because there is that Accident or Interposition [Water] between the Sight and the Thing; but those that live on the Land, they see Things as they are, there is no Obstacle, no Interposition between them and the Things they behold, neither can those on the Land see Things in the Water, on the same Reason. So it is in our spiritual Estate: There be those that live in two Elements, in the Light of Nature, and in the Light of Grace: Those that

live in the first, they think there is no better Light, nor there can be no better; for think they: Are not we the only Men? Do not we live obedient to the Laws of Men, and seek to do Justice and Equity towards all, and pay every Man his own? do not we live uprightly? do not we govern justly and uprightly, and also according to God's Laws? do not we bridle Sin and Sinners, that they run not into that Excess of Riot that some do? do not we also submit our selves to Authority over us, and walk honestly in our Places, and live peaceably with all Men? do not we serve God duly, and pay every Man his Due? And here is their Rest, and they dream of no other. These are the Men, (I say) that live in the Water, or on the Land, when Things are in another Element: They have but a duskyish, glimmering Light, though they thus boast themselves, nothing appears truly to them: They think themselves in a very good Case, and there is no better Light then theirs; and those that think there is, they conclude they are the deceived People; for they know that they themselves are in the good Way; yea, in the good old Way their fore-Fathers went; and those that will seek for a better Light, they think their Forwardness, and Prying too far, will quite put out their Light; and those that are below them, they think those are in a bad Case: They know not, what will become of Swearers, and Cheaters, and Drunkards, and Whoremongers, &c. If it were possible, it should go ill with us, what shall become of the Multitude? say they. Oh Beloved! All this is false Light; for if once you go about to measure or weigh your selves by Others, let them be who they will be, you will be found too scanty, too light, when God shall come to weigh you in the Ballance of the Sanctuary, you will be found too light; God will not weigh us by the holiest Men, but by his own Weights: He will not judge thee by thy Light, but by his own Light; and if once this bright Light be lighted up in the Soul, the Light of the Candle shall never need to shine in that Soul more: *There needs neither the Light of the Sun, nor the Moon; for the Glory of God shines in it, and the Lamb is the Light thereof.* Rev. 22, 5.

But the Armour of this false Light is *Reason*; whatever seems good to Reason, is good; and if you cannot shew them a Reason, it cannot be good; for they say as *Nabal* said to *David*, who was so proud and so wicked, A Man could not speak to him, (saith the Text) *Is it Reason, that I should take my Victuals, that I have prepared for my Sheep-sheavers, and give it unto Strangers?* 1 Sam. 25, 11. Is it not Reason, I should take Notice of my Gifts, and those Graces that God hath bestowed upon me?

Of

Of my Wisdom, of my Understanding, of my Memory, which God hath given me, of my Labours and Attainments above Another? Take Heed, take Heed, I pray thee, this may cost thee thy Life, as it had like to cost *Nabal* his, had not wife *Abigail* come and met *David*; if God's Wisdom doth not come in, and prevent thy Reason and thy Wisdom, they will destroy thee.

Object. Why, is that any Hurt, to make a Difference, where God hath made a Difference, I see, I have these Gifts above Another, and I praise God for them; what, shall I deny the good Things, that God hath given me? No, no, by no Means.

Ans. But let me tell thee, glorying herein will undo thee; and besides, is this giving Honour One to Another, as the Apostle commands Rom. 12, 10. *In Honour preferring One Another, and accounting thy self the least*: Read that, Revel. 18, 23. *Thy Merchants were the great Men of the Earth; for by thy Sorceries were all Nations deceived*. Self-Conceitedness and Self-Arrogance are the great Merchants of the great Earth; but the Apostle commands Rom. 12, 16. *not to mind high Things; but to condescend to Men of low Estate, nor be not wise in your own Conceits*; for the Thoughts of Man little do we know, how light, vain and foolish they are.

The twelfth Name is *Darkness*; why, are we in *Darkness*? We have the Light, and have had it these seventy Years and upward: If any Nation in the World are free from this Name, we are; we have the Light as well as you, that tell us, we are in *Darkness*. You may indeed go teach this to the *Indians* and to the *Salvages*, and to those that know not God, to those that live in the *Antipodes*, that go Feet to Feet with us, they may perhaps believe this Doctrine, and confess themselves guilty; but you shall never make us believe, it concerns us. To say, that we here in *England* are in *Darkness*, where there is so much Preaching, and where the Light of the glorious Gospel hath shined so many Years; away, away, go preach your Doctrine to Heathens, and to those who never heard of God; and broach not such Errors here: Get you into *America*, it may be, you may persuade and delude those ignorant People; but ye cannot befool and delude us, who are in so great Light: Just so did *Amaziah* the *Metropolitan*, an idolatrous Priest of *Jeroboam* deal with *Amos* the true Prophet, when he came to the Court to do his Message, the Lord sent him on, to threaten Desolation to *Israel* and to their idolatrous Sanctuaries, to *Amaziah* in particular and to *Jeroboam*; *Amaziah* goes and invents Lyes, and comes to the King, and tells him, that *Amos* was a *Traitour*, and had conspired

against him, &c. and against the whole Land, so that the Land was not able to bear all his Words; then he comes to *Amos*, and wishes him by all Means to depart, and get him away into the Land of *Judah*, and there to eat Bread, and prophesie there; but prophesie no more at *Bethel*; for it is the King's Chappel, and it is the King's Court; here he was like to be starved, he was not like to get or eat his Bread there, no Body would relieve him or believe him: So because I have been plain with you, therefore I am judged a false Prophet and a Broacher of Errors, therefore these Words you are not able to bear; but *am I become your Enemy*, (as the Apostle saith) *because I tell you the Truth*: Therefore so say you, get you into *America*. Beloved! whatever you think, that you have the Light, know it, you are in Darknes, as in *Eph. 4. 18. Having their Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart*: And as our Saviour saith: *If the Light that is in you, be Darknes, how great is that Darknes?* *Matth. 6, 23.* That is, when Men boast of Light, and yet are in Darknes; nay, that very Light is Darknes; when they are proud of Darknes, how great is that Darknes? They call good, evil, and evil, good; they call sweet, sour, and sour, sweet; that which Men and Flesh calls good, that they call good, what Nature and Reason says is good, that is good, and only good; but that which God calls good, that they call evil, but God calls that evil, which they call good, and contrary that good, which they call evil: Therefore saith the Apostle: *Fashion not your selves according to the World*: Call not that good, which the World calls good, which this corrupt Flesh says is good. Saith it: Wealth is good, and Health is good, and fair Weather is good, and Pleasure is good, &c. Do not Men say the same? Do not Heathens say the same? Therefore this is Darknes, yea *Egyptian* Darknes, that may be felt; and if you were not overcome with Darknes, swallowed up in Darknes, you would confess it. And

The Armour of this Darknes is, *Love of Darknes*; and this Love of Darknes is a strong Armour: Love is a strong Cord, as a *threefold Cord not easily broken*: *Ecc. 4, 12.* Because Men love Darknes; they not only conceit they are in Light, when they are in Darknes, but they love it, they will not be removed from it: If ye break this Cord of Love to their Darknes, ye break their Life, you undo them; What, not love themselves, What, not love that which all the World, good and bad say is good? What, not Honours good, nor Riches good? Oh how sweet are these
Things

Things to Flesh and Blood! They are joyned together with inseparable Love, and except God himself with his mighty Arm break afunder this Cord, it will never be broken.

The thirteenth Name is *Flesh*, Gal. 5, 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the One to the Other; so that ye cannot do the Things, that ye would:* So called, because 'tis executed and exercised in the Flesh, and very suitable thereunto; John 3, 6. *That which is born of the Flesh, is Flesh, and that which is born of the Spirit, is Spirit.* If we speak, it is by the Flesh; if we do any Thing, hear any Thing, see any Thing, it is of and by the Flesh: 'Tis true, we think, speak, go and do, &c. but 'tis through the Flesh, and therefore it's *Flesh*; and you know, what the Apostle saith: 2 Cor. 5, 6. *When we are present in the Flesh, we are Strangers to God:* Whatever Action we do, if we do it by the Flesh and from the Flesh, that is, by the Strength, Power or Wisdom of the Flesh, sure it is: *Flesh and Blood shall never inherit the Kingdom of God.* 1 Cor. 15, 50.

But, what may be the Armour of this Flesh? His Armour is, *Provision*: How do Men make Provision for the Flesh? Rom. 13, 14. and in the mean Time neglect their Souls? All their Thoughts, Words, Actions, all their walking, sitting, lying, standing, running, resting all is, to make Provision for the Flesh; and when they think, they have made sufficient Provision for that, then they are at Rest; till then, never quiet; Head, Heart, Hands, Feet, Eyes, All are set a work to make Provision for his Flesh: But where, where is the Man, that takes such Care and Endeavours, to make such Provision for his Soul? Where is the Man, that can say or doth say of his Soul, as that rich Fool in the Gospel said of his bodily Goods? *Soul, Soul! Now take thy Ease, eat and drink, and be merry, thou hast Goods laid up for many Years.* Where, I say, is the Soul that can say triumphingly: *Soul, Soul! Now take thy Rest, take thy Ease, be merry in thy God, let him be thy Joy, let him be thy Game and thy Gain; though thou hast not one Penny, no Matter, thou hast Treasure enough laid up for ever, henceforth never more take Thought, care for no more, God is mine, and he is enough and enough.*

The fourteenth Name is [Selfness,] *Whoever will be my Disciple, let him deny him self*, Luk. 9, 23. Not only deny thy self, all those Things that are evil, it is not meant only so; but deny thy self in every Thing, even in that which is good, whatever it be, that is well done, and is indeed a good Action; that is good really in it self, and thou wouldest (nay and

thinkest thou oughtest to) think well of it: Oh! this is well done, here I have done a good Action; and so comfortest and blestest thy self in thy own Thoughts: Away with these Thoughts, they are dangerous; run away from these Thoughts, as Christ did, when the *Jews* would have made him King: own not these Thoughts, the good Actions thou dost are none of thine, thou hast nothing, thou art nothing; nothing is thine but Sin: Thou never (in all thy Life) didst a good Action, never thoughtest a good Thought: Shall I ascribe to my self the Glory of doing any Thing? All Actions is God's; Sin, Evil, Wickedness indeed is thine: But away with all such Thoughts, to ascribe *ought*, that is good to thy self; down down, poor Worms! Down Dust! Down Ashes! Shall these be picking up in the Presence of Almighty, away, blush for Shame: Cast down, not only your Sins, but your very Crowns before the Lamb, and him that sitteth upon the Throne, and confess: All Honour, all Praise, all Power, all Might, all Dominion is his, and his alone, for ever and ever: Cast down, not only your Weaknesses and Infirmities, but cast down your Crowns, your Excellencies, your Graces, those Things wherein your selves and others think you excel, and confess, that all the Glory and all the Strength to do them is none of yours, it is all his; acknowledge, I say, (as the Truth is) that you are nothing, that you can do nothing; and say: There is nothing due to me, but *Shame and Confusion of Face for ever*; Dan. 9, 7. but to God only be all the Honour, Glory, Power, Praise, Majesty and Might.

And the Armour of this Selfness is, *Love of our selves*, a most impregnable strong Hold, Ephes. 5, 29, *No Man ever yet hated his own Flesh*, saith the Apostle; as the Devil told God concerning *Job*: *Skin for Skin, and all what a Man hath, will he give for his Life*, Job 2, 4. This Love of our selves we cannot part from; our Saviour saith: Mat. 10, 39. *He that will save his Life shall lose it: But he that will destroy himself, destroy his Life, shall save his Life*. A very strange Paradox to Flesh and Blood; but the Time commands me to hasten.

The fifteenth Name is *Propriety*: But herein I know, I touch your Copy-Holds; and as our Saviour saith: John 8, 45. *Though I tell you the Truth, I know you will not believe me*. Oh! this Propriety, this Grasping to our selves in that, that's dear to us, that is: When we ascribe this or that Thing to our selves, I have Propriety in this Thing, it is mine, and mine only, and we look upon it as a Thing, we may do what we please with it; you think it is your own: Oh! this pleaseth us, but this Communicating,

municating, this Dispersing, this Scattering abroad, this you cannot endure to hear of, but only so far as they think good, to please yourselves, or for some by-Ends, or in seeking yourselves, or to answer Conscience, and the like. But know, first you have nothing but what is given you: and it may be you confess that; but you think it is given you for yourselves: And you think, you may keep it for your selves: No, but secondly, as God hath given all, so he hath made thee but a Steward, it is his whatever it be, and thou art to imploy it for him: Nay, another hath as much Right in it as thou, if God call for it; therefore thou art deceived: It is none of thine, It is God's; I know this is a hard Saying; but if you will claim it all, and you will have all the Right in it, then, I say, you must disclaim your Right in Christ, and I say to you, as *Peter* said to *Simon Magus*: *Your Money and you perish together.* Acts 8, 20. Thou hast neither Part nor Portion in the Kingdom of Heaven.

Yea, but here Propriety hath his Armour too, and he is armed with the Word of God. *He that cares not for his Family is worse then an Infidel*: 1 Tim. 5, 7. I must take Care of my self, of my Wife, of my Children: Truly Friends! Through the Depravation of Reason, we have so corrupted the Scripture, and so misapplied it, even to our own Destruction: Wrestling Scripture, and picking out some Places, meerly to serve our own Turn and no otherwise. But I would to God, you had so much Care of your Wife and Children as you should; then I would say: Oh in the Name of God go on: I do not forbid you to care, but I say, walk on in your Care, and in your Callings: But consider, will you therefore count these Things your own, and not anothers as well as yours, if Necessity call for it? Doth not *Solomon* command, Eccles. 11, 1. *Cast thy Bread on the Waters*; thou thinkest it may be, he had as good as said, cast thy Bread away; but he adds, *for thou shalt find it after many Days*: But these Scriptures indeed are very harsh to Flesh and Blood, and it cannot believe them; for saith churlish *Nabal* to *David's* Messengers, when he desired him to spare some Part of his Feast, which he had prepared for his Sheep-Shearers, to refresh his Men in Case of Necessity, 1 Sam. 25, 4. &c. They approach to *Nabal* with very humble, respectfull Words, and exprest what Kindness *David* and his House Night and Day had shewed to him, in Defending him and his: But see, what an Answer this Devil Propriety taught him to make, Verse 10-11. *Who is David? And who is the Son of Jesse? There be many Servants now a Days, (saith he) that run away from their Masters, and shall I then take my Bread and my Water,*
and

and my Flesh, which I have killed for my Sheavers, and give it unto Men, whom I know not whence they be.

And let me tell thee, for all thy Carking and Caring, to save from others, and to provide for thy self, God is not tyed to provide for thee that Way, wherein thou thinkest, thou hast or must provide for thy self and Family; for as our Saviour saith: *Look upon the Lillies, and see how they are clothed. Solomon in all his Royalty is not like them, yet they neither sow nor spin:* But if you will be spinning, carking and caring for your selves, care you shall, and then see the Issue; but it is God, that both clothes and feeds us, and it is he alone, that giveth Power to get Wealth, if you hope to enjoy it with Comfort; for it is he, that giveth his Beloved Rest.

The sixteenth Name is *Self-Love*: But say you: What! can this be an evil Root too, from whence then cometh so much good Fruit? From hence, (what ever you say;) we do many good Things, how can this be evil? if we had not this Self-Love as you call it, how could we save, defend and preserve our selves? we should run violently upon our own Destruction; hence it is, we serve Men, and do good Offices to them; and hence it is we serve God, and he will serve us, and be good to us; hence also comes Care for our Souls, and Diligence therein, and Desires to be saved, and hence comes all our Endeavours also; how can this be evil? But you know what Christ saith: *Mat. 6, 5. Do not the Hypocrites the same? What Thank have you? Verily I say unto you, you have your Reward;* God never promised to reward that Man, that loveth only himself, or that loveth those that love him; as he brews, so let him bake; he served himself in all he did, and let him reward himself: *Him that honours me, I will honour:* Do I regard him that only regards himself? Nay more, God requires not, that thy Love should be set upon his Happiness, for thy self, and for thy own Ends; for herein thou hast not given God thy whole Heart, which he requires: But thou hast given only thy self thy Heart: Nay further, it may be, thou hast so set thy whole Mind upon Heaven, that thou art not a Man of this World, (as thou thinkest) as most are; thou art gotten above these Things, and thy Eye is altogether Heavenward; yet if this be but meerly for Happiness to thy self, and Reward to thy self, thou hast yet but given thy whole Heart to thy self, and not to God; thou art not yet gotten one Step beyond this Evil of Self-Love: But if thou wert come to this, to love and honour God for himself, and Grace for it self, and Holiness for the Beauty in Holiness, and to give thy whole Heart to him: If thy Love were set upon him, thou shouldst

shouldst not loose by it, but shouldst receive thy Love again, thy Heart again, thy Self again, all would return again; yea, if we had but given up our selves to him, all should turn to our Good: If we were poor, if we were in Reproaches, in Prison, in Death; yet all should turn to our Good, we should then both enjoy our selves, and enjoy God, both in Fulness, and in Want of all Things.

The Armour of this is: *Necessity to love ourselves*; for say they: if we should not love our selves, who will love us? A Necessity to love your selves, such a Necessity did I never read of in all the Scriptures, I read of a Necessity to love God, and of a Necessity to preach the Gospel, and these are Necessities indeed; serve this Necessity, and then ye need take no Care for loving your selves, but all to love God, and to honour him, and then ye shall do well enough, yea best of all.

The seventeenth Name is, *our own Will*, and this goes far with us; we do many good Things by our own Will; we think we do great Acts, when we come to Church to hear, when we come to the Communion, when we tye our selves to Constancy in Fasting, and set Times for Duties of Prayer, and the like, as Isa. 58, 3. *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our Soul, and thou takest no Knowledge? Behold in the Day of your Fast you find Pleasure, and exact all your Labours.* But in doing these, it may be we do but our own Will all the While, we do not Gods Will at all in them, because they are agreeable to our selves, to our own Minds, and according to our Education and Company we sort with; and we are affected that Way, we love Praise with Men of that Rank. Here is no Self-Denial, here is no denying our own Will, in all this our own Will spoils all, as in Fasting, Praying; and all Things else.

And his Armour is, *Opinion or a Conceit of our own Sufficiency, self-Sufficiency*, and a strong Conceit of Power in doing Good. And say they: If our own Will will bring about the Doing so many good Actions, in such an holy Manner, how can this be evil? I must be brief, the Time cuts me off: You may conceive of them more at large, when you are gone hence, as I hope ye will.

The eighteenth Name is *Error*, know, there is no Man evil by his own Will, and no Man would of himself be evil; no Man chuses Evil, as 'tis evil, but he chuses it by the Error of his Will, his Will being misguided and mis-informed; therefore the learned Heathens, *Plato, Pliny, Platinus* and others were right in that; for they affirmed, that it comes to him under

der the Notion of a Good, before he chuses it; for no Man doth evil purposely as 'tis evil, but in his Apprehension to himself he makes it a Good, before he doth it, and that he ought to do it: Yea even Mad-men, whom we would think did evil purposely, yet they apprehend a Good in the Evil they do: Beloved! even such Mad-men are we all; and if we should do otherwise, we must strip ourselves out of this Armour, which Error has put on, which is an Opinion of our own Goodness, and to love the Praise of the World: We seek not to please God, but to please the World; we mind not what God commands, but what Men command, and what they say is good and commendable: We are not of *David's* Mind, to make God's Word a *Light unto our Feet, and a Lamborn to our Paths*, to lead us in the Way of Truth: But having our Eye upon the World, this leads us any whither into any Error, and then from Error to Error. And hence ariseth Pleasure to our selves in doing evil, which is a further Degree of this Evil: We please the World, and the World pleaseth and tickles us with its Delights, and we run after it with great Pleasure and Delight, so that it may lead us any whither: And this is also (I hope you perceive him) a difficult and dangerous Enemy to resist and overcome, especially being so armed; for we in all these Things must resist our selves, our own Wills, our own Pleasure, our own sweetest Delights, even those that are as dear as our right Hands, and as our right Eyes, yea as our very Lives. And who among us ever returned from Following after these dear Lovers, by his own Will, by his own Power, by his Desires or Prayers? Do we not see, and have not all of you felt (who are reclaimed and brought back) that it is the only Almighty Power of Heaven, and that it is the Lord alone? (as *David* saith:) *That sent from Heaven, from his high and holy Place, to save me from the Reproach of him that would swallow me up, and hath set my Feet at Liberty, and pluckt them out of the deep Mire and Clay*: Wherein also we are held as fast as he: It was he alone that hath smote asunder those Iron-Bands and Fetters for us: He hath been a *Sampson* in us, to snap asunder the new Cords, wherewith we were bound, and he hath broke open the Gates of *Gaza*, and carried them away on his Shoulders; and all this you have as really found done in you, as if you had been with *Sampson* himself, and seen him do what is related of him; for it is all done in you without your Desires; nay, you have always opposed and resisted this Work of God in you.

There be two Names more, but the Time is past, and I can but name them.

The

The nineteenth Name is, *Satan*, which signifies an Adversary; for he opposeth himself against all that is called God, or that is worshipped. And his Armour is *Infidelity*; he will believe nothing that is contrary to him.

The twentieth is the *Evil One*, and his Armour is *Pleasure to do Evil*, viz. when any of you are come to that Height in Sin, that ye not only act evil, but take Pleasure in it, rejoyce in Evil, have no Smitings for it, but boast your selves in your Iniquities; this is the very Height of all these twenty Degrees or Names, the very Point and Center, Height and the very Top-Throne of the *Old Man*, or that *Evil One* in Man. So much for this Time.

SERMON V. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

IF we would know what these Sufferings are, we are to endure, if we would be glorified with Christ, said I, to endure? Nay, I will say, that we should be glad to entertain, yea and rejoyce in; they are not meant of Scorn, or Scandal, or Poverty, or Imprisonment, or Whipping, or the like, yea or Death it self; for then what shall become of them that never suffer any of these Things, and yet do suffer with Christ? Therefore I told you, wherein every one must suffer with Christ, if they will be glorified with him: And that is in two Things,

1. In Emptying of himself.
2. In humbling himself.

If we imitate him in these, though we are not called to the former, it is no Matter; peradventure God doth not require these Things at your Hands actually: It is enough, so we be but ready in Affection, and are in a Preparation to suffer them, if we be called thereunto: But those two are the Original of all Christs Sufferings, the Foundation, the Root, the Fountain; all that ever Christ did or suffered, stands upon those two Pil-

lars, those two Foundations, those two Rocks; all his other outward and external Sufferings are but the Effects, the Leaves and the Fruit. From these two do all the Rest stream and flow, as from their Spring, their Fountain and Well-Head. Well then, this Ground-Work and Corner-Stone being laid, let me tell you, that the Weight of it will bear all, it will bear any Building God shall rear upon it: And wanting this Foundation, though we suffer all Poverty, all Disgrace, all Tortures that can be named, yet we suffer not with Christ; those Sufferings, though they be very great, yet may be in vain; and for me to tell you otherwise, were but to set you to begin at the wrong End, (and if any shall teach you so, they are Deceivers, not Teachers) for those Sufferings without these, they will not nor cannot bring you to Glory with him; and again let me tell you, the least Mite of Sufferings though it be never so small, yea as small as the two Mites (being but half a Farthing the poor Widow offered) coming from this Foundation and Fountain, it's precious in God's Sight, for it is from God and of God: Whenas all Tortures, name what you can, are not regarded by him, without they come from this Foundation and Principle. And as I told you, there be six Degrees in these Sufferings, or six Steps, typified by the six Steps that led up unto Solomon's Throne. These six Steps we must ascend before we can sit down in the Throne of Rest, Peace and Perfection; having then overcome all our Enemies, and having brought all within us into Subjection, and that all Things are put under Christ's Feet, and that he is come to rule in the midst of his Enemies: And so have made his Enemies his Foot-Stool. And let me tell you before-hand, (if once you attain this Rest, which is the Rest, the Sabbath of God) that this Rest will be glorious, as the Prophet *Isaiab* speaks, *Isa.* 60, 13. As all these Steps are blessed Steps, so in the End they will prove glorious, full of Glory.

The first of these blessed and glorious Steps is: 1. *Condemnation of ourselves*, as worthy to be destroyed. 2. *Annihilation of ourselves*, Reducing our selves to just Nothing: That whereas Sin hath build us up, and made us Something, (in our own Esteem) and it hath build up a Tower in us to reach up to Heaven, Grace may scatter it, and confound our Language, and bring it again to nothing. 3. *Abdication*, or forsaking all, resigning up all to God, all that ever we are or have. 4. *Indifferency*, to be equally disposed to every Thing, to all Conditions, to Want and Riches, to cold Weather and hot, to Health and Sickness, to Peace and War, &c. knowing that nothing can be better ordered then it is; all being

ing done according to his most blessed Will. 5. *Conformity to Christ in all Things*, that whatever Christ would do were he on Earth, in my Case, in my Calling and Condition, the same do we. Certainly, those that are come into this Conformity, are the Christians indeed, these are (as I may say) Jesuites; but beware, do not lie at Catch, do not lie like a Dog in a Manger, that cannot eat himself, nor will suffer the Horse to eat: Commonly those who get no Good by Sermons, lie at Catch to trap the Minister if they can in some Snare, and then they are well pleased: Do not you stretch the Word further then I mean, and then Ple warrant you, that terrible Word (Jesuite) shall do you no Harm, nor will you do me any; I do not mean those made by their Orders at *Rome*, but those that are made so by Christ, those that are made Partakers of Jesus his divine Nature, and are Conformists and Imitators of Jesus our Lord; those that walk, live, and be, and remain in Jesus, and are come to their Rest, and are sate down with him in his Throne, having all Enemies under Feet. The Believers first called Christians at *Antioch*; and the Denomination of (Jesuit) hath a good Meaning, being rightly understood, but *Romes* Jesuites, by their ill Practices, have made it an odious Name; but I would not have you so childish, to be offended at Names, but mind and consider well, the weighty and serious Matter, we have in Hand: I mean no other Thing, then what is the Effect and Product of Jesus Christ his most Heavenly Prayer, immediately before his Execution, *to be made one with him*, which indeed was the last and best Legacy he did, or could leave to his present Disciples, and in them to all his Disciples and Believers, to the End of the World, yea, till Time shall be no more; yea, (the very best Legacy, whatever the World thinks, and though they can see no great Matter in it,) and I may well call and esteem them the World, who are so blind, as not to see it: But I find, I am necessitated, to dart forth some startling Expressions, sometimes to awaken you from your Dulness and Sleepiness, and to quicken and rouse up your Attentions, that you may mind, what we are about, and how we shall clear out what we say; for I say no more then what our Lord prayed for, when he was to take his Leave of his Disciples, as it is John 17, 21. *That they all may be One, as thou Father art in Me, and I in Thee, that they may be One in Us, that the World may believe, that thou hast sent me; I in them, and Thou in Me, that we may be made perfect in One.*

6. *Deiformity*, that is, that though you see us move, with, affect, will, rejoice &c. yet it is not we, but it is God that doth all, it is God that

moves, it is God that wishes, it is God that wills, it is God that rejoices, doth all, and is all in us.

And we are now come after much Striving, to set our Foot upon the first Step, namely, *Condemnation of our selves*, confessing our own vileness and Wretchedness; for so far as we justify and approve our selves, so far are we from ascending this first Step of condemning our selves.

Friends! I would not have you think my Labour lost, in opening those several Names, that kept us from ascending these Steps; for if you ascend these, you must see those Things all in your selves; I can not but tell you so: and they must be removed, before ever you can once look towards these Steps, with so much as a Purpose to ascend them; and if you have not, while we have been opening these Things, lookt all this While within your selves, and lookt, to find there: The *Devil*, *Sin*, the red *Dragon*, the *Serpent*, *Lucifer*, the *roaring Lion*, *Antichrist*, &c. my Labour is all lost, I have but beat the Air, and spilt Water on the Ground: And it is but a Folly to proceed any further, to open the Nature of these Steps; for as ye understand not the one, so neither can you the other, they are both to you as a Fountain walled about, and a Spring shut up, and as a Book sealed: And he, that after all this is not able apparently to see and confess, that all these are in himself, he is blind, and sees nothing.

The Subject of this our Condemnation, being the *strong Man*, the *old Man*, *Antichrist*, this *Goliath of Gath*; for though it is said by our Saviour: *Judge not, that ye be not judged*; and by *St. Paul*: *Condemn yourselves, that you may not be condemned*; yet know, it is not meant of our selves, our Persons, but of him, who is in the Midst of you, whom you know not, he is to be judged and condemned in us, who hath wound himself so close into us, that he is termed, our own selves: Yet 'tis the Prince of this World, that is to be judged, that [in us] he may fall down from Heaven like Lightning; 'tis that Flesh, that is to be condemned, which the Apostle saith, *cannot inherit the Kingdom of God*, &c. And as you may remember, we have arraigned and indicted him by several Names, because he may not escape, and shift off the Indictment; so that he may be not only accused and arraigned, but condemned in every Heart here present, that if you find him not by one Name, yet you may by some other: Either by the Name of *Adam*, or the *old Man*, or the *Serpent*, or *Lucifer*, or the *red Dragon*, or the *roaring Lion*, or the *Devil*, or *Antichrist*, or *Sin*, or by the Name of *Rebellion*, or *false Light*, or *Darkness*, or the *Flesh*, or *Selfness*, or *Propriety*, or *Self-Love*, or our own *Will*, or lastly, by the Name of
Error;

Error; for we shewed you, that in Scripture he had all these Names, with many more, if he be not known by any one of these, yet by them all you may know him; but lest you should think, you have no Commission to ride this Circuit, and to sit as Judge, and say? Luke. 12, 14. *Who made me a Judge?* I answer: We have not only a Commission, but a Promise annexed to it, to encourage us to this judging, 1 Cor. 11. where the Apostle commands: *Judge your selves and ye shall escape the Judgment of God:* And 'tis Christ himself also, that gives out this Commission annexed with a Promise: *Judge your selves and ye shall not be judged,* but know this also, though this Work be done in thee, it is not thou that doest it, but God is Judge himself, yet God himself judgeth no Man; but all Judgment is committed to the Son, John. 5, 22. and not only the Sentence, but Power and Authority to execute. That Office also belongs to Christ, as Acts 10, 42. It is Christ that is *ordained of God, to be Judge of quick and dead:* He is not only Judge at the great and last Day, but he also is Judge in this Life, and in the Flesh, as our Saviour saith, Joh. 12, 31. *Behold: Now is the Prince of this World judged,* or cast out: There is no Man, nor nothing of Man that is judged or condemned, but it is Christ, that is the Judge in that Soul, 'tis he that indieth, arraigneth, chargeth and condemneth and pronounceth Sentence; and 'tis he also, that justifies, acquits and pardons, but none else hath any Commission; Satan or Conscience, or both together may draw up Indictments, and several Charges, but 'tis Christ himself tryes all the Causes; But as I was saying, if we tarry, till Satan condemn Satan, if we tarry, till Belzeebub condemn Belzeebub, till the strong Man bind himself, we may tarry a Day too long, as the Proverb is: For never while the World stands, can we expect that Flesh will judge Flesh, that our own Will, will condemn our own Will, that Lucifer will judge Lucifer; this can never be, if you expect that, you may wait till it be too late, the Door will be shut, and there is no more Hope.

The Scripture then makes Mention of three Sorts of Men, that are Judges: The first are *carnal Men*, Rom. 7, 14. 1 Cor. 3, 3. *for we know the Law is spiritual, but I am Carnal, sold under Sin. For ye are yet Carnal; for whereas there is among you Envyings, and Strifes, and Divisions; are ye not Carnal and walk as Men?* That is, as Men that are led meerly by carnal and fleshly Sense, given up only to please their Appetites and fleshly desires, they see no further and their Aim is no higher.

The second Sort are *Animals, reasonable Men*, and they are such as are more

refined, of a higher and more sublime Nature, even those that mind the intellectual Part, their Souls, and these reasonable or rational Men (as we call them) being guided by Reason, there they rest, and there they are satisfied; for let a Man but shew a Reason for what he does, and who will condemn him? But neither of these have the *Wisdom, that is from above*; for all this Wisdom is but *earthly, fleshly and devilish*, James 3, 15. 17. Can it be expected, that either of these two will judge themselves? Will carnal Fleshliness judge Carnality? No, it approves it, it justifieth it: Or will Reason condemn Reason? How can it overthrow itself? It is impossible; *a Kingdom divided against it self, cannot stand*. Matth. 12, 25. But yet the rational Man doth judge and condemn, and sit as Judge often times over the Actions of the carnal Man.

But there is a third Sort of Men, and they are *spiritual Men*, Gal. 6, 1. *Brethren! If a Man be overtaken in a Fault, Ye which are spiritual, restore such an one in the Spirit of Meekness, considering thyself, lest thou also be tempted*. And 1 Cor. 2, 15. *But he that is spiritual, judgeth all Things, yet he himself is judged of no Man*. And this Man judgeth both these, the spiritual Man judgeth all Things: We esteem little of the carnal Man, every one condemneth him; but we highly esteem of the rational Man, because he is guided by Reason, and doth all Things, that Reason guideth him to; He minds not his Body only; it is Reason he should regard that, but he regards his Soul too, and that above his Body; for that there is far more Reason, because he knows, he hath an immortal Soul, and therefore it behoves him, and he hath Reason to look for an Estate and Well-being for it, more then for his Body, and who can now judge him, who is able to blame this Man? Can any Man do better?

But now comes the *spiritual Man*, and he judgeth all Things; when he comes, he judgeth and condemneth the very best and highest Actions of this reasonable or rational Man, and tells him, that his very Thoughts are abominable to God, his Hearing, Reading, Praying, his Sacrifices are an Abomination, and God saith Isa. 1. *To what Purpose is the Multitude of your Sacrifices to me, your Burnt-Offerings of Rams, Bullocks and Lambs, who required them at your Hands? Incense is an Abomination unto me, your New-Moons and Sabbaths, your appointed Fasts and Feasts my Soul hateth; bring no more vain Oblations, they are a Trouble to me, I am weary to bear them*. And Hof. 7, 14. *They assemble themselves for Corn and Wine, but they have not cried unto me, but rebel against me*. And Ezek. 33, 30 31. 32. *The Children of thy People speak One to Another, Every One to his Brother, saying:*
Come

Come, I pray you, and hear what is the Word, that cometh forth from the Lord. And they come unto thee as my People cometh, and they sit before thee as my People, and hear thy Words; but they will not do them. Thou art to them as a very lovely Song of one, that hath a very pleasant Voice, &c. for they hear thy Words, but they will not do them, and many such Places. Nay, not only doth this spiritual Man judge and condemn the Sacrifices and the Religious Duties of these Men, but also all their natural and civil Actions; for they sin in every Thing they do, in Eating, Drinking, Sleeping, Waking, Walking, Trading, Trafficking, Worcking, &c. all Sin, as *Solomon* saith *Prov. 21, 4. The Plowing of the wicked is Sin.* Plowing named there is for all his natural and civil Actions, they are all Sin before God. In the two former Men we could not find such a Judge; but here comes One, who indeed is no Man, nor any Part of Man, but the Son of God himself, he comes now into the Soul, the Spirit of God, he is the Judge: This spiritual Man, this Christ being formed in the Soul, this Word being spoken in the Soul; for Christ is the Word spoken. It comes and says: Reason! For all thou art so set up, and esteemed amongst Men, yet thou art a Fool: And Reason says again in Effect, and in its Actions, that God is a Fool. But let me tell you, (by the Way) God is capable to understand Reason's Ways, but Reason cannot understand God's Ways.

And Beloved! God and Man have been a long Time at this; ever since *Adam's* Fall. God saith: Reason! thou art a Fool, and again Reason saith: God! thou art the Fool: But now, when God arises to judge, Reason itself must be condemned; Reason must be cast; the inward Man must judge the outward, the new Man the old, the second Adam the first. And this is that Voice from Heaven in the Soul: *This is my beloved Son, in whom I am well pleased, hear him:* *Mat. 3, 17.* Do you think, that is meant only of his Words, that he then spake, when he was on Earth in the Flesh? No, no, but hear him, That is, hear him in your selves, hear him in your Souls: The one is but a fleshly Hearing; this is a spiritual, a Soul-like Hearing: I tell you, his Word silences all, brings down all the Loftiness of Man; of this Word we may say: *Blessed is he, that hears my Words, and doth them;* *Luk. 11, 28.* and as *David* saith: *Psal. 82, 8. Arise, Lord! and judge the People:* But by the Way, do you think, that God ariseth, or removes from Place to Place? No, no, arise Lord! in our Souls, be Judge there among the Gods, among those that have been our Gods, and have ruled over us, those strange Lords, bring them down, and do thou Lord exalt thy self, *the Wicked flourish in thy House and Courts,*

viz. that Place that should be thy House, and *break down the carved Work*, &c. Psal. 75, 5. 7. Isa. 26, 13. witness those Effects, those Murders and Thefts, Envyings, Oppressions and Cruelties, that express themselves daily; many break out into Action, and many more there are, which lie lurking in the Soul, to betray the innocent and guiltless Man. If God be pleased thus to speak in thee, Oh then saith this Soul: *Let God arise, and his Enemies shall be scattered*, Psal. 68, 1. and again, Psal. 35, 24. *Judge me, O God! according to thy Righteousness, and let not mine Enemies rule over me.* Judge me according to thy Righteousness, not according to Flesh, not according to Reason, not according to the Wisdom and Righteousness of Man, but according to thy Righteousness: And if that condemn me, Oh this Condemnation is not unto Death, as Christ said concerning *Lazarus, this Sickness is not unto Death*; Joh. 11, 4. So likewise I must tell you, this Delivering unto Satan is for the crucifying of the Flesh, that the Spirit may be saved in the Day of the Lord. 'Tis safe to wash the Wound with Wine, to search it to the Bottom, before ye pour in Oyl to heal it, else you may easily make but a false Cure; but Oh Lord! Says this Soul: Judge thou me, my Flesh hath judged me, and my Soul hath judged me, the carnal Man hath judged me, and the rational Man hath judged me, but they can find no Fault with me, but up Lord! And exalt thy self, so that this Man of Sin may shew himself no more in me. See Lord! If there be any Way of Wickedness in me; and reveal it to me. Now he, that hath been judged and condemned by the World, must now condemn the World: Now this Spiritual Man, *sits down with Christ in his Throne, to judge even the twelve Tribes of Israel*, Mat. 19, 28. viz. All outward and formal Profession. The Wisdom of the World, which hath long condemned the Wisdom of God to be Folly, must now by the Wisdom of God, be condemned of Folly, 1 Cor. 2, 14. *The Natural Man receiveth not the Things of God; for they are Foolishness to him.* And again 1 Cor. 3, 19. *The Wisdom of the World is Foolishness with God; for it is written: He taketh the Wise in their own Craftiness; and the Lord knoweth the Thoughts of the Wise are but vain.* And now, that which hath laboured to *quench the Spirit*, 1 Thef. 5, 19. must now be by the Spirit quenched: That which the Darkness could not comprehend, nor love, shall now be both comprehended, and loved; and that which was crucified, dead and buried, must now rise again, be exalted and sit in Judgment. Tell me now, whether you will have your Flesh and Blood, or your Reason to be Judge, or to say with *David: Arise, O Lord! And judge thou the Earth,* Judge thou in my Soul. Oh!

Oh! But where is he, that doth or dare say and pray with *David Ps. 35, 24. Judge me, O Lord my God! search me and try my Reins, &c. and see if there be any Way of Wickedness in me, and teach thou me in thy Way, &c.* Though I be found guilty, and so lyable to all Punishments both here and hereafter; yet judge Thou me: Who dare stand to this Judgment? Men, 'tis true, may say thus, but if they dare examine their Hearts, they will find, they do but dissemble with God; but he, in whom this spiritual Man is risen, he can say so, he can pray so, he can stand to this Judgment; for he knows, this Judging is but to escape Judgment, 'tis not unto Death or Condemnation, but to escape both Damnation, Death and Hell, 'tis for *the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.* 1 Cor. 5, 5. This is the Day of Jesus Christ; the former Day was our Day; this is that great Day of Jesus Christ, wherein he will judge all Things. Suffer then, I beseech you, the Words of Exhortation; for untill this Work of Condemnation be wrought upon us and in us, we have no need of a Pardon, we have no need of a Physician; for we are innocent, we are whole; and he, that thinks this Work needless, (let me speak a great Word) he hath as yet no Saviour, no Intercessor, or Mediator. Matth. 9, 12. *The Whole need not a Physician, but those that are sick.* Christ never died for him; the precious Blood of Christ let it speak better Things to whom it will, to thee it speaks no better then the Blood of *Abel*, there is no Merit in it for thee, till this great Act of condemning our selves be in thee, Christ died in vain to thee. If then by all, that hath been said of Adam, the old Man, the Serpent and Lucifer, and the Rest, if still thou wantest Water to thy Mill, if still thou wantest Argument or Evidence against thy self, if yet thou wantest Water in the midst of the Ocean, or Light in the brightest Sun-shine, viz. Cause to set thee upon this Work: What shall I say? I will say, as the *Jews* said, though with more Truth, John 19, 7. *We have a Law, and by that Law* this old Man ought to be put to Death; therefore I will say as *Isaiab* saith c. 8, 20. *To the Lam and to the Testimony*; either take it contractedly, or at large, contractedly: As epitomized by our Saviour, who saith: *Thou shalt love God above all, with all thy Strength, with all thy Mind, and with all thy Might*: And the second is like it: *Thou shalt love thy Neighbour as thyself*. Or else take it in that Latitude, with all those Expressions God used in delivering it to *Moses*, or that *Moses* used in delivering it to the Children of *Israel*: See and examine thy self by this Law, and try whether there be not a Cause for condemning thy self, see if there be no Cause, to put the old Man to

Death: It is a Law made for thee to walk by and to obey, and made by Him that made thee, who hath Power to command thee, a Law so full, so comprehensive, so holy and pure, that *Moses* himself trembled, and was amazed at the delivering of it by God, infomuch that Mount *Sinai* was all over on a Smoak, *Jehova* himself coming down in Fire, and the Smoak thereof ascended as the Smoak of a Furnace, and all the Mount trembled, the terrible Trumpets of the Lord sounded, and the Clangor thereof grew louder and louder: This Law being delivered with such Terror and Dreadfulness, the People were not able to look toward the Mount; nay they had much ado to hear *Moses* deliver it to them: And if it were so terrible in the Proclamation of it, what will it be in the Execution of it upon Rebels in the Breach of it? Examine thy self by it, and see, how short thou comest of that, which is enjoined thee. Nay, it is a Law given thee by him, that gave himself for thee, he laid down his Life for thee: Besides consider, how agreeable is it to thy Well-being, and to the Well-being of thy Neighbour? How agreeable to the Principles of Nature and Reason? How hath it been justified in all Ages, as a pure and perfect Law? And lastly in observing whereof consists thy Life and Breath here, or else thy eternal Life and Death hereafter, as *Moses* reasons the Case in the 28th of *Deuteronomy*. And because you shall not hereafter complain of your not being catechized, according to the late Injunction, I will in this Point teach Every of you to catechize himself; and do it, I charge you, till you find Matter enough to abhor and condemn your selves; and before you go about it, you had need to pray: *O Lord! Open thou mine Eyes &c.* Pl. 119, 18. *That I may receive my Sight.* Matth. 10, 51. That I may come not only to see the wonderful Things of thy Law, but the wonderful unknown Things within my self, in my own Heart.

Take then the first Commandment.

Thou shalt have no other Gods but me.

I know now, when Flesh and Blood hears this Commandment, it thinks, it hath Shelter enough, and can answer this Commandment well enough. It says: Have I any other but one true God? I worship no other God, we are no Papiests, Turks or Heathens, we are free from worshipping Angels and Saints, Stocks and Stones, or any false God, or any Idols; I worship only one God in Trinity, and the Trinity in Unity; But withal know, you are bound to love him with all your whole Mind and Strength; and alas! If you did but see your selves, and examine your Ways, you would find even every Man before me, (for I implead my self and All,
 that

that hear me this Day) to be guilty of the Breach of this Law, that, according as the Prophet saith; Jer. 2, 28. *According to the Number of your Cities, so many are your Gods.* See, if thou hast not beat thy Heart more to the satisfying of some Lust, rather than to the obeying of Gods Commandment; whatever Sin or Lust 'tis, thou hadst but a Desire to commit, when God's Law hath told thee, and said: I charge thee, commit it not; yet thou hast rather chosen to obey it, and hast not regarded God's Commandment; I appeal to thy self; for I charge thee home, if that thou hast not rather pleased thy self, but God's Commandments thou hast *cast them behind thy Back*, Pf. 50, 17. and troden them under Foot; let it be what Sin it will, whether Pride, Gluttony, Covetousness, Deceit, Malice, Revenge; whoever they are, that dare displease God, for the satisfying of any Lust or Sin whatsoever, 'tis thou, that *hast hated Righteousness, and loved Wickedness*. Pf. 45, 7. Thou hast made thy very Lust thy God. What Lord, what God, what Lust hath Power to command you, and you to have your Liberty to obey, and to break God's Law? As the Prophet complains: *Other Lords have ruled over us*. Isa. 26, 13. What doth the Prophet mean there? Doth he mean, when *Israel* was carried captive? No, not only so; those were all but Types of the Captivity of the Soul: And let me tell you, although we have not fallen down on our Knees, and worshipped these Sins, yet in thy Practice thou sayest daily to them: Ye are my Gods. As for Instance: If it be Pleasure, thou followest against God's Commandment; If it be Profit, thou lovest; If it be Money, thou esteemest; though I say, thou hast not fallen down and worshipped it, yet thou hast done worse; for thou hast given thy Heart to them; and I tell thee, that therein thou hast worshipped them, and said as the *Israelites* did, when they had made a GOLDEN CALF: *These be thy Gods, O Israel!* So sayest thou: *These be thy Gods, O my Soul!* These are they, that will help thee and deliver thee; it matters not, whether thou do it with thy Body and in Words; but thy Heart hath fallen down and said: Pleasure! Thou art my God: I admire, adore and worship thee, and thee I will serve; Another saith: Profit! Thou art my God: Thee I will please and obey, as *Job* saith: c. 31, 24. 25. *If I have made Gold my Hope, or have said to the fine Gold, Thou art my Confidence; or if I have rejoiced, because my Hand hath gotten much.* If thou hast trusted or rejoiced in thy Wealth, or in any Thing else, thou hast more Gods than He.

Thus, if you will examine your selves punctually and particularly, you cannot deny, but must confess, that you have worshipped and served o-

ther Gods; and thou mayest truly complain, and say: *O Lord! Other Lords besides thee have ruled over me.* Though Reason will excuse and defend it self; yet hear God speak in thee, hear what his well-beloved Son saith in thee, and confests that thou art, [as the Truth is,] guilty, guilty, Lord of the Breach of this Commandment, and that the Reward of Sin is Death, Hell and eternal Damnation: And this Confession from the Heart, and from a true Sight, is a sure Means and Way, that thy Spirit may be saved in the Day of the Lord JESUS. This Sight of thy spiritual Thralldom and of thy being delivered over to Satan, is that thy Spirit may be saved, and that thy Flesh may be crucified; for of a certain, according to that Threatning of the Prophet Zeph. 2, 11. *He will famish all the Gods of the Earth, and Men shall worship him, Every one from his Place.* And so you might go over all the Commandments, and try your selves by them, as hereafter I may have Time; and if you do but thus examine yourselves, I'll warrant, you will never complain of Want of catechizing.

Now as the Prophet *Jeremiah* saith from the Lord to the People: *Wherefore will ye plead with me, seeing ye have rebelled against me?* Truly, Friends! We have no other Way, but to fall down before the Lord, and confests ourselves deeply guilty of the Breach of this Commandment, and to acknowledge, that *the just Reward of Sin is Death and Hell*, and justly due to us, and most righteously to be inflicted upon us.

But for the present the Time hath cut me off.

SERMON VI. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

THIS is the sixth Hour, I have spoken to you, out of these Words. Many Men may think themselves exempted from Suffering with Christ, because they do not suffer as Christ did, viz.

Disgrace.	Poverty.
In Buffeting.	In Whipping.
Spitting upon.	Crucifying &c,

For as a Lamb dumb before the Shearer so opened he not his Mouth. Therefore I defined a Condition to you wherein every one may claim a Part in his Sufferings, and that was out of Phil. 2, 6. 7. where it is said: That *he emptied himself, and he humbled himself.*

And let me tell you, this is that new Sepulchre, wherein was never Man laid: Never any Man attained to that Crucifixion of himself, nor so pure Submission to, and content in the Will of God, as did our blessed Lord; therefore my Aim is, that you may see it necessary, *that the same Mind* (as the Apostle saith) *may be in you, which was also in Christ Jesus, who being in the Form of God, yet thought it no Robbery, though equal with God, to be found in Fashion as a Man, and took upon him the Form of a Servant, and made himself of no Reputation.* And I told you before, if we suffer never so much, if we suffer not on this Foundation; we do not suffer with Christ: And if we do suffer from these two, then if we suffer never so little, we do suffer with him: Nay, if these two Foundations be laid, it matters not, whether we be called to suffer in the former Cases or no, so we have but a Readiness, a fit Disposition and Willingness to suffer therein also, if God please: But suffering in these two Respects; in emptying our selves, and humbling our selves, as Christ did, we do suffer with Christ, and the Fruit and End will be, that we shall reign with him. For all other Sufferings, let them be what they will, are nothing to these or without

without these, yea the external and bodily Torments of Hell are below these Sufferings: It may be, we are far from the Sufferings of our neighbours in Germany, and in Sufferings with many thousands of God's People in the other Sufferings, yet if we have suffered in these two, we have suffered beyond them, if they have not suffered in these Kinds. All the Tyrants in the World cannot invent Tortures comparable to these Sufferings. The last Day, we came to handle one of those six Steps, that led up to this Throne of *Solomon*, or this blessed Rest. The first was, *Condemnation of our selves*. The second, *Annihilation*. The third, *Abdication*, or *Forsaking all*. The fourth, *Indifferency* to all Conditions, That is, to be as willing to have Pain as Ease, as willing to have Want as Plenty, foul Weather as fair, bad Report as good Report, &c. That we can with Job, as well bless God for Evil as for Good. Beloved! Enough can say, blessed be his Name for good Things: God hath given me Health; Oh! Blessed be his Name: God hath given me Wealth; Oh! Blessed be his sweet Name, God hath given me a good Year of Increase, God hath sent fair Weather to get in my Crop; Oh! Blessed be his Name: God hath given me the Life of my Wife, or the Life of my Children, Oh! Blessed be his holy Name: God hath given me many goodly and hopeful Children, that are a Comfort to me in my old Age; Oh! Blessed be his Name: Every one can bless God for these Things. And I pray you, when you have done all this, *What great Things have ye done? Do not Heathens the same, and do not Hypocrites the same?* Saith our Lord. Mat. 5, 46. But where is the Man, that when God hath taken away any of these Things, can say as heartily: Blessed be his Name! That when God hath taken away his dear Wife, that when God hath taken away his hopeful Child, he can say: Blessed be the Name of the Lord! God hath taken away my Credit, God hath taken away my Wealth, he hath taken away my Health; yea all, yet can say: Blessed be his Name! Thou mayest say so in Words, but what saith thy Heart? Doth that say so?

The fifth step was *Conformity to Christ in all Things*. And the last *Deiformity*, when we are so captivated, and have given up our selves, so that our Wills being delivered up into the Will of God and all our Members are presented unto God, a living Sacrifice, holy and Acceptable unto God: That we no longer do any Thing, but it is God, that doth all in us, while we do it. This is the Throne, the REST of God; And though the Way be rough, and these Steps very difficult, yet (believe it) this Rest, once attained, will be glorious Isa. 11, 10. There called, *his Rest*.

Yet

Yet know, all attain not to the same Measure in these high and blessed Duties, as I told you before, but all must attain to the same Desire and Affection to come to these.

The first is, *Condemning our selves.*

Judge your selves, and you shall not be judged: Beloved! Consider, what it is that makes us afraid, when we come to die, and leave all our dear Friends behind us; when that our Hour comes, that we have but three deep Groans or Sighs to fetch, to cool our languishing Heart, immediately to give up the Ghost; I say what makes you afraid, then to go out of this Body, and to leave the World behind you? Is it not, because you and the World have made a League together, and you esteem it so dear a Friend, as you can have no better? Answer me seriously: Is it not because you are afraid, the Comforts hereafter are not comparable to the Comforts here? But would you escape this Fear? Would you escape this Judgment, this terrible Sentence? then you must ascend these six steps.

The first whereof is, *to Condemn our selves.* Let your selves pass first under this Judgment: Judge your selves, and you shall not be judged.

Object. But you will say, this Office belongs to Christ to judge, as in Acts. 10, 42. *He is appointed to be the Judge of Quick and Dead:* What have I to do to enter upon the Office of Christ? *All Judgment is committed to the Son;* Joh. 5, 22. To which we answer: It is true, that whosoever is truly judged, it is Christ that judges him; for no Man will condemn himself: Will Reason judge Reason? or, will (think you) Lucifer cast out Lucifer? Will Belzebug cast out Belzebug? Will Devilish Practices condemn Devilish Practices? You are not so senseless, to think so. It is true, you say in your ordinary Speech, and you have it at your Fingers End, we must judge our selves, and we must condemn our selves: But as I said, it can never be expected, that Belzebug, or Lucifer, or Antichrist, or the old Man, or Satan, &c. will condemn themselves; for Christ himself tells you: He can never suffer his Kingdom to be divided: for he knows then, he cannot stand.

There be, as I told you, three sorts of Men: The carnal, the reasonable, and the spiritual Man. *I am carnal and sold under Sin, and ye are yet carnal,* saith the Apostle, Rom. 7, 14. Carnality never judges Carnality: Never look, that Flesh should find Fault with its own Actions; neither doth the reasonable Man find Fault with his reasonable Actions; but saith the Apostle: *The spiritual Man judgeth all Things;* that is, the Spirit of God, as *David* saith, Psal. 82, 1. *Exalt thyself, O God! above the Hea-*

vens, and shew thyself in thy Glory and thy Majesty: Come thou unto us, O Lord! and judge the Heathen; be thou Judge amongst the Gods, (i. e.) among those that are, and still would be Gods and Judges in us: Do thou O Lord! Put all thine Enemies to Silence, and rule thou in the midst of thine Enemies: Put to Silence our own Reason, put to Silence all our own Affections, our own Wills, our own Joys, our own Fears, our own Hopes, and then hear, what God shall say; there is no Hearing of God, till all these be put to Silence: As it is said Gen. 3, 8. God came into the Garden in the Cool of the Day: What do you think was meant by that? that God came at Evening Tide, when the Sun was going down? Do you think, that the Day was too hot for God to walk in? No, no, that cannot be: But 'tis meant, he came into the Soul in the Cool of the Day; that is, when Lust was cool, when the Heat of Adam's Desire was over, when his own Will was silent, and there was a Calm in the Soul; then God spake, and said: *Adam where art thou?* Till then, there was such a Noise, and such a Hurly-burly, and such Striving between his Lusts in his Soul: This Lust would be satisfied, and the other Lust would be fatisfied; such Crying, and Calling, and making such Clamour and Noise, there was then no hearing God speak: But these being all put to Silence, God comes in with a still soft voice, as he did to *Elijah* (not while the Thunder and mighty Rushing was, 1 Kings 19, 12.) and speaks in the Soul: Hear now what God saith, hear him judge you, hear him condemn you; and if you do this, as I said before, this Delivering over to *Satan*, is not unto Death, but that your Spirits may be saved in the Day of the Lord: This Casting of our Souls into the lowest Hell, as *David* complains, is that we may be saved from Hell and Condemnation irrecoverable. *I came to send Fire on the Earth,* (saith our Saviour Luk. 12, 49.) *and what will I, if it be already kindled?* Oh Beloved! The kindling of this Fire, is a happy Kindling, 'tis that you may escape the unquenchable Fire; suffer therefore this Condemnation to be wrought in your Souls, expand your selves before the Almighty, lye down at his Feet, lay open your Breasts to his Arrows; Oh! it is a blessed, a happy Wounding, a happy Condemnation. The Day that this Work comes into thy Soul, is the blessed'st Day, that ever thou sawest, the happiest Hour, that ever passed over thy Head. the brightest and glorioufests Day, that ever dawned to thee, and thou mayest come to that Pass, to say with *David*, Psal. 49, 5. *What need I fear in the Days of Exil, or when the Iniquity of my Heels compasseth me about?* Indeed it is the Day of the Lord and a Day of Darknes and Gloomines
of

of Clouds, and thick Darkneſs to the Fleſh, but it dawns to the ever bleſſed and heavenly Life of Chriſt, and to everlaſting Light and Glory, and to your *ſitting down with Abraham, Iſaac and Jacob in the Kingdom of Heaven*, and there to be for ever feaſted with your Maſter's Joy. I told you wherein, and how you might examine your ſelves; and that you might have a Glaſs large enough to ſee your whole Body: I wiſhed you to open your Eyes to ſee into the Glaſs of the Law, and view your ſelves round by it, and then I warrant you, you ſhall ſee Cauſe enough of Condemnation, then you will ſee ſo much in your ſelves, that you will have no Wiſdom, nor Leiſure at all left to judge other Men: I ſay; if you did but ſee the true Reſemblance of your ſelves, you could do nothing elſe but be always judging and condemning your ſelves; you could do nothing but lay all the bitter Curſes you could deviſe, upon this *Meroz* even upon your corrupt ſelf; *that will not come to the Help of the Lord againſt the Mighty*; nay that always reſiſts and fights againſt the Almighty, with all his Power and Might; But now you would ſo hate and Loath your ſelves in your own ſight, you would not ſo much as deſire others praifes of you, which formerly you have ſo much fought for, but hate and abominate, both the one and the other.

It may be, we have read and heard the ten Commandments over and over a thouſand Times; but that is not enough: But, as the Scripture requires, an Ear in an Ear; ſo we muſt have an Eye in an Eye: *He that bath Ears to hear, let him hear, and He that bath Eyes to ſee, let him ſee.* Laſt Day I opened to you the Sins of the firſt Commandment, from which (I know) you will free your ſelves moſt in; you think, that of all the Reſt, you are moſt free from having other Gods; you were taught that from your Cradle: *Thou ſhalt have no other Gods but me.* Exod. 20, 3. But (as I then ſhewed you) you that do worſhip any other God, as all of us do, Some make their Belly their God, Some Pleaſure, Profit, Credit and Praiſe their God, and theſe we obey, worſhip, fear and love: Whatever it was, that drew you from obeying God's Commandments, that is thy God, was it for Pleaſure, was it for Honour, or whatever elſe. Conſider what you have done; for you have made them your Gods, and done more, then bowed your Knee to them; for thou haſt given thy Heart to them, ſo that as often as thou haſt ſaid the ten Commandments, and pattered over the Reſponſion after them: Lord! Have Mercy upon us, and incline our Hearts, &c. ſo often haſt thou diſſembled with God, and rebelled againſt that, which thine own Mouth hath acknowledged, thou oughteſt to have

done: And I doubt, I may say of you, as the Prophet said of *Israel*: *So many Cities, so many Gods*. Shall I say, so many Men, so many Gods? Nay, so many Lusts, so many Gods. And those that have many Gods, have no God; this is generally acknowledged; for even among the Heathen, there was not one learned and wise Man, but did confess, there was, and it could not be, but there must be a God, and that there could not be any more than one God; although they gave several Names to the divine Power in several Creatures, for the Apprehension of the Ignorant, and called them Gods, yet they knew, that God was but One.

Take therefore that sacred spottless Law, open it and look upon it, view thy self well in it, and by it, and it will shew thee clearly all thy Gods, it will clearly shew thee all thy Deformities, all thy Filthiness: Do but look upon the Actions of this very Day; nay, since you came into this Place, examine thy very Thoughts, and see if there hath not been Matter enough, to cause this Work of Condemnation: Besides, consider this seriously, you are not represented to God as doing of one Action, but according to the constant Tenor of your Lives; thou art not presented to God, as thou art dying, when, Oh then! Thy Mouth is full of holy Words, and good Wishes as *Balaam's* was, nor as thou art doing any good Action; Not as thou art sitting in the Church at thy Prayers; nor as thou art hearing a Sermon; nor as thou art relieving the Poor; nor as thou art receiving the Communion, &c. But all thy whole Life, every Minute being always as present with him, as if every particular Action were now in Doing, there is no Passing of Time, no Succession of Time with him, so that from hence conclude, and resolve it to thy Thoughts; if ever thou swearst an Oath, thou art with him always swearing; if ever thou blasphemest, thou art to him ever blaspheming; if ever thou told'st a Lie, thou art with him always lying; if ever thou committedst Adultery, thou art always doing that Act, as to Him; if ever thou brokest Covenant and Promise, thou art with him always doing so; if ever thou trampledst the Blood of the Covenant under thy Feet, thou art always doing so before him: and if there was at any Time any Good in thee, or any good Act done by thee, know, that it is none of thine, that is his own Work, and no Praise belongs to thee at all. Now, what sayest thou? *David's Heart smote him, when he had numbred the People*; So indeed should ours in numbring our Sins. Nay, further consider, that not only all thy own Sins are laid upon thee, but all the Sins of the all Men in the World, that ever were, are or ever shall be, all lie upon thee, because thou art of that Body,

Body, of that Race, a Member of that sinfull Body and Race, proceeding from our first Parents, which stained the whole Race, and the whole House in the very Root, by Rebellion and Treason: And that all this hath been in doing by thee almost this 6000 Years; so that, when thou wert but six Days old, thou wert a 6000 Years Sinner; when thou wert little above a Span long, thou wert an everlasting Transgressor. As in the Body of Christ, all the Members have Right and Interest in all the Excellencies and Graces of the whole Body, the Faith of *Abraham*, the Zeal of *Josiah*, the Patience of *Job*, the Meekness of *Moses*, &c. and add to that, whatever Virtue is in the Head, Christ, which is in Heaven; they are all thine, thou sharest in all; so that we may say: *Thou art all fair, my Love! there is no Spot in thee*; because thou belongest to his Body, that is without Spot or Wrinkle. So, thou being of that sinful Race and Body of *Adam*, thou hast Right, and thereby art intitled to all the vilest sins, that ever were committed in the World; as it was said concerning those, that crucified Christ: That God might bring on them all the Sins, that ever were committed from the Blood of the Righteous *Abel*.

What canst thou now say for thy self? O wretched Off-spring of the Race of sinful Flesh and Blood! Canst thou shew any Reason, but that *Nebuchadnezzar's* Oven should be heated seven Times hotter? will it not be more tolerable for *Sodom* and *Gomorrab* in the Day of Judgment then for thee? What canst thou say? Is not *Tophet* prepared of old, and prepared for thee? Yea, none is excepted, but it is prepared even for the King, and he hath made it deep and large for thee, O thou foul and leprous Creature! *The Pile and Fuel thereof is Fire and much Wood, and the Breath of the Lord like a Stream of Brimstone shall kindle it*, Isa. 30, 33.

Nay, hast not thou by thy so often sinning, even trod the Blood of the Covenant under thy Feet, and done Despise unto the Spirit of Grace? hast not thou chosen thy Sins and Lusts before thy Saviour, and hast therein cryed out for a *Barrabas* to escape, and concerning Christ, hast cryed *Crucifie him, Crucifie him*? What, saith *Pilate*, *will ye crucifie your King*? Yea, (say you with the Jews) *Crucifie him, Crucifie him, his Blood be on us and our Children, &c.* Yet thou condemnest *Judas*, when thou readest, how vilanously he betrayed and sold his dear, meek and precious Master; I ask thee, who now hath sold his Master? What, for 30 Pieces of Silver? Nay, for the Pleasure of one darling Sin, which will for ever destroy thee. And thou condemnest the Devil, who sinned but once, and was thrown down from his Place; and thou condemnest *Adam*, who

eat but once of the forbidden Fruit, and was immediately cast out of Paradise, and will not that Weight of Sin, that as a TALENT of Lead lies upon thee, make thee once groan or complain? Many Aggravations by Circumstances, might be presented before thee; for Circumstances always aggravate, nay sometimes create the Sin.

Friend! What say'st thou to this Charge? If thou canst say nothing to me, then what shall I say to thee; yet I know, you have some Excuses, O the Flesh is frail! *The Lord knows, whereof we are made, and remembereth, that we are but Dust.* Pl. 103, 14. And I know very well, you have Scripture to plead and expostulate with God, Pl. 130, 3. *If thou, Lord! shouldst mark, what is done amiss, who is able to stand before thee?* But what is all this, if thou makest them but Excuses; so that they rather harden thee to go on in Sin, then to kill it. But thou canst plead yet more and say: *O! but the Blood of Jesus Christ purgeth from all Sin:* Indeed now thou hast said enough to silence the Devil, Death and Hell; and if Jesus Christ speak this Word in thee, and not thy self, then it is finished: But if thou hast not a Right and a Part in that, all thy Sins lie upon thee. And what ever he performs in thee, that God accepts, and nothing else; for, be assured, what ever Prayers, whatever Sighs, whatever Groans thou putest up to him, he loaths all, but what his Son makes; but all his Requests are heard and granted. *Father! I know thou hearest me always.* Indeed I know, you can in Words have present Recourse to that saying; That though we are Sinners indeed, and grievous Sinners, yet the Blood of Christ purgeth us from all Sin: And I know, that this very Word, were it spoken by Christ himself, is enough, (as I was saying) to silence Death and Hell, and all the Powers of Darknes, and is Armour of Proof against all Satan's fiery Darts; and it is a most undoubted Truth: But then say I, it is Christ himself, must speak in thee, and pronounce this saying to thee, *The Blood of Jesus Christ purgeth thee from all Sin,* if Christ himself pronounce these Words to thee, then art thou indeed for ever acquitted; But if thou sayest this of thy self, or to thy self, and by thy self, thou art not acquitted. I know, if Christ speak these Words, they are present Death to all Sin and all Unbelief, they are the utter Ruine and Destruction of Sin and Satan; If once he speak, it is with effect, if he say it, it is done: But let me tell thee, Cordials by Custom become no Cordials, nor Poysons no Poysons, therefore take heed of being too bold with the Cordials of Grace, or these Poysons of Sin; If they are spoken only by thy self, they do but harden thee in Sin, they do but give new
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Life to sin, and happy is he, that condemneth not himself in that he alloweth.

Thus much have I spoken to thee, that thou mayest come to this first Work of Humiliation, namely, Condemnation of our selves. But, O my dear Brethren! What are my Words, if Christ speak not by me? He must preach his own Truth to thee, and cause thee to hear and believe, else there is nothing within thee, but Resistings and Oppositions against him, by the Powers of Darknes within thee; and this I say, except thou first come to this Work of Condemnation, thou wilt never come to the second, which is Annihilation, nor to any of the Rest; for every Step is one above another, and one before another, you must go up Step by Step as ye are able, by the Strength and Gift of God: There is no getting upon the uppermost Step first. Do not once think, that you can attain to Annihilation of your selves, or Forsaking all Things in the World, or Indifferency to all Conditions &c. till you are passed through and gotten up this first Step of Humiliation, Condemnation and Judging of our selves. All these Steps are ascending; for as *Solomon* prayed, that God would hear the Prayers of all those, that came and prayed in that House of the Lord, and did see the Plague of their own Hearts; for except they saw that, their Prayer was in vain; so say I, not only that it is in vain to pray, but more, it is in vain to trust to Faith, in vain to trust to Christ, it will do no good, except you see the Plague of your own Hearts; for thou mayest pray long enough, and believe in Christ long enough, if thou dost not see thy just Worthiness of being destroyed; if thou dost not see just Cause of Censuring and Condemning thy self to the lowest Hell, and that thou seriously confesse, that Hell was not made in vain, but that it was justly made, and for thee, and that it were just and righteous, that God should cast thee thither; nay, not only so, but that you feel your Souls in the bitter Agonies of Hell already, and that the Torments thereof are seized upon you; Oh! Then there were Hope, that thy Spirit would be saved and delivered; then this Condemning thy self will be a healing-Plaster, and thorough Cure for thee, and more then that, all thy Sins will turn to thy Good, for they say, the best Antidotes against Poyson, are those compounded with Poyson, and of the Fleth of Vipers: Therefore say I, let this Antidote, this Mithridate, be made of the very Fleth of these Vipers, thy Sins and Lusts, make an Advantage of them; so that the Disease may occasion the Cure, and until thou art come to this, never tell me of the Blood of Christ, that it purgeth from all Sin, though

'tis very true, but thou art none of them, to whom it belongs; for thou hast neither Part nor Portion in this Matter: But if ye suffer not with Christ, then shall ye neither be saved by Him, nor reign with Him.

SERMON VII. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

Beloved! I will trust your Memories for that, which I have delivered before out of these Words, and come immediately to the second of those six Steps, which I have laid down; the first being *Condemnation of our selves*; the second is, *Annihilation*, bringing or reducing our selves to nothing, yea in plain Terms to just nothing, being consumed, annihilated, altered and changed from something to nothing in our own Esteem; yet mistake me not, (for your own Sakes) I do not mean, that you should destroy your selves, or that you are to be really nothing at all, of no Substance. that is more then any earthly Power can do, more then Potentates or Kings can do; they may attempt such a Thing, but their Arm can only reach to Division or Separation of Soul and Body, in dividing and separating the Elements one from another; they may grind us to Powder, they may burn us to Ashes; and when they have so done, cast the Ashes into the River, or scatter them into the Air, as in some Cases they have done and may do; but they cannot make us Nothing, or of no Substance; for the same Power that creates, can only annihilate: For every Thing retires to its own proper Place or Center; every Thing to its Element, the Water to his, the Fire to his, the Air to his, the Earth to his; so that, when I tell you of making your selves nothing, I do not mean, you should destroy your selves; for if you should, that would nothing concern this Work: But I speak of such a making nothing, Annihilation and destroying your selves, so that you keep all your Members; such a making nothing, as *David* complains of, Psal. 22, 14. 15. *I am poured out like Water, and all my Bones are out of Joint, my Heart is like*

like Wax, it is melted in the midst of my Bowels, my Strength is dried up like a Potsherd, and my Tongue cleaveth to my Jaws, and thou hast brought me to the Dust of Death. And such a making nothing, as Job complains of in himself, Chap. 16, 12. *I was at Ease, and he hath broken me asunder, he hath taken me by the Neck, and hath shaken me to Pieces, and hath set me up for his Mark; he cleaveth my Reins asunder, and poured my Gall upon the Ground.* Job and David there complain, that they were broken to Pieces, that he (Job) was poured out like Water, and his Gall spilt upon the Ground, and yet, Job and David had all their Joints, all their Parts and Members: Therefore, that which I mean is, the Turning of a Man's self into Dust and Powder before God, to be empty in our selves, to be nothing in our selves, less than nothing in our own Esteem, that all those huge Bulwarks, that we and the Devil together have raised, and built up in our Souls of our own Somethingness, and of our own Esteem, may be all laid flat to the Ground, melted and brought to nothing, which is as terrible and bitter to Flesh and Blood, viz. to the old Man, as the pouring out of his Gall, and cleaving his Reins, and being poured out as Water, and being dissolved to Dust, and made nothing in that Sense: As Abraham, Gen. 18, 27. when God had appeared to him, said: *Now I have taken upon me to speak unto the Lord, which am but Dust and Ashes:* He seeing the infinite Difference between God and him, cries out: O Lord! I am but Dust and Ashes. And I tell thee, O Man! *Dust thou art, and to Dust thou must return:* Gen. 3, 19. And with David thou must come to say, believe and confess in good Earnest: *I am a Worm, and no Man,* Psal. 22, 6. And as Job 17, 14 (saith) *I have said to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister.* And likewise with Bildad, Job 25, 5. 6. *Behold the Moon, and it shineth not, and the Stars are impure in his Sight: How much less Man, that is a Worm, and the Son of Man, which is a Worm.* But give me leave, and I will yet be more plain to you: *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.* Mat. 5, 3. For truly, my Beloved! My Mouth is now opened unto you, my Bowels are not strained to youward, my Heart is enlarged; though the Jews should forbid me, to speak any more in this Name, and in this Manner, as they did the Apostles; yet I will not keep back any Part of God's Counsel from you, as Paul said Acts 20, 27. *I am not ashamed to declare unto you the whole Counsel of God, as God hath revealed it unto me;* but I pray God, you do not take the Children's Bread and cast it unto Dogs, take Heed of that, I pray you, and then I shall express my Meaning briefly.

All that thou callest I: All that Selfness, all that Arrogancy, all that Propriety, that thou hast taken to thyself, all this must be brought to nothing; whatsoever creates in us I-ness or Selfness, or our own Applause or Estimation, this is worse then Dust and Ashes, Lyes and Vanity; for take away these, and we are glorious Creatures, the Workmanship of God himself; but these Things, I-ness and Selfness, Pride and high Thoughts being let in, These, these Things make us deformed, this it is, that makes us the Devil himself; for take from him this I, I am Something, and I can do Something, and take away Selfness, I will have mine own Will, and I will be Lord and King, and take away Propriety, I will have, and I will enjoy something to myself and for myself: And then the Devil himself is a glorious Angel; there is nothing then left, but what is good: All Things were at first very good; I-ness and Selfness are not of God's Making or Working, nor approved by him, but most hateful and contrary to him: And this Word or Letter I, though it be a very small one, yet it is very Comprehensive, and includes in it a World of Iniquity, both towards God, and our Neighbours, and to ourselves: And indeed is the very Source and Fountain of all Wickedness, and defiles the whole Man, (if I may not say) as the Apostle saith, it sets on Fire the whole Course of Nature.

It is true, That Man at the best, is but created of the Dust of the Earth; but what is he, and what a Case is he in, when Sin enters into him, (i. e.) when the Devil hath thrust into him I-ness, Selfness, Propriety, Arrogancy, &c. ? I do believe, there are Thousands at this Instant in Hell, that do wish and desire, that they were or could be reduced to nothing at all: But that Man, that is reduced in this Sense to nothing, and hath truly considered himself, he cries out and complains: *See, O Lord! How I am become vile*, Lam. 1, 11. And he is so far from being ashamed in this Regard, that he acknowledges, as *David*, 2 Sam. 6, 21. That if I be vile for this, *I will yet be more vile*, yet he is ashamed of himself and of his vile-ness, and yet he is not ashamed, that he is ashamed and made nothing in himself, and in his own Esteem: But doth God's Book require he should be vile, and abominable, and low in his own Sight? His Heart Echoes and answers; *I will yet be more vile*, I will be more nothing, as the Prophet *Isaiah* sayes, Chap. 40, 17. *We are nothing, we are less then nothing: All Nations are but as the Drop of the Bucket, they are nothing, they are Vanity itself: We are but as a Bubble, as David confesses: We are but as a broken Pitcher, that can hold no Water*, Psal. 31, 12. *we are but as dead Men, cast out of Sight, and clean out of Mind: Was not David then in a most miserable*

ferable Condition in the Eyes of Flesh and Blood, think ye?

But for all that, Oh happy, thrice happy are those Men to themselves and in the Sight of God, that are once come thus to be dead Men, whatever Men think. You know, a dead Man cannot so much as say: This is I. Dead Men esteem not of themselves, let them do what they will with them, they are all one; strike them, they feel it not, they claim no Interest nor Propriety in any Thing; a dead Man, let them be all merry, (while he lies by them) or let them be sad, All is one to him; let them be Sharers of his Goods, *One* will have one Part, *Another*, another; let them spend lavishly and make Merry with his Goods, he is not moved, he is silent: Why? Because he hath lost his Senses, he hath lost his Hearing, Seeing, Feeling, Understanding and Tasting: So he, that is dead to himself, he hath lost his Sense, he hath lost his Hearing, his Tasting in this World, and his whole Relish is quite gone, as to the World: Let Others rejoyce in heaping up Riches, and adding Land to Land, and making themselves and their Posterity great in the World; these Things concern not him; for he is dead to all these Intents and Purposes: But let me tell you, he hath a Life, yea and a glorious one too, which the World can never see; for it is hid with Christ in God. And likewise you know, pour any Thing into a broken Pitcher, it can hold nothing, as *David* calls himself; these broken Vessels can hold no Honour, no Praise, they bear no Price with them; So likewise into this Man, pour what ye will into him, pour Wealth into him, pour Health, pour Honour into him, pour Praise, pour Credit, or the Contrary, Poverty, Sicknes, Infamy, &c. he can hold nothing; whatever ye do to him, or whatever ye take from him, he is all one: If ye take his Cloak from him, he will give you his Coat; if ye strike him on the one Cheek, he will turn the other; curse him and he will pray for you. O Blessed, blessed Soul! that is once come to this; and all this he learns of his sweet and dear Saviour Jesus Christ, who hath set him a Pattern for him to follow, and commands him Matth. 11, 29. *Learn of Me; for I am Lowly and Meek*, and thereby ye shall find Rest, Rest to your Souls. And saith he with *Jacob* Gen. 32, 10. *I am not worthy of the least of all thy Mercies, and of all the Truth, which thou hast siewed unto thy Servant.* I am less then the least of all thy Mercies, as the Margin hath it, or not worthy the least, as the Text hath it. These Things Selfness and Propriety and the like being taken away, then there is a fair Table for God's Spirit, to write what he pleases; for if a Sheet of Paper be blakened all over, can a Man write any Thing thereon? But if ye can take away that, which

blackens this Paper, soils and defiles the Soul of Man, that is, take away Innocence, as I may call it, and Selfness and Propriety, and then there is a fair Table, a white Paper for God, to write what Commands he pleases, according to the Promise in the new Covenant, *He puts his Spirit in them, and puts his Laws in their inward Parts, and writes it in their Hearts*, so that they shall not depart from him. Jerem. 31, 33. This being done, then no command Crosses them, God's Will and theirs concenter and harmonize. You know, Christ our Saviour saith Matth. 10, 39. *He that will deny himself, shall save himself.* And again Matth. 19, 29. *There is no Man, that hath forsaken Houses, or Lands, or Wife, or Children, or good Name for his Sake and the Gospel's, but he shall have an hundred fold, even in this World* (as St. Mark hath it) Houses, and Lands, and Wife, &c.

O Brethren, Brethren! If you did but believe this, could you be so over diligent, so eager for worldly Riches, or Lands, and the like, could you be so covetous for the getting, holding and saving of them? Or would you not rather, if Christ should command you, even now run out of Church, and destroy your Houses presently if you knew and did believe Christ's Words, that you should have an hundred fold for them in this World? But whether you believe it or no, his Word is true, and all Men shall be found Lyars; *Heaven and Earth shall pass away, before one Title of his Word shall fail.* There is more in his Words, then Any of us can imagine, his Words were the Words of Truth it self, they could not admit of the least Shadow of Untruth; and those, that Christ hath brought to this Condition we now speak of, know them to be unspeakably true, viz. that one Hours Joy, one Hours Enjoyment of this sure, secure Peace, Rest and Joy in the holy Ghost, which they have instead of those Things, which they have parted from, is more worth a thousand fold, then a thousand Years Enjoyment of all the Wealth, and all the Riches of the World: Nay, they find it better, and of more real Worth, to have one Minutes Enjoyment of this ravishing Contentment, then to have all the Honour, all the Riches, all the Attendants, or whatever the World could afford them, though for ever: And if the Scales of Ignorance, which now blind and darken your Understanding, were but fallen from your Eyes, you should undoubtedly find it so; but till then, you will never believe me: Nay, though one should rise from the dead, and affirm these Things, yet you can look on them but as empty Words, Wind, and Shadows and Lyes.

Yet let me tell you, O Beloved! Were your Eyes but opened, to see the Excellency, the Beauty, the Felicity, the Content, the Solace, that is
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in these Paths of the most High towards his People, even in this their Humiliation, Condemnation, or Annihilation; (but that Day is, when they have overcome, or are overcoming,) you would be so in Love with them, and with this blessed Condition, that nothing could keep you from it; you would not say, as the Sluggard in the Proverbs: *There is a Lion in the Way*; Prov. 22, 13. No, no, your Souls would be restless, till you could attain thereto: I beseech you, examine your Souls, and try them, whether you are in this Condition, or you are not: Let not Things hang wavering, and weigh down neither Side: *If God be God, follow him; if Baal be God, then follow him*; you will be hankering towards Heaven, and you will be Professors, yea by any Means, and fain you would be saved; (as you esteem Salvation) but Salvation is another Manner of Thing then you dream of; but, till you be brought to a resolved Resolution, to take this Heaven by Violence, there is no obtaining it. Consider this Man, but in two or three Things at present.

1 Consider, whatever God gives to this Man, he arrogates nothing to himself, and counts himself not worthy of any Thing; as *Jacob* saith Gen. 32, 10. *I am not worthy of the least of all thy Mercies*: Neither can he rejoyce in them as his own, but as given from God; and being God's and not his. 2 Whatever Work God sets this Man to perform, he doth it willingly, readily; and in doing thereof he ascribes the whole Power and Strength of it to God only, attributing no Power to himself, while he doth it; yet he doth it not, but God in him: And this he sees clearly, really, and not in Words only; for all generally can say so; I mean that are Professors: Or if he avoid any Sin, he confesseth it was by no Power, no Watchfulness, no Wariness of his own, whereby he did it; for herein is the Misery of all, that Man will not acknowledge, but that some Power he hath of his own, and he can do something of himself; and herein was the Sin of Adam, not so much in Eating an Apple, but that Adam would have and appropriate a Power to himself, he would be something without God; for if Adam had eaten seven Apples, it had been nothing, setting Self-Will aside, and aiming at self-Pleasing, against the Commandment of God: But Adam he would have the Power in himself, he would have his own Will, he would have an Essence of his own, and live out of God apart from Him, and not in Him: This it was that ruined him, and so it doth all his Posterity to this Day, and for ever; they will have God to be above in Heaven, far enough from them, and Man to be apart from him upon Earth.

Thirdly, consider, this Man he takes all well, that God doth; whether

he gives to him, or takes from him, all is one to him, he is never troubled, he suffers no Rending in his Soul in Leaving them, neither rejoices in the Getting of them; for he knows they are God's, and they are due to him, whensoever he shall call for them: As an honest Man, that knows a Sum of Money is due, he having it ready, he is as willing, the Owner had it as himself; for he cannot boast and pride himself in that, which is none of his own: This is that which we call Reducing our selves to nothing, to just nothing: So that here we have set before you a lively Statue and true Pourtraiture of a sequestred Man, who is stript of all, and hath lost all that ever he had in this World, and is quite turned out of all; but in all Things approving themselves in much Patience, in Afflictions, in Necessities, in Distresses on the right Hand and on the left, by Honour and Dishonour, by evil Report and good Report, as Deceivers but yet true, as dying and yet alive, as chastned and yet not killed, as sorrowful yet always rejoicing, as poor yet rich, as having nothing, yet possessing all Things.

First. He receives all as from God, and looks on them as none of his own, and he not worthy of the least Mercy, being less then the Least, as *Jacob* confesseth Gen. 32, 10. And not in Word only, but really he is so in his own Esteem, not worth the Ground he goes on, as we say.

And then secondly. He useth them all to the Glory of God, and not to the Satisfaction of the Flesh, or his own Will and Lusts, but distributes them as God commands: And if he have Wife, Children, Honour, Riches &c. he sets not his Heart on them. And

Thirdly. I should have shewed you, but I forgot; he is as glad, and rejoices as much in the Good of Others, as in his own Good: He is not contented to enjoy Plenty himself or any good, temporal or spiritual, but he would have Others enjoy the like, and is willing and free to his Ability, to communicate to All.

Fourthly. He is ready to part with them willingly and freely, whenever God calls for them. And

Lastly. Because, as *Eliphaz* saith to *Job* Job. 15, 21. the *Consolations of God seem no small Thing to him*, but they are to him of great Price, therefore he is indifferent in all these outward Things, so God take not his holy Spirit from him; and those inward Joys and Refreshings from his own Presence, and in making him conformable to himself, he cares not, let him take from him else, even what he will. Now what is it, think you, that this Man feareth, that hath thus overcome, and is set down with Christ in his Throne? Surely, he cannot so much as fear Death, which is
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the King of Fears; for he dyes dayly; and if so, then surely he fears nothing below it. Then what do you think now, can separate this Man from the Love of Jesus Christ? What can hinder him from Boasting and Triumphant? though not of or in himself, but as the Apostle doth Rom. 8 v. 35 --- 39. *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written: For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter) Nay, in all these Things we are more then Conquerors through Him, that loved us: For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.* So much concerning that, we come now to the third, That is:

Abdication, or Forsaking all Things: All Things, of what Degree and Condition soever, though not actually; it may be, we are not called to that, but yet to forsake them always in Affection, to be always in Readiness, to forsake all, if God call thereunto: Many think, they have done this, and they are ready to say with *Peter* Matth. 19, 27. *Behold, Master! we have forsaken all;* but *Peter* was deceived, he had forsaken very little; and I doubt, by that Time we also are tryed, (notwithstanding our great Confidence and high Boasting) we shall be found very tardy in this very Thing. But before I go any further, I will answer one Objection, which it may belies in some of your Minds. You tell us of these high Duties of Condemnation, Annihilation, Forsaking all Things in the World, and Indifferency &c. but what is all this without Faith? They are but, as *Augustine* calls them: *Splendent Evils, golden and glistening Sins; for whatsoever is not of Faith, is Sin;* and we never heard you name Faith in all this.

I answer: Though I never expressed it in Words, yet it is necessarily implied; for that is the Weight of all, Faith is the Ground of all, it bears all as the Foundation doth: Faith in it self is a secret Thing. *It is the Evidence of Things not seen.* Hebr. 11, 1. That being the Ground and Foundation, you know, the Foundation that holds all, though under Ground and you see it not; and if ye look upon that which is seen, upon the Structure, that is raised and built on this sure Foundation of Faith, you will find it stately, high and glorious: and wheresoever you see a glorious Building, ye will not imagine, but that it hath a Foundation, though it be hid from your Eyes; but as it is said, Rev. 13, 10. *Behold here is the Faith and Patience of the Saints:* so I say: Behold, here is the high and glorious

glorious State of these Saints; they can forsake all, Father and Mother, and Wife and Children, and all, yea and their own Lives too, or else, whatever he be, he is not worthy to be my Disciple, Luke 14, 33. Behold, here is a glorious Building, built by God himself, and therefore worthy of Admiration, Heb. 11, 10. and 1 Cor. 3, 9. and 2 Cor. 5, 1. As when the Apostles wondred at the Building of the Temple, Christ takes them off from wondring at that, as having no such Gloriousness in it, because *the Time should come, there should not be a Stone upon a Stone, which should not be thrown down*, Mark 13, 1. But his Wondering was taken up about Things of another Nature, and so would I have yours. There is a Building of God, an House not made with Hands, but eternal in the Heavens, therefore never to be pulled down: Wonder as much as you will at this Building, and be as much taken with it as you can, who will ever blame you? Our Saviour saith: *Wonder not that I said unto you, he that forsakes not Father and Mother, &c. he is not worthy of me; but I say unto you, he that hates not Father and Mother, and Wife and Children, yea and his own Life too, cannot be my Disciple.* But Oh! This Scripture comes so tart, and so thwart to Flesh and Blood, they cannot endure it, they cry out: An hard Saying, as the Papiests say concerning the second Commandment; it comes so directly contrary to making of Images, that there is no Way, but it must be blotted out of the Decalogue. So it is with this Scripture, Flesh and Blood cries out: Down with this Scripture, away with it, out upon it, raze it out of the Book, if it be meant as you say; Christ never intended it, so as you render it, it is impossible for any Man to perform it; or else they cry out: Oh, give it some Allay, some Moderation, some Interpretation, some Mitigation, else we cannot bear it: Yea, therefore (say they) if it come in Competition with that and other Things too; that either we must forsake Christ, or forsake them, here now Flesh and Blood can bear with it; but I say, away, away with all these Things, away with these fleshly, these carnal Interpretations: Do you think, Christ knew not what he said? Away with these Things for shame, bring thyself to the Word, and not the Word to thee: All these Things are an Offence unto me; but as it is, Jer. 15, 19. *Let them return to thee, but return thou not unto them.* Behold, (as *S. Paul* saith) I tell you a Mystery: He that loves any Thing in the whole World that is visible; any Thing that is visible in thy Wife, or visible in thy Children, or visible in thy Father or Mother, &c. I say if thou lovest any Thing, visible in the whole World, let it be what it will, this Love, it arises from Flesh
and

and Blood, and it is guided by Flesh and Blood, and is terminated and ends in Flesh and Blood: For, the Body is but the brutish Part; Flesh and Blood is the worser Part of Man or Woman; for think but from whence this comes: *Look back, and see the Pit whence you were digged*, Isa. 51, 1. See the Womb in which you were nourished, and with what; the Womb was but made of the Dust of the Earth, and of the same art thou made; and thou wert there nourished by the Flesh of the Beasts, Fowl, or Fish; such as thy Mother eat: All coming from the Earth; and when thou art brought forth, by the same is thy Life continued; and all is but fleshly and Beastlike Actions; for the brute Beasts do as much, they eat and drink, and seek to maintain Life, and propagate their Kind, and delight therein: And if thou doest no more, thy Love is but *earthly, sensual and devilish*, Jam. 3, 15. But if thou wouldest have thy Love to be pure, then learn to separate, *separate the precious from the vile: If thou separate, then shalt thou be as my Mouth, let them return to thee, and return thou not unto them.* &c. Jer, 15, 19. Thou must love that which is divine in them; thou must love their internal Part, their Souls; and thou must love the Image of God in them: And if thou do not separate herein, the precious from the vile, Christ when he comes, he will do it then; and if thy Love be then set upon the vile, thou and it go together; for as it began, had its Original, Continuance and End in Flesh and Blood, so in Flesh and Blood it shall have its Reward: Thou lovedst it, and it loved thee, even One for Another, and Like for Like; and I may say, as Christ said in another Case: *Verily, verily, I say unto you, you have your Reward.* Himself did make a Separation of the precious from the vile, when he was on Earth, and so he will do, when he comes to Judgment: As when some came and told him, when he was in the Temple, *thy Mother and Brethren stand without, desiring to speak with thee.* He answers: *Who are my Mother, and Sisters, and Brethren? They that hear the Word of God, and keep it, the same are my Mother, Brethren and Sisters.* He there separated the precious from the vile; as it he should say: Do you think, that I look as Men look, and that I esteem as Men esteem? No, as Mat. 23, 8. I look upon you all as Brethren; for ye are all the Children of your heavenly Father: I look upon that, which makes you all Brethren, and as you are a compleat Body, having one Master and one Father; I look not upon you as divided, but as One; for a Kingdom divided against it self, that Kingdom cannot stand. Belzebubs Kingdom is not divided; and shall Gods House, shall Gods Kingdom be? God forbid, it cannot

be: Therefore, he that loves any visible Thing, his Love is but fleshly, and you can expect no better, then a fleshly Reward. I know well, you will be very angry with me, for being so plain with you, but my God hath commanded me, Jer. 17, 18. 19. *Not to be afraid of your Faces*; for he hath promised to make me *an iron Wall, and a brazen Pillar against the whole Land*, and I know, ye will fight against me, but he has said: *ye shall not prevail*. Yea, but some will say to me, 'tis true, we know, we ought not to love them as them, but we only love them so far forth, as they are Helps to better Things, and as they fit us for the Service of God. A fair Pretence, I confess, but delude not your own Souls. Many have been hindred by these Things. Few or none ever furthered: And yet forsooth all the whole World of Professors, use them but as Furtherances, as they say; but we know, that thousands have been hindered by these outward Things, hindered by Wives, and hindered by Children, and hindered by Houses and Lands, and hindered by Honours and Pleasures; and they are most commonly (if I may not say, always) Snares and Hindrances; for, whoever found his Heart, as willing to part with them, as if he never had them? Therefore they are Hindrances, and Pull-backs, and no Furtherers. Alas! Ye are deluded, ye are blinded by them, when ye say so, and your Souls are so much the more dangerously snared in them; for God commands in Deut. 13, 6. 8. 9. *That if thy Wife, that is in thy Bosom, entice thee to Idolatry secretly, thou shalt not hearken, neither have Pity, thy Hand shall be first upon her, &c.* If these Things entice thee to Idolatry, thou art not only to slight them, but thou art to turn thy Hand first against them, though they be thy own, and are as dear to thee, as the Wife of thy Bosom; and I say, take heed, thou makest not an Idol of that, which thou pretends to love but to further thee, as St. Augustine saith: *If any Thing oppose me in my Way to Christ. though it be my nearest and dearest Relations; if it be my Father, my Mother, my Wife, my Children, my Kindred, my Friends, &c. I would run against my Father. I would run over my Mother, I would cast away my Wife, throw away my Children, slight my Kindred, oppose my Friends, trample upon and run over all Things, that stand in my Way, that I may run into the Arms of my dearest Saviour.* And that of our Saviour, Mat. 18, 8. They are both such Pains, and aim at such high Things and such deep Self-denial, as Flesh and Blood cannot endure to think on, *if thy Hand, or thy Eye, or thy Foot offend thee, cut it off, pluck it out, &c.* Shewing, that these outward Things thou lovest so dearly, nay, because thou lovest them so

dearly,

dearly, they may do thee the greatest Mischief, as *Wolfey* said to *Cromwel*, when he was to die: *Oh! If I had but loved God, as well as I have loved Honour, or Riches, or Health, &c. he would have not forsaken me, as these will do very shortly.* So that you see these outward Things, for the most Part hinder us from Heaven, and minding the Honour of God, and the Good of our Souls; the *Prosperity of wicked Men* is but a Ripening of them, Fatning and Fitting them for *Destruction*. Prov. 1, 32.

Object. *Yea, but Sir! This is strange; would you not have us love these Things? Would you not have us love our Wives? Would you not have me love my Children? Would you not have us to love our Money? Love Money and it will love me, (as the Proverbs) make much of it, and it will make much of me: These are the good Blessings of God, that he hath bestowed upon me, (says Every One:) and will you have me so unthankfull, as not to love them?*

Ans. Yes, yes, by all Means; I dissuade you not from loving your Wives, or from loving your Children, far be it from me to think, much less to teach, that you should not be thankfull for outward Comforts, or that Children should not obey their Parents, and the like; we have not so learned Christ. Far be it from me to teach you so; for Christ commands, that you should love your Neighbours, and to love them as your selves, and much more *your Wives as your selves*, as *St. Paul* saith Eph. 5, 25. And shall I dissuade you from loving your Wives and your Children, or Father or Mother? God forbid: But consider also, what our Saviour saith: Matth. 5, 46. *If you love them, that love you, what thank have ye? If ye love Father, Mother, Wife, Children, Goods, Honour, Credit, what great Acts have ye done? What have you done more then Heathens do? But as ye are Christians, I injoyn you a Love above all these: You are to love that noble, that divine, that internal Part, that Angel that is in them, which always beholds the Face of their Father, which is in Heaven; do but separate the Precious from the Vile, and then I will say, you cannot love too much; but take Heed, these outward Things do not privily and secretly withdraw your Hearts from God; for they usually steal away the Heart insensibly: In brief, you are to love them in the Lord, and the Lord in them, it is all one: Therefore those that are true Christians, as they love all in the Lord, so they love the Lord in All and above all; for he that loves not God in all, cannot love God above all, and he that loves not God in them, cannot but be snared by them; God was always very jealous of this, lest that those, with whom they conversed and were familiar with, should secretly draw and entice them to Idolatry; but thus loving all Things in*

God, you will be ready to part with all Things for God: This is the Abdication, the glorious Building of God, the stately Structure I speak of, which is done by Faith, and by Faith only.

And further, thou oughtest to have thy Affections to stand so indifferent to them, as still and always listning, when God shall bid thee depart from this Thing, or let it depart from thee, whatever it be: That if he call for thy Eye, or thy Ear, or thy Hand, or thy Foot, pluck it out, or cut it off, or Things as dear and precious, that then, this shall be no sad Message to thy Soul: And then I will say with thee, that thou lovest them for God, and in God, and as Blessings from God, as all are ready to pretend; but if it be otherwise, in plain Terms without smoothing you, ye are befooled, beguiled and cheated by them. Look upon *Abraham*; did God bid him forsake his own Land, and leave all behind him? Yes, and in such a Manner, as (I think) you can hardly shew me his Pattern; he must leave all: *Get thee out from thy Country, and from thy Kindred, and from thy Father's House*; and whither must he go? *To a Land, that I will shew thee*; he knew not whither: So likewise did *Abraham* offer his Son, his only Son; and the Son, in whom all the Nations of the Earth should be blessed? Yea, he did, he had left him, and given him up to God too, as dear as he was to him; that is, it was done in Purpose and Affection, and had been done in Action, hath not the Angel stayed his Hand, here now was *Abraham's Faith*; in that he stood so indifferently affected to all Things; that he as readily parted from them, as enjoyed them: Beloved! What think ye? Were not these sore Tryals? And so did *Moses*, he forsook *Egypt*, and all the Pleasures and Preferments thereof, and chose rather, to suffer Affliction with the People of God: And those others mentioned in the 11th of the Hebrews, that forsook all Kindred and Friends, House and Home, and wandred up and down in Sheep-Skins, and Goat-Skins; in Dens and Caves of the Earth, whom the World was not worthy of. They were as so many Worthies in God's Esteem, but the World had a base Esteem of them; but to him they were worthy and great, but to them the very Off-scouring of all Things: And all these great Things were done through Faith; Faith must be the Ground of all this blessed Abdication: Remember that; they were weaned to all these Things through Faith: As *David* saith: surely, *I have behaved and quieted my self as a Child, that is weaned of his Mother: My Soul was even as a weaned Child*: You know a Child, when it is weaned, it is froward and peevish, nothing will still it, It would have the Milk, the Breast still, and cannot

cannot endure strong Meat; *David* complains, that he was even so; nothing would content him; but that which he should not have: Give him what ye would, if he might not have his Will, he would throw all away, as Children do: Nothing was so bitter to him as this Weaning; yet for all this, the Child must be weaned, though it wrangle, and though it cry, and is never so Froward, Pettish and Wayward, yet all is one, the Child must be weaned. 'Tis for its Health, for its Good and for its Strengthening, that it may grow to be a Man, and endure STRONG MEAT, and not to be always fed with MILK and PAPP; for everyone, (saith the Apostle) *that useth Milk, is unskilful in the Word of Righteousness; for he is a Babe; but strong Meat belongeth to them, that are of full Age, even to those, who by Reason of Use have their Senses exercised to discern both Good and Evil.* But for the most Part Professors in Religion, they would always be Dwarfs and Babes, never seeking to go on towards Perfection, but content themselves with Milk, and the Beginnings of the Doctrine of Christ.

SERMON VIII. Upon this Text.

ROM. 8, 17.

If so be that we suffer with Him, that we may also be glorified together.

IT seemeth by the Words of the Text, that those which have no Part in Christ's Sufferings, they have none in his Glory: And those Sufferings are expressed in two Words,

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| 1. <i>Ekenosen</i> | } <i>Heauton.</i> | First, <i>in emptying</i> | } <i>Himself.</i> Phil. 2:7.8. |
| 2. <i>Etapinosen</i> | | Secondly, <i>in humbling</i> | |

And these are Sufferings indeed, far beyond his Scourgings, far beyond his nailing to the Cross, far beyond his Crowning with Thorns, far beyond his Whippings, his Mockings, &c. All those Sufferings are not worthy to be named the same Day with these; for though he was God, equal with his Father; yet he came down from Heaven, *and dwelt among us,* John 1, 14. among Men, in the Similitude of sinful Flesh, and took upon

him the Form of a Servant, and made himself of no Reputation; and he that was the Saviour of the World, and the Lord of the World, and the Heir of all Things, yet in the World he had not so much, as a Hole to hide his Head in: And also he became *obedient in all Things unto Death, even to the Death of the Cross.*

Now, if these Sufferings of Christ be in us, if we have emptied ourselves, viz. of all that Gall of Sin, and of all that Sourness and Bitterness, that is in us, that leaveneth the whole Lump, and also have emptied ourselves of all our Excellencies and Endowments, both of Nature and Grace, and lay it all down, casting your very Crowns at the Feet of Christ, giving him all the Power and Glory for ever: Then be assured, whatever we do on this Foundation, God accepts it, be it never so little: And though we do never so much without this, it is to God no more, then the Cutting off a Dogs Neck, and as odious before him, as was the Offering up of Swines Blood under the Law. *On whom (saith God) and to whom will I look? Even to the Humble, to him that is of an humble and contrite Spirit, and trembleth at my Word.* Isa. 66, 2.3. I say, this Foundation being laid, then come what will come: Then *neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Heights, nor Depths, nor any other Creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord.* Rom. 8, 38.39. Come what Sufferings will, they instead of separating us from Christ, shall make us nearer to him, and shall make us more conformable to our Head, *to fill up that, which is behind of the Measure of Christ's Sufferings in us, which is his Body.* Col. 1, 24. And you may remember, we compared these Sufferings with Christ to these six Steps, that led up to *Solomon's Throne*, to wit.

First. Was to abhor in our selves all those Sins and Defilements, that we are guilty of, being numberless, which we called *Condemnation.*

The second was, to reduce our selves to nothing, to beat our selves to Dust, to just nothing, which we called *Annihilation*, yea, to be in our own Esteem less then nothing and Vanity.

The third was, *Abdication* or *Willingness to forsake all*, to sell all for Christ, as he commands, which we called *Resignation*, which is to be always in Affection and Readiness in us, till God calls us to Action.

The fourth was, *Indifferency*, which we are now to come to, viz. to stand equally affected to all Conditions, Faith being still the Ground of all, as I told you the last Day, seeing all Things, that God doth in the whole World, is **WELL DONE**, believing undoubtedly, that nothing can

can be better done, then what is done, God alone doing all in us. We have a Pattern of this set us by the Apostle *Paul*, He was come to this; *I have learned*, (saith he) implying that he was long about the Work, before he could attain it; but now (through the Grace of God) I am grown to be a good Scholar in it, and now have some Experience therein, that is, *in whatsoever Estate I am, to be content, and now I can do all Things through Christ, that strengthens me*; I know (Now) but not till now, *both how to be abused, and I know how to abound. Every where and in all Things I am instructed, both to be full, and to be hungry, to abound and to suffer need.* Phil. 4, 11. 12. I have learned, or I am instructed, (saith he) which most certainly implies, that there is a Secret in God's School, which cannot be attained at the first Entrance, and by Beginners; but when we are well entred and exercised therein, we may come to know, how to look with a smooth Face upon all Changes; for they do as Christ their Pattern did in that 4th of *7th bn v. 34.* which is a Copy set St. *Paul* by Christ: *My Meat is to do the Will of him, that sent me, and to finish his Work.* They account it not their Meat and Drink, to do their own Will, as all the World doth, but to do whatever he wills, and to suffer whatever he wills, this is their Meat and their Drink: And as the Apostle saith: *I count it not (in any Case) expedient to consult with Flesh and Blood*; surely in this Case 'tis not only not expedient, but altogether unlawful; for how tart is this to Flesh and Blood, to tell a Man, that is to go a Journey, he must be alike patient, and alike thankful for all, that shall fall out, and he must neither desire fair Weather nor foul! To tell a Man that is at Sea, he must neither desire a Wind with him, nor against him! To tell a Man that expects a Harvest, he must neither desire a good Harvest nor a bad, Sunshine nor Rain! To tell a Man that is naked, that Clothes and no Clothes must be all one to him; to tell a poor Man, that Money or no Money must be all one; to tell a Man that is sick, that Pain and Ease, Health and Sicknes must be all one to him; to tell those that long for Children, that Children and no Children must be all one; to tell Men, Labour and Pleasure, Ease and Suffering, Liberty and Imprisonment, Glory and Infamy, all these must be alike to them! How can Flesh and Blood endure this Doctrine, if we consult or confer with it? And therefore, he that means to practise this Doctrine, must not at all consult with Flesh and Blood, as the Apostle saith: *I consulted not with Flesh and Blood*, when he was commanded to go, and preach the Gospel amongst Gentiles as well as *Jews*. And the Reason is, because thou mayest not desire any Thing, that may
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cross God's Will, or mislike his Providence; for that Weather that is for thee, may be to the Hurt and to the Damage of Another; and that Wind and that Weather, that is against thee, may be for the Good of Another &c.

You will say: (it may be) Here is a new Doctrine indeed, what will this Babbler bring us to at last? Act. 17, 18, 19 *Then certain Philosophers of the Epicureans and the Stoicks encountered him; and Some said: What will this Babbler say? Other some, He seemeth to be a Setter forth of strange Gods; because he preached unto them Jesus and the Resurrection; What new Doctrine is this?* I have been an Auditor and a Professor this 20, 30, or 40 Years, & I never heard such a Doctrine as this: I have heard a above 100 Preachers, and none like this Man, I never heard my own Ways so much thwarted, he clean contradicts our Byas, our Way, and indeed all our Religion, and we have been always taught otherwise; and therefore (never talk of it) this cannot be true Doctrine: These are some new Tricks, and some new Crotches and Devices, some new Querks and Quillets for Novelty. Truly, Friends! I know full well, this Doctrine is as strange to you: I may seem to you, as if I were a setter forth of strange Gods; because he never speaketh good of us, but evil, as *Ahab* said of *Micajah*, 2 Chr. 18, 12,

Ans^r. No, no, God forbid, that I should entice you to Idolatry, or to serve strange Gods; nor are these Things, Beloved! either Querks or Quillets, or any new Devices: For do not think, I durst bring you here, especially into this Place, any Thing, but what my God hath bid me speak, and what he puts in my Mouth to speak; they are no Devices of my own, no Vilions of my own Heart; but Things that I assure you, I never sought after, nor was willing to learn; but since I have found them true by Experience, and I dare assure you, they are rich Jewels, taken out of the precious Cabinet of God, they are chrystal Streams from God the Fountain of them clear as Chrystal, proceeding from the Throne of God and the Lamb. They are Things, that I have not brought here presently upon the Fancy of my own Brain, but Things that I have seen and known, by some Experience thereof in my self; Things that I long, long debated in my own Soul, and with serious Consideration, and bitter Experience, and ratified to my Soul, before ever I durst deliver them to you, as a Message from my Master; but, Beloved! If you for all this do count these Things Foolishness, I'll tell you, Gods Spirit will and doth call you Fools! do not do by me, as the *Gergesens* did by Christ, because he did but only separate their Swine from them; *They went out to meet him, and besought him to depart from their Coasts,* notwithstanding all the Good,

Good, he might have done them in his Miracles in curing them and their Diseases, both inwardly and outwardly; They sleight all this, because they had lost their Swine; so because I desire to separate you and your Swinishness asunder, you and your Beastliness asunder, you and your Earthliness asunder, you care not for this Doctrine; whatever Good and Benefit this may be to the Healing and Curing of your Souls: And if I do cast Pearls before Swine, and they turn again and all to rent me, I cannot help it; the Lord hath opened my Mouth wide towards you; and I beseech him to open all our Hearts, as he did *Lydia's*. But I confess, to the old Man this Doctrine is very harsh, very bitter, and Flesh and Blood will not endure it; And so long as I reasoned with Flesh and Blood, It bid me, let my Message alone; it was with me as with *Jonah*, when he received the Word of the Lord to destroy *Nineveh*, he finds out a Ship and flies to *Tarshish*; it was often in my Thoughts to divert from this Subject; for I know full well, it raiseth the Devil against me. No Dungeon was bad enough for *Jeremiab*, who told the *Jews* of their Captivity, that must approach do what they could; Oh he was a Traitor, and weakened the Hands of the People, &c. No Accusation high enough against him. And so because I tell you of your unknown spiritual Bondage, and persuade you to be content, and rejoyce in this delivering over to Satan, for the mortifying of the Flesh, that your Spirit may be saved in the Day of the Lord. Oh! You cannot believe me, but cry out: Away with this odd Fellow, he is contrary to all our Teachers, he weakens our Hands, and slacks our Endeavours, and of Something makes us Nothing. We have been famous forward Christians many Years, both in our Esteem, and in others, and he would now make us believe, that we are full of nothing, but Swinishness and Beastliness. Well, I know these Things are very harsh, and very heavy for the old Man to bear; but to the new Man, this Yoke is easie, and this Burthen is light; this News to him is not harsh, but welcome: But it is the old Man, the Flesh, that which is bred and born with these outward Things, that is offended: And 'tis no Wonder, though a Body made and bred of, and fed with these carnal Things, (as it is) I say no Wonder, though nothing please it, and relish with it, but what tends to these Things, and to please the Flesh; no marvel, though we shut our Ears against this spiritual divine Doctrine; for as it is said, Heb. 10, 36. *Ye have need of Patience, that after ye have done the Will of God, ye may receive the Promise*: So indeed may I say herein, We have need of Patience, that we may be thus moulded to God's

Will, that we may be as pliable to his Will, as Wax is to the Seal; and then, I'll tell you. what will follow, we shall be sure, always either to please God, or God shall please us, or both; then all shall be at Peace; for as I said, if we were come to this, that nothing that God doth, did displease us, then nothing that we did, should displease God: Then shall there be no more War between God and us, then we shall have endless Peace; as in the Revelation a thousand Years there, is put for Eternity: for *from whence comes Wars?* saith the Apostle, *Jam. 4, 1. come they not hence, even from your Lusts?* And again, we lust, and have not, we desire, and are not satisfied, because we ask it to bestow on our Lusts.

Now take Notice of this, he that hath attained the Practice of this Life, I speak of, he is a Man, always satisfied: But, so far as we come short, when we desire any Thing, and God gives it not, then we fall at Wars with God, and censure his Proceedings, having harsh and rebellious Thoughts of him.

The Apostle *Jude* (v. 16.) among all the grievous Sins that he speaks of, he reckons up, viz. *Murmurers, complainers*, that is, Mistakers and Mislikers of God's Doings; and he brings the Example of *Corah*, whom the Earth swallowed up quick, for that very Sin; but we, because the Earth hath swallowed us up quick already; therefore we murmur and complain.

And as Christ said to *Peter*: *Why doubtest thou, O thou of little Faith?* So say I, why doubt you, why murmur you, O you of little Faith? Why do you murmur against your infinite good God, and most gracious Father, who hath promised you, ye shall want for nothing, and bids you cast all your Care upon him? Nor he will never leave you nor forsake you; Why dare you not trust him? And why do you accuse your God of Untruth and Strait-handedness? Why have you such hard Thoughts of him? What displeases you, O ye of little Faith! Let me but reconcile you together. As he thinks well of you, and intends well to you, in all he doth or sends to you: So do you esteem always well of him and of his Doings: Let me ask you, do you not believe, that God is your Father? Why then, yea, why then, if you account your selves his Children, you may be sure, he will give you all good Things. *Mat. 7, 11. If you that are evil, know how to give good Things to your Children,* then he much more, I'll warrant you: If his Children ask Bread, he will not give them a Stone, or if they ask Fish, he will not give them a Serpent; but then be content, let him alone, do not direct him, but let him be wiser than you. Let me tell you, and I would, ye could believe it, God hath infinite

finite more tender Bowels and tender Care towards you, then you can have towards him, or toward your dearest Children, or towards your selves; nay, if you could concentrize into one Act, all the tenderest and dearest Love of Parents, Friends, Husbands and Wives, yet it were infinitely short of his Love, ye may see, when *Ephraim* had offended him deeply enough, after the Lord had brought him up, fed him and taught him, and made a Covenant with him, to be his God and they to be his People, yet thy fell to gross Idolatry, sacrificing to *Baalim*, and burning Incense to graven Images; yet see how loath the holy one their tender Father was to cast them off, see how pathetically, elegantly, and rhetorically he expresseth himself, to the very utmost of Man's Capacity; as first, that in *Hosea*. 11, 8. *How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart is turned within me; my Repentings are kindled together. I will not execute the fierceness of mine Anger; I will not return to destroy Ephraim; for I am God and not Man, &c.* And that in *Jeremiah*. 31, 20. says the Lord there, upon his smiting upon his Thigh and returning: *Is Ephraim my dear Son? Is he a pleasant Child; for since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him, I will surely have Mercy upon him, saith the Lord.*

O! but I know, you will say to me, God forbid! that we should do so, to direct him or censure him, he knows best what is best for us, better then we our selves, and we know, that there is infinite Compassion in him: This we have been taught long ago, this is a received Truth, this is plain in the Word, and in our Catechisms, which we learned, when we were Children: And what do we do with the Word, if we believe not all this? Then let us throw away our Bibles, if we do not believe all this, let us burn our Bibles, if we do not believe and set to our Seals, that all this is Truth, do you so? I would to God, it were as you say, then we should hear no more of Murmurings, Sighings and Repinings against God.

And if I should ask you: Do you not believe, that God is your Physician? I know you will answer me readily: Yes, Sir! Yes; And will you direct your Physician, what Order he shall take with you? will you tell him, what is fittest for you? Surely then, if you dislike any Thing, that God does to you, or direct him, what he shall do, (whatever your Confessions, Professions and Protestations be with your Mouths) you do openly and solemnly in your Actions proclaim your selves wiser then God.

Let me but ask you: Doth not he know, when to give you Health, and when Sickneſs? When to give you Wealth, and when to give you Want? When to give you Honour, and when to give you Diſhonour? Doth he not know, when to give you Peace, and when to give you War? Doth not this great Maſter of the whole World know, how to give to all his Houſhold (as *David* ſaith Pf. 145, 15.) *their Meat in due Seaſon*. He that heareth the young Ravens, when they cry unto him, and the young Lions, who ſeek their Prey of God, do you think, he will not hear you, O ye of little Faith! I know well, you acknowledge all this, and that God, (Oh if he ſaw it good) He is of that Infini-
 tneſs and Power, that he can give you whatever your Deſires are; for he can do whatever he pleaſeth, for he hath the full Diſpoſing of theſe Things; and I know, you can tell me, that *it is vain to riſe early, and to go to Bed late, and eat the Bread of Carefulneſs; for he alone giveth his Beloved Sleep*. Pf. 127, 2. And our Saviour ſaith: Matth. 6, 31. 32. 34. *Take no Thought what ye ſhall eat, or what ye ſhall drink; for your heavenly Father knoweth, that ye have need of all theſe Things; for ſufficient for the Day is the Labour thereof, and care not for the Morrow; the Morrow ſhall care for it ſelf*. Well, well, I know, you have Religion enough in your Tongues; but if you confeſs and alſo believe theſe Things, then might I ſave my Labour; But your Practice ſhews, you do not: For if God do not give that, which thy Fleſh deſireth, yet thou oughteſt to be content, and reſign up thy Will wholly to his Will.

Object. Yea, but Sir! You take Men off from Industry and Endeavours, ſhall I not labour and be induſtrious in my Calling?

Anſw. Yes, by all Means, or elſe the Apoſtle ſaith: *You muſt not eat*. 2 Theſ 3, 10. And it is commanded Eccl. 11, 6. *In the Morning ſow thy Seed, and in the Evening let thine Hand reſt*. But let me alſo tell thee: This thou art to do, 'tis true, but yet without Vexation, or Perturbation of Spirit, and with Indifferency, with a weaned Affection, and not to be very much troubled, however the Matter goes. Here is the very Hinge of Buſineſs, that when thou haſt done all, and found it true in Experience, that *except the Lord build the City, they build in vain: And except the Lord watch the City, the Watchmen watch in vain*. Pf. 127, 1. And ſo conſequently, that when the Lord hath denied that Succeſs thou ſeekeſt; yet to be content and reſt quiet, as ſeeing him ordering all, commanding all, willing all, diſpoſing all in his greateſt Wiſdom. Thou art to aim at this, viz. to bring thy ſelf to this Point, to be alike thankful in Health and Sickneſs, for Croſſes and Diſappointments, as well as for Succeſſes and Bleſſings,
 (as

(as thou esteemest them) for all Dispensations, even the crossiest, the heaviest, may be Successes and Blessings with God, and as to thee, though thou esteemest them not so; for he may bless thee most, when he crosses thee most; and contrary, he may curse thee most, when he blesses thee most, as thou thinkest.

Yea, but Sir! By this Rule you would not have me pray to God at all, neither for the one nor the other, neither for Plenty nor Want, neither for Liberty nor Imprisonment, neither for fair Weather nor foul, or the like.

Yes, by all Means: I would have you pray; but pray thus, viz. that God would give you that, which is best for you, and that he would turn all, to make them work together for the Best; but not to direct and appoint him what to do. Pray, but be sure, that your Prayers be such, as become God's Ears to hear, and then pray as much as you will; for I tell you, all the Prayers of all Flesh through the whole World is displeasing to God; he hears not at all, if it be for the Satisfying of thy Flesh, and to gratifie thy Lusts. Nay, as I said, God may give a Blessing, and yet not grant that very Thing thou desirest, but the Contrary; and yet he gives the Blessing, and he may and doth both hear and grant thy Prayers; for many Times a Mans praying is heard, though not in his own particular Case, but his Prayers are heard and answered in the Good of the universal Church, and likewise the Prayers of the Church are heard and answered for every individual Member: I know too, it is your ordinary and common Speech, when you are in some Distress and Affliction, to say, such a Thing hath befallen you, you praise God for it; but at that Time what doth your Heart say? Doth it praise God, does not it desire Liberty from it? If it do, you do but dissemble with God; for, could you praise God for it in good Earnest, you would do it as for a Thing, which you rejoyce in, and are glad of, at least, to be as equally content to have that Condition, as the Contrary. Alas! I know, there is enough can say: Blessed be his Name for outward good Things, and such Things as please them; but if God take away those Things, then he displeases them, and then they cannot as well say: Blessed be his Name, as holy *Job* and Others did; and as *Hezekiah*, when he had shewed the Treasures of the House of the Lord to the Embassadors: the Prophet comes and denounces God's Judgment against him, and told him that the King of *Babylon* should come, and carry away all those Things, he answers: *The Word of the Lord is good, which thou hast spoken.* *Jes.* 39, 8. So where is the Man, that when God causes Any to carry away those Things, which

we esteem, can say, the Word of the Lord is good? Or with old *Eli*, when *Samuel* told him that sad Message from the Lord, concerning the Destruction of his House, saying: *It is the Lord, let him do, what seemeth him good.* This is that we should labour for; for, as I said, if once we could attain to this, that nothing, that God did, should displease us, then nothing that we do, should displease God.

But alas! Alas! Vain Man would be wise, and will needs contend with his Maker; for this is what we should do, to subscribe our Faith and Belief, that whatever happens and comes to pass, it is the best, yea, better than if it should happen otherwise; and shall I tell you plainly? Until we come to this, or so far as we come short of it, we are meer Lucifers, meer Devils: For we are not content with God's Government, and we mislike what he doth; and we would fain establish (if we had Power) a Government, not according to God's Will, but according to our own Wills; But until we come to this, to esteem God's Government to be best, we can never quietly submit to it, or chuse it; for so long as we apprehend a Thing to be evil, we cannot chuse but hate it; for it is natural to us, to hate and abhor that, which hurts us, and to love that, which does us good; as we conceive them good or evil: Nay, this finding Fault with God's Providences and Dealings, is no other, but to set the Briars and Thorns against him in Battel; and take heed, he do not run through them and burn up all together. Hence it is also, that the Husbandman, when he hath bad Weather, that destroyes the Hopes of his Crop, if he apprehend this to be evil, he cannot love him, that is the Cause of it; and so likewise the Mariner, if he apprehends, that a contrary Wind is evil for him; how can he love God, who is the Cause thereof? So likewise if a Man thinks, it is an Evil to lose his Father, or Mother, or Wife, or Children, or Goods, or Lands, he cannot chuse but hate him, that is the Cause of all this; as *Job's Wife* says to her Husband: *Dost thou still remain in thine Integrity? Curse God and dye.* Job 2, 9. As if she should say: Dost thou still bless God, that curseth thee? She wonders at *Job's* Patience, why? He doth nothing but curseth thee, how canst thou do otherwise, but curse him? This is a Maxime, too commonly received amongst us, that where Profit is, there is a Piety; where God doth not bless a Man, (as we count Blessing) there we think is no Piety; and where he doth, there God is well pleased.

Ob Fools! and slow of Heart to believe! Luke 24, 25. Know this, that every Man must either be a God, or else subject and submitting to a God; there

there must needs be one Rule, one Standard-Measure, that must be the Rule of all Justice; and so it is in every Thing, in Corn-Measures, and the like in Weights and Scales, Measures, &c. in every Thing there is a Rule, a Standard to repair to, that rules, governs and measures all the Rest, to which all Measures must be brought, to be regulated and fitted by: It must not be this or that man's Saying so, but come to the Rule: So in Divinity, will you be your own Judges, or shall it be this man's Opinion, or that man's Opinion that shall be the Rule? Or rather, shall we not say as *David: Arise, O Lord! And judge thou the Earth.* Ps 82, 8. I will not tell thee any more, what thou shouldest do, or tell thee what is best; for thou art Lord and Judge, thou art Justice it self, the Measure and Standard of all Justice, and who shall contradict thee? I account better of what thou dost, then what I do; for my Wisdom is Foolishness in Case of Honour, in Case of Dishonour; in Case of good Report, in Case of evil Report; in Case of Riches, in Case of Poverty; in Case of giving Children, in Case of taking away Children; in giving us fair Weather, or foul, &c. Whatever thou doest, that is best: Nay, let our Case be the same with the *Apottle Paul's* in that Catalogue of Calamities 2 Cor. 6, 4. 5. 8. *In Afflictions, Necessities, Distresses, Stripes, Prisons, Tumults, Labours, Watchings, Fasting, Honour, Dishonour, good Report, evil Report:* In all these and all other Cases, we are to be indifferently disposed, to approve our selves the Ministers and Members of Jesus Christ, and to be wholly at his Disposing. Every Thing in the World (as One saith) hath two Hands; by the One ye may carry it, by the Other you cannot; as to say: My Brother hath done me an Injury, by the Hand of Injury we cannot carry it, but we swell and take it in ill Part; but take it by the Hand of Brother, my Brother hath done me an Injury, and then you may bear it; for though he hath done me an Injury, yet because he is my Brother, I ought to bear with him. So againe mine Enemy hath done me an Injury, by the Hand of Injury, you cannot bear it, but that it is by the Hand of your Enemy, you may; for from your Enemy you expected no other but Injuries: And so these daily Complaints are in the World: Oh! What shall I do? I have lost my Estate, or I have lost my good Name, or I have lost my dear Wife, or I have lost my Hopefull Children, &c. Oh take Heed of that! of saying so, they are taken away indeed; and truly he hath taken them, that gave them to thee, whose own they are; he takes but what is his own, why then dost thou repine; but that thou claimest a Propriety and Right in them, when thou hast none? For, I pray thee, tell

tell me, did God ever Covenant with thee, how long thou shouldst have thy Wife or thy Children, or thy Lands, or thy Health, or thy Credit, or thy Honour, &c. He never did, why may not he then take away any of them, when he pleases? But here now is that Faith, that overcomes all, to look upon God as ordering all, as doing all, and therefore to conclude, all is well done; for you must conclude this: That in his Government there can be no Error, not the least Error, that can be imagined; who dare blaspheme so, as to imagine that, *God can err?* And yet in our Practice we daily accuse him, reproach, undervalue and censure Him, and fly upon the Creature, whom he useth, yea and chooseth, as an Instrument towards thee.

You know *David*, how he behaved himself towards God, *Pf. 39. 9. I held my Tongue, and opened not my Mouth; Why? Because thou didst it.* And so towards *Shimei*, when he had railed on him, *2Sam. 16, 7.* saying: *Come forth thou Man of Blood, come out thou Man of Belial;* when some would have fallen upon him, and taken off his Head; no, saith *David: Let him alone; for God hath bid him Curse;* As if he should say: *I will not run at the Stone, that is thrown,* but look through it to him, that stands behind this Creature. Oh Beloved! To what a Height in Christianity is that Soul come unto, that not only can endure, but endure joyfully; as the Apostles, *Acts. 5, 41. They went away Rejoycing from the Council,* (when they had been imprisoned, misused and sorely whipt) that they were counted worthy to suffer such Things for the Name of Christ; and those in *Heb. 11.* So when a Man simply out of an awful Respect and Reverence of his almighty God and Father, can look upon all Crosses cheerfully, as the Carrying away of his Goods, the Burning of his House, the Ravishing of his Wife, or the like, with dry Eyes, and with a Smooth Face; I say, out of an awful Respect to God, not out of a senseless Stupidity, mistake me not, which may be in any wicked Man; but it is, because he dares not find Fault with what God's Will is: When he so dutifully and respectfully behaves himself in whatever befalls him, for the Name and Sake of Christ, that he dare not repine, nay, that he rejoyces at it, that he so carries himself in God's Sight in these Things, as if he willed them, and takes them joyfully and thankfully, (as the Apostles did) hating Murmuring, but as coming from the good Hand of God: This is something. What, thou poor Worm, Dust and Clay! To lift up, a Thought of Murmuring against thy infinitely wise Creator! What, to set the Briars and Thorns in Battel aray against the Almighty! O tremble before him, all
ye

ye Nations! And let him rule in his own House in Peace! What, thou pitiful Dust and Clay to controul or direct him, Oh Heighth of Impudence!

We daily pray: *Thy Kingdom come, thy Will be done.* Beloved! Let me tell you, God's Will is never out of tune, but it is thine, that is never in tune, that is the Cause of all those Jars in thy Soul, between God and thee: For although thou hast said that Petition a thousand Times over, yet thou hast never yet learned that Petition, till thou hast learned to render up thy Will to God's Will, as *David*, 2 Sam. 12, 16. when his Child was sick: *He fasted, and laid upon the Earth*; but when his Child was dead: *He raised up himself, and washed himself, and called for Meat*: Some of his Servants wondered at him, and asked him the Reason, he answers, Ver. 22. When the Child was sick, I knew not what God's Will was; but now God hath declared his Will in taking him away, *why should I grieve any longer, I shall go to it, it shall not return to me*: His Carriage in it was wonderful, and quite contrary to our Practice: that he should fast and grieve for the Child, when it was alive, and to refresh and comfort himself, when it was dead, as you may read he did.

Well, we having been so long in the Doctrinal Part, it is Time for us now to look, what Effects the Practice of this Doctrine brings about in us; Let me tell you, he that practises this Doctrine, as he hath two Eyes in his Head, so he hath two Eyes in his Mind. And as he hath two Feet, two Hands, two Ears to his Body, so to his Mind: The one is like the Compass, that stands fixt, pitched in the Center: And the other that moves and goes about, and doth the Work: So in this Man, the one Eye, Foot or Hand, is pitcht upon God, his Will and his Degree; the other acts and works, and goes up and down, and doth what he hath to do in the World: So that whatsoever falleth out, still he hath Recourse to God's Will and Degree; there is his Place of Refuge, Rest and Security: He doth the Works of his Calling, and Actions among Men with Cheerfulness, as Imployment from God: And however Things fall out, his other Eye is fixt upon God, they move not him, so that there is no Changes in him, either to lift him up, or cast him down; for he hath expanded and given up himself wholly to the Will of God, and to his absolute Disposing, whether he be pleased or displeas'd, as to himself. 2. This Mans Eye is not divided between God and Mammon; He looks not Asquint, his Eye is always single; he brings not God down to these Things, but he brings all Things up to God, he hath consecrated and dedicated all he hath, and all he is to God only. 3. This Man, he hath

resigned up his Judgment of himself and Others wholly to Him. If God condemn him, he accounts himself condemned; but if Men condemn him, he can puff at it, he regards not that; so likewise this Man, he resigns his Judgment of Others to God, he dares judge no Man. Saith he, shall I dare to judge? No, no, Pl. 85, 8. *I will hear, what God will say*; I will hear his Judgment; whatever his Judgment is, that is well, that is best; and as *David* saith: Psal. 31, 5. *Into thy Hands I commend my Spirit*: So saith this Man: Into thy Hands, O Lord! I commend my Judgment; into thy Hands I commend my Taste; into thy Hands I commend my Sight; I am ignorant concerning my self, and concerning others, and know nothing what is fit for us; but thou knowest what is best for me and them; and to thy Judgment will I submit, whatever it be. 4. This Man he is with *Paul* gotten above all Heights and Dephts, above all Principalities and Powers, above Life and Death: For he hath tamed and brought under, all Fears and all Hopes, all Sorrows and all Joys, as to the World, that which hath undone and conquered thousands; he hath overcome all, he hath vanquished all his Enemies, and doth lay him down and sleep in the midst of his Enemies: For, saith he with *David*: *Thou only makest me dwell in Safety*, Psal. 4, 8. *If Mountains be tumbled up and down, and hurled into the midst of the Sea, though the Sea roar and make a Noise*: Yea, though the whole Frame and Fabrick of Heaven and Earth should crack, and Heaven and Earth should meet together, yet he can quietly lay him down and sleep: They may kill him, but he knows, they cannot hurt him: In the Days of Adversity he is not dejected, nor proud and lifted up in the Days of Prosperity: If all Things be in Peace, he is a quiet Man: If all Things be in Confusion and coming to nothing, he is a quiet Man too; for his Rest is in God, not in them: For believe it, till a Man be come to this, he is never quiet; for he that hath any Propension to any Thing more, then for another, he can never be quiet: Therefore, this Man is equally a Stranger to all Creatures; for he that is disturbed by the unquiet World, or by hearkening to the Call of his Lusts, cannot be quiet.

He that hearkens after Covetousness, if he be a Servant to this Sin, he is always in Ways that lead to it, always a drudging to serve it, and he can never serve God; for if it doth bid him cozen and deceive, or doth it bid him trudge here and trudge there, to fulfil the Lusts thereof: Doth it bid thee compass Sea and Land with an overeager and greedy Intention for thy Profit; thou art still found in these Ways. So of Honour,
if

if thou hearken to the Commands of it, then thou art found in its Service, in Ways leading to it: thou wilt flatter, thou wilt bribe, thou wilt fawn and dissemble, and thou wilt do any Thing, that it commands; thou art as true a Servant to it, as the *Centurion* said of his Servants: *I say unto One, go, and he goeth; and to Another, come, and he cometh; and to my Servant, do this, and he doth it;* and so any other Sin: And while thou hearkenest to the Commands of these, thou canst never hearken to the Commands of God: But this Man he is ready for whatsoever God commands, either in Doing or Suffering, nor he is never unarmed for any Thing God shall send, be it what it will: If God call him to Sickness, to Imprisonment, to Death, to Judgment, he is ready, he is always ready horsed for his Journey: He waits but for the Word of Command, and he is ready to obey, he is ready to depart, he is ready with the Children of *Israel* to depart out of *Egypt*, he hath *his Bag and his Baggage, and his Staff in his Hand, ready to depart.* *Exod. 12, 11.* If he suffer any Thing from Men, he can both pity his Enemies, and likewise pray for his Enemies; in Case they should stone him to Death, he can with *Steven* pray: *Lord! Lay not this Sin to their Charge.* If they put him to any other Death, Torture or Torment, his Saviour in him, who teacheth him to pray, he can say: *Father! Forgive them; for they know not, what they do.* Nay, all News is alike to him, good and bad, yea all Creatures are alike base to him, and alike excellent; God is only excellent to him, but all Creatures are alike, he prefers not one before another, but as he sees God in them, more or less. Beloved! If all Creatures were but alike to us, and we indifferent to all, then God would be all in all; for in very Truth, the Reason, why we do not account God most excellent, is, because we prefer one Thing before another, we prefer one Creature before another, and one Condition before another; but whatever happens to this Man, he can make no Difference; Doth Riches happen: Doth Credit happen: Doth Poverty happen: Doth Disgrace happen: Doth Friends happen: Doth Foes happen: All is one to him. He concludes: Blessed be thy Will in all Things; and saith with our Saviour: *For so, Father! It seemeth good in thy Sight.* *Matth. 11, 26.* Doth Health happen: Even so, Father! It seemeth good in thy Sight. Doth Sickness happen: Even so, Father! It seemeth good in thy Sight. Doth Adversity happen: He is not cast down. Doth Prosperity happen: He is not lifted up: Nay, all Things are prosperous to him, all Conditions, all Providences are alike; as the Spouse in that of *Cant. 4, 16, Awake, O North-Wind, and come thou South! blow*

upon my Garden, that the Spices thereof may flow out; let my Beloved come into his Garden, and eat his pleasant Fruits. That is, Arise what will, come from the four Winds, and blow upon my Garden, and it shall cause it to flourish and increase: (i. e.) Come any Kind of Condition, it makes his Garden grow; come the East-Wind and blow upon him, he grows; or come the West-Wind, a Wind full contrary to that, it brings forth the same Effects in him; come the South, or come the North, which is full opposite to that, all is one. O happy, thrice happy Man, who is come to this! He lives above in the quiet Regions, where there is no Disturbances; for he lives in God.

Lastly, this Man is such a Man, as I would to God, ye were all such; that is, he is an Anabaptist, (as I may say) he is new christned; for so the Word signifies, Anabaptist, that is, to be again baptrized, or rebaptrized, according to that Promise of God Isa 62, 2. *Thou shalt be called by a new Name, which the Mouth of the Lord shall name.* He is his God-Father, and hath given him his new Name. His first Name was, what Man would, what Self would, what Flesh would. If you ask, how he lived before, how he willed, how he desired? The Answer must be, after the Will of Man, after the Will of the Flesh: But now his new Name is, what God would. In short, he is a Man after God's own Heart, he lives no more that old Life after his own Will, but now he lives, wills, desires, affects after the Will of God: Ask him now, how he wills, he will tell you, he desireth no more his own Will should be done, but that God's Will may be done in all Things; now he no longer retires to his own Wisdom, to his own Directions in any Case, but saith with *Jehosaphat* 2 Chron. 20, v. 12. *We know not what to do, but, O our God! Our Eyes are upon Thee;* that is, our Hope is in Thee: We know not which Way to look, nor what to do, we have no Hope in our selves, neither in Heaven nor in Earth; but we wait upon thy Wisdom and thy Direction, thou shalt choose for us, we cannot choose for our selves; we know not, what thou wouldst have us to do, we know not what thou wouldst have us to suffer, we know not what we shall have, we know not what we shall lose, we know not how long we shall live: But, O our God! Our Eyes are towards thee; even whither soever thou shalt bid us go, we are ready to go.

Just as a Man that is travelling in a strange Way, and he cometh to a Place, where there is three or four Ways before him: Now he not knowing which is the right Way, he would be glad to have any one to meet him and tell him, which is the right Way, and he willingly taketh that
Way,

Way, though it be the worst, ruggedest, the most untrodden, unbeaten Way, he is indifferent to any Way, so he go the right Way, especially the Business being important as Heaven is.

So my Brethren! In this World, be assured, many are the By-Ways, that a Man may turn aside into; but this Man looks up to the almighty God, and enquires of him, which Way he will have him to go: And if in his Providence he reveal to him, that Poverty is the Way he would have him go, this Man goes it cheerfully: If it be the Way of Reproach, he would have you go, that you go it cheerfully, or whatsoever Way it be, that you go it willingly: I know, I need not bid you go the Way of Riches willingly, the Way of Honour, the Way of Pleasure, to go these willingly; every one desires these Ways: But when God shall cross their own Wills, their own Desires, and their own Hopes, that they go these Ways also willingly and with Cheerfulness. He knows, that the infinite Wisdom of God orders all Things that befall him, and that there is no Affliction can happen, but God's Finger is in it; no Trouble, no Adversity, but 'tis his Doing, and therefore he will not, nay, he cannot grudge or repine at whatsoever this wise Father lays upon him; for he knows, it is for his own Profit, and more for the Advancement of his Father's Glory, and that we may be made more *Partakers of his Holiness*, Hebr. 12, 10. Nay, let me tell you, these, these are your true Body-Crucians, those that love the Cross of Christ, the Cross (i. e.) emptying and humbling of themselves, as Christ did; this is their Bed of Spices, their Garden of Roses; In a Word, the Cross is their Crown, the Passion their Throne, and this Death their Triumph. We will conclude with our Saviour's Words, and one Scripture or two; he doth all this cheerfully, because *even so, Father! It seemeth good in thy Sight*, and because *It is my Meat and Drink to do thy Will*. And indeed, here it is, *that the Lord hath & doth satiate the Souls of his Priests with Fatness*; and here are his People *satisfied with Goodness*, as the Prophet *Jeremiah* avers, that thus saith the Lord *Jerm. 31, 14*. And here *he hath abundantly satiated the weary Soul, and fully replenished every sorrowful Heart*, after all those Blustering Storms, Weather-Beatings and Ship-wracks, having full often concluded, he should never see Land, and that he should surely one Day fall by the Hand of *Saul*, (as *David* concluded) and that he should die in the Wilderness, and that his Bread should fail, as the Prophet *Isaiah* expresseth it: But now (as the Spouse saith) *Cant. 2, 11, 12. Lo, the Winter is past, the Rain is over and gone. The Flowers appear on the Earth, the Time of singing of*

Birds is come, and the Voice of the Turtle is heard in our Land! Now Farewell, and here I will leave him to his Rest; and the Grace of our Lord Jesus Christ, the Love of God, and the Communion of the holy Spirit be with you All, evermore. Amen.

THE Author being taken off his publick Preaching at *Kensington*, he came not to speak of the two last Steps to Peace and Rest, viz. *Conformity* and *Deiformity*.

THE
DEAD AND KILLING
LETTER
THE
SPIRIT AND THE LIFE.

JOSHUA. 15. ver. 16, 17.

And Caleb said, he that smiteth Kiriath-sepher, and taketh it, to him will I give Achah my Daughter to Wife. And Othniel the Son of Kenaz the Brother of Caleb took it, and he gave him Achsah his Daughter to Wife.

Preached in four Sermons (but here drawn into two) at a private Meeting at *Kensington*.

Beloved! That I may now bring you down, as by the Hand, to the Meaning of God's Spirit, in this Portion of Scripture, to unfold and set forth those Sacred, hidden and divine Mysteries contained in them: Take knowledge how, that when Moses, as you may read in Chapters 13, & 14, of Numbers, had brought the People to the Borders of that long desired Land, which flowed with Milk and Honey: Moses according to God's Command, chooseth twelve Men, One out of every Tribe, to go and discover this Land, what it was, and how it might be obtained: Among these twelve Men were these two sent, *Joshua* the Author of this Book, (as I conceive) and *Caleb* here mentioned in the Text. These two and the Other ten went, dispersing themselves by two's; they pass through the Land from *Zion* to *Rehob*, and took special Notice of what they could get Knowledge of, as conducing to their Ends, searching

ing and piercing into the very Bowels of the Land, what they could discover of its Richness and Fertility, of its Commodiousness and Pleasantness, of the Strength and Weakness of the People and of all Things, which might conduce to the Victory, and for the Encouragement of those, who sent them; for they had heard various Reports, some to encourage, some to discourage, therefore they resolve to send these twelve pickt Men, one out of every Tribe, as Spies to bring a true Report. And in their Journey, meeting with Grapes very fruitful, Large and wonderful, at the Brook *Escol*, there they cut down a Cluster, to bring their Brethren an Example, of what they had seen, to shew them the Richness of the Land, to convince them by Sight, as well as Report: And it was so big and weighty, that they were fain to carry it between two of them. And all these twelve coming back to their Brethren, they all give their Reports of the Land: All the twelve agree in one, for the Excellency and Goodness of the Land: But ten of the Spies, all except these two, *Joshuab* and *Caleb*, they bring up an ill Report to discourage the People; saying, it was very true, that it was a very fruitful Country, a Land flowing with Milk and Honey, and abundance of all Things, and therefore to be desired; but *there was no Way to get it; for their Walls were strong and high, reaching to Heaven, and the Men were mighty Men, the Sons of Anak, the Land was full of Giants; and, say they, we were in their Sight, and in our own Eyes but as Grasshoppers to them;* and therefore, whatever others may talk of this and that, the plain Truth is, that it hath been far better, that we had died in Egypt, or in the Wilderness; for let the Lord promise what he would, and *Moses* and that Faction believe, what they would; there was no Hope of ever prevailing: But this Rumour running and encreasing among the People, (inasmuch) that the People cryed out and wept for all Night, and began to murmur and to repent, that they had left *Egypt*: *Joshuab* and *Caleb* hearing thereof, at last they stood forth to stop this Slander, and to encourage the People; and exhorted them, not to give any Heed to those Reports; for the People were so discouraged at these Reports, and the Mutiny grew so high, that they resolved to forsake their Governours, and make themselves Captains, and return into *Egypt*. But *Caleb* and *Joshuab* rent their Clothes, and laboured mightily to perswade their Brethren; for the Lord was wroth, (saith the Text) and would have destroyed them utterly: But these perswade them with great Zeal, to forbear their Murmuring, and not rebell against the Lord; for if the Lord delight in them, he could and would give them the Land,

and

and bring them into it; and if they could but believe, they need not fear the People of the Land; for, their Defence was departed from them, and the Lord would be with Israel, and would make their Enemies and all their Discouragements to be advantagious, and the People of the Land to be as Bread to them, and they should be but as Grasshoppers before them; and the Lord would make them as Giants, and Conquerors, over them; and they should not be able to resist: And for all they were so great and mighty, the Power of God should make them serve for Food; that is, all those Oppositions and Discouragements should so turn to their Advantage, that they should serve them and be all as Helps to them in the Victory and Conquest. Yet for all this, the People were so mad and iraged through Unbelief, that all the Congregation bad, stoned them with Stones. They thus persevering, these two, to clear the Slander, and the other, to murmur and discourage the People, that hereupon began such a Mutiny; some few taking Caleb's and Joshua's Side, and some yea most of them, the Murmurers Side, insomuch that they fell at Variance, whether they should attempt the Land, or dye as they were: So that Moses was fain to stand up and intercede for them, or else the Lord would have destroyed them utterly, as one Man at one Instant; but yet he would (for all this) in the very Heat of all his Anger and Wrath, preserve those that believed, (O Beloved! This is worth taking Notice of) and make of *Moses* a great People: Yet *Moses* stands up for them, and prays and urgeth the Lord, that he is Long-suffering and great in Mercy, and therefore that he would, as he hath often done, bear with them and pardon their Unbelief; and the Lord answered his Prayer, and said: *I have pardoned according to thy Word: But as truly as I live, all the Earth shall be filled with the Glory of the Lord: Only this Generation, who have seen all my Miracles, and my Wonders from Egypt to this Day, and have tempted me now ten Times, they shall not see this good Land I promised them: save only my Servants Joshua and Caleb, they shall live, enter and possess the good Land, and also the Posterity of these, that have believed in me, they shall have it, and enjoy it.* And therefore, before I go any further, I would not let all this go, without this one Observation from hence, by the Way: That of all the Souls that murmured, though they were at the Edge of the Land, (being 600000 in Number) yet not one of them all entred the Land of *Canaan*, but only these two, *Joshua* and *Caleb*.

Beloved Friends! You have heard here a large Description of what was then done; of an exceeding good Land and desirable, and how they mur-

mured, and how full they were of Unbelief, and how few entred that promised good Land; and I verily believe, you do much blame and condemn them for their Carriage, for their Murmuring and for their Unbelief, and much wonder, that they were such an hard-hearted, unthankful and rebellious People, to whom the Almighty had shewed so much Love and Power, in such Miracles as never People had the like; but stay, let us not forget our selves, I am afraid, the Case will prove our own by and by, ere we have done; and you herein have but given the Sentence against your selves, as *David* did against himself, before he was aware, in *Nathan's* Parable; I may say to you all, and to every one here: Thou art the Man; for shall we only look upon all this as an History, and never reflect into our own Souls? What's this good Land to us, what are we the better for all these good Things, a Land so fruitful, so good, so replenished with Milk and Honey, so fertile and fruitful every Way, so Delightful, so commodious, so desirable; if there be not the same Land for us as well as for them? Can all these Things do us any good, unless we may enjoy them? You know the Proverb, when ye hear of such and such rare Things, every one will say, what is all this to me? We had rather have it then hear of it; so it is but a Trouble to hear of them, and yet want all these Things: Therefore I say, Beloved! In all you read or hear in the Scripture, I would have you still look into your selves, to see all acted, and all made good within you, that the Scriptures may be your own, that you may, as *David* says, make the Word your Portion and your Inheritance, that that, which was to others sweet, (as it was to him) so it may to you be as sweet as Honey is to your Taste, yea, sweeter then the Honey-Comb to your Mouths, and more to be desired then Gold, yea, then much fine Gold. Else I say, what is all this long History to us? But that in this History and the Rest, and so in all other Scriptures, either Promises or Threatnings, we may see they are made to us, as well as to the People, to whom they are immediately spoken: Let me tell you this comfortable Word, that in this very History there is a good Land promised to us, as well as to these *Israelites*: And it is by God's Promises confirmed and ratified to us, as well as them; and though we often doubt and despair, murmur and mutiny, yet the Lord often and many a Time passeth by, and pardoneth our Murmurings, Mutinies, Despairs, Rebellion and Unbelief; and still notwithstanding renews his Covenant by his Promises, though we often (so far as lies in us) cancel the Bonds and the Engagements; yet he is a God rich in Mercy, slow to Anger, Long-Suffering, abundant

in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin: And he pardons and (as I may say) forgets all our Sins and Unbelief, and his Charter to us and with us is a new granted and renewed every Day, and revealed more and more unto us.

You that are Believers, do you find all these Things true, both to and in your selves? Nay, what do you think, there are not also Mutineers among us, within our Souls? Do you not find these very Things accomplished within your own Hearts? Have ye not these Whisperers, these evil Reporters, these Depravers of the Power of God within your selves? Do not you harbour these Mutineers, that say: 'tis true, Heaven is a good Country, and full of all Plenty, that can be desired: There is indeed (as the Scripture saith) Things, such as Eye never saw, nor as Ear never heard, nor never entered into the Heart of Man; and are there not those within you, that say: *At his right Hand there are Pleasures for evermore* Pl. 16, v. 12. But these evil Spies, these Mutineers within us, they say withal, that this Place, this Land, this Paradise, is walled about with high and thick Walls, such as we shall never climb, and the Inhabitants are Giants, mighty Men, and such as we shall never overcome; there is before we come there, the strong Man to overcome, and he is not only strong, but armed, and there is Goliath and Antichrist, and there is Lucifer the Prince of the Powers of Darkness; and there is the blood red Dragon, spoken of in the *Revelation*, and all these are Giants, Sons of *Anack*, whom we dare not disturb nor encounter; there is the old Adam and Self-Will, and that which is nearest and dearest of all, there is (I) my self to be overcome; (as I opened to you upon another Text, under several Heads) All these are as so many *Goliaths*, making Challenges and Proclamations, In Behalf of the whole Army of those numerous *Philistiens* within us; and to fight really and in good Earnest with these, we tell you plainly: *We had rather die in the Wilderness, or return into Egypt* into our old Captivity, then once adventure against them; for saith the Heart within for the present: We are quiet, let us not further adventure, we feel now no Evil, we can now take our own Wills, and we can follow our own Pleasures, and we can hold on in a Formal, outward Profession of Religion, and never undertake any such Hazards as these Ministers talk of; we are now Lords, and none dare controul us, or judge us in our Ways, if we can be content: And though we are told, our own Ways and Wills are nothing, but Destruction and Death, we find not, nor we feel no such Thing: But as those said in *Jeremiah*: *While we served and worshipped the Queen*

of Heaven, we had plenty of all Things; but says the Heart: Since we attempted to forsake our selves, and deny our selves, and think to crucifie our selves, we have found nothing but Troubles, Terrors, Fightings and Discouragements; therefore it is but Folly to try any further, and labour our selves in vain; let the Country be as good as it will, we shall never get thither, we will rather venture our Souls, though we die in this Wilderness; come, come, God is merciful, and we find most Ease and Pleasure in following our own Wills and our own Ways; and let Ministers say what they will, Tush, Tush, let it pass as the Wind, we will follow our Course of an easie Profession, in Duties of Hearing and Reading, Praying, &c. and there will we rest and be quiet.

Oh, my Beloved! Find you not all these Things within you, and ten thousand thousands more Thoughts of this Nature? But let me tell you, none of all these doubtful, Distrustful cowardly Spirits can ever enter this promised Land, nor never did, nor never shall enter this desired Land; for those Enemies, (as I then shewed) which I named in Part before, they must not only be fought withal, but they must be overcome; these *Goliaths* must be slain and be beheaded, before ever ye can triumph and dance with the Minstrels and the Damfels, saying and singing: *Saul hath slain his Thousands, and David his ten Thousands*; 1 Sam. 18, 7. nay, let me tell you, God hath solemnly sworn in his Wrath in Ps. 95, 11. *These shall never enter into his Rest*; But, *to him that overcometh, will I grant to sit with me in my Throne, even as I also overcame, and am set down in my Father's Throne* Rev. 3, 21.

But, Oh ye of little Faith, why doubt ye? How is it that ye have no Faith? (saith our Lord to his Disciples) 'Tis true, if ye look upon yourselves indeed, ye are but as Grasshoppers to these mighty Giants, and these terrible Enemies within you. But if ye fix your Eyes on him, that hath promised, he is able also to perform, and you have no Cause at all to doubt; they all shall be as Meat for us; for their Defence shall depart from them, and the Lord of Hosts is on our Side: This spiritual *Canaan*, this heavenly Rest, is freely promised by God, not for any Thing in you: Say not in your Hearts: (as the Lord said to the Israelites) Because we are better, or because we are stronger then the Nations about us, we have done or shall do all these Things; but because the Lord loved you, and because he would do it for his own Names sake; therefore only believe, and none of all these Things shall stand in your Way; these Discouragements shall be as Meat and Strength to you: This Inheritance is not gotten

ten or obtained by our Strength or our Righteousness; but is purchased by his Son's own Blood, and the Work is carried on by his own Wisdom, and by his own Strength; only believe, only believe: If ye can but trust to this, if ye can but rely and rowl your selves on him, be sure, you shall enter this Rest, and possess this good Land: And the Way to it is only by being sensible of our own Unworthiness and Weakness; and likewise of his Love and Power, and relying thereupon; these Souls shall enter, and these only. My Brethren! Then of all Things take heed, or rather, the Lord give you Watchfulness against this great Sin of Unbelief. Infidelity and Unbelief are the first and main Things to be overcome in the Way of Christianity. Unbelief excludes us from this Rest: Therefore it is, that he who is an Unbeliever, cannot inherit the Kingdom of God; all other Sins are but Fruits of Unbelief. Unbelief disables utterly, and cuts off from the Kingdom of God; for so long as we conceive a Thing impossible to be done, we can never go about it with Courage and Confidence: But he that relies on God's Promise, distrusts his own Ability, yet believing, that there is nothing so high, but he shall attain it, nor nothing so strong, but he shall overcome it; and only because God hath promised it, then shall we go on courageously and victoriously: Our own Strength, or our own Weakness shall not much encourage or discourage us; but if we doubt and believe not, then shall it fare with us, as it did here with these Murmurers, we can never enter into his Rest.

But now let us go on; these Things I could not but touch at, lying so in our Way. After that these *Israelites* had entred, and had partly overcome and conquered this Land, and had got it into their own Possession, they began to divide the Land, to every Tribe his Lot of Inheritance: To *Caleb* (*Joshua* being made Governour) he gave *Hebron*, which he took upon him to subdue and to finish the Conquest of it; for you must conceive, here and there the Enemy had some strong Holds: So that *Caleb* took *Hebron* for his Inheritance, which he undertook, he and his Friends to assist him, that if he could overcome it, he should have it to him and his for ever; if he could not, he should lose it: And passing along, he came to the City *Kiriathsepher*; and it being a City very strong, and of great Importance for him, he much desired it: Hereupon *Caleb* makes a stand, and proclaims, that whosoever smiterh *Kiriathsepher*, and takerh it, he promises to give him his Daughter *Achsab* to Wife. It seems, Beloved! This *Achsab* she was one very Amiable, and one to be

desired for her Comeliness and her Beauty, one worth having, (as we say) and therefore he propounds her as a great and full Reward to whosoever taketh it, as it is in the Verses read: *And Caleb said: Whosoever smiteth Kiriathsepher, and taketh it, to him will I give Achsah my Daughter to Wife.* Now could we but read *Samson's* Riddle, we should find out the Honey; but to do that, we must plow with his Heifer; 'tis the Spirit of God must guide us, to find out his Truth. But we come now, first to divide the Words; and then wait to see, what God will do for us afterwards: There is in these two Verses two Things.

1. The Work, the Burthen, the Task, the Condition, *whosoever smiteth Kiriathsepher and taketh it.*

And secondly, here is the Gift, or the Reward, or the Honour, to him *will I give Achsah my Daughter to Wife.*

Many moral Points and literal Observations I could draw from this Division, but I intend not to spend Time so.

But now let us consider, what is all this to us? What is *Caleb* to us? or what have we to do with smiting or taking *Kiriathsepher*? or what shall we be the better for *Achsah, Caleb's* Daughter? These Things were done long ago, and what do they concern us?

I have here, you know, even now read, the first and second Lessons Part of this 15. of *Joshua*, and the other out of 2 Cor. 3. I may boldly say, one answers to the other, like the two Cherubims upon the Mercy-Seat, they look Face to Face: This looks forward to that Chapter in the Corinthians, and that looks back to this: Indeed the one is the Interpretation of the other. But it may be, you will say to me: That is very strange, we see no such Thing: What is this Chapter to that, or that to this? For *St. Paul* tells us there, that the Letter kills, but the Spirit gives Life; and that they were Ministers, not of the Letter, but of the Spirit: And likewise he speaks there of the two Tables of the Law, and compares it with the glorious Dispensations of the Gospel, as being far more glorious: If there was so much Glory at the Promulgation of the Law, which was written but in Tables of Stone, and to be abrogated, and was also but the Ministration of Death; much more glorious is the Ministration of the Spirit, written by the Finger of God himself, in the Tables of our Hearts; for even that, which was made glorious, had no Glory, by reason of that which excelleth in Glory: 2 Cor. 3, 7-10. And *Moses*, you know, he put on a Vail, else the People could not behold him, nor hear him; which Vail (saith the Apostle) is still upon the Heart to this very

very Day, and our Minds are still blinded by Reason of that Vail, which is still upon the Heart, while we are under the Law; for to this Day remaineth still the same Vail, untaken away, in the Reading of the old Testament, which Vail is done away in Christ. But to all this I reduce only this Part of this Chapter now read, to unfold and interpret all this: And for the present I have made Choice of these two Verses, to give Light to that whole Chapter; and that Chapter is the Exposition of this, as I before said. O how like is my Text and every Part thereof, to those new washed Sheep. Cant. 4, 2. *Every Word beareth Twins, and there is none barren among them,* Of which two Verses I shall say as *Abigail* said of *Nabal*, when *David* came to destroy him: *Regard not this Son of Belial, and let not my Lord be angry, Nabal is his Name and so is he:* So I may say of this Text: As their Names are, so are they. Here is *Kiriathsepher*, and *Caleb* and *Othniel* and *Achfab*: We will see, what Secrets and Mysteries the holy Spirit hath couched under these Vails: For as they are in Hebrew, they express nothing to us; but read them in English and take off the Vail, and you may see, what Honey will come out of the Mouth of the Eater, and out of the strong, what Sweetness, come taste and see, and let us fall to in the Name of God.

What then is *Kiriathsepher*? In Hebrew it signifies, the City of the Book, or the City of the Letter. We will first interpret them to you, or translate them into English, and then we shall come to shew you, what they are to every one of us: For it is the Office of the Ministers of the new Testament, when they come to preach, first of all to strive to take off the Vail, and above all Things to pray, that God would be pleased to take off the Vail, both from the Letter and the Heart, that every one may come to see his own Face in the Scriptures, as a Man sees his natural Face in a Glass; I will assure you 'tis so, I am bold to affirm it, else he is no Minister of the new Testament, that doth not seek to take off the Vail, and draw aside the Curtain of the Letter, that we may come to view our selves exactly in this most perfect Glass, the Scriptures. In the next Place, what is *Achfab*? In Hebrew it is as much as to say: *The rending of the Vail.* And then, what signifies *Caleb*? In the Hebrew it is as much as to say: *My Heart, or a perfect Heart, or a God Heart.* And what then is *Othniel*? In Hebrew it is *god's good Time, or the Lord's fit Opportunity.*

I have Beloved! before I gave you this Interpretation, as yet read the Text to you; only in Hebrew, and then it runs as it is written: *And Caleb said, whosoever smiteth the City Kiriathsepher, and taketh it, to him will I give*

give *Achsab* my Daughter to Wife; and *Othniel* the Son of *Kenaz* the Brother of *Caleb* took it, and he gave unto him *Achsab* his Daughter to Wife; and so on: But in English it is to be read thus: And my Heart, or a good Heart said, that whosoever smiteth or taketh the City of the Letter, to him will I give the Tearing or Rending of the Vail. And *Othniel* took it, as being God's fit Time or Opportunity, (for before that Time, this City is not, nor cannot be taken) and he married *Achsab*, that is, he enjoyed the Opening or the Rending of the Vail, and thereby obtained the Blessing possessed by *Achsab*, viz. By this Vail being rent, and so come to be possessed, both of the Upper-Springs and the Nether Springs. In short, to him that obtains this Rending of the Vail, to him shall be given the Mysteries of the Kingdom of God: He possesseth full Content, Heaven and all Happiness, and whatever his Heart can wish, as we shall shew hereafter, if God permit. But in the Interim, it may be, you will say to me: Sir! but methinks, this seems to be a very bold Allegory: Yea, but have Patience; for I must tell you, that not only in this Scripture, but throughout the old Testament, from the first of *Genesis*, to the last of the Prophets, there runs an Allegory, a Mystery, a secret Woof interwoven and hidden in the Web of the Scriptures, as I may so call it, which of you have not the Skill and Art to know it and discern it, that so you may eye it, and see it through the Letter, when ever you hear or read it, (for it is hid and covered with the Letter) I will be bold to say it: You have not the Marrow, the Life of the Scriptures, and in the Justification of which, I dare live and dye; I deny not the History of the Word: It is really true, undeniably, most certainly true: Bear me Record; for certain it is true, both of this particular Scripture, and so of the Rest: I say: *Caleb* did say so, and *Kiriathsepher* was taken by *Othniel*, and he did marry *Achsab*: These Things were really, literally and externally acted. And so the History of *Abraham*, and all the Rest; but I cannot stand now to Instance as I would, though I shew you clearly, how the Mystery is hid, couched and interwoven within the Letter. But to touch a little upon the History of *Abraham*, he had two Sons, the one the Son of the Bond-Woman, the other the Son of the Free-Woman: And there was a Mount *Sinai*, and a Mount *Sion*, as the Apostle *Paul* alludes to it, and shews us the Mystery of those Things, and tells us plainly, those Things are an Allegory, Gal. 4, 24. *Which Things are an Allegory, (saith he) for these are the two Covenants, the one from Mount Sinai, which gendereth to Bondage, which is Hagar, and answereth to Jerusalem which now is, and is in*

Bondage

*Bondage with her Children: But Jerusalem which is above, is free, which is the Mother of us all; and as he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now: And so he goes on, shewing what the holy Ghost pointed out in that History, because he would not have them rest in the Letter, but search for the Spirit, the Life and the Mystery: So neither do I deny or diminish the least Tittle from the Letter: But the Apostle, and so I, would bring the History home to our selves, to our own Particulars; for what are these Histories to us? what good is it to us, that there was a Mount *Sinai*, or a Mount *Sion*? and that *Abraham* had two Sons, the one by the Bond-Woman, the other by the Free-Woman? But mark, I pray you, he would shew and teach us, that the Son of the Bond-Woman in us, which is the Son of Fear, should be cast out; and the Son of the Free-Woman that is the Son of Love should inherit: So always reserving the Truth of the Letter, yet not losing the true Sense and the Meaning; But if we rest and dwell on the Letter, or on the History; and so only take it as an History, and not see our own selves represented in it and by it: Then that History, that Letter kills; But it is the Spirit only that gives Life, viz. The Mind and the Meaning: for there is no Scripture, but it is as a Glass to behold our own Faces, our own Hearts. I know very well, this Book of the Bible is THE BOOK: It is our Rule, our Guide, our Judge in all Controversies, the Oyer and Terminer of all Dissentions: Neither do I deny, but it is faithfully translated: But yet let me tell you, it is sealed up, not in the Difficulty of the Language, but in the Obscureness, Secretness, and Concealedness of the Matter, and the living Sense thereof: for truly, though we are very conversant every Day in hearing and reading the Scriptures, we are but like *Saul* seeking for *David* abroad in the open Field, and upon the Rocks among the wild Goats, or at least, but at the Mouth of the Cave; but *David* he finds not; for he lies close at the further End of the Cave. 1 Sam. 24, 4. You must not think to find the hidden Wisdom of God, floating on the Top of the Letter; but within is the secret Place of the most high. Gold will not swim, but sinks to the Bottom, and if you will find it, you must dive for it. It is said of *David*, he was a subtil Man; and I assure you, the Spirit of God is infinitely more subtil, obscure and concealed, soaring far higher then we poor blind Moles can see.*

So again, for Instance, he that shall read the second and third Chapters of *Genesis*, where we read of the Serpent's speaking to, and beguiling our Mother *Eve*, and of *Eve's* tempting her Husband, and so both came into

the Transgression; but now let us not only read this speculatively, and so let it pass; but let us consider, how this Scripture is fulfilled in us; see how our own Condition is there related, as well as our first Parents; let us come to the hidden Woof. This is but the Out-side, the Warp of the Letter: But let us see, what is the hidden Truth in them; for there is no Part of holy Writ, but is fulfilled always, in all Times in every Part thereof, either in every Member of the Church, or in the Enemies of the Church, at one Time or other: always the same Things are in fulfilling, in doing throughout all Ages. As I take it, the Meaning is, the Serpent's there Speaking to *Eve*, his first setting upon her, soliciting and seducing her: It shews that Satans Method in the Soul of every Man is, first to set upon the inferior Part of Man, the Affections, which like *Eve* are soonest overcome, as St. *Paul* saith of *Eve*: *The Woman was first in the Transgression*, thereby understanding (as I conceive) the Affections, unto which and by which the Serpent is every Day whispering Treason, and suggesting Treachery into the Soul against God, and against the Soul to destroy it, the lower Parts of the Soul first hearken, and they being overcome, then they, as *Eve* did, sets upon *Adam*, that is, the Will, the Understanding and the higher Powers of the Soul, whereby both the Woman and the Man came into the Transgression, understanding the Scriptures thus, as fulfilled within us, we make them our own, hereby the Word is made a living Word and endureth for ever, as *David* saith, and so we come to eat of that Meat, which endureth for ever, and is also spoken of by our Lord, *John* 6, 27. *That Meat, which endureth to everlasting Life*; and in *John* 4, 34. *My Meat is to do the Will of my Father, and to finish his Work*. This is the Meat he hath to eat, that we know not of v. 32. That which himself fed on, and that which himself must give unto us, or we shall never have it. Those that see and feel the Scriptures thus fulfilled in them, they have found the Pearl of the Scriptures, for which we ought to sell all; and the hidden Manna, which shall feed and nourish us to eternal Life. Nay, let me tell you, these have the Spirit and the Life of the Word, though they never heard nor read the Scriptures before, nay, though they cannot read at all. If thou hast but found and felt the hissing, whispering Serpent curst in thee, and overcome in thee; if thou hast seen Lucifer fallen from his Heaven in thy Soul like Lightning; I say to thee: This Day is the Scripture fulfilled in thee. For if thou knowest the Letter of the Scriptures never so exactly, if thou hast not this Work brought about in thee, thou art a meer Stranger to the Scriptures, thou never yet understoodst,

stoodst, what the Word of God was; but finding these Things in thee, thou wilt say, as those *Samaritans* said to the Woman of *Samaria*, who told them, she had met with Christ the *Messiah*; but when they themselves had conferred with him, say they: *Now we believe him to be so, not because thou hast said so, but because we have seen, and found him so to our selves.* John 4, 42. So mayest thou say, now I believe, not only, because it is written in *Genesis*, but because I have felt it, and seen it written and fulfilled in my own Soul; for thus God is pleased (for our Capacities and Comprehensions) to convey to us the Knowledge of the inward and secret Workings within us, by external Representations to our Understandings, that so we may comprehend those Things, that are so far above us; for Men naturally altogether live by Sense and Reason, which reveal not these Things, but as they are rubbed and whetted upon us, and instilled by Degrees and by Drops, *Line upon Line, and Precept upon Precept; here a little, and there a little.* Isa. 28, 10. And when thou canst say, I have felt all these Workings, and all these Things done in my self: I my self have heard this whispering and this Solliciting of the Serpent in me, I find, I have that *Adam* and *Eve* in me; I find, I have eaten of that forbidden Tree; I find it was I, that aspired to be equal with God, and I would sit in his Seat, and this is no other but *Lucifer* in me, and the Devil in me, and the old Adam in me; but if thou canst say withal: I have also found him overcome and cursed; Oh Beloved! You then are in a happy Condition.

It is said concerning our Saviour, that *he spake unto the Multitude in Parables, and without Parables he spake nothing unto them.* Mat. 13, 34. So let me tell you, God seldom or never speaks unto us, but it is in Parables, under Resemblances and Figures: So here, this City *Kiriathsepher* here spoken of, of its smiting and taking, it's a Parable rather than an History; something else is represented of more high Concernment. The Wisdom of God in the Scriptures is such, that it minds higher Things, then to tickle our Ears by telling Stories, and relating Histories; but he would thereby, by those Histories set out to us the Picture of our selves, and likewise of his own Workings in us; and this Work is divine, the other is but human, that is but bare and empty, base and carnal, in Comparison of the spiritual and living Sense; but herein lies the wonderful Wisdom and Power, the very Footsteps of God, the very Finger of God in his wonderful Contrivances, which are so high out of his Reach and Sight.

Thus we have spoken by Way of Prologue, that so we may bring you to converse with your selves within, and to have your Eyes within and

upon your own Hearts, while we are opening unto you the Scriptures; then will your Hearts burn within you, as seeing all Things true in your selves, and as if spoken only of your Doings, and as truly seeing the Eye of the Scriptures to be always upon your Hearts; and I pray God, that he would be pleased, to shew you these Things in your selves, so that he may thereby so warm your Hearts, that they may make them burn within you, even while he himself opens these Scriptures to you and in you. But not to prologuize any farther, but at the Command of Christ let us cast in the Net on the right Side of the Ship, and see, what Abundance we shall have, even Fish enough to break all our Nets, though we could borrow Nets of the Angels; for their Understandings cannot comprehend, nor fathom the Depth of the Scriptures and of the Word of the Lord.

2 The smiting of this *Kiriathsepher* is the smiting of the Letter, we must strike this Letter, this Scripture, and take it, and then we shall have the Gift, or the Reward: There is no getting of *Achsab* to Wife, without smiting this *Kiriathsepher* and taking it; you your selves must be the *Othniels*; but it must be a *Caleb*, a good Heart, that must make a Proclamation in you, to encourage and put you on to this Work; you must know, this Self can never smite this Letter; if you smite for your own Ends, for your own carnal Advantages or for your own Liberty, there is enough do so, and would so smite the Letter, as *S. Paul* saith, to abuse their Liberty by Jesus Christ, to the Satisfying of the Flesh; this is nothing but the Devil's and Satan's smiting and taking the Letter; for Flesh and the old Man wisheth, there were no Law, to rule and bridle it, that it might seek it self in every Thing; but this is not an *Othniel's* nor a *Caleb's* smiting and taking; but this is our selves, this is not to strike it in Christ's Name, but in our own Names, and then we shall never marry *Achsab*. But he, that rightly strikes the City of the Letter, shall have *Achsab* to Wife. Observe hence, that we may have the Scriptures, and yet not marry *Achsab*: We may be very conversant with, and daily use the Scriptures, and yet never marry *Achsab*, never possess the Rending of the Vail. Some of you, it may be, have read over the Bible ten Times, as I have heard, some have made it their Boast, as being some great Act; and yet all this While have seen nothing, but only the Outside, only the Title Page; but what's within, that is concealed from their Eyes. Oh Brethren! Know for certain for all this, you may be those Dreamers, *Isaiab* speaks of, that think they eat and drink; but if they could awake, they would find, how much they have been deceived, and that your Souls are empty and faint; we may be bred and born
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entire, pure and untouched, but the Letter is said to kill, not that it doth so in its own Nature, but per Accidens; it is so to him, who looks no farther, we make it so to our selves, a killing Letter. As if, suppose, I should give you a Coaker-Nut, or an Oyster, and I should tell you, take this, for there is precious Meat to sustain and nourish you; now if you rake this and keep it by you, and never crack the Shell, that so you may come at the Meat, and the Virtue which is in it: I may say now, the Coaker, or the Oyster kills; for the Shell kills you, if you only look on the Shells, and lie licking the Outside onely, will this nourish? will this give Life? Certainly no: But if you crack it, and open it, and eat the Meat, this will nourish: Yet I may justly and truly say, this Coaker or these Oyster's kill you; because you depend upon that, which will starve and undo you, viz. the shells, because there is no Nourishment: But, the Meat, the inside that gives Life: So in the same Sense is it spoken concerning the Word, *the Letter kills, but the Spirit gives Life*: If you be always handling the Letter of the Word, always licking the Letter, always chewing upon that, what great Thing do You? No marvel you are such Stravelings? No marvel you thrive not: No marvel you are such Monsters, always Children, and never come to any Growth in Religion: No marvel you go not onto Perfection: And I pray you, what do you in this, more then every carnal Man may do? What do you more then Hypocrities? Do not Hypocrities the same? Nay, doth not the Devil the same? For he knows the Letter exactly, and he can discourse excellently thereof, far beyond the learnedst Rabby in the World: But I say then, if you rest only in the Letter, that kills: Therefore except this Letter be crakt, except this City *Kiriathsepher* be smitten and taken, ye cannot come at the Kernel, the Marrow, ye cannot have *Achfab*, *Caleb's* lovely and beautiful Daughter. Though the Letter contain in it Life and Nourishment, as the Oyster-shell doth the Oyster, and as the Shell of the Coaker doth the Meat; and ye cannot have the Oyster, nor the rare Meat in the Coaker, without the Shell; Yet you see, you cannot have the Meat neither, without you crack and break the Shell.

As to instance farther, if you give me Beef or Mutton, there is in them both Meat for Nourishment, and there is also Excrements, but who can say, (when he looks on either) this is the Meat, and this is the Nutriment, and this Other is the Excrements, and this is that which goes into the Draught, and is good for nothing. Yet you know, the Stomach will after a secret and wonderful Manner sever these, and divide to either their proper

proper Way and Places, and to their proper Service and Office, and a skillful Phylician, which knows the Body, the Stomach, the Arteries, the Nerves and the Veins, and all the Parts how they lie, he knows how Nature disposes of all these Things, and knows both the Things and the Causes, and the Manner of their Working, and how every Thing in Nature serves, conveys, assists and supports each other: So little do you know, how the secret, divine Spirit of the Lord, severs, separates, divides, and conveys the Seed of the Word, the Heavenly Manna, the Nourishment from the Excrement, after a most secret, abstruse, unknown Way; but 'tis revealed to those, whom he hath taught in the Truth and the Mystery. And so likewise in Physick, ye can have no Physick without Excrements: Though ye cannot see the Virtue, the Life, and the Spirits, yet ye may see the Effects: And though in Meat you cannot see the Nourishment; yet you may see the Thing nourished by it: So, we cannot have the true Word of God without the Letter; God could not (as I may say with Reverence) considering our State, as we are, he could not give us Meat or Physick by the Word, but by the Letter; although it be not the Physicians Intent to give Excrements, but only Physick, and we do not eat Meat for the Excrements Sake, but for the Meats Sake, and for the Nourishment: Even so it is with our heavenly Physician. For, my Brethren! We being of so low a Nature and Quality, as we are, so earthly, so fleshly, so sensual, so far from a spiritual Nature, that I say, God cannot give us his Mind, and the Soul of the Scriptures, which is so divine, heavenly and spiritual without the Letter, without the Shell, without those Excrements; yet his Meaning is not to give us the Shell or the Excrements, but the Nourishment; only his Meaning is, to give us living Water, springing up to eternal Life, and to feed us with hidden Manna, and to give us the *white Stone, wherein there is a new Name, that no Man knoweth, but he that receiveth it.* Revel 2, 17. But we must not therefore throw away the Letter, because there is Excrements with it, nor neglect it or never use it, as we do not throw away Meat or Physick, or neglect, either because Excrements are in them; because, if you throw away the Meat or the Physick, you throw away the Nourishment, the Virtue and the Spirit, that should do you good, as well as the Excrements or with the Excrements: But for certain, if you take the carnal Letter, as carnally spoken; the literal Letter, as literally spoken; then you have not taken the City of the Letter. If you look for no more in the Scriptures, or when ye come here to hear, seek for nothing else but the Letter, truly we do but
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cast Pearls before Swine, nor you go no further then the Pharisees.

The Jews and the Pharisees, before Christ came, they were so literal, sensual and carnal, they thought, that whosoever did not break the Letter of the ten Commandments, he sinned not; If they did nothing against the outward literal Letter, they thought themselves blameless: As in the seventh Commandment, they thought, if they had not actually layn with a Woman, then they had perfectly kept that Law; but Christ goes further and tells them Mat. 5. *He that looks on a Woman, and lusts after her, hath committed Adultery already in his Heart.* And so for murder, if they did not lay Hands on their Brother to murder him, they thought, then they had gone a great Way in keeping that Command; but our Saviour goes further, then every Eye can see, and saith: *He that is angry with his Brother without Cause, is guilty of Murder.* So they rested on the Letter, and the Letter perished them. They had not married *Achzah*, they had still the Vail before their Eyes; and those that come no further, they are still Jews, as the Apostle saith: *They have still the Vail before their Eyes, even while Moses is read.* And Christ is a Mystry hid to such, even from the Beginning of the World; for throughout the Scriptures, if you mind them, it was still spiritual Worship was chiefly commanded, under earthly and external Figures; but it hath always been the Course of the World, to insist upon and pursue after that which is earthly and external: But to leave and neglect the heavenly, and that, which should have been unto them but their A. B. C. and the Beginnings of Religion and of the Doctrines of Christ, the very Principles: That they have made their utmost End and Aim, their Rest and their Trust, their God and their Saviour; and instead of going forward from Faith to Faith, they have left him, who inhabits Immortality, and dwelleth in Light inaccessible, and all this by dwelling upon those beggerly Rudiments, and are justly brought into Bondage, being Servants to the Elements of the World. Gal. 4, 3. Beloved! 'Tis true, we have many *Catechisins* now adaies, and they say, they are for Children, and I believe so too, only for Children, to get them by Roat, and be never the better for them, because they understand not, what they prattle of; and I am afraid, there are too, too many such Children, (who indeed think themselves tall Men) who have most of the Scriptures at their Fingers Ends; who, because they can answer or discourse of any catechistical Point in Divinity, they must be accounted the greatest Proficients and tallest Christians: But you see by what we have said, how far Men may go herein, and yet know nothing to Salvation. Truly I find very few Men

or Teachers gotten any farther then these Catechifms, they have made them (as they fay) for Children, and can they think themselves more then Children, who have gotten no further, then the Childs Catechifms.

As we faid, the Children of *Israel*, how expert were they in the Scriptures, fo as they thought themselves the ftrictest Observers of the Commandments; yet you fee, how our Saviour undervalues all their Knowledge and Strictnefs, and now feeing it is fallen in our Way, we will touch upon each Commandment, briefly, as the Time will give Leave. The *Israelites* they thought, if they observed the littoral ten Commandments, there was no more required. As in the first Commandment, if he worshipped either Sun, Moon, Stars or any Creature, then he thought he should die the Death; but, if they never bowed to any Creature in a Way of Worship, then they concluded, they were innocent; but this they might do, and be never the better; for the Apostle saith: *The End of the Commandment is Love, out of a pure Heart and Faith unfeigned.* To have any Thing in the World for thy God, either to love or fear, fo that it draws away the Love and Fear of thy Creator, that Thing is to thee a God, and thou givest it that Worship, Fear and Love, that is due only to God. So far as any Creature hath caused thee to offend thy Creator, thou hast broken this Commandment. If either Riches or Beauty, Honour and Promotion hath weighed down thy Love from Obeying God almighty, thou hast set it in the Room of God, and cast him behind thy Back; and that thou hast worshipped and served, thou sacrificest to it thy Heart, thy Fear, thy Love, thy Trust &c. which is only due to God. The *Israelites* never came to this, to observe, what they set up in their Hearts for God; and herein lay the Marrow, the Nourishment, the Meat of the Commandment, and all becaufe they had not smitten *Kiriathsepher*, they had not crackt the Letter. And fo the second Commandment: *Thou shalt not make to thy self any graven Image.* Here let me tell you thus much, in making of Images, *God loves Carvers better then Painters.* It may be, the Strangeness of the Expression will cause you to take the more Notice of what I am to say: Be not offended at the Expression; for I shall open my Intentions in fo saying.

Quest. Why Sir! What do you mean?

Ans. Ple tell you: Carvers you know in their Work, they lessen, cut, part, diminish and take away; but Painters they do not fo, but they add in their Work, put on Colour, and Colour upon Colour here and there: So this is that I mean; God loves those, that seek him in Poverry, in a

Way of Emptiness and Self-nothingness, making them selves as little as may be: And as for those, that seek him in Riches and Greatness and in high Things, in Mens Esteem, they go farther and farther from him. The Virgin *Mary* found it so in Experience, when she said: Luk. 1, 53. *The Hungry he fills with good Things, and the Rich he sendeth empty away: He hath regarded the Nothingness of his Hand-Maid, he hath brought down the Mighty, and exalted them of low Degree, and scattered the Proud in the Imagination of their Hearts:* If you would find God, it must be, by Lessening your selves, by paring, cutting, carving, and taking away, as much as you can possibly, and by Degrees taking the Creature quite out of your Way; and if you would think of God, to find him, you must not imagine him under any form, but cast away from you, all that ever you can say, or think, for God is nothing that we can say, name or imagine.

And therefore, if you speak of any Thing, or think of any Thing, either in the Heaven above, or in the Earth beneath, or in the Water under the Earth, and think him like it, though it be never so glorious; yea, ten thousand Times more glorious and brighter then the Sun: Yet, in this you commit Idolatry, and make to your self, a graven, or a formed Image, all is one; for, God infinitely transcends all our Thoughts and all our Imaginations: Yea all the Thoughts of all the Angels in Heaven; for, none can comprehend God, but God himself; Therefore herein you not only dishonour, but you belye God, for, he is none of all those Things, nor like any of those Things, we imagine. For you know he speaks falsely, as well, he that says less then the Truth, as he that says more then the Truth: As in your Publick Oaths, they are given in this Form: *Thou shalt speak the Truth, the whole Truth, and nothing but the Truth:* So that he that speaks less then the Truth, or more then the Truth, speaks not the Truth; and he that speaks not the Truth, speaks a Lye: So he that thinks or speaks that, which comes short of God, and says, Such an one is the Almighty, he belyes him, and hath broken the second Commandment. But he that shall take away, whatever is comparable to any Creature whatsoever, he comes nearest to God; for, whatever is comparable or agreeable to any Creature, is all but Accidents: Nay the Creature can see nothing but Accidents; we cannot see the Truth of any Thing we look upon, no, not the Truth of the very Elements, which we are so daily conversant with, and whereof we and all Things are made, yet we cannot see them; and so the Creature blinds us, and hides God from us: Though God be in every Creature, and as much in one as in another,

another, yet these Accidents in the Creatures hide God from us: And those to whom Christ hath manifested the Father, they in whom Christ dwells, they know, that Christ is in them, and in every Creature; but Reprobates know it not, as the Apostle saith: *Know ye not that Jesus Christ is in you, except you be Reprobates?* Those that be Reprobates, do not know that Christ is in them; but if they be no Reprobates, then they know it, and are sensible of it: Christ hath manifested himself to be in them, by revealing to them, that God fills all Things. They see him, believe him and feel him to be, that ever blessed Abyss of BEING, that filleth All in All, who alone can make them happy: They have seen his Goings out, and his Comings in, his glorious Foot-Steps and Out-goings in every Creature, which hath endeared and won over their Hearts to him, so that they esteem him dearer, yea more lovely and amiable, then ten thousand Worlds, and their Hearts can never depart from him; or rather, he hath so united them to himself, by his Love shed abroad in their Hearts, that they can never be Reprobated from him, as David saith, Ps. 68, 24. *They have seen thy Goings, O God! Even the Goings of my King and my God, even in the Sanctuary:* They see God in every Creature, decked and arrayed as on his Throne, in his Glory and Majesty, in his Heaven and in his Holy Temple: They can truly say with David: *Whom have I in Heaven but thee, and there is none upon Earth that I desire in comparison of thee.*

But as we were saying, whatever Creature thou lookest upon, be it never so glorious, that Creature by Reason of its Clothing, by Accidents it blinds and hoodwinks us from God, or God from us; for I cannot shew you God, nor represent God to you, by shewing or setting forth to you any Creature; but if you take from the Creature, all that can be felt, heard, thought or understood; then you come nearest him: As *Dionysius* in his Book of mystical Divinity writing to *Timothy*, who was *St. Paul's* Scholar mentioned in the Acts, c. 17, 34. he very elegantly expresseth this very Thing, we have so often spoke of, and I willingly speak of it, and the oftner as it comes in my Way, because I know these Things we are very ignorant of generally, even those, that think they know all Things, and yet are very ignorant in this great and comprehensive Truth, which is even the very Beginning and Foundation, the Ground and Rock of all other Truths. If you could take from the Creature all Heat and Cold, all Heaviness and Lightness, all Weight and Measure, all Beauty and Illfavouredness, all Youth and Age, all Greatness and Little-

ness, and all Accidents, all Manner of Fashion and Form, or whatever hath a Name, or can be imagined, then you shall find *the high and holy One, in his Tabernacle, and in his secret Place*, Pf. 91, 1. even he who is blessed for ever, that is, even God, in Christ Jesus. Those that go about to find God this Way, in the Way of Poverty and taking away, they shall find God in Christ Jesus: But those that go about to find him in the Way of adding or enlarging, or setting any Creature before them to resemble God, God hides himself the more, and goes farther off from them: And therefore it was, I said, that God loves Carvers better then Painters; only for Illustration of what I intended, 'twas for your sakes.

So then, we have shewed you, how *Moses* delivered only the Letter of the Commandments; and he that made not an Idol, to behold and fall down to it with his Body, he had not broke this Commandment; but the Spirit of this Commandment goes farther, then every Eye can see, and there is more contained in it, then we can at first see in the Superficies of the Letter. For he not only breaks this Commandment, that makes an Image, falls down and worships it; for this is but the least Breach of it; for this is but outward and bodily, he indeed transgresses against the Letter: but there is an inward and more dangerous Breach; viz. To transgress against the Spirit of it; that is, he that thinks, or believes, or affirms, that God is like any Thing in Heaven above, or in the Earth beneath, or in the Water under the Earth, and in this makes himself a God, adores and worships it in his Mind; this Man, the Lord will not hold him guiltless, for he is a jealous God. He that thinks God to be like any Thing, either glorious or base; to be like any Thing he hath seen or not seen; to be like any Thing he hath felt or not felt; to be like any Thing he has heard or not heard; to be like any Thing great or little; to be like any Thing present or absent; or any Thing he can imagine; that Man hath made him a graven Image, and hath fallen down and worshipped it. Nay I tell you, though he hath neither Eyes nor Hands, to make an Image, yet he hath both made a graven Image, and hath worshipped it: *Whereto (says God) will you liken me? Saw you any Thing in that Day? &c. and to what will you compare me?* Therefore, he that compared God to any Thing, he hath not siniten the City *Kiriathsepher* and taken it; he hath not married *Achsah*.

So likewise the third Commandment, the Letter of it commands, *not to take God's Name in vain*, or blaspheme his Name: Now if a Man hath not in Words blasphemed, nor swore an Oath, but when he hath been called

called to it, he hath done what *Moses* required: And no Man else was externally punished, but he that externally broke the Letter of the Commandment; but God's Name you know, signifies his Attributes, his Power, his Wisdom, his Justice, his Mercy &c. So that the Spirit of this Commandment is: He th it takes or appropriates this Power, or Wisdom, or Mercy or any other Attribute, and saith, they are his, that he hath either Power or Goodness, or Wisdom, or Justice, or Mercy, or that any Creature hath any of these, or whatsoever is God's Name, he hath broke this Commandment: Or he that shall apply these to any sinister - By - or Self-End, and doth not at all Times use them only to glorifie, serve and honour God with them, I say, this Man hath Fearfully and desperately broke this Commandment: This Man hath not only buried his Talent in a Napkin, and been an unprofitable Servant, for which the Lord commands, *from him to be taken away that, which he hath, that is, that which he seemeth to have, to himself and to other Men like himself; for which Unprofitableness he is to be cast into outer Darkness, where is Weeping and Gnashing of Teeth.* But then, what shall become of him, that hath arrogated, purloined and appropriated those Things, which were but lent him, to imploy for his Lord's Use only, but he hath imployed them for his own Self-Ends and Advantage? Nay moreover, this Man hath subjected God himself to serve his Turn, and his own carnal Ends, as the Lord himself complains by the Prophet: *You have made me to serve your Iniquities, and you have loaden me with your Sins, as a Cart is loaden with Sheaves* Isa. 43, 24. Amos. 2, 13. That is, you have served your selves with my Power, Strength, Wisdom and Goodness, and not me nor my Ends, but you have in all you did, served your selves upon me, and not served me. Oh Beloved! That we could but see all these Things in our selves, to shame us, and to bring us to nothing, that we may put our Mouthes in the very Dust, for these high Indignities against the Throne and Scepter of Jesus Christ in our Souls! Beloved! know this is the Substance of the Commandment, the other Part is but the Shadow; this is the Commandment it self; the other is but the Sacrament, the Symbol, the Image.

And so likewise in the fourth Commandment: He that refrained his Hands and Feet from servile Labour, and rested, did no Work, nor gathered, no sticks, *Moses* found no Fault with them: But the Spirit of this Commandment goes farther; for he that goes but thus far, keeps but the Sabbath of the Ox and the Ass; but you must know, the Sabbath

is to be sanctified. What's that? Only to go to Church, and hear or read, and say a Prayer or more, or make a Prayer or to do the like at home? No, no: Blessed is the Man, who keepeth the Sabbath from polluting it. Many think, because they are constant in such Things as those, that they have Sanctified the Sabbath. But as I said, he that truly keeps the Sabbath holy, he must keep God's Sabbath, God's Rest

Object. You will say, what is that? Is not that every seventh Day, which we duly keep weekly?

Ans. He is called the God of Sabbaths, not because (as many ignorantly think) that he is the God of the Sunday, (as you call it) more then of the Munday or Tuesday, or of the seventh Day more then of any other Day: But because he is the God of Rest: For *Sabbath* is as much as to say *Rest*: For the Creatures are all in Motion, in Vegetation and Action, and no Creature can be at Rest, till they return to him; he only is at Rest. All Creatures were created by him; and are (as it were) gone out from him, as *Noah's Dove* sent out of the Ark, and they rest not one Minute, no, not one Minute, till they return unto this blessed *Noah* again, and till he be pleased to put forth his Hand, and take it in again. Beloved! Know this, the most stable and most durable Creature that is, is in Motion, is still and always in Changing; It remains not the Same, not one Tittle of Time: The Iron, the Gold, the Silver, the Stones, none are at Rest, no not one Minute: For could you but shew me any one Creature, that is at Rest, but for one Minute, I would be so bold as to say, It were God, and that Creature were immortal and Everlasting; but it is God only that is at Rest, it is he only that is immortal, and therefore no Creature can be so. God Almighty, he is the true Sabbath, and those that return to be one with him, they only keep true Sabbath; for, God rested on the seventh Day and sanctified it; six Days he was in creating and working; while we are absent from the Lord, or are at home in the Body, we are in continual Travel and Labour, and so in continual Changing, till the seventh Day come: while we are in the World and in the Body, we must work, and be in changing and removing from Place to Place, and doing the Actions of Creatures, as Creatures. But know, as the Prophet saith: *Arise! Depart hence! For this is not your Rest*; Remember your Sabbath to keep it Holy, without Turmoils and Hurryings after the Creatures, and learn to live above, while you are here below: I say above, in the quiet and still Regions, above all the Creatures and Things below: For here in
these

these Things you can never rest; but return to God: *Return to thy Rest, O my Soul!* saith David, Psal. 116. where only you shall find Rest, there keep your Sabbaths. All other keeping Sabbaths is but external and bodily Labour, and *bodily Labour profiteth nothing*, saith the Apostle, 1 Tim. 4. and Christ himself also saith the same: Yet most Men, those that not only profess Religion, but also most Teachers, they are gotten into such a Form of Religion, and external Holiness, of outward and bodily Labour, in keeping Sabbaths, and Reading, and Praying, and such like other Things in Religion, so that true and real Godliness is almost lost; and which is most dangerous of all, herein they rest, and bless themselves and their Disciples: Therefore I would gladly disturb them, and rouse them from their Lees, whereon they are seated; Therefore I say, look not among the Creatures, nor in your external Duties, nor in your outward keeping of Sabbaths, to find your true Rest; but only in your God, who is the God of your Sabbaths.

Then for the fifth Commandment, God by the Letter commands us: *To honour Father and Mother*; that is to be done: To honour and obey those, that are our Fathers and Mothers of the Body, and according to the Flesh; and those that are termed Fathers and Mothers in Regard of their Office; for my Aim is not in this, nor in any other Commandment, to dehort you from doing the external Part thereof; but this I blame you for, that when you have done that, there you rest, and think you have done some great Act. But this is not that, I say, this is not that, God chiefly intends, but God would by them commend unto us Himself. 1. In Regard, He is the Father of all Fathers, the only and true Father of all. And 2. Because Fathers and Mothers are dear to us, and tender towards us; but he is more tender over us, then ever any Father or Mother can be; Nay, put all the Love, that ever was in any Father or Mother or Friend, altogether in one; yet it comes infinitely short of the tender Love of God to us: When God afflicts us, yet his Love is nothing abated to us, as we are ready to think it is; therefore he ought to be more dear to us, then any other, then all others, and him we ought to honour and obey before them and above them; he that honours, obeys and loves them only, hath obeyed the Letter, but hath not smitten this City, he hath not married *Achisab*.

Then come to the sixth Commandment. Many think, if they can but wash their Hands from Blood, in that they have killed no Man, so that Man's Law cannot lay hold on them, they think they have kept this Commandment: But if withal they have not murdered their Brother in their

Hear,

Heart, nor bore no Malice to no Man, nor wished any Hurt to no Man; and yet in this, who can say, his Heart is free? But if any have gone thus far, they think themselves upright in Obedience to this Commandment.

But this, I must tell you, is but the Letter, if you go no further, you have not smitten *Kiriathsepher* and taken it: But true and real Murder is that, which is fatal to the Soul, and that is the Murder of God. How! What say you Sir? Murder God, we murder God? God forbid! Yes, I'll tell you what I mean, and you shall confess it. God complains, (as I told you before) that ye have loaden him, as a Cart is loaden with Sheaves, and wearied him with your Iniquities; ye have so pressed him down under your Sins, that he cannot rise: And again the Apostle saith Heb. 6, 6. *To have crucified to your selves the Son of God afresh.* And this you do, when you hate God; and that is, whensoever ye apprehend not God Merciful and good to you, in whatever he doth to you, I must tell you, you then hate God. If at any Time you apprehend, God hurts you, you cannot love him for it, but you hate him; and this is true and real Murder with God, as well as when you hate your Brother, you are *Man-slayers*, 1 John 3, 15. and that you will not deny, neither can you deny this, as much as lies in you, you murder God. For this is a certain Rule: No Man can love evil, as 'tis evil to him, and every Man loves Good, as he finds it a Good to him. So long as we apprehend any Thing to be Evil to us, and for our Hurt, we cannot love it, but do so long hate it: As *David* in all his Psalms praises God for his Mercy, for his Goodness and Loving-Kindness: whatever it be, that comes under any other Apprehension, we hate it, resist it, fight against it; but *David* he praised God for his Afflictions, for Corrections, even when God made him to Smart; but that was never, till he found Kindness and Mercy in it, and that he saw it was good for him: If any Thing come upon us, that we cannot account a Mercy to have it so, we cannot praise God for it. If we think, when God hath taken away any Thing we enjoy, be it Wife, Children, Friends, Health, Liberty, Houses, Lands, or any Thing else that we prize and love, if we think this evil to us, so long we can never praise God for it: If we do not account, whatever falls to us, a Mercy, and be glad of it, as it is appointed and ordered by God; yea a greater Mercy to want what we desire, then to have it, this Man so far hates God.

He that murmurs and thinks, that God at any Time doth not well, nay doth not always the best, this Man hates God, this was that Sin, that God so hated and punished in the Israelites, that they would be wiser
then

then God, and they would teach him the Path of Wisdom, and shew him the Way of Understanding; still they were a murmuring and finding Fault with what God did, as if he were not so wise as they; when the poor Potsherds of the Earth will contend with the Almighty, and for the Pot, to stand up against the Potter, and say: Why hast thou made me? Why hast thou made me thus? And now hast thou broken me to Pieces?

When we poor Creatures, poor crawling Worms (yea the Best of us, compared with God are no better) shall take upon us to controul the Wisdom of him, who is Wisdom it self, Oh, says One, there is such a heavy Thing fallen out! Oh, says Another, God hath not done well in this! Oh, says Another, If he would have heard my Prayers in that, I could have told him, how he might have done much better, then he hath done, and I wish, it had fallen out otherwise! Oh Friends! Oh Friends! This is no other, then to do what lies in us, to throw the Almighty out of his Throne. How ordinary is this every where, even among those, that profess Religion? The greatest and chiefest End, Form and Aim of their Prayers, is to counsel and direct God. Nay, though ye will not own these Things, yet, if these Things be examined to the Bottom, this is the plain English; he hath done this, contrary to my Will; and, thou dost not govern well in this, thou dost not rule well in that, thou mightest have taken my Counsel, at such a Time, and in such a Thing: I could have contrived it better, and it would have fallen out better, then now it is: This is the Language and plain English of Many, yea of most of your Prayers, even of your greatest Professors. I know very well, what I say. Oh poor Nothings, poor Grashoppers! Thus to lift up your selves against him, who is so transcendently wise, holy and good! Thou thinkest much, If thy Servant, that is (as it were) thy Equal, in some Regards the same Flesh and Blood with thee, that he should contend and censure thy Actions: And seemeth this a small Thing in your Eyes, to controul, direct and censure the Wisdom of the Almighty? Oh Beloved! All Things of this Nature expresseth Hatred of God. Let me tell you one Thing, there is no Man, that when he looks upon all Providences round about him, within him and without him, above him and below him, that cannot say from his Heart: He hath done all Things well; he can never praise God. I say, if he cannot in every Thing set this down for a Maxim, and a firm resolved undeniable Truth, that he hath done all Things well, very well, else he cannot from his Heart always and in every Thing give Thanks, as the Apostle commands. A true resigned Man

can say freely and heartily: Oh! Without all Question he hath done all Things well; in taking away my Friends from me, in removing my dear Wife: He hath done all Things well, in raking away my Health, in taking away my good Name. And if so, if he have done all Things well, nay all Things so much for the best, as the very Wisdom of God could do; then, why art thou displeas'd with him? Why dost thou once dare to lift up one murmuring Thought against him? Thou prayest daily: *Thy Will be done*; or at least thou shouldest do so, why then dost thou repine, when his Will is done, either towards Thee or thine, or in the World, or to his own People, or to the Church of God, or to the Enemies of God?

But Beloved! I well know what your Manner is, viz. to excuse all under dainty, fine mincing Terms, and call it *the Infirmary, and Frailty of the Flesh*, and your Weakness and Want of Power, when indeed it is no less than *Rebellion, and as the Sin of Witchcraft*, as *Samuel* told *Saul*, 1 Sam. 15, 13. when alas, you take little Notice of this high Crime, and of this high Treason against the most High, yet you pass it by, and make light of it, as *Saul* did; whenas in plain Terms, it is no less than the Renouncing of God, Rejecting him and his Government; and your Thoughts are, if you were in his Place, you think, you would do better and otherwise, in this Thing, in that and the other. Oh poor Drop! Why contendest thou with thy Maker? Who shall set him a Rule? wilt thou sit above him, and rule him according to thy Mind? Wilt thou give Laws to the Almighty? Oh! Tremble before him ye earthen Pitchers, Ye poor Dust of the Ballance! Tremble before him the whole Earth! and let them not dare thus presumptuously to strive with their Maker, who is able for one of these Thoughts utterly to undo thee, and it is his infinite Mercy, he dasheth thee not to nothing. Oh learn then, *poor Dust of the Ballance, and poor Drop of a Bucket!* Isa. 40, 15. to be pleas'd with whatever he doth; whether he pleaseth thee or pleaseth thee not, be thou pleas'd with him. If he drives down the Banks before him, like a mighty Ocean; if he rend the Rocks, and overwhelm the Mountains: If he make the Sea roar, and the whole Earth to shout for Fear, though the Mountains quake at his Presence, and the Hills melt, and the Earth is burnt up before him, learn to tremble before him, be afraid to withstand him, lest he consume thee, and bring thee to nothing; for *who can stand before his Indignation, and who can abide the Fierceness of his Anger; his Fury is poured out like Fire, and the Rocks are thrown down by him*; yet for all this, the Prophet saith there: *The Lord is good, a strong Hold in the Day of Trouble*

Trouble, and he knows them that trust in him: Learn to be ruled and guided by his Wisdom; learn of faithful *Abraham* to obey God; learn to deny thine own Will, and to take up his Cross readily, and follow him.

As *Abraham*, (Gen. 12, 1.) when God had made him rich, and he was planted and settled in *Ur* of the *Caldees*; God of a suddain bids him leave all and follow him, he presently obeyed and went: But whither must he go? *Whither I shall shew thee;* (mark) He told him not whither, nor good Man, he enquires not what Conveniencies and Accomodation the Country had, whither he was to go: But this was all, *Follow me,* that is, even any where, where God shall shew thee, thou shouldest willingly go; if he bid thee leave Health, that thou leave it willingly: and if he will have thee go with him into Sickness, that thou go with him willingly; if he lead thee into any Condition, yea even into the Vale of Tears, as *David* saith, and into the Shadow of Death, that thou go with him readily and cheerfully: And so likewise consider *Abraham*, in sacrificing his only Son, how readily he did, and consulted not with Flesh and Blood: For consider, if it be God's Will, that thou shalt go this Way, thou must go it: why wilt thou do that unwillingly, which thou must do?

Again, in the seventh Commandment, with *Moses*, he that did not commit actual Adultery with a Woman, was not guilty of the Breach of this Commandment; and our Saviour goes further in Interpreting the very Letter: *He that lusts after a Woman in his Heart, hath committed Adultery already.* But the Spirituallity of this Commandment is: Take Heed of spiritual Adultery, take heed of turning aside from the Creator, and going a whoring after the Creatures, to set thy Affections on any Creature above the Lord God Almighty, and not to love him with all thy Mind, with all thy Might, and with all thy Heart, or to set them upon any Thing below God; thou hast therein plaid the Harlot and the Adulterer in the highest Degree. And certainly, this is that Adultery set forth in the 7th of the Proverbs, of the Strumpet and the simple young Man, *void of Understanding:* *She had attired herself like an Harlot, and she was subtil in Heart, and she caught him and kissed him with an impudent Face; and tells him, how she had decked her Bed with Tapestry, and perfumed her Bed: Come, let us take our Fill of Love untill the Morning: And with much fair Speeches she caused him to yield, and her flattering Lips forced him:* But saith the holy Ghost: *He goeth after her, but it is as an Ox in the Slaughter, and as a Fool to the Stocks, till a Dart strike through his Liver, and he hasteth as a Bird to the Snare, and knoweth not, that it is for his Life.* This is the Letter, but yet

all this is chiefly to set out to us, that all the Sons of Men are this simple young Man, and that the Beauty of the Creatures woo us to go a whoring after them: They court us, as she did the young Man, and tell us what Pleasure and Delights we shall have, if we will follow them; and by this Means the Spirit of Man is defiled, and goes a whoring from the Lord.

All those Excellencies and Beauties in the Creatures should be as so many Beams from the Sun, to draw up and fix our Eyes upon the Sun itself: But we are like PENELOPE'S Suitors; Many hearing of her admirable and incomparable Beauty and Comeliness, attempted to come to her, but few or none ever come at her; for she had many fair Damsels attending her, to conduct her Lovers to her, which were so fair and amiable, that they thought none so fair as they, and so fell in Love with them, and never came at the Mistress of all Beauty, of whom the Hand-Maids were but Shadows: All which is a lively Emblem of the Case and Condition between God and Man: God is compassed about with various and beautiful Creatures, which should only serve to lead us, and to bid us look higher than them. And though we all pretend to aim at God, at perfect Bliss and Happiness, yet how few attain to him? How Many fall short, and (by the Way) they are wholly taken up with the Creatures, his Hand-Maids, and thereby their Souls are caught as a Bird in a Snare, and they know not that it is for their Lives? But yet know, the Creature may be loved and used, so we could but use it rightly, and love it rightly; but that is very hard to do: If we could use it and love it, as if we used it not, or loved it not, as not appropriating to our selves; and always being ready to leave it willingly and freely; so that thou sufferest no Rending, no Tearing in thy Soul to part with it; and using it so, thou usest it for God, and in God, and to Ends appointed by God,

Then for the eighth Commandment: Every one will be ready to justify themselves from Theft: that is a poor, base, beggerly Sin: But as I said, I say still, the outward Part of this Commandment and so the Rest, you may keep exactly: It is the easiest Part of all; the outward Man may keep it, without any divine or spiritual Assistance: Every natural Man may attain the Keeping of them according to the Letter; and yet, they are deeply guilty of the spiritual Breach thereof: For there is a spiritual Theft; and besides, you know, the external Part of this Commandment, and so of others, God can, and hath dispensed withal; but never did, nor never will dispense with the spiritual Part: He gave *Abraham* a Command to kill his Son; and had not he really intended it, he had sinned:

And

And God commanded the Israelites to rob the Egyptians, to borrow their Jewels of Silver and Gold and Raiment, and to spoil the Egyptians; but never did he dispense with any Man, nor never will, to rob his God, to rob God of his Honour and of his Praise; will any Man rob his God? Mal. 3, 8. And therefore in all the Commandments, content not thy self with keeping the Letter of the Command; because for all that, thou mayest go to Hell: But if God shall bring thee to observe the Marrow, the Inside of the Commandment, which is done only by the Power of God himself in thee: He that can keep that, I dare assure him, he shall never perish, neither in this World, nor in the World to come: For the Spirit is All in All, that holy Thing, which is born of God and pleaseth God, be sure can never perish, but is as durable, as permanent as God himself.

And I may in brief touch at the Spirituality of the ninth Commandment; for the Time is so far spent, and my own Ability to speak, that I must leave the tenth to some other Time, and but that I made haste, I would have spoken more largely to some of the former; but according to that Impulse of the Spirit within me at this Present, you have had my Thoughts: *Thou shalt not bear false Witness against thy Neighbour*: The Letter of it is against thy Neighbour, which, I say still, must not be neglected, yet not rested in: The Spirit of it is, that we should not bear false Witness of God. Thou professest thy self to be a Christian, and a Servant, a Child to God, and that he is thy Lord, thy Master, thy Father, thy God; thou then being one of his Household, thou shouldst labour to credit and honour him to whom thou belongest; to report to the World in our Lives and Conversation, the Holiness and Purity of our God and our Father: Because he is holy and pure, and loveth Righteousness, and hateth Iniquity. And so all his Servants ought to do, thereby to bear true Witness to the World of our most holy God; for else they will say, as the Proverb is: Like Servant, like Master; like Child, like Father. If you live otherwise, you break this ninth Command, and bear false Witness to the World of thy holy and pure God and Father.

In all these I have taken the more Pains, that you may see, that when you have learned a Catechism, or the Bible by Heart, or that you are able to answer, or speak to any Point in Divinity, according to the Letter, and can render the grammatical Sense, and have got the Letter of it without Book, nay, have gotten the external Part in our Practice and Conversation; yet you have not gotten the Substance, the Life and the Marrow: You have yet but attained only the Shell and the Husk, and not the Meat nor the Kernel.

So then by this Time, I hope you are come to see, how this Letter must be struck, how this City *Kiriathsepher* must be smitten and taken; if we mean to marry *Achfab*: and then that is the Way to make it unto us *Debir*, that is, *the Word*; for it is never the Word unto us before, as you may see in the Verse before my Text. This City before it was smitten, it was called *Kiriathsepher*, the City of the Letter, but when it was smitten, conquered, surpris'd and taken, then it was no longer *Kiriathsepher*, the City of the Letter; but it was called *Debir*, the Word, for then it is the Word, and never before. For this Book of the Bible, as it consists of Words, Syllables and Letters, is not the Word of God: It is not, nor cannot be the Word of God, without the Mind and Meaning; till it be smitten, till the Shell be crakt: For the Word is a Spring shut up, a Fountain sealed: For as it is in my Reading it, that Reading it makes it not the Word of God; only the Reading makes them Words; and they are not Words neither, as they are written or printed, till one read them, and make them Words and Syllables, and so make Sense of them; for in no Book whatsoever, is there one Word or Syllable or Sense, till they be read and that makes them Words: And if a Book be written or printed in English, Hebrew or French, &c. It is the Knowledge of him that reads, makes them Words: For if an ignorant Man look on them, they are nothing: So the Scriptures when they are read, they are made Words, yet still the Mind, and the Mystery lies hid, though the external Sense be understood: And the acquired, natural Parts will teach this Sense, but the true and hidden Sense the natural Man cannot come at, as the Apostle saith: 1 Cor. 2, 4. *The natural Man perceiveth not the Things of God; for they are Foolishness unto him: Neither indeed can be, because they are spiritually discerned.* And if it be true, that David saith, that *the Word of the Lord endureth for ever*; or that of Christ, that *Heaven and Earth shall pass away, before one Title of the Word of God shall perish*; then what shall we say, when that Day comes, that the Apostle speaks of, 2 Pet. 3, 10. that shall come upon the World, as a *Thief in the Night, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, and the Works that are therein, shall be burnt up.* If so be, you do take this according to the common Acceptation, to be consumed with Fire, shall not the Scriptures then, and all your Bibles be burnt up with the Elements? And then if the Word of God doth not indure for ever, or the Word shall then fail and be burnt up, what is then become of all your Faith and Confidence? Are they not all burnt up, both the carnal Man and

and all his Works, and with him all the Elements? Certainly you that depend on the Letter, will be in a wofull Case.

And besides, if the natural Man should perceiv a little of the Things of God, Alas! they are Riddles, they are Foolishness to him, they are Wisdom only to those, that are perfect, to those only, that are immediately taught of God; for then, it is clear, this Book of the Letter must not only be read, but smitten by *Othniel*, before you can find God's Word; for God's Word, as it is his Word, is not for every Eye to read, but only for those, to whom it is given, as our Saviour says in another Case: *To you it is given to know the Mysteries of the Kingdom of God; but to them it is not given, because in seeing they see not, and in hearing they hear not, neither do they understand.* Matth. 13, 11. 13. They have not received Power from on high to smite it, as *Moses* did the Rock, to get out *the pure Water of Life, clear as Chrystal, proceeding from the Throne of God and of the Lamb.* Rev. 22, 1. And I must tell you, 'tis not that Water, or that Sense, that proceeds from the Univerfities, or any the acquired Parts or Powers can do it; but it must be freely given out by God himself, and seldom, very seldom to the learned Scribes and Pharisees, or to the great Princes of the World; but to the Despised, to the Off-Scourings, to poor Fisher-Men and the like, that the Creature might be convinced, that the Power is of God, and not in the Wisdom of Men; and seldom or never to be found among the great Men, or the great and mighty Things of the World, which clear crosseth the World's Opinion, viz. That there is no getting the Wisdom of God, or the Knowledge of the Truth or of the Scriptures, without the humane Learning, Univerfity-Learning; but the Apostle's Experience is quite otherwise, as he expresseth it 1 Cor. 2. For, this Book of the Bible is but the Letter to the Eye and the Ear; but God's Word lies hid, there must be a Word to the Heart. And the Heart of Stone must be removed, and a Heart of Flesh given; we must buy of him Eye-Salve, that we may see, before ever we can be acquainted with God's Word. God's Word is not Ink and Paper written or printed, but God's Word is (as the Apostle saith Hebr. 4, 12.) *quick, powerful and sharper then any two edged Sword.* It is not the dull and dead Letter that giveth Life, *it is the Spirit that quickneth*, saith our Lord, which we see by Experience in Most, even those that think themselves Doctors and Teachers, and think they know all Things; and so indeed to them, instead of being Life and a quickning Spirit, they are dead and dull, empty and sluggish: And Men may be full of Notions and literal Knowledge even of the Scriptures,

and

and yet have no Power. The Letter suffers Men to be dead, idle, sluggish, as to the Life of Regeneration and the Power of Godliness; It puts no Life into them, but are as dead, frozen.

The Letter never binds the strong Man, it never conquers the Will, and a Man's own self: It never makes a Man to deny the World, to rejoyce in the Cross, to sell all and follow Christ. If the Letters or the grammatical Sense were the Word of God, Christ would never have so often condemned, and expressed so many Woes against the Scribes and Pharisees; for who took more Pains in them then they? Who had them in higher Esteem, or observed them more exactly then they? and for that very Thing the People had them in high Honour and great Esteem; yet Christ condemns all their Knowledge, Learning, Holiness, Parts, outward Reverence and seeming Holiness, &c. for they sought not after the Mind of Christ in them, but to set up themselves, and to exalt themselves; for if they had known the Word of God, they would have known Him, who was the Word. If the literal Scriptures were the Word of God, why doth the holy Ghost so often say: *He that hath Ears to hear, let him hear?* And why doth the Prophet *Isaiah* say: *That hearing they may hear, and not understand; and seeing they might see, and not perceive? Make the Heart of this People fat, their Ears dull and their Eyes heavy, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and be converted, and I should heal them.* This is spoken, not in Regard of those that are ignorant, but of those that are very knowing, and very much conceited of their much knowing; and yet their Knowledge and Gifts, and precise Holiness according to the Letter, is but a Stumbling-Block, and an Occasion of their Falling, Death and Destruction; thus to know all Things, is but to be ignorant of all Things; and God accounts these knowing Men among the Number of those, the World accounts the only Prophane, and he esteems them farther off the Kingdom of God, then Thieves and Harlots, and saith *Mat. 21, 31.* that *these shall go into the Kingdom of Heaven before them.* And therefore Christ himself sooner conversed with Publicans and Harlots, and preferred them still before them, as knowing there was more Hope to work upon them, then upon these great, conceited, puffed up Professors.

And therefore I have the more and the larger insisted upon this, that if it were possible these Men might come to know the Truth, and so themselves, that they might be saved. Thus to understand the Scriptures, is that, which the Scriptures call eternal Life; and *that good Part, which*
Mary

Mary hath chosen, Luk. 10, 42. This is, to eat Christ, to believe, to put on Christ and the new Man, to be regenerate, to be born again, to live to the Spirit, to be baptized, to receive the Word, to be ingrafted into Christ, and the like. The other carnal Knowers, they can reach none of these Things, though they think they are possessors of them, and enjoy them; but even from this very Knowledge of the Tree of Life, and from their conceited Holiness they eat Death; and this is that forbidden Tree of Good and Evil, from whence they enquire much after Knowledge, and aim to be like God, and so to live for ever: And this is nothing but the Seed of the Serpent in our Hearts, whereby these Men much admire themselves, and kiss their own Hands; that is, they much set up their own Wills, their own Wisdom, and their own carnal Reason, and cover themselves with Fig-Leaves, as *Adam* did; whereby also they are come to that pass, that (as I said before) they are ready to teach God Knowledge, and to bring God to School to them, to prescribe and direct him what he shall do in the World, and how he shall govern according to their Wills, and their pitiful Prayers.

Beloved! The Word of God is secret, subtil, pure, high, holy, heavenly, powerful, reviving, quickning, spirituallizing; but the Letter is not only dead, in all these Regards, but killing and destructive in that Sense formerly expressed; if you live and die with this Word, it will do you no good: I mean the Letter of the Word, and the grammatical, external Sense, which these Men call the Word of God; yet I tell ye, all this is nothing, though you have it exactly by Heart, that you have it as ready at your Fingers Ends, to apply it at all Occasions, as the Devil himself: yet this can be no Service of God, nor Profit to you; this is but bodily Labour and *bodily Exercise*, (as the Apostle calls it 1 Tim. 4.) *which profiteth nothing*. This is but the Flesh, this is but Man's Teaching; The Spirit of it, the Word of God (*Debir*) you never yet found; but yet, (as I said) let us not say: If the Spirit be all, then what do we with the Letter? Let us then cast it away: No, no, by no Means; the Letter is of Use to regulate the Flesh, and to prescribe and direct the outward Man in bodily Exercises: But I say, it reaches not, nor feeds not the inward Man and the Heart. That must be that Bread, which the Father giveth, which comes down from Heaven: 'Tis not neither *Moses*, nor the Knowledge of the whole Law, nor of all the Scriptures, can give us that Bread, as Christ saith John 6, 32, 33. *Verily, verily, Moses gave them not that Bread from Heaven; but my Father giveth you the Bread from Heaven. For the Bread*

of God is he, which cometh down from Heaven, and giveth Life to the World.

And besides, (as I said) the Spirit of a Man you cannot have without the Body, nor you cannot have the Oyster without the Shell: So neither can you have these Mysteries, these Allegories without the Flesh, without the Shell, without Excrements; that is, without the Letter of the Word: For we being of a dull, low, corporeal Substance, must have these high, divine, sublime Things brought to us in such Vessels, and represented by such Things, as we are conversant with, and such as we understand, feel, hear and see, and so come to know them: We are not able to conceive of the spiritual Meaning and God's Mind, without something represented and something proposed, suitable to our Element, to our Language, to our Sphere, to our Condition; something bodily must be presented, that we may conceive of that, which is in the same Proportion and Equivalency, done in us spiritually: The true Word is very much veiled and wrapped up in Allegories and Resemblances. You know, there is not one of you, that have rich Jewel, you do not leave them open, but wrap them up warily; and till you take off those Vails and Wrappers, you cannot see the Jewel; so hath the Almighty wrapt his Word in the Letter, that except the Vails and Coverings be taken off, ye cannot see the sparkling Beauty of the Truth: Jewels are not common to every Eye, but kept up close, and you must be Friends too, or you shall never see or know his Secrets. And yet, this is, that I advise still: Be sure to maintain the Letter of the Word undefiled, untouched, uncorrupted, and let his Tongue cleave to, and for ever rot in his Mouth, that goes about to abrogate the Letter; for without the Letter you cannot have the Spirit: Even as we cannot have Meat and Nutriment, but you must have necessarily Dung and Excrements, and if you cast away the Excrements, you cast away the Meat with it; not that the Letter is Dung and Excrement, as of it self, or killing, or deadly, but occasionally made so to us, and to all those who crack it not, smite it not, and so suck no Life, but Death from it.

Therefore it is said: *My Heart, or a good Heart, a Caleb* must set us on Work, and an *Othniel* must smite *Kiriathsepher*; for you see, what Fruits follow any other Smiting: The Heart that seeks Liberty to it self, it abuseth the Scriptures, it comes in privily to spie out our Liberty, that it may be an Occasion to the Flesh: I say, a *Caleb* must make Proclamation, and an *Othniel* must smite this City, and not an Heart, that seeks for Liberty to satisfie his own Will, and its own Desires; for such Smiters there be too many, that would cast away the Letter of the Word: They would
have

have no Law to rule or curb them, but this is not a good Heart's a *Caleb's* Setting to work, or an *Othniel's* Smiting; but to it I say, viz. to this good Heart: Let it smite the Letter and spare not; nay, I counsel ye, to take it and tear it, and rend it all to Pieces, as we do Meat, else we get no Nourishment; for in the Letter lies the Nourishment hid. There is no getting out the Nourishment and Virtue, without we do as it were, tumble it up and down, tear it with our Teeth and chew upon it, to get out all the Virtue we can, (as clean Beasts I would have you chew the Cud) and that by a Power given from above: And the more we can tumble it, ruminate upon it, buck it, tear it and chew it in that Sense, the more and the better Nourishment it gives. Nor do I bid you do it, as of your selves, by your own Power, but by the Wisdom and Power of God, who will enable you to find the Treasure, *if you dig for Wisdom, as for Gold, and search for it as for hid Treasures* Prov. 2, 4. With a resolved Heart to dig for Truth, for Truth's Sake, and not Self and sinister Ends and Advantages, but out of Love to Truth; thus I say: Let a good Heart use the Letter of the Word and spare not, take it, strick it, smite it, tear it, chew it all to Pieces; not because he hates the Letter, but as Men do by Meat, they tear it, champ it, chew it between their Teeth, not because they hate Meat, but because they would get all the Nourishment out they possibly can. Beloved! In this Manner strike *Kiriathsepher* in the Name of God, and the Almighty prosper ye: Go on, and the Lord of Heaven give you good Success, that he may enable you to get out those pure Waters of Life, proceeding from the Throne of God and the Lamb, that hidden Manna, that Bread from Heaven, that may nourish you to Everlasting Life, that ye may have that Treasure, that Pearl hid in the Field, that white Stone, and that new Name, that ye may be enriched with Gold purified seven Times, as *David* in that 12th Psalm saith the Word of God is: Do you think he means the Letter? No no, but that thou mayest have that white Raiment to cover thy Nakedness, and that Eye-Salve to anoint thine Eyes, that thou mayest see: Then also art thou, him that overcometh, to whom it shall be given, to sit with him in his Throne, even as he also overcame and is set down in his Father's Throne; then shall ye come to be married to *Achsah*, *Caleb's* Daughter; then shall *Othniel*, God's fit Time or Opportunity give you the Possession of this City *Kiriathsepher*, this shut Book of God, that it may be unto you *Debir*, the Word of God revealed: That the Vail being rent, you may be admitted to look within to see the Glory of the Holy of Holies;

and that you may behold the Beauty of the Lord, and visit his Temple, and there fall down and worship, saying as *David* saith: Pf. 27. *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to inquire in his Temple, and desire there to be for ever and for ever, Amen.*

Shadows vanishing,

S O M E

Rays of Glory appearing

The two last SERMONS ON JOSH. 15, V. 16, 17.

But here Joined in one,

And Caleb said, be that smiteth Kiriathsepher and taketh it, to him will I give Achsah my Daughter to Wife. And Othniel the Son of Kenaz the Brother of Caleb took it, and he gave him Achsah his Daughter to Wife.

THE last Sabbath I told you, That, Part of this Chapter was as the one Cherub upon the Mercy-Seat, and that in 2 Cor. 3. was as the other Cherub, which as the two Cherubims lookt directly Face to Face to each other, so doth this Chapter look forward to that, and that turns it self and looks Face to Face upon this; that is, the one is the Interpretation of the other; and you may remember, as a Prologue to our Text, we gave you a brief Epitome of the History of *Moses*, his Sending the twelve Spies, to discover and view the Land of Canaan, whereof *Joshua* and *Caleb* were two of the twelve: And they bring News of the Goodness of the Land with the other Ten, which Ten, even all the Twelve, all but *Caleb* and *Joshua*, they brought up an evil Report, though they all confessed, the Land was excellent and good, and abounded in Plenty of all Things, flowing with Milk and Honey: Yet these Ten they said, it was impossible to get it, or conquer it; for the Men
were

were mighty, Sons of *Anack*, Giants and Men of great Stature, and the Walls thick and high, &c. The People hearing this, began to murmur: Then *Caleb* and *Joshua* standing up, they strive to clear the Slander, and encourage the People; and for this Confidence and Faith of theirs, they two entred the Land: All the Rest, being about six hundred thousand that murmured, dyed in the Wilderness, and not one entred the Land.

And as we related the History, we raised some Observations, and endeavoured to bring the History home to our selves; for the Scriptures are so written and ordered, that they do not only concern that present Age and People; but all Ages and all People to the End of the World; and shewed, how these Things were daily in Fulfilling, spiritually and really within us. Then we came to our Text, where I also told you, that this Text, as I have now read it, it is Hebrew; and reading it but as it is printed, is still Hebrew. But as I then told you, we may not, nor will not deny the Truth of the History and of the Letter; but we must take heed, we rest not in the Story, and go no further; for *the Word of God* (said *St. Peter*) *endureth for ever; and his Truth to all Generations*: There is a Secret in the whole Letter of the Word, which lasts to Eternity; which is accomplished not only in that Time, and of that Man, of whom it is written, but fulfilled as well and as really in all Times, in all Ages, in all Men ever after and before: As *Ambrose* said of *Abab* and *Nabal*: *These Histories are old in Time, but new in Practise; for there are many such persecuting Ababs, and many such churlish Nabals*. So may I say of this History, and the Rest of the Scriptures: Old in Time, but ordinary in Use to this very Day: *Caleb* to this Day still proclaims: *Whosoever shall smite Kiriathsepher and take it, he shall have Achsah his Daughter to Wife*. This was done once in the Letter, but ever doing in the Spirit; for the Word of God lasts for ever, as *David* also often said in the 119 Psalm and elsewhere: *Thy Word, O Lord! endureth for ever*. And the Things related in the Scriptures, they are such Things, as not only instruct one Age, one Season, but every Age and every Season, that follow it: Therefore in reading the Bible, the Meaning and the Mind of God we must look at, and not to the bare History: Hear what the Apostle *Paul* saith: *Bodily Exercise profiteth nothing; or rather, hear it from our Saviour's own Mouth: The Flesh profiteth nothing, but the Spirit gives Life*. *Caleb* here signifieth a good Heart, and *Kiriathsepher* the City of the Book, or the City of the Letter, which is to be smitten; and he that doth so; shall marry *Achsah* which signifies the Rending or the Tearing of the Vail; and so by that

means, that which was before *Kiriathsepher*, the City of the Letter lockt up, shall be made unto us *Debir*, the Word set open. So that if you put them together, you must read it thus in English: And a good Heart said: *He that smiteth the City of the Letter and taketh it, to him will I give the Rending of the Vail asunder, and he shall pass into my holy Place, and my holy Mountain, and enter into my secret Pavdion, or into my Tabernacle: He shall behold and enjoy the Glory of the Holy of holies, as 'tis promised in that 15th Psalm.* This is that St. *John* wept sore for, when the Angel made Proclamation in Rev. 5. with a loud Voice: *Who is worthy to open the Book, and to loose the seven Seals thereof? And no Man in Heaven or Earth was able to open the Book or look therein: But at Length it was revealed, that the Lion of the Tribe of Judah, the Root of David, had prevailed to open the Book, and to unlose the Seals thereof.* The Letter is not this sealed Book; for every one reads that, and knows the Meaning thereof; nay, humane Abilites will not, cannot reach the true, the divine Sense, but the Letter and the grammatical Sense it may. The Letter is not the Tree of Life, nor the Waters of Life, proceeding out of the Throne of God, which God promiseth to give unto us: Neither is the Letter God's holy Place, nor the secret Place of the most high, nor his secret Pavilion, every unclean Beast may hear, and read therein, and come and drink of these Waters: But he that hath the Word of God, he that drinks of that shall live for ever. How many are and have been exercised constantly in that, viz. in the Letter, and yet do not live, but perish and dye for ever! Many thousands have taken great Pains, and writ many Volumes, and preached many hundreds of Sermons, and yet never reacht this Living for ever: Many have read it, heard it, preacht it, been very studious in it Day and Night, and therein have thought, they have done God good Service, and expect to enter Heaven, and shall say: *Lord open unto us;* and yet Christ shall say to them: *Depart ye Workers of Iniquity;* for by them the City of the Letter for all this was never smitten and taken: But he that shall be admitted to come into this Sanctuary, and to eat of this Manna, he shall find and say, from a true and feeling Sense thereof: This is heavenly Manna indeed; I find these are the Waters of Life indeed; for I find they give Life: To read, hear and pray, preach, study and the like, they give no Life; they are no Service to God, without the Life and Power, but kill and slay those Souls, that rest therein, as most Men do.

The Words, as I told you, divide themselves in two Parts: The Burden, *He that strikes or smites Kiriathsepher and taketh it;* and the Honour

or Reward to him that so doth: *He shall have Achsah to Wife*: But see here, it must be a good Heart must do it, not a Heart that seeks Liberty to the Flesh, viz. to make the Knowledge of Christ, as a more easie Way to sinning, to facilitate and encourage them to please the Flesh: No, no, my Text says, it must be a *Caleb*, a good Heart, such a Heart, as seeks not Rest in sinning, but such a Heart, as seeks its Rest only in God; such a Heart as hungers and thirsts after God, such a one, as labours with all his Soul Night and Day, and never can be at Rest in any Thing below God: But to attain him, is unwearied and cannot rest; and then as it follows here, *Orbniel* the Lord's fit Opportunity, or in his good Time, he struck it and took it.

Concerning the Burden, I intimated, that it is not sufficient to read the Scriptures; No, though we could say all the Bible without Book, yea and understand it according to the Letter, it were nothing to Salvation: If they would read the whole old and new Testament over every Year, as I have known some have made it their Task; yea made it their Boast: Nay, I say more, if it were possible, they could read it over every Day in the Year; and daily discourse of it, and could cite Scripture to prove all they say, yet this were nothing; for the Devil can do as much, what Man can come near him for Pertinency, in bringing out Scripture upon all Occasions. But as the Flesh of Christ, till it was broken, and his precious Side, till it was pierced, and till his Blood was shed, there was no Profit could redound to us, as himself said: *This is my Body which is broken for you*, Mat. 26, 26. This Letter of the Scriptures is as the Body of Christ; till this Side of his be pierced, there is no Salvation; so till this Letter be broken, there is no Food for us; till this Rock be smitten, there is no Water for us; till the Lord give it down from Heaven, there is no Manna, no Bread for us: Else I tell you, we may live and dye with the Scriptures, and yet hunger and starve, and dye: But this Body being once broken, and this Rock smitten, and this Side pierced; then we shall find a Fountain of living Waters, springing up to eternal Life, and precious Blood gushing out, to feed and revive us; and hidden Manna to nourish us, so as we can never perish, neither in this World, nor in the World to come. As you know, Bread is not Food, till it be broken, and ground to Meal or Flower; whole Bread and whole Meat goes into the Body, and through the Body into the Draught, and yields no Nurishment to the Body: The Nurishment, the Life and the Spirit of it remains untoucht, lockt up: But if it be broken and chewed, then the Stomach

mach separates the one and the other: The Virtue and the Excrements it divides and conveys to each Way its Part: Yet Truth it is, many tofs and rumble the Letter, and have it much in their Mouthes, and rowl it up and down upon their Tongues, but never crack it, never break it, never chew it, though they seem to do it, and make you believe they expound it, and give you the Sense and the Virtue: Yet how shallow, how literal, how humane, how low, how sensual and carnal do they make the Word to be? Even your Rabbies, your Doctors, your great Schollars, (which the World cries up so much) which shews, if that God himself, If the Lion of the Tribe of *Judah*, If the Root of *David* do not open the Seals, 'tis not all the Learning, or all the Universities in the World can help us to the Mystery, and the Mind of Christ, as the Apostle calls it. The Truth is, the worst of Men, wicked Men they feed but upon Husks, upon Excrements, upon the Letter, and keep a great Stir and a great Noise about that; they indeed champ that in their Mouthes, but they let the Nourishment, the Virtue and the Marrow escape, they eat not of the *Childrens Bread, that is not for Dogs*, as our Lord saith to the Woman of *Canaan* Matth. 15, 26. And as in Luke. 15 in the History of the Prodigal, there wicked Men, the worst of Men, carnal Men, they are there compared unto Swine, because that any Trash, any Excrement or the Refuse of any Thing will serve their Turn; they can feed upon Husks, and it agrees well enough to their Stomachs, that satisfies, and they neither desire nor know any better Food; and as their Mear is, so are they carnal, fleshly and earthly: Nay, they cannot relish any Thing higher, that which is spiritual, heavenly, divine and like God, that they turn at, and quarrel at, because it is out of their Element, quite out of their Reach, and beyond their Comprehension: And all because the Word of God, the Bread of God, the Corn of Heaven they cannot come at, nor indeed they care not for it, and so the Book is still sealed to them; they have not their Senses exercised to discern between Good and Evil, between the precious and the vile; the Word is not in them an ingrafted Word, turning the Stock into its own Nature, they are not converted nor moulded into the Word, that so *it may be able to save their Souls*, as the Apostle saith, James 1, 21. They get no Good by the Mear they eat, they feed upon Husks, and not upon *the fatted Calf* Luke 15, 23. Nor on *the Feast of fat Things full of Marrow, nor of the Wine on the Lees well refined*, Isa. 25, 6. Therefore it is no strange Thing, that they profit not to Salvation; because they champ only upon the Letter of the Word, and feed upon
Hulks,

Hulks, and can get no Nourishment from it. And no Marvel; for it can give none. Doth not our Lord say: *Except I depart, the Comforter cannot come?* Certainly, his Meaning must needs be: *Except I, that is, my bodily Presence go away, my spiritual Presence cannot come;* and when the Comforter is come, his Body is gone and departed, that all Things, that are outward and carnal, (being but Shadows) may remove, that that, which is spiritual, and that, which is the Substance, may remain. I marvel much, how such Men can hope for Heaven, or hope for the Gift and the Reward here spoken of, that never eat any Thing, but the Letter of the Word; that only do as the *Jews* did, only desire but to touch Christ's outward Garments, and to see his Body, or to see his external Miracles on others, or at most, his external Cures upon their Bodies; but they touch not HIM, not his Person; his Miracles are not wrought in themselves; they touch him not, as the Woman did with the bloody Issue, she touched not only his Garments, but touched him inwardly, *she got Virtue from him*, Matth. 9, 20. Her Faith touched him; for Christ, as soon as she had touched him, asked, when all the People pressed him: *Who touched me?* Peter wonders and asks him: *Doest thou ask, who touched thee, when there have so many hundreds touched thee? The whole Multitude presseth thee.* Luk. 8, 45.

By this you may see what I mean; Christ knew, he was not only outwardly toucht, as Multitudes do; All that make any Profession of Christ do that; but he was toucht inwardly, which fetcht Virtue and Nourishment from him. For all your great Professions and running after Christ in much hearing, reading and praying &c. Let me tell you, He is sensible when ye touch him; you may do all these Things constantly, all your Life, and yet never touch him; He can feel, when Virtue goes out of him; But I do not deny, we all in the Flesh and in the Letter, and according to carnal Men, may be wise in carnal Things, according to Men and the Rudiments of the World, and for external Governments and the like, we may do many commendable Things: And yet herein we see and touch Christ but as the *Jews* did, only see and touch his Body, but none get Strength, Marrow and Life from Him. Indeed they handled Christ, when they crucified him; yea and they handled him hard too; but who once, I say, handles him as the Woman, to get Virtue from him? For a Man may read the Letter diligently, gather his Family together duly every Day, Morning, Noon and Night, read it and converse of it, and teach it to them; but may not Christ ask for all this Pressing about him:

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Who

Who hath touched me? Who hath required these Things at your Hands? To what End is all this ye do? What Nourishment do ye get, what good do ye, what Meat, what Marrow get ye, unless withal ye touch Christ inwardly? What doth all this Touching do you good? This is but to touch Christ's Body, this is but to touch the Letter, this is but to have only the Shell. As the Disciples going to *Emmaus*, they read and conferred, but they could not understand, till Christ came; for all they had been brought up in the Family and in the House of Christ, in the School of Christ, always hearing and receiving at the Feet of Christ; yet they were Ignorant of the Mystery and the Spirit.

The Letter of the Scripture is but the *outward Court of the Tabernacle*, where all the People may be admitted, where Beasts, clean and unclean come and are sacrificed. And there was also the *inward Court*, whither came the Priests; and there were only outward Ordinances, and Laws for Discipline and outward Worship: But there was also the *holiest of all*, where only entred the high Priest, and that but once a Year. The Letter is but as this outward Court, or the Priests Court at most, where were nothing but outward Duties of Preaching and Sacrificing, of Reading, Hearing and Praying, and the like: But within, in the *Holiest of all* there is the hidden Manna: There is that, which all the other Things without did but represent; for they were not the Things themselves: (as the Apostle calls them) There only is to be found *Debir* the Word; there is that which is Quick and Powerful, Mighty in Operation, *sharper then any two-edged Sword, dividing between the Bones and the Marrow, and is the Discerner of the Thoughts and Intents of the Heart*. All the former Things were but cold, low, dead Things, here is the Life, here is the Quickning, the Spirit it self: There you shall find *that Word, that Sword of Jonathan, which never returns in vain* (or Empty as the last Translation renders it) from the Blood of the slain, nor from the fat of the Mighty. This Word indeed ransacks the Heart; the strongest, the mightiest, the fittest Lusts cannot stand before it: This Word pulls down all *Principalities and Powers, and all Spiritual Wickednesses in high Places*, Ephes. 6, 12. And it never fails in *spoiling Principalities and Powers, making a Shew of them openly, and triumphing over them in it*, Col. 2, 15. And said the Lord, Isa. 55, 11. *So shall my Word be, that goeth forth of my Mouth, it shall not return unto me void; but it shall accomplish that, which I please, and it shall prosper in that Thing, whereto I sent it*. The Letter always returns void, or in vain, thou sayest, thou readest it in the Church, and in thy Family, it may be,
twice

twice a Day, and thou delightest to be exercised therein, and to see that others do so; thou doest well, it is good in its Place; but what good doth it convey to thy Soul? what Refreshment, or Nourishment dost thou find by this thou so delightest in, and so boastest of? Beloved! Where is the Power, that the Word hath abroad among these kind of Men, that seem so much to throng after Jesus Christ? What Manner of People are these, that so champ the Letter between their Teeth, and rowl it on their Tongues for God's sake, what are they in their Lives? Have they got any Virtue from Christ, by being so conversant with him? Are they transformed and made New Creatures? Do they live the inward and spiritual Life of the Word? Are they dead to the World, and the World to them? Doth Christ's Life shine in them and by them, so that they live not any longer to themselves? Are they fetcht off their own Bottoms, and ingrafted into Christ? Or rather, do not they altogether live, and Christ is dead in them? Do they feed upon any Thing but Husks, upon the Letter of the Word, upon the World and Covetousness, and upon Creatures? And there they have their chief Life, Hope and Dependance; For had they new Diet, they would become new Men: By the Men you may guess at their Meat, as we use to say: For if they were fed with heavenly Manna, with the Marrow and the Fatness of the Word, you should easily see it by their looks and their lives: But I am afraid, there is such a general and woful Acquiescence in the Bark and Outside of Things, that it hath made them like those poor Prisoners, whose small Pittance (as the Orator speaks) that in very Deed, though they have been long Teachers, and Professors of Religion, yet according to that of the Prophet Zach. 13, 4. *It shall come to pass, that the Prophet shall be ashamed every one of his Vision, when he hath prophesied, neither shall they wear a rough Garment to deceive:* That is Distinction of Garments, or of Colours to deceive, because they would be known from other Men, and more revered and bowed before then Others; but by their Fruits ye shall know them.

As take a Man, that hath been hard kept with ill Fare, ill Diet and Want of Clothes, his very Countenance will shew it: But let him come to better Keeping, good nourishing, Diet and warm Clothes, and you shall see his Complexion and his Flesh come again, and his whole Body and Countenance will be more white, smooth and lightly: So, he that feeds upon the Life and Marrow of this Word, Oh! He is quite another Man, then he was before. The Time was, that he lived like a Swine, eat, fed and

fared like a Swine, went to Bed and rose again like a Swine, walked, spake and conversed like a Swine, (and yet it may be, has said his Prayers devoutly down-lying and uprising) and all this was, because he fed and fared like a Swine, he lived upon Husks, the Letter of the Word, without the Spirit and the Marrow, and that would suffer him to follow the World, to wallow in the Pleasures, the Profits, the Honours thereof: These and the like he fed upon, and these relished with him, and nothing else but such like Husks and Excrements and carnal Things were altogether his Meat and his Delight. Will not new Food alter all, even the whole Man? Judge therefore, Brethren! Whether we may not call the Letter of this blessed, wholesome and heavenly Book, (which within it contains the Bread of God, living Bread, heavenly Manna and Angels Food) any other but the Husks to such Men; whether it be any Thing else to these Men, but the City of the Letter, the Book sealed, fleshly and bodily Exercise, which profiteth them nothing: It is not yet *Debit* to them. It is true, they call it the Word of God, as the *Jews* did Jerm. 7, 4. Oh! *The Temple of the Lord, the Temple of the Lord!* So they call it the Word and the Word: Yea, by all Means 'tis the Word of God; but you see, it is not the Word to them; for where is the Nourishment they get from it? And as the Apostle in another Case saith, the Prophet *Isaiab* is very bold, so say I of *S. Bernard*; for he is very bold, when he saith in his Sermon 63 upon *Cant.* and applicable upon this Occasion, that *the literal, common and usual Sense of the Letter is unprofitable and unfavoury*; They are his own bold Language, and indeed utterly unworthy and unfit for the Scriptures of God, and the living Word or Mind of Christ, which is so reverend, so holy, so authentical; but that I take his Aim to be, he would not have Men rest in that, which is so to them, if they go no farther; for the Letter and the grammatical Sense is but the Bone, the living Sense, the Marrow, the Nourishment, that is fast lockt up in the Letter, as the Marrow is in the Bone, and cannot be come at without the Bone be broken: And Oh! If Men did but feed upon the Life and Marrow, alas to Day, how would it alter their Lives and their Looks, and reform their Ways, and make them look like Christians, doing the Works of Christians! I profess, (for my Part) I find very few Men look like Christians in their Lives; but that they smooth themselves up with crying the Temple of the Lord, and the Temple of the Lord, with a meer smooth, demure, outside Profession of Godliness; but the Prophet tells them there, they were deceived; for saith he: *The Temple of the Lord are These; If ye througibly amend your Ways*

Ways and your Doings, if ye throughly exercise Judgment between Man and Man &c. But will you steal, murder, lye, commit Adultery, swear falsely, burn Incense to Baal and serve other Gods, and oppress the Stranger, the Fatherless and the Widow &c. and then come and stand before me in my House, which is called by my Name, and say: We are delivered, what for? To do all these Abominations: Is this House, which is called by my Name, become a House of Thieves, and a Den of Robbers? Jerm. 7, 3--11.

Therefore I charge you in the Name of God, and as ever ye hope for Heaven, or think to see God's Face, learn (yet I know, it is not in your Power to learn) but this I say, to shew what you should be, and what you must be, if ever you enter into the Kingdom of God: Learn henceforward, I say, not to keep this Book in your Houses only and in your Heads; but to break the Body of Christ, that you may eat of the true Bread, as saith our Lord: *This is my Body, which is broken for you.* Learn to smite the Rock, that you may get the pure Water of Life, running from under the Throne of God, and the Lamb, and of the Tree of Life in the new Jerusalem and not outwardly to touch it only; for that will do thee no more good, then if thou hadst touched the Body of Christ, when he was upon Earth: Yet many desire to see him, and joyced to see him, and to converse with him and touch him, even *Herod* himself was exceeding glad to see him; and so it is now, and always hath been in all Ages, with most Professors in Regard of the Letter, and External of the Word; Christ's Body does us no good, except his Body be broken, and his Blood shed for us. Neither will the Water, you draw out of the Letter, do any more Good for your Souls, then that Water the Woman of *Samaria* drew out of *Jacob's* well, and he that drinks of that shall thirst again: But *he that drinketh of the Water, that Christ giveth, he shall never thirst, and it shall be in him an everlasting Well of Water, springing up to everlasting Life, John. 4, 14.*

Let us Ministers and all Others learn, rightly to divide the Word of Truth, and not take the Outside alone, but Outside and inside together: And then you shall find what it is, to marry *Achsab*, and to have the *Rendering of the Vail*; what it is to have the Upper-Springs, and the Nether-Springs given to you, as your Jointure, as they were here to *Achsab*; and get but her to Wife, and you get all. Yet let no Man for any Thing, that I have said, once think to undervalue the Letter, and to trample it under Foot, as Excrements and Prophane; for though this be the Shell, the Outside, yet it is the Shell, and it is the Outside: But this is, that I

still say, there is something within of more Price, of greater Value; thus far prize it, in that God hath by this Means given us the Kernel: In the Shell is the Kernel to be found, and without the Shell ye cannot have the Kernel: As we can never see Life, but we must see it in a mortal Thing that lives: So the ever blessed, sweet and eternal Truth is in the Letter hid, as Life is in Accidents, and as Fire in a Thing fired, and as the Life in the Body: For true Fire, the Element of Fire ye can never see. Nay, indeed you see not the Truth of any Thing, you see no Thing but Accidents: You may see the Body live, move and act, but you cannot see the Life: And Truth is, as an Oyster in the Shell fast shut up, which Shell must be forced open, before you can have the Meat: And he that doth thus by the Letter, shall have the Meat and the Vail rent for him: He shall have the Priviledge to pry into the Secrets of my God, and he shall enter into his high and holy Place.

Now Beloved! The Doors of the Holiest of all being set thus wide open, I humbly beseech God almighty, that your Eyes may be opened, to behold those Mysteries, that are within. *Paul* that blessed, spiritual Self-denying Apostle, he being brought to this, he not only confest, he saw Things unutterable, unspeakable, so that he was so ravished therewith, he knew not, *whether he was in the Body, or no* 2 Cor. 12, 2. But also this was another Effect in him upon the Sight of these Things; Then says he: I will henceforth know no Man after the Flesh no more; why? Because that Knowing was nothing. Many glory in the Flesh, in the Letter, in that they have seen the Body of Christ, that they have the Bible in daily Use, and come to Sacrament; but the Apostle's Words are, as if he should say: Away now with all these poor empty Things, if you rest in them, (always take that in) Henceforth I will know no Man after the Flesh, no, though I had seen the Lord Christ after the Flesh: He would (now he was come to this Condition) know nothing, nor no Man after the Flesh no more; no, he went so far, as to say, that in that Case he valued not the very Body of Jesus Christ, which was a very high and a strange Word. Men after the Flesh and after the Letter, judge it no better then Blasphemy, and would say so, but that it is written in the Bible; and had Many, that profess themselves Teachers and knowing Men, heard *Paul* say so, not knowing him to be as he was; they would not have been able to comprehend *Paul's* Reach, but all their Voices would have gone clear, to have burnt him for an Heretick; (yea and Christ himself also) for many of whose Actions were such, they also would have cried with the Multitude:

rude: Away with him, crucifie him, crucifie him; it's not fit he should live: This is too true, for all they now seem to reverence and worship him, and with these Men, which live upon the Shadow, and content themselves with Shells and Husks, there is no Peace to be had with them, except ye make the Substance vail to their Shadows, and the true God stoop to their Idol *Baal*, otherwise they are like *Saul*, before he was converted *Act. 9, 1. Exceedingly mad against them, like iraged mad Bulls, and breathing out Threatnings and Slaughter against the Disciples of the Lord*, and are still seeking to the high Priests and Powers of the Earth, to assist them with Commissions to make Havock of the Church: But Oh! that the Lord would graciously shine round about them and smite them from their Horses to the Earth, causing them to hear that Voice: *Why Saul, Saul! Why persecutest thou me? It is hard for thee to kick against the Pricks.*

But *St. Paul*, he was now come to those Things, of which he knew and found, Christ his Body was but a shadow; He now possesseth the Substance, let the shadow go: And if Men would never sleight the Shadow, or the Letter, or the Shell, till they did it on the same Ground the Apostle did, then instead of blaming them, I should highly commend them: But, this is that, which is too common in these Days, they throw away the shadow and the shell too soon; they throw away the Letter and Ordinances upon a meer Supposition, that they are in *S. Pauls* Condition, before it is so: And this is the very Ground of the Error of Many in these Days, and therefore I caution hence thus much, and charge you, not to throw away the Letter, nor sleight the Body of Christ in the least, except it be in Relation to the Spirit, the Life and the Substance: Nay I may boldly speak it, and that with all Confidence, that he, who most prizeth the Spirit and the Mystery, he most of all prizeth this Book and the Letter, because by it is conveyed to him those Mysteries, and this Marrow and Fatness within this Letter; and whereas I said, they sleight the Letter, or the Body of Christ, 'tis but only comparatively, and as you come really to enjoy these Things, yet not to cast them quite away, as I said before, but, not to rest in them, or prefer the Handmaid before the Mistress, or the Bone before the Marrow, or the Casket before the JEWEL, or the Field before the PEARL. *Let no Man* (saith the Apostle) *judge you in Meats or Drinks, or in Respect of an holy Day, New-Moons, or of the Sabbath Days, which are Shadow of Things to come, but the Body is Christ.* *Col. 3, 16. 17.*

For, Beloved! Christ's Body was Symbolical, as well as his Actions; They all held-out higher Things, that we might not rest in them: But
this

this it is, that the Flesh in us is ready to abuse to our own Destruction and Condemnation; The cunning, politick Devil in us, when he cannot hold us in Prophaness, by the Chains of Ignorance, then he labours to do it by the Chains of Knowledge. He says in us: If the Letter be a shadow, and nothing, then we will neglect it, we will throw it away, there is nothing now to be done, we will live as we list, we owe no Duties to God or Man, we will please our selves, and deny our selves nothing; for we are gotten above Word, Ordinances, Sacraments, Worships and all of that Nature. Oh Beloved! These are the Devil's strongest Chains of all: These Chains of Knowledge, to abuse the highest Liberty, and indeed, the Glory of a Christian, to the Idleness and Luxuriousness of the Flesh: He that is taken in these Chains, a Thousand to One if ever he get out, as the Apostle saith Heb. 10, 26. *There is after this no more Sacrifice for Sins;* such will hardly ever recover themselves out of the Snare of the Devil; and as he expresseth it Hebr. 6, 4. 5. 6. *It is impossible for those, who were once enlightned, and have tasted of the heavenly Gift, and were made Partakers of the holy Ghost, and tasted the good Word of God, and the Powers of the World to come; if they shall fall away, it is impossible, to renew them again to Repentance.* And he so goes on, and explains it by a Similitude v. 7. 8. *For the Earth, which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them, by whom it is dressed, receiveth Blessing from God; else it beareth Thorns and Briars, and is rejected, and is nigh unto Cursing, and in the End to be burned.* This Caution I thought good to mind you of, that in taking you off from Resting on these Things, that you do not quite sleight them, nor think your selves come to the Spirit, when ye have scarce attained the Letter and Outside; for Resting and Sleighting are the two Extreames.

But as I was saying, Christ's Body and his Actions were Symbolical; for though he healed the Lame, and cured the Deaf, and raised the Dead; and the like, yet this was not the Substance, nor the End of his Coming; for he by them shadowed out to us, what he doth internally in our Souls, For *Jesus Christ is yesterday, to Day and the same for ever:* He did then those Actions of curing the Blind, cleansing the Lepers, casting out Devils, and the Rest: So he doth the same still, as *David* saith Psal. 103, 2. 3. 4. *Praise the Lord, O my Soul! which cureth all thy Diseases, and healeth all thy Infirmities; which redeemeth our Lives from Destruction, and crowneth us daily with loving-Kindnesses and tender Mercies:* These are the Diseases Christ cures daily; and so cures, that they never mortally fall sick again: Those

Those he cured then, they might fall into the same Diseases again, or worse it may be; and besides, that Curing saved them not from Death, as this Curing doth. The young Man, that was raised from Death, dyed again; and *Lazarus* dyed again: But those he cures in Soul, they are cured for ever, them he quickens for ever, them he so raiseth from Death, that they dye no more. As old *Simon* said of him *Luke 2, 34. That he was for the Fall and Rising again of many in Israel: and he was for a Sign, which shall be spoken against:* He is for a Sign in the Flesh, and in his human Nature, of what he did from the Beginning, and of what he is still doing: He himself in the Body, in his Humanity, and all his Actions were typical; for *Paul* saith plainly, that the *Flesh of Christ is a Vail*. These Things I often represent to you, because we are backward to receive them, we are loath to turn our Eyes inward in hearing and reading the Scriptures, to see all those Things fulfilled in your selves; nay, we do not yet feel and believe, that we are those, that Christ came to cure; that we are the Dumb and Deaf, the Halt and the Blind. Little do we think, that Devils are to be cast out of us; but those, whom Christ hath cured, they are able to see really, that they are the Men, that Christ then by them represented; they see, when they read of the *Jews* Crucifying of the Lord of Life, of their cruel Whipping, Mocking, Crowning him with Thorns and the like, they can say to themselves, as *Nathan* said to *David*, when by a Parable he had represented his Sin; saith he, (and so can this Man say to himself) *Thou art the Man*, that hast done all this to thy blessed Saviour: And so likewise in all his other Actions, to see them fulfilled in thy self. Far be it from any one to think, that to heal those External Diseases, was the End of his Coming; but thus think: Did he arise from Death to life, he doth the same daily in our Souls: Did he heal the Lame, and cast out Devils, then he doth the same in our Souls still; and wherever he doth them, he doth them so, as they shall never be blind more, never dumb more, never deaf more, the Devil shall never possess thee more.

The whole Letter of the Word is but Christs Body, and therefore we must not be content with that, and rest in that, when once we have the Substance of Christs Actions, there is no more Use of the Signs: We must labour to find out the Truth, that is hid in this Shell, and to find the treasure, the Pearl, that is hid in this Field, seek for THE WORD, as our Saviour prays: *Father! Sanctifie them with thy Truth, thy WORD is Truth.* *Joh. 17, 17,* Most Men hence think, when they read the Letter of the Word, they think they read Gods Word: No, no, this is not the

Truth; for he himself is the Word, the Truth and the Life; He is the Meat and the Marrow, of which that is, but the Bone and the Shell. *Search the Scriptures, for in them ye think to have eternal Life; for they testify of me:* That is, I am the Substance of them, I am the SOUL of them, and they do but testify of me; they are not the Life, the Soul, but I: Yet know, though I thus speak, I prize the Letter as high as any Man living: But I must not prefer the Handmaid before the Mistress, nor the Bone before the Marrow. Yet much ado there hath been among many Men about this Letter of the Word, who pretend to know much in God's Word, as if they knew, whatever were to be known: They are gone so far, and are come to such Perfection, (as they think) that they can resolve any Point in Divinity, give the Interpretation of any Place of Scripture, and many large Voluminous Works have been published to the World, and filled it full of their Expositions; but God knows, how many of them have kept a Deal ado, and much blustering to little Purpose: And in our Days and in our Nation, what Talk is there every where of Gods Word, when in Deed and in Truth most Men are ignorant of Gods Word! And all is, because they take these literal, black Letters to be the Word of God; you are deceived. Is it The Word of God, because it is English, or Latin, or Greek, or Hebrew? Can we tell, whether ever God spake in any of these Languages? Or if he did, these Letters cannot be the Word of God. If any Way the Word be taken in vain, it is this Way, when Men think, God speaks to them, and they hear him, when they read the Letter: You are deceived in this, the Letter doth but bear Witness to the Truth; Christ is the Truth, and the Letter gives Testimony to him; See what the Evangelist says, the Word is: John. 1, 1. *In the Beginning was the Word* (let me tell you, Bibles were not then) *and the Word was God.* This is that Word so magnified in the old and new Testament, to which all their Sacrifices and Prophecies pointed to, in Shadows, but the Substance of them is Christ, as the Apostle saith, Heb. 10, 1. *The Law is but a Shadow of good Things to come:* But Christ he is the Word, he is the Truth, he is those good Things promised throughout all the Scriptures. The Letter is but the Shadow, the Signs, the BODY and the Substance is JESUS CHRIST, And if it be so, then let me say thus much more to you: Never any Man ever yet saith the Truth, nor ever any Man heard the Truth, nor ever read the Truth: Those that only read the Letter, they are ignorant of the Word; for the Truth is the Word, and the Word is the Spirit: It is the Spirit, that discerns the Word through the Letter, and

it is the Spirit, that applies it, where ever it Works; it is the Spirit only, that knows the Truth, and reveals the Truth; and 'tis the Spirit only, that fructifies and thrives by it, and lives in it. The Word heard or read, is but the Bark, the Outside, the Sheath, the Lanthorn; but the Sap, the Life, the Sword, the Light, that is within. And this is only Christ Co-Essential with the Father; This is that Word, which the Scripture speaks of, which is able to make the Man perfect; for as the Apostle saith, Heb. 7, 19. *The Law made nothing perfect, but the bringing in of a better Hope did*; for do you what you can, yea keep the whole Law according to the Letter, yet this cannot make us perfect; But this Word can; this Truth we now unfold, is the sure, the real, the true, the eternal Word, against which the Gates of Hell shall never be able to prevail: Have ye what ye can have of the Letter, except ye have also Christ, the Substance thereof, the Letter will but deceive you; for you have but the Shadow; and therefore you must needs be deceived; for you think you have the Substance, when you have but the Shadow: Truly, truly, hence ariseth all those Errors, Controversies, Schisms and Rents, that have been and are in all Ages in the Church; because Men have but the Letter, and want the Spirit, which would guide them into all Truth: It is not any outward Thing, we can do, will do us any good; It is the Spirit, the Word it self, that doth the Deed.

Yet, I must tell you more, that this Word, and Christ, and the Spirit all dwell among us, dwell IN US, and we know them not: As John. 1, 10. *He was in the World, and the World was made by him; he dwells among us, and yet the World knows him not; Nay, he came among his Own, and his Own received him not*: These are strange Expressions; what may be the Meaning of this divine high flown Eagle, *St. John*? (for that is his Emblem) I conceive, it was to shew, that he soared and flew higher in divine Contemplations of Truth, and in the Knowledge of the Mystery, then all the Rest of the Evangelists: This was he of whom it is said: *The Disciple whom Jesus loved*, and this was he, *that leaned on his Breast at Supper*: This was he, that had all those secret Mysteries in the Isle of *Patmos*, who writ the *Revelations*, and was therefore called *JOHN the divine*.

I conceive, his Meaning (when he saith: *He came and dwelt among us, and yet the World knew him not, although it was made by him*) was this, that God in Jesus Christ, dwells in every Creature, but the Creature comprehends it not; because the Light shineth in Darkness, and the Darkness cannot comprehend the Light: It is, *in Him* (as the Apostle

saith Acts. 17, 28. *that we live, move and have our Being*, and yet we know it not; because we are compassed about with Darknes: Nay we are Darknes it self. Is it not a strange Thing that he should be in us, be so near us, and be our Light and our Life, our Sun and our Shield, and yet we not know him, not be acquainted with him? But 'tis said, It is he that shines in Darknes, what's that? That is, all Creatures are Darknes to him. God in himself is God of Gods, Light, of Lights, very God of Gods, and infinitely far above and beyond all Creatures; and if he put forth himself, (mark ye) 'tis himself in the Making of any Creature, yet that Creature in it self is infinitely below him, in himself; The highest of Creatures is Darknes to him: He is darkned in the Sun, and He is darkned in the Moon and Stars; He is darkned in Angels and Archangels, in Cherubims and Seraphims; and more darkned in Men; and more in other Creatures below Man: But He is in Jesus Christ the SOUL and LIFE of all Things.

There have been great Disputes in all Ages, what the Soul of Man is, which I shall not now enter upon; but whatever it be, be sure of this, It is infinitely below God; for God is the Life of Lives, the Soul of Souls, He is that Sun and Glory, that Excellency and Beauty, that shines in all Creatures: He not only gives to all Things Life and Being, but He is their Life and Being, He fills all Things with his Being: So as all Things are nothing, compared with God, nor can the Souls of Men or Spirits of Angels comprehend or conceive, what God is; and yet for all this; for all He is so GREAT and so much ALL, yet I say, they see him not, comprehend him not. *John* who was the Forerunner of Christ confesses, that he knew him not; for all he was of such Excellency, that he was He, whose Shoe-Latchet he was not worthy to stoop down, to unloose: And for all he was so full of Grace and Truth, (as 'tis said of him) and waxed strong in Spirit; yet he knew him not, he saw not this Glory and Majesty that was in him: For all he was The MESSIAH, The Saviour of the World lived with him, and conversed with him, in all Probability; for he was his Cousin german according to the Flesh; and if their Mothers visited one another, while the Children were but in the Womb, and for the Childrens Sake, we may well conjecture, much more after their Births did they come together, visit and salute One Another; besides many other Reasons, which might be given: Yet he knew him not all that thirty Years, till he came to be baptized of *John*, and he saw the Spirit descend upon him like a Dove. And if it was so with *John Baptist*, who was a Prophet, and the immediate

ate Harbinger appointed to bring Tidings, that the Messiah followed him: I say, seeing it was so, then do not wonder, I say, do not wonder, that Men who read the Word, and teach the Letter of the Word all their Life long, yet never know Christ, never be acquainted with his Spirit, and his Meaning in the literal Word: Therefore take it not ill, if I tell you: If any Man were able to speak the whole Word, the Letter in every Title, that he could or were able (or if it were possible) to speak the whole Scriptures in one Word, or at once, yet he may go to the Devil for all that; for no Man can do so much as he in this Regard.

But I'll tell ye, if ye had once known Jesus Christ after the Spirit, ye would not make such a Stir about Forms, Disciplines and Externals, as if those were the great and only Reformation; for all those Things Men may do, and not be one Hair better before God; for all that Reformation the Devil is the Devil still, and Flesh is alive still, and the Heart may be set upon the Creature still, and to this Man this World is amiable still. I pass not, what Men say and prattle to the Contrary: Let us see their Humility, Self-Denial and Becoming all to All; let us see their Self-judging, and judging other Men less, and themselves most of all; let the Life of Christ appear in the Fruits, Humility and Lowliness of Mind, not seeking themselves and their own Profit and Advantage, but the Profit of Many, that they may be saved: Give me such Professors and such Christians as these; but were it so, as they pretend, what means so much knowing Men after the Flesh, and *having Mens Persons in Admiration because of Advantage?* Jude v. 19. What means their Seeking *after Greetings in the Markets and Uppermost Rooms at Feasts?* Matth. 23, 6.7. What means *their long Prayers under a Pretence*, but that it is *to devour Widows Houses?* v. 14. And to ingratiate themselves so, as to get the Praise of Men, being exceedingly desirous of vain Glory, and the Wealth of the World? And if they have not these, they are dead on the Nest, Heartless and little or no Fruit of Love comes from them, but the Contrary, Centuriousness, Bitterness, Hatred and Envyings. Were you but once come to the true Vision of God and the Life of Christ, you would be above and sleight all these base and carnal Things, and you would here with the Apostle never more know Men, nor the World, nor any Creature after the Flesh; that is, in your choicest and highest Love and Esteem: But all these Things shew, that these Men are yet below and in the World, and not above with God, whatever they in Shew express to the Contrary.

Object. But, it may be, you will say to me: *Sir! You so undervalue the*

Letter and the Scriptures, (as we apprehend) that we know not, what to do; we took this to be God's Word. What! Would you have us cast away our Bibles? Would you not have us worship God according to the Letter? Shall not God be worshipped with our Bodies?

I answer: God forbid, that I should give any such Counsel; but I know, the Men of the Letter, or the Devil in Men, presently runs into this Extream, either through Ignorance, and so is, through the Infirmity of the Flesh and Weakness of the Inward Man; or else it is out of Willfulness, and so of the Devil and one of his great Designs, to destroy the Soul. God forbid that I should so condemn the Letter, as to bid Men neglect good Orders, and Worshipping of God in their Bodies and in external Worship, far be it from me: But this is, that I say, I would not have ye only do this; and I fear, ye strive and contend so much for the Letter, and the external Part of God's Worship, that ye neglect the inward and internal altogether; for where is the Man, that is so zealous and so hot for the internal, as he is for the external? Whereas the One is to be preferred far before the other, but we find it quite contrary: If we press Men to the Inward before the Outward, or do but (as I desire to do) lift up that; either how cold and Heartless are they, or else how quarrellsome are they? But this is that I say, strive chiefly for the Spirit and the hidden Sense; Get this but once into your Hearts, and then I will be bold to say: Turn this Man loose, he hath that within will guide him; for he is a Law to himself: Then I say, let him neglect the Outward, if he can, otherwise you do but hold Men to it, as a Bear to the Stake by Cords of humane Inventions, by Self-Love and Self-Interest, by Fears, Hopes and Rewards, and these poor Things, without the overruling and commanding natural Power and Principle of Love: And when you have done this, what great Act have you done, do not the Hypocrites the same? Do not Sinners the same? Do not Heathens the same? What great and godly Converts have you made, that you so glory and boast in them? I would fain persuade you, not to content yourselves with *Ephraim's Diet, who fed themselves with Wind, and followed after the East-Wind.* Hof. 12, 1. Nor I would not have you of the Number of those Dreamers, *that think they eat, and their Morsels are sweet; but when they awake, are hungry and have nothing.* Friends, Friends! Come, come, let us not trifle and loose Time; nay, let me intreat you, not any longer to play with your Miseries; let us not dally with that, which will destroy us; for in Truth I find, that we are the Sons of those Fathers, who thought themselves full of all moral and christian

christian Virtues, and full of all saving Knowledge, because they were conversant daily with the Scriptures, when Alas! All our Knowledge doth but serve to puff us up, and make us proud, stern and lofty, not condescending to the Weak; but full of Expectations of Admiration of our selves from Others and Disdain of their Brethren, though better then themselves, of whom the Apostle saith 1 Tim. 6, 4. 5. *He is proud, knowing nothing, and procures nothing but Doting about Questions, and Strife of Words, whereof cometh Envy, Strife, Railing, Surmisings, perverse Disputings of Men of corrupt Minds, and destitute of the Truth,* from such let us withdraw; for there is nothing to be got by them; and so long as we follow them, to us as well as to them the Vision fails, and the People perish. Prov. 29, 18.

Beloved! If a Man love his Wife, this Love will produce all Care and Tenderneſs in him, and all Offices of Love towards her, that may be; if he love her, let him kill her, if he can; let him beat her, or hurt her, if he can: If a Man love his Friend, let him wrong him, if he can: But here is the Matter, if ye have but the external Worship, as most Men content themselves with that, and never care for the internal, this is that spoils all: But if once ye have the Spirit and the true Sense of the Letter, then I say, let him throw away the Letter if he can: No, no, he cannot abuse, but love that in its Place and Degree, which hath been the Shell and Instrument, to bring him all that Sweetneſs, Meat and Nourishment.

I say, Beloved! once again: Things being thus, and Men being generally thus taken with the Letter, and go no farther; wonder not to see all the World in a Deluge, all drowned in their own Ways, all seeking themselves and their own Things, and not the Things of Jesus Christ, all being taken with, and idolizing their own Conceits: Wonder not to see them all in a Mist, groping in Darkneſs, and every one feeding himself with his own Devices: I say, wonder not: For *John the Baptist*, he that leapt and sprang for Joy in his Mother's Womb at the Salutation of the Virgin *Mary*; for all he (as it were) lived with him, was of his Kindred and Acquaintance, and conversed with him for 30. Years, yet knew him not: Wonder not to see an universal Darkneſs over the whole World, and scarce a Man knows him, that lives in them, dwells in them. I am afraid, it is with most Men, as it was with those Women, the Apostle *Paul* speaks of 2 Tim. 2. *Always learning, and never come to the Knowledge of the Truth.* Yet it is well known, ye have always been Throngers after Christ with the *Jews*; but I fear, never yet drew any Virtue from him, and that ye have not yet taken the City of the Letter, never yet had the Rending of the

the Veil, never yet took *Achfab* to Wife: For if ye had, you would be (so far forth) altogether spiritual, and much taken up with these Things, knowing no Man any more after the Flesh, but altogether in a spiritual Manner, knowing God to be in you, and to dwell with you: Wherefore to stand in Awe of his Goodness and Greatness, Majesty and Incomprehensibleness. &c.

But Beloved! I press these Things the more and the oftner, because I know, such Things as these had need to be taught you, as the Prophet *Isaiab* saith: *Line upon Line, and Precept upon Precept, here a little and there a little.* For these Things ye receive but slowly and by Degrees, like narrow-mouth'd Vessels, as ye are able to receive: Otherwise these Things run over, run at waste and run besides, and are spoiled; and ye trample these Pearls under your feet: And besides, I know you have enough, that press the Letter, but these Things very rarely; therefore I take the more Liberty, because I know your Tempers, for the Most of you, very well. I fear you are offended at my Dwelling so long on these divine Things, because they are not surable to you, nor you to them: I know you love short Prayers and short Sermons, but long Suppers, and long Meals: You can sit up late, if not all Night, to delight your selves in Gaming, or in Wantonness and Adulteries; and others of you are never weary in telling and hoarding up Money, and the like; but you cannot abide these tedious Preachers and long Preaching, a little of that and away: All this shews, that you have no Delight, no Relish in the Word of Truth. But this is such a Truth, we are now upon, that I would have you in Love with it, I would have it founded, and well rooted in you, viz. that God is he, that fills All in All, all Things, yea every individual Creature, even the highest and the meanest, is full of God, and nothing else but God. Brethren! I would not have you ignorant of this one Thing, viz. that God he is all Act, a most pure Act; and nothing acts nor grows, or increases, or moves, but in him: Know that not one Creature stirs in any Act, in any Virtue, or in any Way of Evil towards you, but by Commission; There is no such Thing, as Chance or Fortune. This is such a Foundation-Truth, that every Branch of Godliness ariseth from this Root.

Jacob he saw this; for 'tis said Gen. 28, 16. when he awaked, then he saw, *God was in this Place.* God there appeared to him on Purpose, to convince *Jacob* of this very Truth; not but that God was in that Place before, but *Jacob* saw him not there before. *The Lord was in this Place before, but I knew it not,* saith he: But his Eyes being opened, then he cries

cries out: *Oh how dreadfull is this Place! This is none other but the House of God.* God dwells With us and In us, and yet we are not aware of it, all this While to this very Day. As suppose, two Men should come into a large Room, in which the King should be in One Corner behind the Hangings privately, (I suppose, I have used the Simile before; but the Finesse makes me use it the oftner, therefore take it and apply it) and the One of these two Men espieth the King; the other knowing nothing of him; he that knows the King is there, he behaves himself with all Reverence and Fear, as before the King; because he knows, the King hears and sees all; but the Other lanches out in idle and frothy Talk, and behaves himself rudely, as among his Companions; the Reason is because he sees not the King; but if once he chance to espy the King, or the King discovers himself to him, then he humbles himself for all his idle Carriage, falls down amazed in Trembling and Fear, and carries himself so much the more humbly and awfully, and the more submissively: His Carriage is quite changed, he is no such Man as he was before: So howsoever a Man carries himself, before he sees God, and before he knew of him, that he was so near him, and he knew it not; yet when God once shews and discovers himself to such a Man, in the midst of all his Pride and lofty Carriage, in the midst of all his high-towring Imaginations and Self-Conceits, as he did to *Belsazzar*, when the Hand-Writing appeared to him on the Wall, *his Hair stood upright, and his Knees smote together, and his Joynts were loosed*; even so is this Man astonished at the Sight of God in him, he falls down and cries out with *Jacob*: *Oh how dreadfull is this Place! This is none other but the House of God, and I never knew so much*: Was my God, my Creator the Almighty, (and Maker of Heaven and Earth, He that the Heaven of Heavens cannot contain, (Is he here by me and in me all this While, heard all my Words, observed all my Actions, and I not know it, I not aware of it? Oh vile wretch that I am! How can I stand before his Presence.

Beloved! The Case was thus with *Jacob*: He over Night being weary, travelling a whole Days Journey from his Father's House, had no Inn to lodge at; but in the open Field, having gotten some Stones together for his Pillow, and the Heavens for his Curtains; he lies down in Sorrow and Thoughtfulness, what he should do, what would become of him, what Course he should take; He was a young Man apt to run his own Ways, and follow his own Will: Little he had, and knew not how he should be provided for: He was fain to run from home, leave his Fathers

House, as a banished Man, and it seems in these Thoughts and the like, he fell asleep, and in a Dream God appears and speaks to him, and comforts him, and to that Purpose in his Dream he saw a Vision; a Ladder, reaching up to Heaven, and the Angels of God ascending and descending &c. and when he awaked, he finding God to be so near him and present with him, whither soever he went, his Spirit was comforted and refreshed; then he was a changed Man, then he had new Thoughts, and all his former Thoughts were banished: Even so doth this Man behave himself, when once God hath spoken to him, and discovered himself to be so near. He doth, as *David* says, he did, *set the Lord always before his Eyes* Pf. 18, v. 8. *and take Heed to his Paths.* Pf. 39, 1. then he minds God and observes his Workings, his out-goings and in-comings; then he always puts God forward in him, he must do all, he must be his Buckler and his Shield, his Counsellor and his Champion. Before that he was the forward Man, and who but he? All God acts in him, he arrogated to himself, and (as he thought) the Actions were his, done by his Power, Wisdom and Parts, and so he took home the Glory and Praise of all to himself; but now upon God's Appearing to him, this Man is undone, slain, crucified, and then he can, yea with all his Heart, let God be all and do all, speak in him, move in him, live in him, work all his Works in him and for him; He now minds God, in whatsoever any Creature saith or doth to him, he no longer lives his own Life, but the Life of God, 'tis true, he lives (as the Apostle says) *yet not he, but Christ in him.* He now as a new Man hath no Words but the Words of Christ, no Thoughts but the Thoughts of Christ, he is made one Spirit and Life with Him, and so he becomes a changed Man, a new Man. But the Other, he that is not aware of God, he that is a Reprobate, who knows not, that Christ is in him, he takes no Knowledge of all this, but doth what he list, and as he thinks, he speaks his own Words, and thinks his own Thoughts, and all his Thoughts, Words and Actions, all his Aims and Endeavours tend to the Fulfilling the Desires of the Flesh, either more gross and open, or else more subtil and refined, and more hid from the Eyes of the World; his Desires and Aims are, how he shall procure such a Benefit to himself, such an Estate and such Honours, or how he shall be delivered from the Danger of the Times, and he is full of Carking and Caring, how his Flesh shall be provided for, and the like. And truly, Beloved! It cannot be otherwise; for *whatsoever is born of the Flesh, is Flesh, and whatsoever is born of the Spirit, is Spirit.* John 3, 6. for it can never act without, or above his own Sphere
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and Compass; Were we born of the Spirit, we could not but die to the Flesh, and seek the Things of the Spirit; then all his Thoughts for the Advantage of his Flesh cease, and he is altogether for Increasing and Perfecting this Life of God begun in him; he now saith: Let God live more and more, but himself less and less, as *John Baptist* saith: *He must increase, but I decrease.* That is his Life now, which before was his Death, and contrary, his Death is now his Life.

God is now a welcome Guest to this Soul, yet not that God is more or less there, you being always God's Temple, as well before you see him, as when you see him; for Christ cannot alter his Lodging in the Reality of it. This is a certain Truth: Nothing can make Christ depart, in Regard of his Essence and Being; but as to you he may depart, and in your Apprehension, as not seeing or feeling him to be your Life and Joy, and so you are to understand all such Expressions; for if you think, and as some preach, that God comes and goes from Place to Place, from Earth to Heaven, or from Heaven to Earth, departs and returns, that he is sometimes here and there, that above in Heaven is his Court and his Place of Residence, and sometimes he makes his Progress through his Dominions, as Kings use to do in theirs, and that you can stop him, or stay him, or change him, or make him return from his Purposes; these are all childish Fopperies; in this ye do, as it were, create another God to your selves, and make the true God an Idol; but whatsoever is of this Nature, it is spoken in Reference to the Creature, in Regard of our Sight and Apprehensions; as to you, he is departed and dwells above far remote, and is as a Stranger; and indeed and really He is as having no Being, and is as no God to thee; however thou mayest flatter and deceive thy self, until thou hast siniten and taken *Kiviahsepher*, and married *Achsah*, *Caleb's* Daughter, till there be Power given to thee to rent the Vail; but then you shall see him, who is the Truth of all Things, the Substance of all Things, and not before; for whatever you can see, are but Shadows and not the Truth, as in this my Body you cannot see the Internality, nor the Truth of it; for the Truth and Substance of it doth not consist either in the Coldness or in the Horness, for it hath been hotter, and it hath been colder; neither in the Oldness nor Youngness, for it hath been younger, and it may be older; neither in the Heaviness, nor in the Lightness, for it hath been lighter, and may be heavier; neither in the Shape, nor the Complexion of it, nor in no Accidents you can name; for they are all changeable. Then if so, none hath ever heard, seen or spoke that, which

is the Truth of me; for my Substance cannot be seen, but only Accidents. The Truth consists in Things internal and unseen, and 'tis the like for any other Thing or Creature, you behold besides. And so likewise, such is the Word of God, It consists not in any Thing you can hear, or see, perceive or comprehend; for God's Word is as himself, Mighty, Incomprehensible, not included in any Place &c. His Word is the Being and Life of all Things. The Letter cannot possibly contain the mighty, eternal Majesty of the Word: Nay, I say more, it is not the Word of God, till it be expounded to the Heart, and made a Word of Power and Quickning in the Hearts of his People. The Word is eternal, and was before any Letters or Scriptures were, and shall be for ever, when all those Things shall cease.

Gods Speaking, is his Creating, Let it be done; there can be no resisting, says *David, what ever he commanded, it was wrought*: God hath spoken as many Words, as he hath made Creatures: But he hath spoken one great and mighty Word, and that one Word includes all those many Words: And that one Word, is Jesus Christ, the only begotten of his Father, and the first-Born of every Creature; all the Rest of the Creatures are but as so many Letters of this GREAT Word; for he is called *the Word*: He, being in the Bosom of his Father, he was unspoken, unuttered, unpronounced: There was not then any one Creature in Heaven or Earth; but God was ALL, and so he is still; but there was then, neither Father, Son, nor Spirit, as divided; but he being once pronounced, his Son, he is then the Word spoken; then immediately there is Father, Son and Spirit; for these are expressed several or TRINE, only in Relation to the Creatures; which to me is clear; for there is not, nor cannot be Diversity in God, but God is one, and in himself he cannot be more; and I hope it is clear to you.

Now if any should think or say unto me the Words of *Pilate*: Oh Sir! What Thing is Truth? I must answer thus: Truth is not possible to be either spoken or heard, for God only is Truth, and nothing else can be: Now, it is impossible, to see or hear God, saith our Saviour: *No Man hath seen God at any Time*, Joh. 1, 18. for we cannot see him and live, we must depart out of the Nature of Man, and return unto God, and be one with God, else we can never know God; 'tis only this well-beloved in us, that knows him, and who also is in the Bosom of the Father, he hath declared and revealed him, and he only. Whatever it be, that a Man sees or comprehends, that cannot be God, that cannot be Truth indeed

deed: It can be at most but the Emblem, the Shadow of Truth; as in a Man we cannot see his Life, but we may see him live: Even so, Truth cannot be seen, but you may see the Effects and Fruits of Truth. But he that marries *Achfab*, to him will I give the Rending of the Vail; that is, he shall see as much as a Creature can see and live; (as God said to *Moses*) [*Achfab*] she will give you a Glimpse, a Sight through the Cleft of the Rock, as was to *Moses*, of the Back-Parts of **JEHOVAH**. But Truth cannot be seen in the true Glory and Splendor thereof; only the Back-Parts of her: But if you can but marry her, she will admit you into the holiest of all, and she will beg of her Father, to give you a Blessing, that seeing he hath given you the South Land as it is here in this Chapter, that he would give you also Springs of Water: That you shall not only have the Nether-Springs, the Letter of the Word, external Ordinances, and outward Duties, bodily Worshipps and the like; but you shall have also the Upper-Springs, the Life of the Letter, the Power, quickning Spirit: To see, not only Christ's Body and touch it; but you shall have the Virtue of the Breaking of his Body, and the Benefit of the Shedding of his Blood.

And when the Vail is rent; take but a short View of those Priviledges and precious Things you shall then have: Though I have hinted at them in general, as I went along, yet let us view a little the particular Things, contained within the holy of holies, as Time at present will give leave.

When they came to the Tabernacle, there was first, as I told you, a worldly Sanctuary, as the Apostle sets them down, Heb. 9, 1. and therein was Ordinances and divine Service: For so the Apostle calls them in the first Verse: *And therein was the Candlestick, and the Table, and the Shew Bread,* and thither came the Priests, and did their Office: *There was Sacrifices and Offerings for themselves and all the People,* and all they could learn there, was but worldly and external Ordinances, bodily Worshipps, which very little concerned the Heart, and the inward Man; but if they offered such and such external Things, as was required, this was all. But into the second Vail within the *Holy of holies*, thither the high Priest must come but once for a Year, (for we shall only at present touch at those Particulars mentioned there by the Apostle) and first there was the *golden Censer*, which typified *Christ's Offering the Prayers of the Saints*, as it is expressed Rev. 8. There is an Angel, which hath the golden Censer; and there was given him much Incense, that he should offer it with the Prayers of the Saints upon the golden Altar; which Angel is Jesus Christ, the Angel of the Covenant: Shewing unto us thus much, that he is the

Mediator between God and Man, for whose sake all our Services are accepted: Nothing is accepted from us with the Father, but what his Son doth in us; be they never such glorious Actions, and done with never so specious and religious Pretences; yet if they be our Actions, they stink, they are abominable; in him only he is well pleased: They are his Actions, only that can be savoury Meat to him; although as they be our Actions, they may seem beautiful and glorious to us, yet to him they stink; though ye labour and sweat your Hearts sore: You may see in Ezek. 44, 18. the Priests are expressly commanded, when they enter into God's Sanctuary, to officiate, that they should not gird themselves with any Thing, to cause them to sweat about the Lord's Work; for indeed, what comes all Men's Labour, Working and Sweating to? Truly to just nothing but stink, Abomination and Odiousness in God's Nostrils. A dead Man hath the Shape of a Man, but he stinketh; so thy Duties, though they have the Shape of right and holy Duties, as to us, yet they are to him but putrified and dead Works, Heb. 9, 14. *How much more shall the Blood of Christ purge your Consciences from dead Works, to serve the living God, who through the eternal Spirit offered himself:* When your Services are not from an internal Principle, from the Work of the eternal Spirit, but are just like the Motion of Clocks and Watches, which is from Art and external Weights, and Force, not from a new Nature, all such Services are dead Works, and all your Zeal therein, is but as strange Fire in the Lord's Sacrifices.

When we are gotten within the Vail, we come then really to see all our Works, nothing, that they are abominable: Yet we think highly of them, while we remain in the worldly Sanctuary, and are gotten no farther: But here within the Vail, God speaks to us, as he did to *Job*, and we are convinced of our Vileness: *Behold, saith Job, then surely I am vile, I will lay my Hand upon my Mouth; I have heard of thee by the hearing of the Ear, but now mine Eyes see thee, wherefore I abhor my self in Dust and Ashes:* *Job* had oft made confession of Sin before in Words and in the Notion, and practised daily external Worships, but yet we may see all along, for all that what an high Opinion *Job* had of himself and of his Strictness and Righteousness: *Job* sacrificed often and constantly, and observed the Letter very strictly, and thereby *Job* maintained an high Opinion of himself: But now the Vail must be rent, and God must appear himself to darken and confound all *Job's* Righteousness, before ever *Job* could say: Surely I am vile: *Job* was strict in Externals; but *Job* could

could not really loath and abhor himself, and his own Righteousness, though in Words he might, as Many can easily and frequently do that daily complementaly, but to be really Vile in themselves, this Work is from above, from Heaven, from God: And so within the Vail we come to see, what it is, and for what we or our Actions are accepted; it must be his Son's Work in us, else he loaths all even the Best of our Sacrifices, if it be not Jesus Christ in us, that doth all; viz. that loves God and fears God, &c. His Father regards it not; this may seem a Paradox, but yet it is a Truth: For indeed and in truth there is nothing fears God, but God, nor nothing obeys God but God; nor nothing loves God, but God, as *David* saith, *All that we have prepared, cometh of thine own Hand, in thine Hand only is Power and Might: All Things come of thee, and of thine own do me give thee, for all is thine,* 1Chron. 29, 14. And saith the Apostle: *From him alone cometh both to will and to do of his good Pleasure,* Phil. 2, 13. And saith our Lord to his Disciples John 16, 15. *All Things that the Father hath are mine: Therefore said I, he shall receive of mine and shall shew it (or give it) unto you.* There is sweetly exprest both his Propriety, 'tis his own, and also their Community; They cannot partake thereof without he please to distribute, without his Donation and Gift; And he accepts his own Work in us and nothing else, God cannot accept any Thing any Creature doth out of himself, but only what himself doth, what his Son doth that pleaseth him, nay that he cannot but accept: And this is that *Achfab*, that so pleaseth her Father, that he can deny her nothing: This is the first Thing, we shall have after the Vail is rent; And none can attain to the Sight of these Things really and in good Earnest; but he indeed, to whom the Vail is rent.

The next Thing there exprest is, *the Ark overlaid with Gold*, the Ark of the Covenant overlaid with Gold, overlaid round about with pure Gold. Well, having married *Achfab*, we shall also have Power to break open this Mystery. Christ is he, in whom all the Promises were Yea and Amen, they are all fulfilled in Him, as all our Actions must be derived from Him, as from the Fountain; that is, if they be not quickned and animated with the Power, Purity, Holiness and Excellency of Jesus Christ, that they are of himself, of his own divine Nature, and are his Off-spring, his Birth in us, He cannot accept or regard them: So also if this be so, then is there not only Holiness within, flowing from a natural Principle of a new Nature, but there will be also all external Glory; there is the Ark of the Covenant overlaid all over round about with pure Gold, to
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shew, that from this Spring and Fountain cannot but proceed all Purity and Holiness in all external Actions, then they cannot but must shew forth the Virtues of him, who hath called them from Darkness to Light, and from the Power of Satan to God: Then there is such a Power and such a burning Desire in the Soul, that they must shew forth their good Works, for this End, that they may glorifie their Father, which is in Heaven: Neither can this be attained really, till we be admitted within the Vail, and have *Achzah* to Wife.

True it is, while we are in this Worldly Sanctuary, being gotten no farther, we may do many external good Actions, as to our selves and other Men; and also good in themselves, and be very conversant, strict and devout in all Religious outward Duties; but they are not done for this End, to shew forth the Virtues of him, that has called them, nor to glorifie their Father, that is in Heaven, but 'tis to glorifie themselves, and to set up themselves, either for praise or esteem, or else for Fear of Hell or Judgments, or for Hope of Advantage, or Reward, &c. They *serve not God*, as the Devil said of *Job*. c. 1, 9. *for Nought*; not for Love of Holiness, nor for that Excellency, that is in its self, but to get something by it: They use it frequently, 'tis true, but 'tis as Men do a Bridge, to carry them over to some desired Place, to some Self-Happiness or Advantage, they have propounded to themselves, they may get to this same Heaven, that is so talkt of, but very little known; and were it not for these, the Man were dead, and you should find, if the Heart were searched thoroughly, and that these Ends, these Hopes and Fears were removed, the Man would stand stone-still; but the other Man, he who is ascended and gotten within the Vail, he works freely and naturally, for Love to Holiness, and he cannot do otherwise: Though there were neither Fear of Hell or Punishment, or Hope of the Reward, yet he must work, and he will work, and he cannot but work, and that for the Love of Goodness: This is, that I still say: Let but the Heart be set to Rights, let the Man be regenerate, and be but Partaker of the divine Nature, and then with such a Man you need not keep such a stir as you do, with Laws and Precepts, Rules and Disciplines: He hath that within him, which will not only inform and teach, but reform and compel to do, and that by the Power of Love; for, saith the Apostle, *The Righteous are a Law to themselves*. Ple warrant you, ye may turn this Man loose, ye need never fear him.

And Beloved! This is the Service indeed, this is the Service God loves, he loves a cheerful Giver, He cannot abide that which cometh forced,
unnatural

unnatural and grudgingly, like a forced, imposed Talk, that by sinister Respects they must be held to it; but I say, this Man needs no such Thing; but turn him loose at all Turns, he hath an Informer and a Reformer in him. *Those that are led by the Spirit, are not under the Law.* Gal. 5, 18. But under Grace, and under the Power of Love, and of a free Mind; for the Law is not made for a righteous Man, but for the Lawless and Disobedient. This Man is no longer under the Law, but is dead to the Law, that he may live to God and not unto himself; for self is (in him) conquered and dead, and Christ now is alive and exalted, and set in his Throne, to reign for ever and ever.

In the third Place, there was the Pot of Manna, which Manna God gave the *Israelites* in the Wilderness, some of which by Providence of God was preserved many hundreds of Years together, until the Time (as it is thought and affirmed by some) of their last Destruction by *Titus* and *Vespasian*: He that hath gotten within the Vail, I'll warrant him, he hath gotten Food sufficient to nourish him for ever; he shall never hunger more, nor never thirst more, as in that of Rev. 21. He that lives according to this new Life, he is fed with hidden Manna: He eats and lives upon no less nor no other, then the Tree of Life, in the midst of the Paradise of God; his Comforts are pure, and ravishing, and full of everlasting Delights: His Waters ever flow, and never cease; there is in his Belly a Spring of living Water, ever springing up to everlasting Life.

In the next Place, there was *Aaron's Rod that budded*, that was laid up by the Pot of Manna: Those that are accepted to look into the Holy of Holies, their good Works are always fresh and budding, always coming forth, their Fruit is always flourishing and green; their good Works never dye, but they ever after bring forth Fruit, like a Tree, planted by the Rivers of Water, that bringeth forth Fruit in his Season; his Leaf shall not wither, and whatsoever he doth, it shall prosper: Psal. 1, 3. 4. And not only shall they bring forth Fruit, but ripe Fruit in their Age, Psal. 92, 12. 13. 14. *The righteous shall flourish like the Palm-tree: He shall grow like a Cedar in Lebanon. Those that be planted in the House of the Lord, shall flourish in the Courts of our God. They shall bring forth Fruit in old Age: They shall be fat and flourishing.* The Truth is, these Men, they are ever satisfied with God, they are never weary: They that wait upon the Lord, shall renew their Strenght, they shall mount up with Eagles Wings, they shall run and not be weary, they shall walk and not faint. The Truth is, they never have enough of him; his Comforts are always fresh to them,

always flourishing and green: They are never satisfied with the Knowledge of God: This is such Manna, such Meat; the more they eat, the more they may: The more God communicates himself to them, they are the more hungry, the more thirsty, the more unsatisfied: They have overcome, and are still overcoming. They go on conquering and to conquer; they are still conquering and subduing all their Enemies, and getting their Sins and their Lusts under their Feet: And so long as there is any to overcome and conquer, they can never rest, till they have brought all under, every high Thought and every strong Hold, and every Imagination, that exalteryth itself against the Power, Kingdom and Sovereignty of Jesus Christ. Well, within the holy of holies there was also *the Cherubims of Glory, overshadowing the Mercy Seat*, Heb. 9, 5. and we may say, as the Apostle there, of which Things we cannot now speak particularly: Those glorious Cherubims, they look Face to Face, beholding one another, overshadowing the Mercy-Seat. Beloved! Were you but once come to this Sight, and to marry *Achshab*, you should behold God glorious and amiable, full of Love and Mercy, and tender Bowels: All Wrath and all Frowns blown clean away; We then, shall behold in him not so much as any Shadow of Anger, but there will be a most sweet and amorous Beholding of one another: He will love and delight in us, and we shall love and delight in him: If you can believe me, nay, we cannot look so delightfully upon him as he will upon us; there will be then nothing but amorous Imbraces, and Love-Kisses, and that with great Delight; and we shall then see, how sure all his Mercies are to them that love him, and that they are the sure Mercies of *David*: We shall find in our own Hearts, all his Promises made good, and we shall then call him our God and our JEHOVAH, He making good and giving Being, as to all Things, so to all his Promises, that we shall see feelingly: Not one, no not one hath failed of all the good Things he hath promised. We shall say by Experience: Now we know, that the Heaven and Earth shall pass away, but not one Tittle of his Word hath failed. We shall then see all *Solomon's Love-Songs* in the *Canticles* fulfilled, and never till then: And yet Beloved! Know, all these Things here spoken of, are but dark Shadows to the Truth, and to the Things themselves.

But to conclude, we run over these Things, for Time hastens. Those that are brought to this Condition, to have the Vail rent before their Faces, they shall see such Things, as I am not able to express: *For Eye hath not seen, nor Ear heard, neither ever entered into the Heart of Man those glorious*

rious Things, which God hath prepared to entertain and to feast such Self-denying Souls: All which are both full satisfying and ravishing Contentments: Beloved! These are such Things, as cannot be enjoyed or known, till you are really possessors of them, nor observe them by Feeling, till the Vail be rent.

But ye know this, 'tis *Othniel*, that takes this City, 'tis in the Lord's good Time; or in his fit Opportunity: We cannot take this City, nor marry *Achfab*, *Caleb's* Daughter, when we would, but we must wait God's Opportunity, when he pleases to give it; not in our Time, but in his Time: Nay, we cannot so much as hasten that Time, when we shall have Power to smite *Kiriathsepher*, and marry *Achfab*: No more than a Woman in Travail, by all the Means and Industry she can use, can hasten the Time of her Delivery: We must wait the Time, till God reveal; for we must take it, when He will give it, and as he will give it by Degrees, Time after Time, Line upon Line, and Precept upon Precept, &c. And so waiting in God's Way, he will reveal, and we shall come to understand the good Will of the Lord, one Time after another, now a little, and then a little, Line upon Line: That so you may come to glorifie God your heavenly Father: Not that you may bring Honour, or Profit, or Advantages to your selves, (though this be our greatest Honour and Profit) or that you should take the Praise to yourselves, as though by your Power you have smitten this City, or married *Achfab*, and so possess the upper and the nether Springs, the Letter and the Spirit; thus to do, is not to smite this City: You as yet have not smitten it, this Smiting is not by the Power of God, this is but by the Power of Industry, and by the Power of Flesh; This is indeed but by the Power of Satan in us, and not by the Power of God: But here is the Misery of the Sons of Men, they are ready to think and believe, that they have smitten this City, when 'tis nothing less; They think they know as much as can be known, and do, yea marry do they, I know not what do they do; they think they can do all Things, and glory in this, and so look for and do give Praise and Honour to themselves: And if any go beyond them, if they cannot fathom what you say, presently they cry out upon it as an Error, and no Body must know more then they, and they must have the Honour and Praise of All, they must and will be sure to keep Men within their Compass, and within their Knowledge, always holding them in the Letter, in the Rudiments, in the Pedagogies and in the Shadows of Religion, and cannot endure nor bear, that Men should be brought up to Perfection, or outstrip them, and to possess those high, fat and full Enjoyments prepared for them, that they may be delivered, and set at Liberty from under the Law and from the killing Letter, from Bondage, Servitude and Thralldom, that they may come to receive the Inheritance of Sons and Free-Men, that so the Glory and Praise of All may be to God almighty, (none at all to them) who hath freely given them Power to smite *Kiriathsepher* the City of the Letter, that it may be unto us *DEBIR the Word of God*, and so reveal unto us Things unutterable and unspeakably glorious, even the white Stone and the new Name, which no Man knows but he that hath it, and the hidden Manna and the living Waters, to nourish us to everlasting Life, where the Glory of God is the Light of the Temple, whose Brightness you shall see, so far as you are able to receive, where you shall have Safety from all your Foes, and you shall see and behold their Ruine, where you shall have the Company and Comfort of all the Saints, and God himself shall strive to fill and [if it were possible] glut you with

Happiness

Happinefs, where the City Gates are built with Pearls, the Streets paved with Gold, the Walls of precious Stones, and the Temple in this City is almighty God himfelf, and many Kings and Princes fhall be but Vaffals, and caft out and not regarded as fuch, where the *Meffiah* is the Judge, Saints the Jury and the Verdict innocent; and this may comfort you throughly, it may comfort you eternally, there the River fprings from under the Throne and the Hill of God, the Water clear as Cryftal, the Banks fet with Trees of Life, where your Cheer is Joy, your Exercife *Singing the Song of Moses and the Lamb* Rev. 15, 3. Your Duties Praifing, the Subject God, the Q^uire confifting of Angels and Saints, the Songs *Hallelujahs* Rev. 19, 3.4.6. where there is no more need to fear, that ever your Eyes fhall be dimmed with Tears, or Ears affrighted with Cries, or your Senfes difturbed with Pain, or the Heart damped with Sorrow, or the Soul ever furprized by Death; where there is all Good and no Evil, there is no Perfecutors no Sequeftrators, none to claim your Poffeffions from you, none to envy your Happinefs, there the Rich cannot be robbed, nor Kings fhall not be flattered; where there is Poffeffions without Impeachments, Seignories without Cares, Length of Years without Decay of Strength, Love of All without Jealoufie of Any, Greatnefs of State, without Confcience of Corruption; where we fhall be ravifhed with Seeing, fatisfied with Enj^ying, and fecured for Retaining. But by the Way, let me tell you, who this Kingdom and Treafure is fit for, the Rich, the Full cannot poffefs it: It is only prepared and fitted for the Poor, the Miferable, the undone Ones in the Earth. *Bleffed are the poor in Spirit; for theirs is the Kingdom of Heaven.* Matth. 5, 3. And v. 5. *Bleffed are the Meek; for they fhall inherit the Earth.*

And Beloved! To conclude, all thefe Things are very true, true in the Letter; but far more true, taking them all as meant and fulfilled fpiritually; There are fuch Things as thefe, but infinitely more fpiritual, divine and tranfcending: Such Things as thefe, and whatever elfe the Heart of Man can imagine, are but poor Things, to what we fhall there have and live with and live in, viz. in Heaven; the Beginnings whereof are given you here as Shadows or Refemblances, or as an Earneft and firft Fruits; for Heaven is nothing elfe but Grace perfected, 'tis of the fame Nature with that you enjoy here: Glory is Grace begun, and Glory is Grace perfected; for he that is united and made ONE with Jefus Chrift by Faith, hath a true and real Glimpfe of thofe ravifhing Glories and Delights, which he fhall for ever enjoy: But you muft wave all carnal, fenfual and worldly Conceptions of thefe Enjoyments, and look upon the Higheft, Chiefeft and Rareft here, even all thofe glorious Things fpoken of Revel. 21. to be but Shadows and dark Refemblances of thofe bleffed, bleffed good Things, which we fhall then enjoy for ever and ever.

Thus through the Affiftance of God I have given you a fhort View of your everlafting Habitations, and a fmall Tafte of your full Fefts in the eternal Mansions; and fomedim Shadows of thofe transparent Glories, and a Glimpfe of your never-ending Pleafures in the Kingdom of God, to whom be all Glory, Dominion and Praife for ever and ever. I know, it is a common Saying with you; but I would to God, the Believing were as common,



THE
Gospel Treasury Opened :

OR

The Holiest of All unveiling.

THE SECOND PART.

Militia Cœlestis :

OR

The Heavenly Host :

Two Sermons upon Psal. 68, 17.

The Chariots of God are twenty thousand thousands of Angels. The Lord is among them as in Sinai, in the holy Place.

Preached at *Giles Cripplegate*, when those masking Chariots and great Shews were presented and acted at the *Court, the Temple and in the City*, after which there was so much running to be Spectators: He choosing Texts on Purpose constantly, (as his Manner still was) it being our Saviours Practice in the Gospel, he making Use of present Things most in Use and most affected, to take Men off from admiring such Vanities, or rather to take Advantage by them, and thereby improving them to raise up the Mind to real Glories, which have so few Lo-

vers and Followers: As you see Christ did with the Woman of *Samarita* at *Jacob's Well*; She needed Water, but he told her of a more excellent Water, such, that whosoever should drink thereof should never thirst, *but should be in them a Well of Water springing up to everlasting Life*. And likewise again, at the great Feast, the last Day of the Feast Jesus stood up and cryed: *Ho! Every one that thirsteth, let him come unto me and drink; and he that hungers, let him come unto me*. He taking Occasion from the outward Feast, to tell them of more excellent Meat and Drink, of Food that perisheth not, but endureth and nourisheth to everlasting Life; and many such Occasions he makes Use of, and is very frequent therein; but saith our Saviour *Matth. 11, 17. We have piped unto you, and ye have not danced: we have mourned, and ye have not lamented*. And again, saith he: *Wide is the Gate and broad is the Way, that leadeth unto Destruction, and Many there be, that go that Way: But strait is the Gate, and narrow is the Way, that leadeth unto Life, and Few there be, that find it. Matth. 7, 13. 14.*

SERMON I.



S this Psalm was undoubtedly *David's*, so it is more then probable the Occasion of penning it (as you may see at the Beginning there of) was, upon the Removing of the Ark to *Jerusalem*; the City of *David* from the House of *Abinadab*, 2 Sam. 6. At which Time *David* with the Rest of the People of *Israel* played on all Manner of Instruments, and danced before the Ark: Whereupon *Michal* his Wife, *Saul's* Daughter, despised him for a Fool: An Extasie of Joy seizing upon his Spirit, he enjoying so much of God in it, caused him to leap and dance before it: She hereupon takes upon her to reprove, censure and revile him, and in her Heart scorned him, says the Text v. 16. But *David* being lifted up, filled with divine joy, slighted her, and told her, he would yet be more vile; for none knows the Comforts, and joys of the Spirit, but those that possessed them, all others are Strangers to them, therefore by them Judged no other but Madnes and folly.

But the Reason of this former Conjecture is, because this Psalm begins with that very Proverb, that was appointed to be said at the Rising of the Ark out of its Place, Num. 10, 25. *Arise O Lord! and let thine Enemies be scattered, let them that hate him, flee before him.*

I dare not offer at any Method in the Whole, nor at any Connexion in the Parts; for I find, that all your curious Dichotomizers, and critical Dividers, do but dream and play with the Scriptures, feeding themselves with Conceits and Fancies, and not Truth, running out into so many critical Divisions and Subdivisions, making forth very little to Mens Hearts, but only to tickle Mens Ears and Fancies: For sure I am, the only Method that holy Men of Old observed, was, *To speak as they were moved by the holy Spirit*, 2 Pet 1, 21. and *as the Spirit give them Utterance*: And with much Plainness of Speech, as *Paul* saith: *That they may preach to them Jesus Christ, and not themselves.*

But these Words we have now read, they being a Clause in this Psalm; I shall take them as a *Melchizedeck*, without Father, without Mother, Heb. 7, 3. As having no Connexion or Dependance; we will come to open

the Words, as having a Sense sufficient lying within themselves. There be many Expositions on this Place, which I will not trouble you withal; for Men speak according to Men; but the Scriptures are written by God's Spirit, dictated by his own Finger; and if he do not give out the Interpretation himself, all Men do but grope even at Noon-Day; for *Solomon* saith: *The hearing Ear, and the seeing Eye the Lord hath made, even both of them*, Prov. 20, 21. for holy Men of God spake as moved by the holy Spirit: We must therefore labour, to find out, (if it be possible) what is God's Mind in the Scriptures, whatever Men say. I may call this Text, as it is Luke 2, 13. The heavenly Host: *There was with the Angel a Multitude of the heavenly Host, praising God*, and I pray God, there may be so with us here in this Place at this Time. And as *Jacob* saith of the Angels, Gen. 32, 2. when he saw them ascend from Earth to Heaven, and from Heaven to Earth again, he saith: *This is God's Host*; for indeed, there is in them both Greatness and Terribleness, which is proper to the Angels of God.

But that we may give you the Parts of the Words, there are four Things represented in them. 1. Their *Nature*, they are called *Chariots*. 2. Their *Number*, they are said to be *20 Thousand*, or *Thousands of thousands*: That is, they are innumerable or numberless. 3. In Regard of their *Names*, they are here called *Angels*. 4. In Regard of the *Commander* of all these numberless Numbers of Chariots and Angels; and that is *God* himself. *The Chariots of God are twenty thousand, even thousands of Angels*.

1. Their *Nature*, they are called *Chariots*. The Mention of Chariots is as ancient, as any History either sacred or prophane, divine or moral: They being used, both for *Peace* and *War*. In the first Book of *Moses* c. 41, 43. there is Mention made of *Pharaoh's* triumphant Chariots for *Joseph*, he that exalted *Joseph*. And again in Exod. 14, 9. of the Chariots of the new *Pharaoh* that arose, which knew not *Joseph*, who pursued *Israel* with Chariots, being All drowned in the Sea, he and all his Chariots. And it is said of *Solomon*, that his Chariots were twelve thousand; but the greatest Number we read of in Scripture, is in 1 Chron. 19, 7. where *Haman* hired 32000 out of *Mesopotamia*, *Syria* and *Zobab*. Now I say, Chariots were used in two Regards, as the great Men and Princes of the Earth, (besides that common Use for Ease) they had them either for their State and Glory, and those were for Triumph, or else for Terror and Dreadfulness, and those were for War. Some Chariots were drawn with two Horses, some with four, some with six, or else for the more State and
 Glory

Glory they were sometimes drawn with Men; so also as Chariots were to several Ends, so they were of diverse Fashions and Forms, and of several Greatnesses, and were both for Stateliness and Terribleness; some were made of Wood, and some of Iron, and some were made with Hooks, according to their several Uses and Ends, for which they were appointed; so our great God, when he will appear in Triumph or Terror, hath all Manner of Chariots at Command, without Borrowing, Buying or Hiring &c. And these Chariots are in one Word HIS CREATURES, in which he rides continually, when he pleaseth and as he pleaseth, either for Glory and Triumph, or else for Terror and Battel.

First Triumphant: As he is said to be *fairer then all*. Pf. 45, 2. That is, there is none like him in Mercies and Compassions to those he loves: *Thou art fairer then the Children of Men; therefore Grace is poured into thy Lips*. So he is terrible above all, in Fury and Dreadfulness to those he hates, Pf. 66, 5. *Come and see the Works of the Lord, He is terrible in his Doing toward the Children of Men*. Those are God's Chariots of Triumph, when he rides upon the Cherubims, and walks upon the Wings of the Wind; when he is clothed with Majesty and Honour, and covereth himself with Light as with a Garment; when he lays the Beams of his Chambers in the Waters, and makes his Spirits Messengers. Pf. 104. When he is clothed with Glory and Majesty, and cometh forth like a Bridegroom, and as the Sun in his Tabernacle. Pf. 19, 5. Then we may say: *O Lord, our God! How excellent is thy Name in all the Earth, who hast set thy Glory above the Earth and the Heavens!* And as it is here in the 24th v. of this Psalm, so we may say: *They have seen thy Goings, O God! Even the Goings of my God and my King, which art in the Sanctuary: The Singers go before, and the Players of Instrument followed after, among them were the Damsels playing with Timbrels.*

Secondly. For Terror: Let us see, which are God's Chariots for Terror and War; as he is fairer then All, so he is terrible above All, as I said before. As he is the *God of Peace*. Rom. 16, 20. so he is the *Lord of Hosts*. Pf. 24, 8. God then rides in his Chariots of Terror, when he makes Darkness his secret Place, and at the Brightness before Him thick Clouds passed, Hail-stones and Coals of Fire. *The Lord thundered in Heaven, and the most High gave out his Voice, Hail-stones and Coals of Fire*. Pf. 18. When he rents the Heavens and comes down, and causeth the Mountains to flow down at his Presence, as when the melting Fire burneth to cause Waters to boil, to make his Name known to his Adversaries. *that the Nations may tremble at his Presence, when he doth terrible Things, which they looked not for*. Isa. 64, 1.

2.3. And we read of Chariots of Terror, when *Elisha* prayed 2 Kings. 6, 17. *And the Lord opened the Eyes of his Servant, and he looked, and behold the Mountains were full of Horses and Chariots, round about them for their Defence, being Chariots of War.* And as in that Ps. 18, 26. *With the Pure thou wilt shew thy self pure, so with the Froward thou wilt shew thyself froward:* That is, with those, that will be at Peace with him, he will be at Peace with them; and with those that are at War with Him, he will be at War with them. Yet for all this, think not that God changeth. But so as it is in a Looking-Glass, you know, it represents unto you such Shapes, as is set before it; several Shapes, several Changes, yet all the Change is in your selves, and in the several Shapes before it, not in the Glass; for the Glass is always the same in it self. If you frown upon it, it will frown upon you; if you laugh upon it, it will laugh upon you; if you strike at it, it will strike at you; if you embrace it, it will embrace you; if you turn your Back upon it, it will turn its Back upon you: Just so it is with our wise and righteous God, as a Man behaves himself towards Him, so will he shew himself towards him. *If we forsake him, he will forsake us.* 2 Chron. 15, 2. If we be stubborn towards Him, he will be stubborn towards us. But if we cleave to Him, he will cleave to us; if we hug and embrace Him, he will hug and embrace us; if we run toward Him, he will run toward us, we cannot make so much Haste to meet Him, as he will to meet us: As you know, what the *Prodigal's* Father did, when he was yet afar off; but a Coming and Returning to his Father, his Father ran to meet him, and fell on his Neck and kissed him; and yet for all this, God changes not, our God is always the same, there is no Shadow of Change in him, but the Change is in us; but he appears so changeable to us, because we are changed: But in himself he is not nor cannot be changed, but is ever the same, like Mount *Zion*, which cannot be moved. But we go on to our Text, the Chariots of God.

Quest. What are these *Chariots of God*?

Ans. Come, we will not stand to mince the Matter, look but round about thee, and thou shalt see those innumerable Chariots and Angels here spoken of; for so many Creatures as thou seest, so many Angels and Chariots of God thou seest, they are All his Host, they are All his Chariots wherein he rides; and whether you see it or no, the Lord is among them as in *Sinai*, in his holy Place, the Glory of the Lord fills them All, had we but our Eyes open to see it so; and they are all at his Command, and there is not one Creature, but doth his Pleasure. Oh Brethren! How glorious

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rious and blessed a Thing it is, that looking round about us to behold and see, that look how many Creatures visible and invisible thou seest, or conceivest in thy Mind to be, for thy Soul to look on them, as so many fiery Chariots and Horsemen for its Defence, Protection and Preservation! And on the other Hand, how fearful a Thing it is, to fall into the Hands of the living God, who hath all these Angels and Chariots at his Command, to execute his Will and Vengeance on those that neglect, hate and oppose Him! *When the Lion roareth, who can but tremble?* Amos 3, 8. When God by any Creature roars against a Man, and threatens Terror to any One, (for when the Creature roars and threatens, or when it comforts and smiles, it is God in it) and I say, who is he, or what Creature then is there, that dare comfort? And if God speaks to a Man, what Creature dare, nay, what Creature can terrifie? If God be on our Side, who can be against us? So likewise, if God be against us, who can be for us? If a Man fly from a Bear, what Help hath he, if a Lion meet him? And to fly from an Iron Weapon, and a Bow of Steel strike him through, what advantageth it? When God is become thine Enemy, who can be thy Friend? When God shall deny a Man Comfort, then all Comforts and Comforters fly from him; when the God of all Comfort shall deny his Creatures Power to comfort thee, then like *Job*, if thou lay thee down, thou sayest: *When shall I arise, and the Night be gone? And thou art full of Tossings to and fro unto the dawning of the Day.* Job. 7, 4. He seeks for Comfort, but none can, none dare give; when the Day comes, he wisheth for the Night, and when the Night comes, he wisheth for the Day, and is full of Unquietness.

While a Man is in the Body, the Almighty hath visible Chariots, to ride in rowards thee: In this Life he shoots visible Arrows, Nah. 3, 3. *The Noise of a Whip, and the Noise of the Rattling of the Wheels, and of the prancing Horses, and of the jumping Chariots.* He strikes with visible Swords; his Chariot-Wheels shall rattle against thee in Poverty, Sickneses, Disgrace, Imprisonment, &c. In this Life these are his Rods, and whatever seems bitter to us. He hath the Earth to swallow thee up, as it did *Dathan* and his Company, and he hath Waters to drown thee, as he did *Pharaoh*; he hath Whips, Racks, Strapadoes, Halters and the like. All these Instruments he hath, and a 1000 Times more he useth for the Body, in the Hands of Men, besides Sickneses and Diseases from the Hand of God.

But add unto these the invisible Torments of thy invisible Part, thy Soul, and a wounded Heart, which (as *Solomon* saith, and such who have felt it, know full well) is far above all the Rest. *The Spirit of a Man may sustain*

sustain his Infirmity, but a wounded Spirit who can bear? Prov. 18, 14.

Yea but now, if a Man shall say with *David* Pf. 139, 11. *Peradventure the Darknes shall cover me, and I will flee far hence, and be at Rest: When I have put off this Body, I shall then be out of the Reach of all these Things, and I shall then be at Rest, then dark Death shall cover me, and hide me from all these Things. No, no, then hath thy God invisible Chariots, in which he rides; and invisible Weapons, which shall pierce thy invisible Soul. Can Any hide himself in secret Places, that I shall not see him? Do not I fill Heaven and Earth?* saith the Lord Jer. 23, 24. *The Day and the Night are all one to him.* Pf. 139, 12. Thus when thou hast put off the Body and put on Death, he hath then also fiery Chariots and Horses, still to affright, amaze, pursue, wound and kill with a never dying Death. And therefore let us learn to fear him, who can cast both Body and Soul into Hell. But let us not fear any Creature, and I hope, (especially some among us) we have not so learned Christ, as either to fear them or trust in them. *Some* (saith *David* Pf. 20, 7.) *put Trust in Chariots, and Some in Horses; but we will trust in the Name of the Lord.* These are Things, we should never regard; for all the Creatures are but Chariots wherein God rides; therefore we should not much heed them, but mind God in them, neither Men nor Things, but God only, who acts in them and by them; for they can neither do us any Good or Hurt, as of themselves, but as they are acted and commanded by God; and therefore I say, we should neither fear them, nor trust in them.

First, not fear them; for so saith our Saviour Matth. 10, 28. *Fear not him, that cannot kill the Body &c.* Not trust in them; for saith *David: A Horse is counted but a vain Thing, to save a Man.* Pf. 33, 17. And again Pf. 146, 3. *Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help.* For what is that we trust to, when we trust in them? *Fear them not* (saith the Psalmist) *why? For their Breath is in their Nostrils;* they are but a Puff of Breath, which is soon past and gone: As soon as ever the Gate of our Life is broken down by some Disease or other, or our Breath but slipt, we come to nothing; *The Snare is broken, and our Souls are escaped,* Psal. 124, 7. And what can such poor Creatures do to us, either for Good or Hurt? And (as I said) I hope we have not so learned Christ, as either to fear them, or hope in them.

Secondly, Take Notice of the Word there: Not trust in them, no, not in Princes, nor in the Son of Man, whose Breath is in his Nostrils, in whom there is no Help; and wherein is he to be accounted of? The

Words

Words are very remarkable, and emphatical; for when he said, trust not in Princes: One would think, he had gone to the highest Pitch of Power on Earth: For what is greater, and who are of more Power then Princes? yet he adds: Nor in the Son of Man, whose Breath is in his Nostrils: That is, when a Man hath trusted so long to Things without himself, till he hath no more to trust to, and all fail him; yet at last of all, he will trust to himself, and indeed, the last Trust is in a Man's Self: Therefore Christ nameth this before all, to deny a Man's Self, and to take up his Cross herein daily. But let us have our Eye only upon God, and say as *Elisha* of *Elijah*, and afterward as *Joash* to *Elisha*, 2 Kings 13, 14. so let us cry to God alone: *O my Father, my Father, the Chariots of Israel and the Horsemen thereof!* For indeed, he is both the Horsemen and the Chariots. So when we look round about us, both on our right Hand and on our left, above us, or below us; let us take heed, we trust not, nor rest in any Creature whatsoever: But let us look up, and see, that God alone is the Strength of *Israel* his People; and let us call upon him, and say: *O my Father! my Father! Thou art alone the Chariots and Horsemen of Israel!* And to say with *Jehosaphat* in any Strait: *O our God! We know not what to do, but our Eyes are upon thee.* 2 Chron. 20, 12.

But as I told you, there were Chariots of divers Fashions; some that are made open, and some made close. For of old, the Princes and great Ones of the Earth had Chariots of divers Fashions, and for divers Uses: So hath God Almighty all Manner of Chariots: As he hath Chariots of Triumph; so he hath Chariots of War. And those are, both offensive to pursue, and defensive, to deliver. So also, the Lord Almighty hath his Chariots both open, and close, wherein he rides.

In some of his Chariots, that is, in some of his Creatures God rides more close, in some he rides more open; in some Creatures God is more apparently seen, in others he is more hid: But yet I will say, as *Augustin* said of his Judgments: *In some he is more hidden, in others more manifest; yet in all he is always just.* And so I say of his Presence in all his Creatures: In some he is more conspicuous and apparent, in others more secret and hidden; but in all alike truly and really; and yet apparently too to the seeing Eye. The Heavens are an open Chariot, wherein he appears more visibly and plainly, Pf. 19, 1. *The Heavens shew forth the Glory of God, and the Earth sheweth his Handy-Work: Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* In these God rides more openly, here ye may behold him with open Face, as it is Jerm. 23

v. 24. *Can any hide himself in secret Places from him? Do not I fill Heaven and Earth?* saith God. So the Earth is a close Chariot, wherein he rides, God rides and abides in the close and silent Earth, (though therein he is less glorious as to us) as well as in the open and more glorious Heaven. Psal. 18, 9. 11. *He made Darknes his secret Place, and his Pavilion round about him were dark Waters and thick Clouds; He bowed the Heavens and came down, and Darknes was under his Feet.* 'Tis true, he fills Heaven and Earth; but in the Earth we cannot see him so open, and so glorious, and so manifest: Sometimes he hides himself in Darknes, and sometimes he shews himself in Light; and as he is called Light; so he clothes himself with Light, Psal. 104, 2. Like as he was to the *Israelites: He went before them in a Pillar of Cloud by Day, and in a Pillar of Fire by Night*, Ex. 13, 21. 22. And he doth so now, though we see it not. He in himself is always invisible; but in his Expressions and Workings he is more secret, and more manifest, Isa. 45, 15. *Verily thou art a God, that hidest thyself, O God of Israel! the Saviour.* For God was both the Cloud and the Fire, that went before and behind the Children of *Israel*, and he it was that filled the Tabernacle: He was in both, though he expressed himself diversly: And when we have put off this Tabernacle, of Clay, that hangs about us, then we, whom he hath appointed, *shall see him as he is*, and shall know as we are known. 1 John 3, 2. Yet let me tell you, no Man can see God as he is in his Essence; no, not the Angels in Heaven, they themselves are not capable of that Sight, nor ever shall be; but when the Scales of Ignorance and Blindness shall fall from our Eyes, then shall we see his Influence into all Creatures, and shall see how this infinite God flows into them All, as the River of *Thames* or the Sea by its Streams and Rivulets it flows into all the adjoining Creeks and Arms, but into Every One according to their Capacity, and not according to their own Greatness, but according to the Greatness or Littleness of those Creeks, yet they are all filled; so doth our infinite God flow into all his Creatures; (yet these Expressions are infinitely below him, and too narrow to set out God to you) but only something we may say in a Way of Resemblance, I say, after this Manner doth the Almighty flow into all his Creatures, into Angels, into Arch-Angels, Cherubims and Seraphims, into Men, into Beasts, Birds, Fish, into all Creatures, yet not according to his infinite Greatness, but according as Every One can receive him, and according to their Capacity; for if God should so fill his Creatures to communicate himself unto them beyond their Capacities, he should destroy his Creatures;

tures; for his Splendor is so great and so excessive, that were we but allowed to gaze on him, it would presently ruine the Spectators: As to *Moses* God shewed him as much as a Creature could see and live; for if God had shewed him more, he had been blinded and undone by it; for Things may be as invifible by too much Light as by too little, by Excess of Light as by Want of Light. As the Sun, if it should shine unto us in that Excess of Light, that is in it self, and that it were not intercepted and interrupted by Clouds and Vapours, by thick and dull Air, and the like; or if we were nearer to it then we are, we should see nothing at all. But whatever we see not of God now, while we are in the World, it is not for Want of Light in God, but for Want of Light in us, because the thick Scales and the thick Darknes are still before our Eyes, and the dark Vail is upon our Hearts; for God is alike apparent in every Creature in Regard of himself; yet Accidents and Matter, those clothe God in the Creature, and hides him from our Sight. For if we ask the Sea, or the Winds, or Beasts, or Men, of God, these all speak dully and darkly of him; for thou art now a hidden God from our Eyes, though thou art in every Creature, art the Action Motion and Being of every Creature; yet God himself is a hidden and a close God *Isa. 45, 15. Verily thou art a God, that hidest thy self, O God of Israel, the Saviour!* And as *Jacob*, when he fell asleep and dreamed, when he awaked, he cries out: *Oh how fearful is this Place! This is none other but the House of God.* *Gen. 28, 17.* God was there before, but *Jacob's* Eyes were not opened; for God is in every Place alike, and cannot be more in one Place then another; but till our Eyes be opened, we can never acknowledge it: But as soon as they are open, then we can cry, nay then we shall cry out (for we cannot contain our selves) with *Jacob* from a holy Fear and Reverence, we seeing the Fulness of his Presence every where: *Oh how dreadful is this Place! This is none other but the House of God, and the Gate of Heaven: Doubtless the Lord was in this Place, and I was not aware.* And therefore, how great or how little soever the Creature be, ye may safely cry out of it with *Jacob* and say: Doubtless God is in it, how fearful is this Place! This is no other then the House of God, and the Gate of Heaven.

Object. 'Tis true, (you may say) I see all the Creatures are God's House and his Temple, but why doth he call it the Gate of Heaven?

Ans. Because every Creature (when our Eyes and Ears are open) it plainly represents and speaks out God to us with a loud Voice; it leads us to see God himself, who is not only the Substance and Being thereof;

but he is the Action, Life and Motion thereof; it leads us to enjoy the infinite God, who is Heaven it self: Then shall we come to see and say, breaking out with the Prophet *Isaiab*: Holy, holy, holy Lord, God of Hosts! Heaven and Earth are full of the Majesty of thy Glory. And then shall we cry out One to Another, as the *Scrappims Isa.* 6, 3. *And One cryed unto Another, and said: Holy, holy, holy is the Lord of Hosts! The whole Earth is full of his Glory:* Then we shall see him to fill all Places and all Creatures, (even as he filled the Tabernacle with his Presence and Glory) infomuch that we shall be overcome by his Presence, and the Excellency of his divine Glory. Beloved! Let me intreat you, but to take home this Truth with you and prize it, and the Lord fix it in your Hearts; meditate and often think on it, till you come to see it and believe it, so that you are really resolved and convinced of it, without Wavering or Doubting viz. That God fills every Thing, though you see it not: And although he be hidden, not only from Men, but even from the Angels themselves, in regard of his Essence; yet whatever Creature it be, or how little soever it be, it is the House of God, and the very Gate of Heaven; for indeed, this is Heaven upon Earth, thus to enjoy God; and therefore well may *Jacob* call it the Gate of Heaven. Nay, he fills also the lowest Hell, and is as well in the damnedst Lucifer in Hell, as in the gloriousst Saint in Heaven, in Regard of his Essence; because he is, in that Regard, in all Places a like: But here is the Difference, the one seeth him not so, nor yields unto him the Praise and Glory of his Infiniteness, and of his Filling all Things, as the Saints and Angels do: To the one he is not manifested to be in them; to the other he is seen gloriously. But they think they have an Essence, and a Being of their own, even as all we poor ignorant Men think, who live not *with* and *in* God: And they think they are governed by their own Powers and Wills, and look on themselves as living out of God, and at a Distance from him, as indeed they do, because he is not manifested to them, to be in them, as he was to *Jacob*, and as he is to all Saints; and so far as any of us live at this Remoteness, and as Strangers to God, we live in Hell, and in the very Condition of Devils and Reprobates, though we know it not.

But, O Lord, where am I? And to whom do I speak? I pray God, I do not cast Pearls before Swine: Though these be glorious and undeniable Truths, yet if you see them not so, I expect no other, then that you should turn again, and all to rent me, as our Saviour speaks: But the
 Truth

Truth is also, I have out-run my self and my Purpose; for I feared, as the Apostle saith: *I could not speak unto you as unto spiritual; for hitherto ye have not been able to bear these Things*, and I am afraid, neither yet are ye able: But you must be led to the Understanding of them, by low, mean and carnal Things, and you must still be dealt with as with Children, because ye are not yet fit for strong Meat, Heb. 5, 13. 14. *For when for the Time ye ought to be Teachers, ye have need that one teach you, which be the Principles of the Oracles of God*, because ye understand all Things so carnally, and therefore are become such as have need of Milk and not of strong Meat, as the Apostle saith, *For every one that useth Milk, is unskilful in the Word of Righteousness, for he is a Babe*. But seeing Providence hath opened my Mouth, the Lord open your Ears, and your Eyes to see and understand, and that I may declare and shew forth his Praise and Glory, and let me yea the whole Creation be nothinged, and annihilated, that our Infinite God may be magnified and greatned. But our great God himself describes himself, what he is; and what his Name is, to the highest of Man's Conception, Exod. 3, 14. *I am that I am*, and yet also that Expression comes infinitely short of what God is; for he is inexpressible, unutterable, therefore I hope you would not have me to set him forth to you, and give you to see and handle him, who is not to be handled, nor to be seen; would you have me to shew you him, who is the *Unknown God* (spoken of Acts. 17, 23. I confess, I have read in some Authors, of the Occasion of that Altar, that was erected to the Unknown God, for, as they relate, they having been a long Time together afflicted with a great Plague, they sacrificed to all their own Gods and to all the Gods they ever heard of, and were not delivered, at last, they knowing and believing there was a God, that could help them, but they knew him not, they then sacrificed to that unknown God, and were delivered; whereupon they erected that Altar, and ever after sacrificed to the unknown God.

But I would willingly (so far as human capacity can reach, and by the Assistance of Almighty God) unfold something of this our great God, who fills all Things, even this unknown God: But so as you must then say with *Balaam*, Numb. 24, 17. *I shall see him, but not now; I shall behold him, but not nigh*: While you live in the Creature, and have your Dependance upon the Creature, you cannot now see nor know God.

Beloved! If I go about to describe him to you by the Way of Honour, by the Way of Credit, of Health, and of Riches, or the like, or by any

Creature, or by any worldly Glory, Happiness or enjoyments, it is impossible to find him, or ever to come near him; for he filleth the Hungry, or the Empty with good Things, the Rich he sends Empty away; or to find him out by the Way of Addition or Multiplication, we shall never do it; for if you go from one glorious Creature to another, and so multiply and add one to another, higher and higher, till you come to the glorious Heavens, and put all these Glories together, yet these are infinitely short of God: The Heavens are not so much as a Span of his Hand; for Isa. 40, 12. *He hath Measured the Waters in the Hollow of his Hand, and meted out the Heavens with a Span, and comprehendeth the Dust of the Earth in a Measure; He hath weighed the Mountains in Scales, and Hills in a Balance:* Therefore none of all these Things can fully set forth what God is.

Quest. What then? How shall we find him?

Answ. I tell you, if ever you will find HIM, this infinite, unspeakably great God, it must be by Way of Subtraction and taking away all that ever you can, and then you come nearest to God; (as *Dionisius* saith in his Book of Mystical Theology) in the Way of Poverty ye may find him; for our Saviour saith expressly Mat. 5, 3. *Blessed are the Poor in Spirit; for theirs is the Kingdom of heaven;* and the Virgin *Mary: He hath filled the hungry with good Things, but the Rich he hath sent empty away.* Luk. 1, 53. By the way of Subtracting and taking away, many have found him: If ye seek after him thus, *Happily ye may feel after him and find him, though he be not far from every one of us,* Acts 17, 27. But by Adding or Multiplying, or Greatning him in your Imagination you shall never come to see him: For If you conceive God to be any Thing that you can imagine, go as high as you can, and to think he is any Thing, any glorious Thing, you can imagine, you do no other then make an Idol of him: For if you conceive God to be Light, which is the most glorious Thing, he is no such thing; for he dwells in Light inaccessible: But take away Light, and all sensible Accidents, as Hardness, Softness, Heat, Cold, Greatness, Little-ness, Light and Darkness, and all that you can conceive, this is the Way, to know and to find our God: Then shall you come and draw near to him, who is *the very Image of the invisible God,* Col. 1, 15. and to him, *who is the Brightness of his Father's Glory, and the express Image of his Person;* and to him, *who upholdeth all Things by the Word of his Power,* Heb. 1, 3. And to him, *who is the Ancient of Dayes,* Dan. 7, 9. And to him that is, *I am, that I am,* Exod. 3, 14. And to him, *that is Alpha, and Omega,*

ga, the First, and the Last, Rev. 1, 8. Know this, our great Jehovah is not to be measured or compared with any Thing, like or comperible to any of the Creatures, though never so glorious; for he infinitely transcends all the Excellencies of all Creatures, though all the Glory and Excellency yea the Quintessence of all were gathered, collected and summed up together in one, yet they all fall infinitely short of him.

It may be, when you have thought of God, you would resemble him to some glorious Thing, and then it may be, (as I said before) you have thought of Light, or when you have thought of him, you have thought of Fire; for 'tis to our Understanding and Comprehension, that the Scriptures compare him to both, to resemble him by them; so it may be, you have sometimes thought him to be sweet, and the like; but he is not sweet, as we conceive of Sweetness; for he is not the Sweetness of a Rose, nor of Honey, nor any such Thing; nor he is not the Lightness of a Light, nor the Terribleness of the Fire, nor the Pleasantness of Fruit, nor any such Thing: But he is that by which all these Things have their Pleasantness, Light and Sweetness; and whatever Excellencies any Creature hath, he is not that Thing, (as some have foolishly conceited) because God is in them, therefore they are God, they are Gods, with God, and such like Absurdities, &c. This declares in such, much Ignorance and Weakness: But he is the Cause and Being of all such Excellencies; but he in himself infinitely transcends, whatever can be thought or imagined by Men or Angels: For he that conceives in his God, that there is in him Light, or Sweetness, or Glory, (as we account Glory, or Light or Sweetness) or that he should be Musick to the Ear, or some glorious or glittering Sight to the Eye: He that conceives God or Heaven to be any such Thing, whatsoever, he is much deceived.

Beloved! I hope (though truly I have some Cause also to fear it) that you are not so childish, as to conceive, that there is Musicks, Viols, Harps, or Organs, or Thrones, or Crowns, or Scepters, or any such Thing in Heaven, as are here on Earth; he transgresses against the first Commandment: Whosoever he be, that apprehends any of these Things to be in God or Heaven, according to the Letter, he is as great an Idolater, as he that makes a golden Calf, and then falls down and worships it; nay, he is a more dangerous Idolater and Transgressor; for the other Idolaters were so gross and absurd, that very Reason condemns them to worship Stocks and Stones for God; but this is more spiritual and more close Idolatry, and therefore **more dangerous**; *for the Kingdom of Heaven consisteth not*

in Meats and Drinks, but in Righteousness, and Peace and Joy in the holy Ghost, Rom. 14, 17. That is, it consisteth not in Food or Raiment, in Riches or Honours, or whatever is accounted precious or amiable to the World: But saith our Saviour: *The Kingdom of God is within you; and again, my Kingdom is not of this World, neither cometh it with Observations,* Luke 17, 20. 12. But I say more then all this: He that would find God, let him be silent and sit in Darkness, neither to see any Thing, nor to hear any Thing; for he that thinks he hears or sees any Thing, or thinks of any Manner of Thing, or hath any Manner of Form or Thing in his Imagination, when he thinks of God, he is an Idolater; Therefore all sensible Accidents must be removed out of your Imagination, as, all Hardness and Softness, all Heat and Cold, all Weight and Lightness, all Greatness and Littleness, &c. As for Instance: First, will you see God in a Man? As he is in a good Man, so he is also in an evil Man. God or Christ dwells in them both, in Regard of Essence, both in good and bad: but here is the Difference, Christ lives not, is not formed in them (as to them) in the one; but in the other he is in them (as to them,) the one sees it, and knows it, prizeth it, and rejoiceth in the Seeing, and Knowing and Believing of it; the other doth not, but is *Anathema, Maranatha,* and separated from Christ, 1 Cor. 16, 22. Christ lives in every Man, in Regard of himself, and is as much in the one as in the other: But I say, here is all the Difference, to the one Christ is manifested, to the other he is not; God lives in all, but all know it not: A good Man hath God in him, and seeth, knoweth believeth it; the other do neither see, know nor believe it, and so rejoice not in the Manifestations of God in them: But they believe, they have a Power, a Will and a Being of their own, and this they glory and rejoyce in, presume on and live to themselves, and sacrifice to their own Drags, and regard not God, in whom they live, move and have their Being: As God tells *Cyrus* Isa. 45, 5. *There is no God besides me, and it was I that girded thee, though thou hast not known me.*

Again, would you see God in the Sun, Moon and Stars; or in Beasts, Fowls, Fish or Trees, or in all other Creatures? Know then, He is the Life, Act, Motion of all Creatures; take away then from all, or any of these, all that may be taken away, all Accidents, and then that, which remains, is God. In the Sun or Moon, or any Thing else above, or in all Creatures below, you must first strip it of all Visibilty, and of all Form and Representation, glorious or base, and then you shall behold God; not as that Form, or any Thing like it, but as the Cause, Essence and Being

of whatever is in it: Or as in a Man, take from him Highness and Lowness, (for those are Accidents) Weights and Lightness, Greatness and Little-ness, Youth and Age; for all these are Accidents, and what remains then? But he that was and is and is to come, the All in All, He that is Alpha, the First of all, and shall be Omega, the Last of all: What remains then? But the first begotten of the Father, Jesus Christ, the Heir of all Things, even Him that is the Ancient of Days, He that is *above all, through all and in all*. Eph. 4. 6. For Beloved! There was something of me, before I was either hot or cold, before I was either dry or moist, before I had either Weight or Lightness; yea before I had any Manner of Shape; these Things, these Accidents, I say, being taken away, what remains then, but he that is *I am*, He that is *Alpha* and *Omega*; for take away Heights and Depths, Things present and Things to come, and then nothing can separate Christ and us, as the Apostle in that Case reasons Rom. 8. He was persuaded, nothing could separate him from Christ; *neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present nor Things to come, nor Heights nor Depths, nor any other Creature should be able to separate him from the Love of God, which is in Christ Jesus our Lord*: For nothing hinders or separates us from Christ in this Case, but these Things: Although I know, many Men say and teach in a general Way, Sin is the Cause of Separation; which is a Truth, but too general a Truth; but this is a Cause more particular, and the Cause of Abundance of particular Sins. Seek therefore to remove the Root and Cause, and then particular Fruits, Effects and Branches will wither and die of themselves; for were it not for the Vail of Accidents, that is between God and us, we should see God: If we could but take away these Accidents, we might then see God in the Gold and God in the Light, God in the Sun and God in the Waters, God in the Earth and God in the Trees, God in the Flowers and God in every Pile of Grass, yea God to be All in All, were but those Things, those Accidents removed from our Sight, which are as Scales upon our Eyes; for where any Thing moves, God is the Mover; nay, where any Thing hath a Being, a Substance, he is the Being of that Being, the Substance of that Substance; (if we may call any Thing Substance or Being but God) for he is the Motion and Being of every Thing, great or little, glorious or mean, they are all not only his Workmanship, (so far most Men teach and believe) but I tell you, he is also their Substance and Being, and the Saints they see, that the Lord is among them, as in *Sinai*, his high and holy Place, and that he was not more present and glorious in Mount *Sinai*, then he is in all Creatures.

And further, let me tell you, this is the *Angel of the Covenant*, spoken of in the Revelation, whom these Types and Shadows not only represent, and point to; but they are also those, which hide and blind him from our Sight. Isa. 12, 6. *Cry out, and shout, thou Inhabitant of Zion! Great is the holy One of Israel in the Midst of thee.* He that is an Inhabitant of *Zion*, will (upon the Sight of God in any Creature, in a holy Extasie and Amazement of Spirit) fall down before him, and worship him: The Seeing him to be so infinite and great, and filling all Things, they cannot, but must with the Prophet (in a holy Ravishment and Extasie, as being made drunk, overcome and swallowed up) cry out and shout: *Great is the holy One of Israel, in the Midst of thee.* The Word in the Original signifies, in the inmost, inwardest Part of thee, in the very Heart of thee. When this divine Being shall arise, discover and rouse up itself before the poor Soul, that never saw him before; Oh! How amazed, ashamed and confounded is it in itself! This Seeing of God, is only peculiar to the Saints, God is only manifested in them, and to them; but not at all in Reprobates: But he is hidden and removed from their Sight and Believing, though not at all out of them.

The Chariots of God are twenty thousand; yea even thousands of Angels; the Lord is among them as in Sinai. You see I hope by this Time, what sweet and glorious Truths are couched in these few Words: These Words I think, many of you have read often, but how few have understood them, we know not: You may see now by this Doctrine, what a glorious Priviledge the Saints have, to have Christ dwelling in them; so that they see not only, that their Bodies are the Temples of that great and holy One; but they by Faith see him filling and dwelling in all Creatures: And know this, that God is not revealed or manifested thus, but only in and to the Saints: Not effectually and operatively, though notionally and in Words Men may acknowledge these Things; but they are not inwardly filled, amazed, overcome and swallowed up with the Glory of the Lord, even as *Moses* and the Prophet *Isaiah* was, when the Glory of the Lord filled the Tabernacle and the Temple; for they can, yea and must; for they cannot chuse, but say and cry out of all Creatures: *Oh! How amiable are thy Tabernacles, O Lord of Hosts! My Soul longeth, yea fainteth for the Courts of the Lord; my Heart and my Flesh cryeth out for the living God; when shall I come and appear before God? A Day in thy Courts is better then a thousand elsewhere. I had rather be a Door-keeper in the House of my God, then to dwell in the Tents of Wickedness.* Beloved! Those are
Tents

Tents of Wickedness, where God is not seen; and those dwell in *Meseck*, and have their Habitation in the Tents of *Kedar*, that believe none of these Things: But that Man, that enjoys God thus, his Soul is filled with the Fulness and Greatness of his Presence; even as the House was filled with the Odour of that Ointment, Joh. 12, 3. How was blessed *Mary* taken with those sweet Drops, that fell from her Saviour's Lips! Luke 10, 39. Who made it her whole Business, Content and Happiness; nay, whose All it was, so she could but sit at his Feet, stare in his Face, hang upon his Lips, and hearken to those Honey-dropping, heavenly and healing Words, that fell from his Lips. And, O Beloved! Blessed is that Man, that thus seeth him, and trusteth in him: No Marvel, that these Men undervalue all the Afflictions of this Life, and all the Glory of this World, and see, that they are not worthy to be compared with this Glory revealed in them; as the Apostle saith concerning Afflictions, Rom. 8, 18. All Glories are nothing, and all Afflictions are light and vain, compared to this Fulness of God, filling all Things: Therefore the Prophet had great Cause to call upon us, Isa. 12, 6. *Cry out, and shout, thou Inhabitant of Zion; for great is the holy One of Israel, in the Midst of thee.*

The next Thing considerable, is their *Number*; and they are said to be *twenty thousand*, even *Thousands of Angels*. Many Interpreters differ in the Explanation of this Number; but I having viewed all, or most of their Judgments, I conclude, that here a certain Number is put for an uncertain, as it is often in Scripture, as Numb. 10, 36. when the Ark was set down and rested, this Proverb was appointed to be said, at its setting down: *Return, O Lord, unto the many thousands of Israel.* There is put an uncertain Number; but in the Margin you may see, the Word signifies a certain as well as an uncertain Number, and an uncertain as well as a certain, either of both. Which Interpretation gave *Hierome* and *Novatianus* the hint, to say in plain Words, *twenty thousand, or thousands of Angels*: That is, (say they) *they are innumerable, infinite, immense*; and I think, that Interpretation is best, and most agreeable to the Manner of Scriptures Expressions, & to the Meaning of the Word here used, & elsewhere: for the Hebrew Word *Ribboth* signifies ten thousand, and *Ribbaboht* is interpreted 2 Sam. 18, 7. twenty thousand; and *Rebaboht* the plural Number is rendered Numb. 10, 36. *the many thousands of Israel*, which come all from the Verb *rabbab*, *he hath multiplied*, and *raabb*, *much*, which gave *Hierome* and *Novatianus* that hint before expressed; nay, *Ferome* in plain Words renders it, *beyond all Number*; for that is best and most agreeable

with God and the Renderings of Scripture; but alas, alas, who will, who can number with God, or find out his Arithmetick. Then we must conclude, the Chariots of God are numberless, that is, no Man can number them; not that God can't number them & call them all by their Names, as *David* saith of the Stars, for any Number that can be numbered, is but like the Number of the Beast Rev. 13, 18. which is according to the Number of a Man, but God numbereth all Things; for as he made all Things in Weight and Measure, so in Number, Wisdom 11, 20. Suppose now, as great a Number as can be numbered, as great as can be called or named, yet God's Numbering is beyond all Thought, and to us it is impossible so to number. If all the Words that ever I spake or ever shall speak, were numbered; if the Minutes, that are past since the World began, were numbered, this is beyond the Number of a Man; but God can number all Things, he hath made all Things both in Number, Weight and Measure; but himself is the Plot, the Standard, the Measure of all, and the Measure, Scales and Weights are all his own; for he numbers not according to the Number of a Man, nor he weighs not as a Man weighs. It sufficeth therefore, that the Number of his Chariots are as the Number of his Ways, both in Difficulty and Number; no Man can find them out, they are unsearchable and past Finding out, so that we may with the Apostle Rom. 11, 33. cry out: *Oh how unsearchable are his Judgments, and his Ways are past Finding out!* He weighs the World in a Balance, but what is all the World to him? 'Tis but *as the Drop of a Bucket to the Sea, and as the small Dust of the Balance to the whole Earth,* and as a Drop of the Morning-Dew to the Ocean, yea infinitely far less and inconsiderable; 'tis true according to that in Isa. 40, 12. *He measureth the Waters in his Fist, and meteth out the Heavens with his Span, and comprehends the Dust of the Earth in a Measure;* but the Omer and the Ephah are both his own, and 'tis true, as *David* saith Ps. 147, 4. *He telleth the Number of the Stars, and calleth them all by their Names:* But now as they are his Stars, so they are numbered by his Arithmetick; for they are not according to the Number of a Man, as God saith to *Abraham* Gen. 15, 5. *Look towards Heaven and tell the Stars, if thou be able to number them, so shall thy Seed be.* And let me tell you, that the Saints have such an Interest in this great God, that God is not known in the World, but by and in them; therefore do not run away with a Conceit, as if I should affirm, that they have no Priviledge by this Doctrine: Yea, yea, know, 'tis the Saints only know him, and have Interest in him; for Christ dwells only in them by Faith, that is, he is manifested only in them and to them, though he dwells

in all, and their Bodies are the Temple of the holy Ghost. And know moreover, *the Saints shall judge the World, yea, judge Angels.* 1 Cor. 6, 2. 3. And God is not manifest but in them.

I hope, Beloved! By this Time you begin to see, what a numberless Number of Chariots and Angels God hath ready prest at his Command, for any Errand he pleaseth to send them on; and also how easily our Saviour (the great Arch-Angel of the Covenant, and *Michael* Captain of the Lord's Host, who is no other but Christ himself) could have commanded more then *twelve Legions of Angels.* Matth. 26, 53. Beloved! I would, if I thought you could bear it, propound it briefly to you in two Things, or by two Scriptures, wherein ye may a little have a Glimpse of God, and a small Scantling of God, and of God almighty's Arithmetick; and make this Use of it, if this small Scantling, and little Glimpse be so wonderful, what is his Perfection? What is himself? What is his Essence and glorious Being? One shall be from that, which *David* saith, Ps. 90, 4. *A thousand Tears with God are but as yesterday, or as one Day:* There is no Succession of Time with him. In a thousand Years (you know) are three hundred sixty five thousand Days, and all this Time is to God, but as one Day is to us: Then, who can number Dayes with God? So, who can number God's Angels, his Armies and his Chariots? They are to us infinite and numberless; we must not, nor cannot number them, no; for they are not according to the Number of a Man: As we must not measure God by Man's Measure, so God numbers not by Man's Number, nor measures not by Man's Measure; For whensoever we read of God, expressed under any Name, or Attribute, measure him not as you apprehend of that Attribute, but as infinitely beyond it, as the Ocean to the Drop, yea far, far beyond. Beloved! When we think of God, we must go backward from our first Principles, that were born with us, or instilled into us by our Teachers, or acquired by our Industry, and unlearn, what we have been learning so long; or rather, to transcend, forget and forsake all that Knowledge of him: We must be stript from all carnal Apprehensions of God, so as to measure him by any Thing, we can comprehend: And to teach us this Arithmetick, we had need have, *Line upon Line, Line upon Line, Precept upon Precept, Precept upon Precept, here a little and there a little,* before ever we can learn these Things; for they are far, far above us. As God himself is unsearchable, unknowable, so all the Ways of God are unknowable, unsearchable, Rom. 11, 33. And so all the Armies of God are unsearchable, unknowable, and the Chariots of God

are all the Ways of God, and both Chariots and Ways are his Creatures. God hath his Ways in all his Creatures, his Goings forth and Workings in all the Creatures, are but the Goings forth of himself; they are but the Displayings of his own Wisdom, Power and Greatness. *Behemoth* is called *the Prince of the Ways of God*, Job. 40, 19. And *David* saith Pf. 77, 19. *Thy Ways are in the Sea, and thy Paths are in the Deeps.* And Nahum 1, 3. *The Lord hath his Ways in the Whirl-Winds and in the Storms, and the Clouds are the Dust of his Feet.* And be sure of this, whatever God is, he is infinitely so as he is; if he be called good, he is infinitely good; if Being, he is infinite in Being, and he only hath a Being; for if any Thing else hath a Being, he cannot be infinite; all Things but God are but Shadows, dead and dark Pictures, Bubbles, Representations, which soon fade and vanish, soon up and soon down; and if he be all Power and all Wisdom &c. as most certainly he is, then there is no Power, nor Wisdom, nor Love &c. but only his, either in Heaven or Earth; and if his be all the Glory, then no Creature hath any Glory; if his be all the Power, Kingdom and Glory, as in the Conclusion of the Lord's Prayer, then no Creature can claim any, no not the least; and yet how commonly do Men ascribe and appropriate these to themselves, and with the Whore in the *Proverbs*, wipe their Mouths, and say: I have done no evil! The second Thing, wherein I would have you take a little Scantling of God, or of God's Arithmetick, or of his Ways, is from that Place Dan. 7, 10. *A fiery Stream issued and came forth from before him, thousand thousands ministred unto Him and ten thousand Times ten thousand stood before him.* Man's Arithmetick may reach far as to Man, to Hundreds, Thousands, Millions, ten thousand, a hundred thousand, thousand of thousands of Millions &c. even as far as can be numbred or named by all the best Arithmeticians; but alas, alas, how far is this short of God's Arithmetick; when Man hath gone as far as he can, he reaches but the very Beginning of God's Numbring or of his Arithmetick. One of the ancient Fathers concerning Eternity, to give you a Glimpse of it, propounds a Simile thus: The Sea (saith he) is a vast Ocean, whose Drops cannot be numbred, yet suppose a small Bird should come but once in a thousand Years, and drink but one Drop, and a thousand Years after one Drop more, and so successively till the Sea were dry, yet in Time the Sea would be drawn dry by that little Bird, yet when this were at an end, all this Time were nothing, not a Span to Eternity: Yet this is beyond the Number of a Man; alas, alas then! What is Man's Numbering, or his Arithmetick with God's? I tell you, I could make very
strange

strange Inferences upon these Calculations; but *the Bed is shorter, than a Man can stretch himself on it; and the Covering narrower, than that a Man can wrap himself in it*, Isa. 28, 20. And let me tell you, God creates every Day an infinite Number of Angels, and I could say more, then you are fit to hear; for I know, you cannot take in, or digest, what I was about to say; for I am afraid, I may have to do with distempered and ill-affected Bodies, where the most nourishing Meats must nourish your Diseases, and the strongest Complexions may occasion the longest Fits and Accesses of Ignorance and Weakness. Therefore well may we with the Prophet conclude, v. 23. Precept must be upon Precept, and Line upon Line, &c. that ye may go backward, and be broken, snared and taken: Therefore I must forbear, and consider your Weaknesses, lest instead of giving you Bread, I give you a Stone, and instead of Fish, to give you a Scorpion. But Beloved! This I will and must say, ye must be undone, and broken all to Pieces, (as to yourselves, to your own Wisdom and Parts) and then to begin again, Line upon Line, and Line upon Line; here a little and there a little, &c. for saith he, *whom shall he teach Knowledge? and whom shall he make to understand Doctrine? Them, that are weaned from the Milk, and drawn from the Breasts: For we have hitherto made Lies our Refuge, and under Falshood have we hid our selves*, v. 8. 15. And, O Beloved! How do I wish, that you were once snared, broken and taken in your own Wisdom; for till then you will never embrace or receive the Wisdom of God, and go backward from your own.

Then Beloved! If God be so infinitely great, as he is, so that he is all Greatness, all Wisdom all Power; yea, so great, that he comprehends, commands, acts all Things, fills all Things in Heaven and Earth; Oh then all you, the People and Children of God, do but look about you, I say, do but look round about you, and take Notice of your Inheritance, and do but behold your Portion: None hath such a God as you; none hath such a Protector as you; none hath such a Father, such a Provider as you have; none hath such a Guard about them, as you have; none such a Defence, as you have; for saith the Lord, *I will create upon every dwelling Place of Mount Sion, and upon her Assemblies; a Cloud and Smoke by Day, and the Shining of a flaming Fire by Night*, Isa. 4, 5. Alluding to that Defence, Israel had, coming through the Sea; for upon all the Glory shall be a Defence: *And there shall be a Tabernacle for a Shadow, in the Day-Time from the Heat, and a Place of Refuge, for a Covert from Storm and from Rain*. Oh happy! Oh happy; yea, thrice happy indeed art thou,
 that

that haſt but theſe everlaſting Arms under thee, and his right Hand, to defend thee, and his Care, to provide thee; what needeſt thou to fear? What needeſt thou to care? What Times and Changes ſoever come, thou art ſave, and ſecured for ever.

Nor henceforth, let not any proud Fleſh quarrel at, or any doubtful Soul wonder at, or queſtion our Saviours Words, ſaying: How can it be, that all the Hairs of our Heads are numbred? And that not One Hair can fall to the Ground without him; and that not a Sparrow lights to the Ground, without your Father's Pleaſure? For by infinite, inconceivable Wayes, he is infinitely preſent with all Things, and all Creatures in all Places, at one and the ſame Inſtant of Time. And beſides, ſince there are ſo many Angels attend upon us, and upon every one of us, as if there were no more, but our ſelves to be cared for. The young Prince that now is, he knows not what a Protection is about him; he knows not how many Heads muſt bleed, and Hearts muſt ake, before the Adverſary can reach his Life. And let me tell you, thoſe that are the Children of God, they are all Princes with God, and have the greateſt Attendance, and Protection and Guard that Heaven and Earth can afford, or make: and I think, that is enough in Conſcience, ye cannot wiſh for more.

But then further, let all that hate, or dare ſlight this great God, tremble at his ſtupendious Preſence, Greatneſs and Power; for Nah. 1, 3. 4. 5. *Though the Lord be ſlow to Anger, yet he is of great Power, and will not at all acquit the Wicked, who hath his Way in the Whirl-wind, and in the Storm, and the Clouds are the Duſt of his Feet: For at his Pleaſure he rebuketh the Sea, and maketh it dry, and drieth up the Rivers: Baſhan languiſheth, and Carmel, and the Flower of Lebanon: The Mountains quake at him, and the Hills melt, and the Earth is burnt up at his Preſence, yea the World and all that dwell therein: who can ſtand before his Indignation? And who can abide the Fierceneſs of his Anger? His Fury is poured out like Fire, and the Rocks are thrown down by him, and Darkneſs ſhall purſue his Enemies.* Think upon this, all you that forget God, *leſt he tear you in Picces, and there be none to deliver,* Pf. 50, 22. But (ſaith he) Nah. 1, 7. *The Lord is good, and is a ſtrong Hold in the Day of of Trouble, and he knoweth them that truſt in him.*

Oh Beloved! Let us all then give Glory from our very Souls, to this our great God, to this infinire and everlaſting Being, who fills all Things, who comprehends all Things, but all Things cannot comprehend Him: And let us all pour out our Souls before him, like Water, and be melted to nothing in his Preſence. And to that End. Firſt let us ſubſcribe to the

Infiniteneſs

Infiniteness of our God in all his Attributes, in all his Ways, and in all his Creatures: Let us always believe it, and conclude it, and have him continually before us, our Eyes seeing him every where, in every Place, that we may tremble to offend him, even the wickedest Man; and that godly Men may both fear and love him, and that they may with strong Confidence be firmly rooted in this, resting and depending on him, who is the stupendious and standing Rock of all Ages: And

Secondly, let us cry out (with *Moses*) in continual Acclamations, in that powerfull Oration, when ever we think of him, or behold him: *O! There is none like the God of Jeshurun, who videth upon the Heavens in thy Help, and in his Excellency upon the Sky; for the eternal God is thy Refuge, and underneath are the everlasting Arms: For believe it, thou canst be in no Trouble, but he is by thee, with thee in the Fire, or in the Water, where ever thou art. Ps. 34, 7. 8. 9. 10. The Angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see, that the Lord is good: Blessed is the Man that trusteth in him. O fear the Lord, ye his Saints! for there is no Want to them that fear him. The young Lions do lack, and suffer Hunger: But they that seek the Lord, shall not want any good Thing.*

Jacob, when he went from his Fathers House, he was afraid, he should have wanted, Gen. 28. God appeareth to him in a Dream, and he beheld a Ladder, reaching from Earth to Heaven: The longest Ladder, that ever was read of, or ever heard of, and the greatest Builder had made it, and only for his own Use: And *Jacob* by it saw, that the Providence of God was every where, and Angels were continually passing up and down upon this Ladder, they being sent of the Almighty's Errands, not only for Protection: but to be ministring Spirits, sent forth, not only for the Good of those, who shall be Heirs of Salvation, but for the Good of all his Creatures; so that we may say of the Providence of God, as *David* saith of his Presence, for they are both one Ps. 139, 7. 8. *Whither shall I go from thy Presence? If I ascend into Heaven, thou art there; there is the Top of the Ladder: If I descend into the Deep, thou art there; there is the Bottom of the Ladder. Nay, I tell you, that the eternal God himself is the Top of this Ladder, and his everlasting Arms are the Foot of it, and placed upon the Earth, that is, upon the Sons of Men. The Builders of Babel aimed to make such a Ladder; but that which they could never do, the Builder of Heaven and Earth had done; yet in his own Way, and to his own Content: But were not those Builders very Fools, to think to build a Tower of ten thousand times 1000000 Miles high? But let us labour, to*

ſee the eternal God at the Top of this Ladder, and his everlaſting Arms at the Foot of it; and then, how can we doubt? He that hears the Ravens, when they cry unto him, and the Lions that ſeek their Prey of him, who have neither Faith nor Underſtanding, and ſhall he not hear thee, O thou of little Faith? It is both againſt the Promiſe, and againſt the Practice of your Father, that any of you ſhould want any good Thing: Can he (doſt thou think) neglect thee, upon whom he hath planted and ſettled the Foot of that wonderful long Ladder, which reacheth from Earth to Heaven? What needeſt thou fear his Love? What needeſt thou fear Pardon for all thy Sins? What needeſt thou fear Acceptance with him? Though he hath Regard to all his Creatures, and his Providence reacheth to all; yet in them all the Almighty hath an eſpecial Eye unto Man; and as Man is the Object of his Providence and Care, ſo let it be to us the Argument of our Thankfulneſs, as it was *David's*, *Pſal. 8, 3. 4.* to ſay: *Lord, what is Man, that thou art ſo mindful of him? and the Son of Man, that thou art ſo careful to viſit him?* And yet, *when I behold the Heavens, which are the Work of thy Fingers, the Moon and the Stars, which thou haſt ordained,* then ſay I, the whole Earth is but a Point to the World, and Man is but a Point of that Point; yet for his ſake all theſe Things were created: The Sun runs his Race like a Giant with Strength and Conſtancy, yet he is Inſenſible, he knows not why; the Moon and the Stars move constantly in their Courſe, yet know not why; Rivers and Fountains have their Courſe, they run and return, but know not why; all Beaſts and Fiſh yield Food for Man, their Fleſh feeds him, their Skins clothe him, yet they are all ignorant, why they do all this, But again, if we conſider, how the Creature is ſubject to Vanity, *Rom. 8, 20.* and how ſinful Man is, we may the rather cry out: *Lord! What is Man, that thou art ſo mindful of him, or the Son of Man, &c.* for Sin is of ſuch a defiling Nature, that it is like the Leproſie in the Time of the Law, that it not only defiled the Perſon, but he that had it, defiled every Thing he toucht; the Bed, the Stools, the Walls, all was unclean; yet all the Creatures are not only made ſubject to his Will, but to his Vanity: Conſidering all this, we may, and have great Cauſe to cry out: *Lord! What is Man, that upon him thou ſhouldeſt ſet the Foot of that long Ladder, that Almighty's everlaſting Providence ſhould be ſet ſo much upon him?* Oh wonder, and be amazed at this!

Friends! I know, I have ſaid enough already to make you all proud; and yet withal enough to make you all low, and to make you humble, in Reſpect

spect of Man's Vanity, Sin and Perigrination from God: But, either I must conceal the Truth, or add one Thing more, viz. That not only these inanimate, or unreasonable Creatures, do owe their Suit and Service unto sinful Man, but even the Angels in Heaven owe their Suit and Service unto him, and wait upon him; for *are they not all ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation? He spared not the Angels, that sinned, 2 Pet. 2, 4. but cast them down to Hell, and delivered them into Chains of Darknes, to be kept unto Damnation*; yet he had a peculiar Favour for Man, but those Angels, that stand and keep their own Stedfastness, though we stand them in no Stead; yet us they do serve, must serve and will serve, as long as we have any Need of their Service; some pitching their Tents round about us, some destroying our Adversaries, some watching over Countries and Cities, some of them bringing *Hagar Water*, some Portage to the Prophet *Habbakkuk*, some to the *Israelites Manna*, some comforting *Elisha*, some their Lord and Master in his Temptations in the Wilderness, some are watching the Fire, that it shall not burn us, some the Water, that it shall not drown us, some bringing God's Messages and glad-ridings to us, all of them singing, praising and glorifying God; none Idle, not one, but all imployed for our sakes: And here is Man crowned with Glory and Honour indeed, thus to have the Foot of that Ladder terminated upon him, the Top whereof is in Heaven. Beloved! I know not, how you are affected with these Things; but the Consideration thereof made the Church admire her Lord's Love, and cling to him, crying out: Cant. 2, 16. *My Beloved is mine, and I am his: He feedeth among his Lillies.* And in, that *his Delights were among the Sons of Men*, and in the *habitable Parts of the Earth*, and cry out for his Return, that she may see him perfectly, and that all shadows may flee away. I pray, bear with me, though I have run out in this Digression beyond my Purpose: I hope, it may do you Good and no Harm. You see what a tender fatherly Care he hath of you all; yet, yet how full of Complaints are all the Sons of Men? One wants Children, another Friends, others Honour, others Riches, others Health, others Preferment, some all those: But certainly, you are deceived, you do not want any of them; for if they were good for you, and you had them not, then indeed you wanted them: But being not good for you, you want them not; for they in such a Case will do you more Hurt then Good. Therefore I say, let the Servant of God, that thinks he wants any of these Things, but pray for what he will, and he shall have it, if he doth really want them: For not only all Inanimals, or unreasonable Creatures

(which are God's Angels when he pleaseth) do owe their Suit and Service unto those, that fear the Lord; but even all the Angels of God, they are all ministring Spirits, sent forth to minister for them, which shall be Heirs of Salvation. Nay, let me tell thee, and mind well what I say; for I have well considered it, before I would speak it: If thou wilt command the *Sun to stand still upon Gibeon, and the Moon in the Valley of Ajalon*, as *Joshuah* did, Josh. 10, 12. it shall be done: Or the *Sun to go backward ten Degrees upon the Dial*, as *Hezekiah* did, Isa. 38, 8. or the Rocks to gush out Water, and the Heavens rain down *Manna*, or the Waters to be divided, and the Sea to stand up as a Wall as *Moses* did; all shall be done, and they all shall obey, rather then any of God's People shall want any good Thing: Or if he will command *Iron to swim*, as *Elisha* did, 2 Kings. 6, 6. Nay, let him command the *Covenant of Night and Day to be broken, and Time to be no more*, Isa. 54, 9. and it shall be done; for God's Word can never fail: Nay, *Heaven and Earth shall pass away, but not one jot of his Word shall fail*, Mat. 5, 18. for all these Things either have or must be done, rather then any servant of God shall want; for I say again, God's Word can never fail: Nay, *he that spared not his own Son, but gave him up even to Death for us all, how shall he not with him give us all Things also?* Rom. 8, 32. &c. Can any Man say, God hath or can forget Man, upon whom he hath made this Ladder of Providence to center, pitch and determine.

But for all this I know, and me thinks, I hear your murmuring Thoughts still, for all this you are not yet satisfied, and you say with *Job c. 6, 5. Doth the wild Ass bray, when he hath Grass, or loweth the Ox over his Fodder? Can that which is unsavoury, be eaten without Salt? Or is there any Taste in the White of an Egg?* We are sure we do want these Things, or else we would not complain, we are sure we have them not, and is there any Sweetness in Nothing? Had we Fodder, we would not low nor complain; or what Taste is there in nothing? Your Proverb is: Something hath some Savour.

I answer, indeed that may be, that you are without them. 1. It may be, you are not of the Family of your heavenly Father, then what Right or Interest have you to expect them? But you are Servants to Sin and to his Enemies, and yet would have him let you want nothing. 2. There is a great Difference between not having and wanting: It may well be, that you have not Riches, Honour, and Preferment &c. but if you be the true Servants of God, it cannot be, that you should want them. *David* saith Ps. 119 it was good for him that he wanted, and that he was afflicted and

in Trouble. There is oftentimes more Mercy from God and more Comfort to us in God's Rods, then in these outward Things, which are only esteemed Blessings by the Men of the World; for they are often no other but Rods, or esse Meat to fat us for slaughter; for our Happiness and Comfort lies not in that, which the tender and delicate or wanton Flesh and Blood saith, is good, as *to eat Calves out of the Stalls, and Kids out of the Flock, and then rise up and sing to the Sound of the Viol*, Amos 6, 4. 5. and such like. Can there be any true Comforts in these Discomforts? Which if attained, are but Vanity, and if not attained, are Vexation of Spirit: Nay, most commonly better not attained then attained, because they prove but Snares and Destructions; but here may be applyed that of *Sampson's Riddle* Judges 14, 14. *Out of the Sowre came forth sweet, and out of the Easter Meat.* Therefore, O that we could but behold the Love of God in all Conditions, in Plenty and Want, in Riches and Poverty, and the like! Then we were well enough. Indeed there is nothing happens to the wicked, that hath any Thing of Love in it; but if we belong to him, how heavy soever the Afflictions be, or how evil or unjust soever the Instrument be, from him it is always just, and it's in Love and intended for our Good, and the Issue shall be sweet, just and good; shall then any Servant of God grudge at whatever such a tender Father layes upon him? *We suffer the Fathers of our Bodies to correct us*, as the Apostle saith Hebr. 12, v. 9. 10. *and we gave them Reverence; and shall we not much rather be in Subjection to the Father of Spirits and live: For verily they for a few Days chastened us for their Pleasure, but he for our Profit, that we may be Partakers of his Holiness.* To tell you Truth, God's Rod is a Staff, as well as his Mercy; that is a Staff of Bands, but this of Beauty, as the Prophet speaks Zech. 11, v. 7. *I took unto me two Staves; the one I called Beauty, and the other I called Bands; and therewith I fed the Flock of Slaughter, even you, the poor Flock* I might shew you in many Things, wherein our Profit by Afflictions ariseth: but this is not our Point in Hand; we must return to it, that we may end; at present, and commit you to God. And let me not think, because there are so many Men and Creatures in the World, in Heaven and in Earth, to provide for, defend and protect, that therefore I shall be neglected; or that he hath not Armies and Angels enough to defend me; or that thou whoever thou art that trustest in him, shalt be neglected: No, no. To think, because Kings, Princes and great Ones have Angels to defend them; therefore to doubt there will be none, or not enough to mind or to assist me; yea, yea, fear not, he hath Chariots enough to assist all; yea all his

Creatures in all Places, in all Times, through all Ages.

Beloved! Let me tell you once again, those sweet Babes, the Kings Children that now are, how pleasant are they? They take their Sleep, their Food and their Play, and care for nothing; and yet little do they think, how many Heads and Hearts must ake and bleed, before their Royal Persons can be touched; but I say, they take their Food and their Play, and sleep quietly in their Craddles, and neither Fear nor Care toucheth them. So my Beloved! Let the true royal Seed of God do so; let all God's Servants *lie down in Peace and take their Rest*, and say: *O Lord! Thou alone makest me dwell in Safety.* Pf. 4, 8. For their God's Armies lie round about them, and shall make them All dwell safely, they cannot be touched or hurt; for besides all this, that all these Millions of Angels both in Heaven and Earth are their Guard; but also, That great General himself, the King of Kings and Lord of Lords, is their King, Saviour and Protector, and his everlasting Arms are under them for evermore. But it may be their Infirmities and their Ignorance will not let them see it, or confess it, much less make Use of it; yet little do they know, how many thousand thousand thousands of the Armies of God must be overthrown, before God's People or any one of his Children can be touched; before ever any One Member of Jesus Christ can be hurt, I say not so much as hurt or touched: for this God, as he is Great and Dreadful, and able to defend them, so he is a God Infinite in Bowels and Compassions; and so willing to defend them; and one who fills and commands all Creatures, and all his Armies and Chariots, are for their Defence, Relief and Protection.

And therefore from henceforth and for ever let us cry out in a holy Admiration: *Ob the Height and Depth, Breadth and Length of his Power, Mercy and Loving-Kindness! How unsearchable are his Judgments, and his Ways past Finding out!* Rom. 11, 33.

1. **HEIGHTH.** For saith David Pf. 36. *Thy Mercy, O Lord! is in the Heavens, and thy Faithfulness reacheth unto the Clouds. How excellent is thy loving-Kindness, O God! Therefore the Children of Men put their Trust under the Shadows of thy Wings. They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the Rivers of thy Pleasures. For with Thee is the Fountain of Life, and in thy Light we shall see Light.*

2. **DEPTH.** *Thy Righteousness is like the great Mountains, and thy Judgments are a great Deep: O Lord! Thou preservest Man and Beast.*

Pf. 86, 13. *Great is thy Mercy toward me, Thou hast delivered my Soul from the lowest Hell.*

3. **BREADTH**

3. *BREADTH.* PSA. 104, 24. *O Lord! How manifold are thy Works! In Wisdom hast thou made them all; the whole Earth is full of thy Riches.*

4. *LENGTH.* PSA. 98, 3. *He hath remembered his Mercy and his Truth toward the House of Israel; all the Ends of the Earth have seen the Salvation of our God.*

And now Brethren! If this our great God be Lord and Governour of the House, what then can be out of Order? Is there any Thing out of Order In Heaven or Earth? If you think there is; you are deceived.

If he be our Spenditory, our House of Store, what Fear of Want? If he be our Treasurer, what Fear of Poverty? Surely, he hath enough and enough, infinitely more then enough: He can do any Thing rather then you shall want: He can make the Philosophers Stone, he can make Gold, he can and will create Comforts: And therefore, let all these Things stay your Hearts, and depend on him, as on that Rock, to whom there is none like him; Though all the Men, and all the Kings and Princes on Earth should consult and conspire together, as one Man; and all contribute their utmost to make thee happy; yet conclude with thy self thus much: *There is none like the God of Jeshurun, who rides upon the Heavens in his Help, and in his Excellency upon the Skie; for the eternal God is thy Refuge, and (conclude for certain) underneath are THE EVERLASTING ARMS.* Deut. 33, 26. 27. And so I commit you to God, and to the Word of his Grace, which is able to build you up, and bring you on to Perfection.

Militia Cœlestis

OR

The Heavenly Host:

The second Sermon upon Pf. 68, 17.

The Chariots of God are twenty thousand thousands of Angels. The Lord is among them as in Sinai, in the holy Place.

At Giles Criplegate in the Afternoon, the Repetition omitted.

I Told you in the Morning, we may well call this Verse, *The heavenly Host or The heavenly Warfare*, wherein, as I told you, were contained four Things. 1. *Their Nature*, they are *the Chariots of God*, because God was pleased to ride in them, and to use them as Chariots.

2. *Their Number*, the Text saith, that they are *twenty thousand thousands of Angels*, and I told you from the Text, that they were infinite.

3. *Their Name*, they are called *Angels* or *Messengers*.

4. *Their Commander*, and that is God, he is the sole Commander and Commissioner of all Creatures, all the Power to be, to act or do is from him, of him and in him. *The Chariots of God are twenty thousand, even thousands of Angels*. We spake of the two first in the Forenoon; we come now to the two last.

The third is their Name, *Angels*. There is much ado among Writers, about this Name of *Angels*, what they are, what their Nature is; but we will not now stand much upon that Tone; the Most consent, that all the Creatures are Angels, as I then opened it. The Word it self signifies especially in this Place *an Ambassador* or *a Messenger*; now all the Creatures being

being so, Messengers or Embassadors from God, they must needs All be Angels even every Creature, because God works by and in it; but if a Man should speak now unto the wisest in *Israel*, and tell them, that there is not any one Thing done in the Earth, but God himself sends an Angel on the Errand; let the Business be never so private or open, and if I should say to him, that God sendeth an Angel into every Womb, there to frame and create the Infant, would he not wonder? But what if I should say, that the very forming-Power is an Angel? This I know, could not be digested; yet it is true, let Men say or think what they will; for every particular Influence in every Creature is an Angel, and observe this, that never any one Angel was sent on two Errands, not never any two Angels on one Errand; for he hath Angels enough for every Business, and Messengers enough for all his Errands; for all the whole Creation do jointly together sing the infinite Praise of their most wise Creator: There is not the wickedest Man alive, but sings and sounds forth God's Praise, yea, as much as the Holiest; (though it may be against their Wills, or not to thy Apprehension) for if they sing not the Praise of his Mercy, yet they sing as much to his Praise, the Glory of his Justice. God makes even the worst of his Creatures sing a Part of his Praise. If you shall ask the craggy Mountains, what Part they sing; they will tell you, they sing the Praise of the Immutableness, Unchangeableness of God: Ask the Flowers of the Field, what Part they sing; and they will tell you, they sing the Wisdom and Liberality of God, who clothes them beyond *Solomon* in all his Glory: Ask the Sun, Moon and Stars, what Part they sing; they will say, the Constancy of God's Promises, in that they hold their Course and alter not: Ask the poor received Sinner, what Part he sings; and he will tell you, he sings the infinite free Mercy of a most gracious Father: And ask the Wicked, obstinate Sinner, what Part he sings; and he may tell you, he sings the Praise of his Patience and Justice.

And truly, my Beloved! Not one Creature but sings a Part, and yet all together, all that ever were, and that are, and that ever shall be, put altogether, yet they do not sing, no nor the thousand thousand Part of the transcendent Praise and Excellency of this infinite, eternal God; as the Queen of *Sheba*, when she came and heard *Solomon's* Wisdom, she confessed, that what she heard of him, of his Acts and Wisdom in her own Country, although incredible, yet it was not the tenth Part of that she herself saw and heard; so though all Creatures sing God's Praise, yet All and All, if they were a thousand Times more then they are, were, or ever shall

be, yet they all do not yield the thousand thousand Part of that Honour and Praise, that is due to him; for he hath all Perfection in him, and he also gives and distributes to all the several Creatures those several Parts and Portions they have, which indeed are exceeding wonderful, and so wonderful, as I have often told you, that the Perfection of any one Species cannot be known by any one Individual; for the World is to be looked on in a threefold Respect or Regard; there is 1. The Genus. 2. The Species. 3. The Individuals. Now the Genus, that is the whole, all wrapt up together in one. The Species that is the Kind, the several Kinds of Creatures throughout the whole. And the Individuals is every particular individual Creature of every Kind. Now I say, the Perfection of any one Species can never be known or found out by any one Individual; but each and every Individual, not one wanting, must contribute to make up the Perfection of that Species; and so God's Church is a most glorious Church, taken not as being in one Member or Part, but in the compleat Body; as the Perfections of a Man cannot be known by any one Man; for if one Man have Wisdom, another hath Sobriety; if one hath Patience, another Man hath Temperance; if one excels in Meekness, as *Moses*, another excels in Faith, as *Abraham* &c. So the beautiful Church of Christ cannot be known by any one Member, be it never so excellent; for, as I said, if *Abraham* hath Faith, *Job* hath Patience; if *Joseph* hath Chasteness, *Moses* hath Meekness, and so of all the Rest: So that, as you must not look for the Perfections of Man in one Man; for if one Man be as fair as *Abalom*, another is as proper as *Saul*; if one hath Proportion, another hath Strength &c. So neither must we look to see the admirable Perfection of the Spouse of Christ, that is all fair and hath no Spot, by any one Member; neither by all, that are now living upon the Earth, or that ever were: But look upon all that ever were, are and shall be, and add to them their Head, Christ, and then you will say: Yea, now it is a beautiful Church indeed, and in Her no Spot at all: So, though every Creature express and holds forth God, One in one Attribute, Another by another, and they speak his Praise wonderfully, yet they all come infinitely short of him; and though all together they say somewhat, yet not the tenth Part of him, not the tenth Part of his Justice, not the tenth Part of his Patience, not the tenth Part of his Mercy &c. One Creature is sent to deliver a Message of his Love, another a Message of his Justice, another a Message of his Patience, another a Message of his Liberality and Bounty, all of several Errands; and know, whatever Message he sends
any

any Creature on, he is always just, just in all his Ways and pure in all his Works, and they all do but his Will, though they sin and transgress, and therein think they do their own Will, and that makes it sin; but they all do his Will, therefore it is said Ps. 103. 20. *Bless the Lord, all ye Hosts, ye Angels! That do his Pleasure.* And although it be more properly spoken of those Angels, that are invisible to us in the Air and in the Heavens; yet it may well be also applied to all Creatures; for *He hath made them little lower than the very Angels* Ps. 8. 5. Only let me tell you, in the Angels below, Matter prevails above the Form; but in the Angels above, Form prevails over the Matter: For if our Forms were not bounded and fastned to the Earth by their Matter, even we should be as the Angels of God, so that we should no sooner think or desire to be in any Place, were it never so far off, but we should immediately be there; for how soon can my Spirit convey itself in Thought thousands of Miles? But my Body cannot be there, but by Succession of Time and Hours, by Steps and Gradations, Step after Step. The Reason is, because the Form is imprisoned in the Matter, Earth goes to Earth, Alhes to Alhes, and Dust to Dust naturally, because it is its Center; but the Spirit naturally goes upward, the higher we go from the Earth, the more pure the Elements; and the nearer the Earth, the more gross, the more dull, heavy, sad and lumpish. It is impossible, that a heavy Body should hang in the Air; for every Thing tends and bends to its Center; if it be a heavy Body, it will fall downward, the Water is purer then the Earth, the Air then the Water, the Light then the Air, the Fire then the Light, and so more and more spiritual, till you come to him, who is all spiritual, Spirit it self, beyond the Conception of Men or Angels. And for those Angels that are out of our Sight, which are said to be in Heaven, you know there are Degrees of them: Some are Angels, some Arch-Angels, some Cherubims, some Seraphims; and therefore if you have observed it, if ever ye saw Angels pictured, they were drawn with compleat Bodies from Head to Foot; but yet to shew, they are above a Man and more Spirit, therefore they have always Wings, which shew that they are above us in their Nature, and are carried above our Element; but Arch-Angels they are pictured with half Bodies, cut off at the Middle, with Wings, shewing that they are further off from Matter; but Cherubims they have Faces only with Wings, shewing that they are further off then all these; but Seraphims they are pictured (as it were) without any Form or Matter at all, only with a Kind of fiery Flame or Yellowishness, as being farthest of all from the Matter, and next

unto God himself, as the utmost Shadow and Resemblance; therefore now of these Angels that are above us, we can say little of them, because Men being in Nature below, and they above our Element, they cannot describe Things above their Nature and Sphere, wherein they are confined, even as if we should ask a Toad, what Man is: It could say nothing, because it is in a Sphere below us: So if we should go about to define, what these Angels are, we might very well mistake; for though we may conceive or conceit somewhat to our selves, yet we may be easily deceived in the Knowledge of the Nature of these Angels. We have a little digress for your Sakes: But so much at present concerning those Angels. But some may further object to me, and it is a strong Objection.

Object. God being so constant, so unchangeable as he is, and he is in the Creatures, and fills all Creatures, what is the Reason then, that the Creatures are so changeable? The Scriptures tells us, God is immutable, unchangeable.

Ansiv. Beloved! Almighty God is like the Sun, riding in his Chariot, (we have no better Expressions to set out these inexpressible Things to you) the Sun shines to us, yet, it is much changed as to us, and what it is in it self according to the several Objects it shines through: I tell you, the Sun is not the same to us, that it is in it self; for it is exceeding light, and exceeding hot, and its Shining through the dull and thick Air changes it to us, though nothing changed in it self. So though the Creature be changed, yet God is not changed; but his Works are changed, according to the several Subjects he works on. Again, that same Beam that shines in at one Window, is not the same that shines in at another; yet we say, the Sun shines in at both, and yet it alters in a very small Distance: In one Quarter it shines red, in the next green, &c. now here is a Change, but the Sun is the same. So Beloved! Though the Creatures be changed, and turned upside down, and *Mountains be hurled here and there*, Ps. 102. 26. yet God is the same, he is not changed; *he cannot be moved: In him is no Variableness, nor Shadow of Changing*, Jam. 1. 17. Although according to the several Creatures, he works in and by, he seems to be changed as to us; yet in himself he is not, nor (in him) cannot be any Variableness, or Shadow of Change.

Now we come to the fourth and last Part, and that is, who this General and great Captain is, that commands all these Armies of Angels? This great Army of Chariots and Angels, it is said, they are *the Chariots of God*.

Quest. But you will say to me: *I pray, how is God in the Creature? Is he in the Creature as he was on Mount Sion? For then God appeared to Mo-*

ses in great Majesty and Glory, the Mount shook and trembled, and the Trumpets sounded louder and louder; and there was Thunder and Lightnings, inso-much, that all the People were amazed: Now if we could see God in the Creature thus, we should then believe, he were there; but we see no such Thing in the Creature.

Ans. First we must not imagine, that God hath or had then either Trumpets, Thunders or Thunder-Bolts, or any such Things material; but there was something answerable to them, something equivalent; for God then appearing in Terrour, he would not appear otherwise, to make the *Israelites* sensible of the Dreadfulness of his holy Law; and we cannot conceive better of God, then by such Expressions as these; But although God appears not the same to us in his Creatures; yet (without all Doubt) he is as much in every Creature, as in any, and as infinitely present, as he was then on Mount *Sinai*, as terrible as gloriously, although he doth not manifest himself so much, nor so terrible; for he is as much in the basest Creature, in a Mouse, in a Frog, in every Pile of Grass, and yet no Disparagement or Abasing to his infinite Majesty and Greatness, (as some foolishly think) but it so much the more exalts him; yea I say, he is as much present in a Flie, in a Flea, in a Pile of Grass, as he was on the Mount: How did God put forth his Power in the Creatures to *Pharaoh*, Gen. 19. 19. in the *Frogs, Lice, Hail, Rain, Locusts and Caterpillers, &c.* And let me tell you, to some God sounds as loud in their Hearts, in the Manifestations of himself, as the Trumpets sounded then; though in others he appears more stilly, and (as it were) whisperingly: In all he is alike, but he declares and manifests himself, but where he pleaseth: And some are stark blind, and see not God at all. In *Balaam's* Ass he was as much there before he spoke, as then; but when God manifested himself in him, then he spake; for if God would, he could raise unto himself Children unto *Abraham* out of the very Stones, (Mat. 3. 9.) as well as from the wisest Men: And therefore *O Hierome!* It was thy Fault, it was thy Weakness, when thou said'st, that it was an Abasing of God, to say, he was in a Mouse, in a Toad, in those base Creatures; for it is no Dispraise at all to him, to say, he is as much in a Flie, or in a Pile of Grass, as in an Angel; to say, he is as much in the damnedst Devil in Hell, as in the glorioufests Saint or Angel in Heaven, but much to his Praise and Glory; for deny this, and ye deny his Infiniteness, his Filling all Places and all Creatures, ye deny his BEING.

But secondly, know this, God is not in every Creature as he is in himself, but as every Creature can receive him: As, though it be true, that

the Sea flows into all the Creeks and Crannies of the Earth; yet not according to the Fulness of the Sea, although to every Brook and Cranny the Sea is not sparing. It is true, God is in Heaven, yet not more in Heaven than he is in Earth: And I remember, I was taught, when I was a Child, by my Nurse or by my Mother, that God was above in Heaven; but let us now put away childish Things: I pray God, too many old Men be not guilty of this Childishness; yea and many of these literal Divines teach no otherwise; they never bring their Hearers any farther, than to be Monsters, always Children, always Feeding them with Milk, and never learn them to eat strong Meat: So that if they come amongst strong Men, to feed with them, their Stomachs are so squamish, they turn at all: Or else Casting *Pearls before Swine, they trample them under their Feet, and turn again and that to rent you*, Mat. 7. 6.

One Thing I had almost forgotten, concerning the Name of Angels, which I will deliver to you in short, before I come to make Use of these Things. In every Creature there is an Angel, and this Angel is as the Beam that comes from the Sun, and this Beam goes directly in a strait Line to the Sun: So that let a Man, though he be in never so dark, stinking Dungeon, and never so deep; yet if any little Beam of the Sun can but come in, though it be but at a Pin-Hole, yet go, and lay your Eye full in that Beam, and you shall behold the Sun itself: Therefore, and in that Regard saith our Saviour Christ, Mat. 18. 10. *Their Angels always behold the Face of their Father, which is in Heaven*. So, though there be never so much Darkness in the Soul, yet do but lay your Eye (blinding all your Sight besides) in this Beam, or Angel, that comes from God, and you shall behold God, I say, blinding all your Sight besides, (mark that) for it must be only this Single Eye, that can behold God; the Eye of Self-Wisdom and carnal Reason must be quite shut and closed up, and only that Beam, that Angel of God must or can behold God.

Now we come to make some Use from what haht been said.

The first let it be this, to teach us Charity and Love towards all Creatures, be they never so base, or never so wicked; for we have all one Father and Maker, and God is in them, though he manifests not himself, so as he doth in thee, wherein he is more manifested; for how came he to be manifested in thee? Was it by thy Pains or Industry, or by his good Will and Pleasure? He might as well have refused to shine into thee, as into another; and might have made thee in his Case, whom thou despisest: Therefore behold and look upon all the Creatures as thy Brethren:

thren: Yea, they are all more truly thy Brethren in this Regard, then if you had been begotten by one Father, and brought forth by one Mother in natural Generation, because almighty God is the common and general Father of all; and therefore, when thou lookest on any Creature, though never so base, account and esteem it as thy Brother; for it is a Son to that Father, of whom the whole Family in Heaven and Earth is named. And therefore, however some of our literal and ignorant Divines do laugh at that of St. *Francis*, that he called every Creature his *Brother*: He called the Ox his Brother, the Ass his Brother, and all Creatures his Brothers; it came from a humble and lowly Mind in him: I for my Part think him the better Christian; for Man is apt enough to boast himself, and to look upon his Endowments; but *he will fill the hungry and the humble with good Things*, Luke 1. 13. Nay I tell you, here is such a Brotherhood, as shall never end; the other shall have an End, and therefore more Cause of Love to these, then to the other; for we are all begotten by one Father: The other Brotherhood ceases; for saith our Saviour, Mat. 22. 29, 30. *You are deceived, not knowing the Scriptures, nor the Power of God; for in Heaven there is no Marrying, nor giving in Marriage, but they are as the Angels of God in Heaven.* And saith he again: *Who are my Mother, Brethren and Sisters, but they that hear the Word of God and keep it?*

Use 2. Let us learn to know our selves, and then we shall learn also to pay the Creatures, that which is due to them; let us give them all due Respect, shew no Cruelty to them, but use them as Brothers, even those Creatures, which God hath appointed for Man's Use and Food, and used so, they serve their Creator's Will and Appointment; let us then use them without Cruelty, that though Many lose their Lives for us, yet shew as much Compassion to them, as we may or can; let us not exercise Cruelty or Revenge, or express too much our Dominion or Authority over them, beyond what we are allowed: Do not begin to strike thy Fellow-Servant, shew no Rigor or Wrath to them, no not to the dumb Creatures; no nor to Men under us; nor to our Servants: When thou see'st a wicked Man, it may be thy Heart rises against him, and thou would'st have God presently destroy him, not knowing thy own Heart how bad that is, and thou art ready to call for Fire from Heaven as the Disciples did; but what Answer makes Christ to their Desire? *Ye know not, what Manner of Spirit ye are of.* Luk. 9. 55. No, nor judge them nor, leave them to God. Thou wonderest, that God doth not send Fire from Heaven presently and destroy them, as he did *Sodom*; or open the Earth to swallow them up, as

it did *Corah* &c. This is no other then the Spirit of Malice or Revenge. O Fools! When will ye learn Wisdom? Certainly God knows what to do without thy Directions; yet vain Man will be so wise, as *to teach God Wisdom*. Isa. 40, 14. and censure his Actions; but *who art thou, that contendest with thy Maker?* Isa. 45, 9. Though it be said Pf. 8. 6. *Thou madest him to have Dominion over the Works of thy Hands*; yet know, though they were made for thy Use, they were much more made for his: They were not made for you, to use as you list, nor for your Will and Pleasure, but to be used soberly, and according to his Pleasure and Appointment.

Use 3. And lastly, learn from hence, that there is no such Thing as Fortune, but all comes to pass, and falls out by an infinit, wise Providence: Know, that the Name of Fortune is an idle, a heathenish, and a wicked Word, taking it as the Word imports; for nothing comes by Chance or Fortune, but 'tis God that guides all, appoints all, orders all, rules all; and yet, knowing the right Use of that Word, it may be used; for it is used often in the Scriptures; *Solomon* saith: *Time and Chance*, or Fortune (for 'tis the same) *happeneth to all Things*: Though it first arose from an evil Ground, and from the Heathens; who, because there were such gross Events in the World, that when a Business was brought to the Head and Period (as it were) of Effecting, yet one Thing or other oftentimes came between the Cup and the Lip, as we say, and quite turned all about, all was of an Instant undone again and quite spoiled: Now here-at they were so amazed, and at their Wits End, they could not tell, how this should come to pass, except there was a God, called Fortune, and therefore they sacrificed to him; but I say, the Ground and Mis-Use being forgotten, and a true Understanding and a right Use made of it, it may come in Time to be lawful to use it, at least by such, who know how to use it. But what it imports, is wicked, and is condemned by this Doctrine, as abominable.

We poor Creatures stand and wonder at many Events in the World; Here now God calls all the Creatures Fools; for Instance: When two dear Friends, that have been long apart, not having seen One Another in twenty or fourthy Years, the One happens to come into some great Danger, his dear Friend chanceth (as we say) to come to that Place at that very instant, and useth Means, so that he saves his Life: Here now we stand and wonder, it is no wonder at all, if we eye God; ye are herein but Fools and blind. Again, for Example, if you see me strike these two Hands together, if you saw not my living Body, that guides these, you may wonder

der at it; but what wonder is it, if you see me strike these two Hands together? Indeed so far as you are blind and see not God, so far ye wonder; for it is as easie with God to do any of these Things, as for me to make my Hands meet. I can also by the Power and Guidance of the Soul, that is in me, lay my Finger in the darkeſt Night upon any Place about me; why? Because my Soul within me guides it: So it is as easie for God in any Caſe, he being as it were, the Soul of the Creatures, can cauſe the Creatures to do, whatever is his Will to have done, *both in Heaven and Earth, and in the Seas, &c.* as *David* ſaith, *Pſal.* 135. 6.

Thus I have ſpoken to you, of this our immense, unknown, inexpressible great God; But O my Beloved! I have ſpoken but according to Man all this While, infinitely ſhort of him himſelf; and therefore, never ſcanty or circumscribe God by these Things I have ſaid; for he is all this, and he is infinitely more; for if Men and Angels, Cherubims and Seraphims ſhould all join together, to ſet out his Praise, to the Utmoſt that they could conceive or relate, yet look further, further ſtill; for when they have ſaid, what they can, they have ſaid nothing, in Compariſon of what he is: As if a Man ſhould come from ſome forreign Parts, and deſire to ſee our Kingdom, and ſhould but only come to the Out-Coaſts, and ſee only the Cockle-Shells, and other Variety of Shells and Pibble-Stones, that lie upon the Shore, the Oyſter-Shells, or the Pibble-Stones and ſuch like, that lie there, caſt up upon the Breaches by the Working of the Tides, in ſuch mighty Heaps and numberleſs that lie there, and ſhould immediately go back and ſay, he has ſeen *England*; do you think, that he is able to deſcribe the Kingdom to any one that ſhall aſk him? Alas poor Man! He is deceived; for he hath not ſeen the thouſanth Part of the Glory of *England*; he hath ſeen none of the pleaſant Hills and Vales, none of the ſtately Structures, Palaces and Buildings, none of the ſtrong Castles and Towers, none of the Proviſions and Amunitions, none of the proper and comely Men, and beautiful Women and Children, none of the healthful and commodious Springs, none of the Silver-gliding and pleaſant Streams, none of the pleaſant and fruitful Orchards, none of the pleaſant Walks and Gardens; he hath not ſeen the State of Court, and of the King's Palaces, nor any Thing elſe, eſteemed the Glory of the Nation: Even ſo, when Men and Angels, and all Creatures have ſeen and ſpoken to the Utmoſt, what they can of God; Alas, alas, they have neither related nor ſeen any more, than the Out-Coaſts, the Suburbs of this our great God, or of his Kingdom and Glory, State and Majeſty: I ſay, when we

have written and spoken to the Utmost, even Men and Angels, and all Creatures put all together, all that ever they can do, or say, or think; they all speak infinitely, infinitely short of him: They all can shew you but the Cockle-Shells, and the Pibble-Stones, but the Outside only of his Kingdom, Glory and Majesty: They can describe nothing, in Comparison of what God is. Alas to Day! They have not seen the heavenly *Jerusalem*, the City with twelve Gates, the Streets whereof are pure Gold, the Foundations whereof are laid and garnished with twelve Manner of precious Stones; and the twelve Gates of several Pearls, and the Streets of the City transparent as Chrystal, and the Glory of God and of the Lamb, are the Light and Glory thereof. O then, let us learn to give him the Glory, the Praises, the surmounting Praises of his glorious Greatness, and Incomprehensibleness; and do it heartily, freely, with all your Might: Pour out your very Souls before him like Water, fully and freely, Nothing your selves in his Being: And although herein we may lose ourselves, and be annihilated, yet be assured, it is our greatest Riches, and our only greatest Salvation and Gain.

Learn we therefore henceforth to know, wherein our Riches and Happiness lies. O Beloved! deceive not your selves, and dote not on these outward temporal Things, on Honours, Lands, Livings, Meats and Drinks and those despicable Things, compared with these Riches and Pleasures, which indeed are but poor Cockle-shells and Pibble-stones for Children to play withal, and not for grown Men in Christ to be taken withal: These are but for the Body, for the Back and Belly, for the outward and worse Part of Men, as the Apostle saith 1 Cor. 6. 13. *Meats for the Belly, and the Belly for the Meats; but God shall destroy both it and them.* All these Things perish with the Using. Learn to distinguish and know, what is true Riches, true Food; for I tell you once more, these outward Things are but as the Cockle-shells and Pibble-stones, that lie on the Out-Coasts of the Kingdom: These are nothing of the state Riches, Treasure and Magnificence of the Kingdom of God. Out upon it, you must learn to distinguish between the Riches and Glory of the King, and the Cockle-shells upon the Shore; and you that have Plenty of these outward Things and no more, you have no more but Cockle-shells; and you that have no more, you never enjoyed nor ever saw the Riches, the Pleasures, the Glory, the Magnificence of this great King or of his Kingdom, which we have now been unfolding to you; for if you had seen them, you would be taken with the Love of them. Beloved! Let us all call to mind, what hath been
here

here set before us, and stand and wonder! and for ever hereafter be amazed and astonished, and continually cry out: Oh the Glory, the Glory, the infinite, unspeakable and incomprehensible Glory of our God, of his Kingdom, Majesty and Sovereignty! And therein to be lost and swallowed, in an everlasting Abyss of Silence and Serenity, and say to our selves, as the rich Man in the Gospel; and although he deluded his poor Soul with false Joy and Treasure, yet this Man may truly sing to his Soul a Requiem, as he did: *Soul, Soul! Take thine Ease, take thy Rest, sing and joyce, leap and dance, Thou hast much Goods laid up in thy God, not only for many Tears, but for ever and ever.* Luk. 12. 19.

O now let us for ever take Delight under his Shadow, sitting there with great Delight, with the Spouse saying, as it is Cant. 2. 3. *As the Apple-Tree among the Trees of the Wood, so is my Beloved among the Sons. I sat me down under his Shadow with great Delight, and his Fruit was sweet to my Taste.* Being ravished in beholding him, as guiding all Things, FILLING ALL THINGS with his Infiniteness: And seeing him more our selves, than our selves: She was overcome by his Glory, and by her Union with him, lost in her self, &c. O Beloved! Let us curiously survey him in all his Riches, Attendance and Glory; let us behold even the Kingly Comeliness, of his divine BEING, and let thy Soul here set up her REST: See him, hear him, and adore him, and entertain all familiar and amorous Parlies with him, and receive his rosy Kisses, his close and amorous Embrace-ments and sugred Expressions with great Delight. In which Condition thy Soul will be (as it were) annihilated and lost; being swallowed up and drowned in him: I tell thee, thou ever blessed Soul! Thou wilt be inebriated, drunken and overcome with these divine Pleasures and Glories, which are at his right Hand for evermore, looking upon and despising all Things but him, or enjoyed in him, but as empty Nothings, as Cockle-Shells and Pibble-Stones: But seeing him to be so rich, so full, so ravishing, and more than transcendently glorious and excellent: So that this Man can truly, really and freely, and with all his Soul confess, and say: O thou! Whom my Soul loveth, thee only I adore, love, prize, admire and take full Consolation and Satisfaction in; and I hate all other Comforts, Houses, Lands, Father, Mother, Wife, Children, as compared with thee; *for he that hates not all these, in Comparison of thee, he is not worthy of thee,* Luke 14. 26. For this JEHOVAH, this infinite Abyss of Being, to them holy and reverent is his Name indeed, whom they only admire and adore for ever: In their very Souls he is their Alpha and Omega,

their One and their All, their Joy and their Gain for ever and ever.

Beloved! Now I, for my Part, am at my farthest; Lost and Confounded in the Beholding this great God, and of the vast stupendious Riches and Glory of this our great and Almighty God, which like a deep Sea or Ocean before me stops my passage, I can go no farther: So that I must only now stand upon the Banks and cry out with *St. Paul* Rom. 11, 33. *Oh the Depth of the Riches, Wisdom and Excellency of God! How unsearchable are they and past Finding out!* which are as unsearchable as God himself without Brim, without Bottom; and if Things we see and behold here in the Body, (which neither are but as Cockle-shells and Pibble-stones) be so excellent, so rich and glorious, so full, so sweet, so ravishing; for *now we see but in Part*, as the Apostle saith 1 Cor. 13, 12. What will the Fulness of this Glory be to us hereafter, when we shall see as we are seen, and shall not only possess it, but be possessed by it, and swallowed up in it! So for the present I conclude, and only advise you to follow this Sight, loose it not, get you up to the Top of Mount *Pisgah*, and view the good Land, that you may come to enjoy that Place, which your Saviour hath prepared for you, the Land of Promise, and whither he is gone before you, and whither you must follow him, (but not now) though not yet, till he hath here fitted you for the Place, and for himself and his Company, that ye may be his Companions for ever and ever, Amen. And now,

I commit you all to the Lord, and to the Word of his Grace. Farewell.

WHERE
CHRIST FEEDETH
AND
RESTETH.

CANT. I. 7.

Tell me, O thou! Whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon; for why should I be as one, that turneth aside by the Flocks of thy Companions?

In two Sermons, preached for Mr. *Hodges*, at the publick Meeting-Place at *Highbate* in the Forenoon.

WHereunto shall I compare the Writings of *Solomon*, or to what are they like? They are like *Mary's* House in *Bethany*, wherein Questionless there were more, though all the Rest were in-nominable, besides *Lazarus*, *Martha* and *Mary*: So of *Solomon's* Books, we are well assured, there were more then we have extant; for his *Proverbs* were 3000, and his *Songs* 1005. Yet of all those without Doubt numerous Volumes treating of Fishes, Serpents, Beasts, Fowls and Trees, from the Cedar in Libanus, to the Isop, that springs out of the Wall, 1 Kings 4. 33. Yet of all those, the Wisdom and Providence of God hath thought fit to preserve within the Canon of the Scriptures, and derived unto Posterity, no more then these three, *Martha*, *Lazarus* and *Mary*; for so I would call these Books, of *Proverbs*, *Ecclesiastes* and the *Canticles*. The *Proverbs* instructing them, that are like *Martha*, of an active Life, busie, discourtive, industrious, labouring to get and grasp the Things of the World, Riches, Honour, Knowledge and the like; and consequently, by our Saviour's own Testimony, Luke 10. 14 troubled
R r 3 about

about many Things. *Ecclesiastes*, or the Preacher, *Cobeleth* is *Solomon*, Living again, a *Lazarus*, that like the prodigal Child, Luke 15. 24. and 32. was dead in Sin, and now is alive again by Repentance, and with Shame and Sorrow looking back upon his Life past, pronounceth against himself, that all the Delights of his Soul, and the various Pleasures pursued with the greatest Earnestness, were, if attained, but Vanity, and if never attained, Vexation of Spirit: And therefore is that Book called by some of the Hebrews, *Teshuvah*, *Teshlemoth*. But blessed *Mary* in that Family is this Book of *Canticles*, whose whole Business, Content, Joy, Happiness, nay, whose All it is, by Contemplation to sit at her Saviour's Feet, to stare in her Saviour's Face, to hang upon his sweet Lips, to hearken to his blessed Words, and to treasure them up safely in her Heart: So did *Mary* do, Luke 10. 39. and so doth this Book teach us to do; Cant. 8. 13. *Thou that dwellest in the Gardens, the Companions hearken to thy Voice, cause me to hear it*, say all blessed *Maries*: And this Text now read, may well be called, the Request of a fair Lady to her dearly Beloved Lord; it is clear, it is so, and you must not imagine this Book, to be only some Complements, or any foolish wanton Sportings between a Man and his Wife, or between *Solomon*, and his Wife; but between Christ the Lord, and his dearest Lady the Church, with Dearness of Affection; though she complains of herself in the Verse before my Text, *that she is black, and the Sun hath looked upon her*; yet in the Verse following my Text, he says, *that to him she is the fairest among Women*: Neither, can she be more forward in Requesting any Thing at his Hands, as he is ready to accomodate her: If she complains, that she is weak, or that she is black, he tells her: *Thou art very beautiful, O my Love! As Thirzah, comely, as Jerusalem, terrible as an Army with Banners*, Cant. 8. 7. If she desire to have her Name written in the Palms of his Hands, he will do more, he will set her as a Signet upon his Heart; as you may perceive very much of this Nature in reading over this Book: And this Lord here spoken of, is such a Lord, whose Judgment of his Spoufes Beauty, when you know him, you cannot disallow; for it is Christ Jesus, the Lord of Life and Death, and Wisdom itself, and this Lady is the Spouse of this Lord, viz. the Congregation, the general Assembly and Church of the first born, which are written in Heaven, or the whole Body of his Saints and Servants: And wonder not, that I call her a fair Lady; for though we see it not so, yet He, her Lord says, she is all fair, and there is no Spot in her. And I tell you, if we would see the Beauty of the Church,

we must not look upon any particular Member; for then we can never say, she is all fair; for then ye shall see many Spots, many Wrinkles in them: But if you look upon the whole Church, the whole Body, then she is all fair, that is, the compleat Body together: As I have told you, take any one Species, the Excellency whereof cannot be known by any one individual; as in a Horse the Best that is, though he may excell in one and many Things, yet he may want something, that is excellent in another; if he have Strength, yet he may want Comeliness; if one have Comeliness, he may want Swiftness, &c. but take the Excellencies of all Horses together, and then you may judge of the Species of a Horse; and so of Man, or any other Kind: It is a vain Thing to judge of the Perfections of a Man, by any one Man; one is comely of Body, another is comely in Mind; if one be diligent, another is wise: So if you look upon the whole Kind of Man, and the Excellencies of all Men put together, I say, look upon him outwardly and inwardly, in his Body and Mind, and then you must needs say, he is a glorious Creature, a rare Workman-Piece: So O Lord Christ! Where wilt thou shew us, and where shall we find that beautiful one, thou speakest of that is altogether fair, if we look upon any one Member: But take the Religion of one, and the Charity of another, the Zeal of another, the Faith of another, the Patience of another, and go through the whole Body, and look upon these as a compleat Body, as indeed they are in Christ their Head, united in one, and then thou mayest say truly: There is no Spot in thee, thou art all fair my Love, But if any one Man or Member shall claim this Beauty to himself, except it be, as he stands in Relation to the Body, he is proud and ignorant, and deceives himself, and claims a Lye: for if ye will claim this Perfection, ye must look upon the whole Body, all the Saints, both all below upon Earth, and all that are in Heaven; all that ever were, and all that are, and that ever shall be, and add to them Christ the Head of all; and then we shall confess, that as she requests him not to look upon her as black, that is, in any one Member: So he answers her, and acknowledgeth, that as she is the Church and his Spouse, (i. e.) the Church compleat, that then she is all fair, and not the least Blackness, Wrinkle, Spot or Deformity in her.

This Text then is a Request of a fair Lady to her dear and espoused Lord, and such a one, whom he hath washed and purified with his own Blood, therefore she must needs be fair, all fair: And I hope, he that is the weakest and the meanest in Religion before me, will not imagine this

Song

Song, to be a Dialogue between two carnal Lovers; or as *Solomon* and his Wife complementing together; if ye consider him so, I assure you, they are but the Excrements of Flesh and Blood, and they shall perish with them. But whereto then once more shall I liken these Songs of the Canticles, and the Marriage Nuptials of *Solomon*? Truly, they are like those three Tabernacles, that the Disciples would have made, when Christ was transfigured, one for *Moses*, one for *Elias*, and one for Christ.

1. One for *Moses* and for his Law, that is, for the legal and civil Life.

2. The second Tabernacle is like the Book of Ecclesiastes and the Proverbs, leading a Man above this Life, when it condemns this civil and legal Life; reprehending whatsoever is Man, as of Man, as Wisdom, Strength, Power, and whatever Power there is in him, to act and to bring any Thing to Pass. 3. But the third Tabernacle may well be called, the Holy of Holies, and such is this, named here in this Book of Canticles, in that here Christ answers his Spouse familiarly Face to Face, 'tis familiarly to her, although others knew it not, even in the Silence of Thunder, as it is in Psal. 81. 7. There he calls it the Silence of Thunder, and yet what is more loud than Thunder? The Meaning is, that to that Soul, to whom God speaks, his Voice in the Soul, though in Silence and Whispering, yet it is as loud to him as Thunder; but to them that stand by, it is Silence, and secret Whispering, because they hear not the Voice of Christ. Beloved! This Book is a mystical, divine, high-flown Book, and the Things herein contained, are not fit for every Ear to hear, lest the dead Flie, (as *Solomon* saith,) corrupt this precious Oyntment, lest the Flesh abuse it, and turn it to fleshly Liberty; and for this End the *Jews* would not suffer their Children to read this Book, lest the Wantonness of Flesh should make them abuse it: But I hope well of you, that you are better instructed, so that you will not abuse this Scripture to your own Destruction, as the Apostle saith 2 Pet. 3. 19. Charity bids me judge the best, and I go on to propound them to you, as to the immaculate Spouse of her dear Lord.

Ye may observe in the Words (yet rather for Memory than Order Sake) four Things. 1. The first is her Request, *tell me*, she is in a Doubt, and cannot be satisfied, therefore she desireth to be taught. 2. The Adjuration, the Poise or Weight she hangs upon her Request, it is not slight, weak, cold or perfunctory, but she is violent in her Request, and follows him with strong Arguments: *O Thou! Whom my Soul loveth*; she offers Violence to the Kingdom of God. To say the Truth, she doth commit a Rape

Rape upon the Kingdom of God, she must have it, she will take no nay, the Violent take it by Force. The Nature of Fire is to burn, if it hath any Matter to work upon: Fire will tend to Fire, Like will to Like. Nor no River is satisfied with its own Water, till it be swallowed up of the Sea; Water will to Water and Fire will to Fire; we shall, nay we cannot but hunger after Christ, if once we have tasted of him, it cannot be otherwise.

3. The Matter of her Request, and that is double; she would know, *where he feedeth and where he resteth at Noon.* 4. The Reason of all this, why she would be taught, where he rests and where he feeds, *for why should I be as those that turn aside by the Flocks of thy Companions?*

1. For her Request, *tell me, teach me,* think it not strange, that this Spouse, who is so great and so familiar with her Husband and Lord, that this Spouse doth desire to be taught of him; neither look upon her, as guilty of Curiosity or Impertinencies; although she wants for no Instruction, but is acquainted with all the Counsel of God, and she knows all Things, for she hath received an Unction from the holy One, which abideth within her, and *she knows all Things.* 1 John 2. 27. yet here she is complaining that she wants something. In such passionate Speeches as these, so full of Raptures of Love, ye must not look for Method or Order; for they excel and fly above the Regimen of Reason, Truth it is; Logick is the Art of Reason, but Passions are either above Reason or beneath it: But here above it, because transcendently good; but all wicked Passions are beneath Reason *David* was a Man taught of God, and though wiser then his Enemies, his Teachers and his Elders; yet notwithstanding he cries: *Teach thou me,* which shews, that the Teachings of God and so the Raptures of the Soul towards God, are far above Nature and Reason; for Reason is but like the Sun, which when it shines, shews all beneath it, but hides all above it, what is above it, it cannot reveal. This admirable and glorious Spouse of the Lamb, she desires to be taught of her Lord: And she doth it not remissely, as if she cared not, whether she sped or no; but zealously, earnestly, *tell me, O thou whom my Soul loveth!* She so presseth her Suit, as if she would not be satisfied without granting it: Tell me, she would for all her Knowledge still know more, why? That so she might do more: She would have her Light shine before Men, that they may magnific and glorific her Spouse and Husband. Hence take Notice of the Nature of the Fire of Love, when Jesus Christ hath once Kindled it in the Heart, it is never satisfied; still Feeding and ever hungry; still she wonders at the Glory and ravishing Beauty of God,

and of her Spouse, and is never satisfied with Enjoying of him; she sees his Excellency, Sweetness and Glory in every Thing, so much, that she desires more and more to see it and taste it; still he fills her, and still she wonders at him, and thirsts after him: *Oh how excellent is thy Name in all the Earth*, (Ps. 8. 1.) who hast set thy Glory above the Heavens! she never thinks she has enough, and that she needs no more, as it is too great a Fault in these self-wise Days: But like *David* she cries: O teach me, oh direct me, oh lead me, why? That so I may draw nearer and nearer to thee: She answers the Desire of God: *O that there was such a Heart in this People to seek after me, and to keep my Commandments*, Deut. 10. And she hath good Reason to thirst; for she is dry and empty in herself; for she knows, *the rich and full God sends empty away, but he fills the hungry with good Things*, Luke 1. 53. But now adays we are rich and full with the Church in *Laodicea*, Rev. 3. 17. and know not, that we are poor, blind and naked: No sooner now adays is any one entred into the Church, (Christ's School) and they begin to know any Thing, but they will be presently Masters, Teachers and Controulers, and he is a great Christian now adays, that is a great Fault-Finder, he that can pick a many Holes, and reprove the Sins of other Men, this forsooth must go for great Profession, and good Progress in Christianity: But for my Part, I envy them not, I would ye were all Masters and Teachers; I would as *Moses*, Numb. 11. 29. *that all the People of God could prophesie, and that the Lord would put his Spirit upon them all*. I would they were as sure Masters and Teachers, as I am sure they are ignorant, and without all Knowledge, at least boasting themselves above their Measure, 2 Cor. 10. 15. or boasting themselves in another Man's Lines, and of other Mens Experiences: And the Apostle saith 1 Cor. 8. 2. *He that thinks he knows any Thing, he knows nothing as he ought to know it*; and our Saviour commands, *be not Masters; for one is your Master in Heaven*: He that will learn, must still account himself a Fool: And I pray God, our Wisdom be not so great, that we scorn to learn even of God himself. And sure I am, as long as ye go on in this Conceit of your own Knowledge, you cannot admire God and his Wisdom, but you admire yourselves and your own Wisdom, your own Parts; and you love and prefer yourselves above God and his Wisdom; and the Truth is, the very Summ and Quintessence of this Peoples Religion is, to speak bitterly and largely against their Neighbours Sins, against their Brethrens Infirmities and Forsooth; they conceive, they do it out of a Zeal to God's Glory, and consider not, what a Hook

the Devil hath put into their Nostrils, who draws and pulls them which Way he pleases to do him Service, and must be by all Means, under Presence of Serving and Glorifying God; yet they consider not, how they serve nothing but the Devil and their own Lusts: Such a Man (say they) he is a good Man, were it not, or but that he hath such and such Faults; he would be a good Member in the Church, but he lives scandalously, and it must be as they judge, too scandalously; never considering, how scandalously they live themselves toward others, yea far more, but they see it not. O Beloved! What do we in all this, but say in Practice, though not with our Mouths with the Pharisee: I thank God, I am not as other Men, he is a greater Sinner than I, I am better then he; I am no Whoremonger, as such a Man; no Adulterer, as such a Man; I live not in those Sins as he doth. You know the Scripture tells us, that this poor Sinner, the Publican, whom he despised, went home to his House justified, and not the other. Therefore I beseech you for your own sakes, and for his sake, that shed his Blood for you; nay, I beseech you for his sake, that could have written every Man's Faults in his Forehead, if he had pleased; nay, many Times thou judgest thy Brother to Sin, when God doth not so judge, as evil as he is whom thou despisest; for Shame then, leave off this Office of Accusing, of Backbiting, of Slandering, to the Devil, take not this Office from him: It is the Nature of Fleish-Flies, to be always dwelling upon the Sores of Horses or other Beasts, so thou, whatever Good or Excellency thy Brother hath in him otherwayes, thou art content to run over that, and takest no Notice thereof; but if thou meetest with a Borch, with a Sore, there thou eatest, and there thou gallest, and makest it worse than thou foundst it, as those Flies do, when thou shouldst rather dwell upon that which is good in him, and run over this which is evil: And the Reason they do so is, because they would seem wise, and to be able to reprove Sin: I do not speak against this, in that I would not have you reprove Sin, where you really find it: Yes, yes, do it; but then do it to his Face, and not behind his Back, and do it knowingly, and not upon thy weak Suspicion. I confess, that Christ called Herod a Fox not to his Face, *go tell that Fox*: But he did it not blindly and ignorantly, in a censorious Way, as most do, but upon Knowledge, and when he knew he ought to do it; for he knew the Hearts of Men.

But you see the Spouse here not contented with that she hath, she seeks still, and forgets that which is behind, and presses hard toward the Mark; what Warrant then have these Men, that as soon as ever they are within

the Pale of the Church, they will be Teachers, and they would fain be accounted great Rabbies, and they can expound Scriptures as well as any, and if Need were, or if they durst, they can preach as well as any; and these Men, if People will not hear them, presently they are ignorant, they are formal, or having no Religion: These they are so well instructed, they can go no whither to learn any Thing; as though all Wisdom were born with them, when God knows, they are as full of Ignorance, of Pride, of Self-Conceitedness, as any Man in the Town; but the Spouse she cries, yea, and still will cry till Dooms Day: Tell me, teach me, she sees her own Imperfections more then any, and strives after Perfection, she knows and is sensible with *Paul*, she hath not yet attained: And therefore I once again beseech you in the Bowels of Jesus Christ, and for your own Souls Sake, leave off this Kind of Religion, although too I would have you, as the Apostle commands *Jude* v. 23. *to hate all Evil, yea even the very Garment spotted by the Flesh.*

We come to the second Thing laid down, and that Poise or Weight, that she hangs upon her Suit, she doth (in a Kind) adjure God. I had thought to have gone through this Text at this Time: Indeed I had thought, when I began, that you and I should have the Honour, to have waited upon this beautiful Lady, our Mother, our Mistress, the Church, *from Engedi to Eneglaim* *Ezek.* 47, 10. from the Beginning of the Text to the End, and have taken a more thorough View of the Beauties of our Mistress, and our compleat Mother; but you see here is a Word hath been cast in our Way, as the Carcases of *Anasa and Asabel* *2 Sam.* 2. and 20. which made us to make a stand, like the Children of *Israel* at the red Sea, they could not then pass on, till the Waters were dried up; and indeed the red Sea is before us, a whole Sea of Matter, and according to that Promise in *Ezekiel*, here is in the Text great Plenty of Fish to inclose, *the Fishers may stand upon it from Engedi even unto Eneglaim, and spread forth their Nets; their Fish shall be according to their Kinds, as the Fish of the great Sea exceeding Many;* but for the present we must take what we can, and leave the Rest till another Time. *Tell me, O thou! Whom my Soul loveth.* Here is a true Expression of Prayer; 'tis but a Folly to pray to God, except we can thus put up our Prayers to him in this Dialect: *O thou! Whom my Soul loveth.* Many think, that if they can pray to God in setting forth his Attributes, styling him most High, most Mighty, most Gracious, and it may be add Hebrew Words, as, *O most mighty Jah, Jehovah* &c. then they think they have made an admirable Prayer; but be sure of this, except thou

thou canst come to God, and truly say from thy Heart: O thou! Whom my Soul loveth; thy Prayers (be they never so excellent, otherwise they all fall to the Ground) he accepts them not; but when thou comest under this Title, and it is so indeed, he cannot chuse but hear; for then it is the Voice of his Spouse: But if you express his Attributes never so largely and amply, without this thou hast prayed no better then the Devil; for there is no Attribute, but he can enlarge and amplify above any of you all; therein he is able to outstrip the Best of you.

And the Apostle saith, 1 Cor. 16. 22. *He that loves not the Lord Jesus, let him be Anathema, Maranatha, accursed from Christ*; now this Man he prayeth no better then the very Devils, and those that are accursed from Christ: As we read, when the Possessed with Devils came and met our Saviour, what a large confession and Acknowledgement they made of him, *I know thee who thou art, Jesus the Son of the most high God*: Luk. 8. 28. But Christ many Times stopped their Mouths, and would not accept their Confession: All thy Prayers, the best that ever thou madest, without this Title of Love, are but as Millstones hung about they Neck, and will drag thee to the Bottom of the Sea; but it may be you bless your selves for all this, and think your Prayers are not so bad as we make them, or if they be, you hope notwithstanding, you shall do well enough hereafter, after you dye; but know, *As the Tree falls so it lies, as Solomon saith Ecc, 11. 3*. If thou dye in this Condition, so Judgment shall find thee: And you hope, it may be, that you shall possess the Crown, laid up for you in Heaven, as you conceive, but I fear, you are so glued to the Earth, you can relish nothing but the Earth, so that, that is it your Souls love. And further, it may be, you think, it shall be some ponderous Thing you shall have in Heaven, some glorious, visible, ocular, Material, or some tangible Thing: You think, you shall have some such Things, as you enjoy here: But alas, alas, thou shalt find, that as soon as ever thou art unrivred from the Earth (and happy were it for thee, if it were done here before thou goest hence) I say, then thou shalt find, that the Kingdom of God consisteth not in Meats and Drinks, as the Apostle saith; that is, it consisteth not in Riches and Wealth, and the like; for the Kingdom of Heaven is not a Creation, but a Multiplication: What you have received here as the first Fruits, shall be there multiplied and encreased to superabundance, heaped up, pressed down and running over: And when you come to be received into that Kingdom, it will not be demanded, what Riches have ye? What Honour have ye? But Christ will ask: How many

Loaves have ye; If ye are not in Possession of some Loaves, of some Part of the Kingdom of Heaven before in this World, there is none to be given then; 'tis not asked then, what had you of the World; but it will be asked: How many Loaves have ye? That is, how many Loaves of Love, how many Loaves of Charity, how many Loaves of Faith, how many Loaves of Patience have you? What wilt thou do, if thou hast none? Wilt thou say: stay, Lord! I will go and buy, or I will go and borrow as the foolish Virgins: No, no, there is no Body can lend, they have none to spare, they have but bare enough for themselves: If thou canst not say as here: O thou! Whom my Soul loveth, never look to enter there; but ye must look for the Answer those foolish Virgins had: Depart, I know you not. If this Love be not the Salt, that seasons all your Actions, all your Sacrifice, he knows them not, he regards them not; where he sees no Love in the Actions, let it be never so glorious a Duty, he knows it not, depart from me; for all you seem to be such constant and zealous Worshippers, yet to me ye are no other but Workers of Iniquity. But stay, try your Love to him, try this secret Seal by the broad-Seal of your Love to the Creatures, to your Brethren: If you be a living Member, you will sympathize in Love and Fellow-feeling with the Rest of the Members; for the Apostle saith Rom. 13, 10. *Love is the Fulfilling of the Law*, the whole Law; for take the Commandments, first the Commandments of the second Table: If a Man *love Father and Mother*, let him dishonour them if he can; and so the next, *thou shalt not kill*. If he loveth the Creatures and his Brethren, he is so far from offering Violence to Any, that he will rather lay down his own Life: And so the seventh: If he loveth all, he will not *take the Members of Jesus Christ, and make them the Members of an Harlot*. 1 Cor. 6, 15. And Love will make him instead of stealing from any to give plenteously and willingly, nor to cover any Thing, which is his Neighbour's; nay, to be so far from coveting and taking away, that he will rather add what he can, and Love can bear no false Witness, to abuse thy Neighbour. And so likewise for the first Table, he that loves God, he knows him to be so full and satisfying, that he never need make him more Gods; he knows that if the World were ten thousand Times larger and pleasanter than it is, he knows that God is so full, that he is sufficient for all, and he is infinitely more than all, neither can he make Images to worship them, or to put him in Remembrance of him; for he hath an Apprehension of him beyond all Manner of Images, the whole Creation is a Glass to him, but a very contracted One, he knows, no Image can resemble

semble him, as God said to *Moses*: *Thou shalt make no Image; for ye saw no Image, since I brought you out of Egypt.* Deut. 4. 23. And if he loveth him, can he swear, blaspheme, prophane, abuse and reproach his Name? And can he, if he loveth him, grudge him one Day in seven? Yea rather he wishes, that God had taken seven to himself, and given him but one.

Examine your selves by these Things: Is the Seal of your external Love a Witness of your internal Love? It is true, God is worshipped in Spirit and in Truth, and his Love must be shed abroad in our Hearts, invisibly first, but yet that Love never rests there; but it is like *Aaron's Rod*, a budding Rod, it puts forth Fruit externally also, or else thou art not fit to be a Priest to God, if thy Rod be not a budding Rod; Be not deceived, God is not mocked. Except this Tree put forth some Fruit, some Leaves at least, it is dead, and there is no Sap or Life in it; for God hath not left himself without a Witness: For that you see, if there be not this Love in the Heart, and expressed in the Life and Conversation, there can be no Acceptance with God; Thou must come to him under this Title: O thou! Whom my Soul loveth, not as a Mercenary for Gain or Reward, or for what Advantage thou shalt get by him, but for Love to him not to his, not as a Servant, but as a Son; not for Fear neither, but for Love to him.

Many, Beloved! very many yea Multitudes can come to God under this Title: *O thou! Whom my Body loveth*, thou givest me Health, thou givest me Wealth, thou givest me Wisdom, thou givest me a good Report; Multitudes in this Kind even throug him with their Devotions and Prayers, think themselves great and devout Worshippers: Alas! This is but, O thou! Whom my Body loveth; but this, O thou! Whom my Soul loveth; this proceeds forth from him, that is invisible. Generally most Men fix their Eyes upon the visible Blessings of God, and they are much in Prayer to God for them, as Christ told those that followed him and througged him, that it was not for Love to him but for the Loaves, that they might be fed and filled, this you know, although you little consider it, that Christ spake through them to us, as well as to them; and so say I to you, Many follow him for what they can get by him in Outward, Self or worldly Respects; and know, he regards none of these Prayers, but when his Son, in whom he is well pleased, when he prays, *he hears him always*; John 11, 42. but if any other prays, he regards it not.

Ye pray and it may be daily: *Thy Will be done*; but yet saith the Husbandman, O let me have a good Year of Increase, and the Merchant prays, *thy Will be done too*; but saith he, Oh let the Wind blow right for me,

to send home my Shipping, and the Tradesman prayes too, thy Will be done; but saith he, I desire Store of Customers to Day and good Takings; what Prayers are these think you? What Submission is here to the Will of God? No, no, mind thy own Duty, leave the Success to him, seek first the Kingdom of God, and depend upon him for all other outward Things.

From whence, do you think, come these Prayers, O give me my Health again, O give me my Wealth again, O give me my Children again; Come these from Christ thinkest thou? Are these his Prayers in thee, or come they not from the Flesh? O let my Flesh be well housed, let my Flesh be well clad, let my Flesh be well provided for, in Riches, Houses, Lands, Health Children; away, away, God is deaf to hear, he can and will hear none of these Prayers. These Blessings he gives promiscuously to every Man; these do not at all declare God's Love, for he as often or oftner gives them where he hates, as where he loves: These are Goods, that a Man may do good with; but the other are such Goods, that they make a Man good; and if thou doest good with them, coming from this Ground, from Love to Christ within, they are acceptable, even the least of them; but if thou doest never so much good with them without this, as doing them to be seen of Men, or to satisfy Conscience, or for Fear of Hell or for Hope of Heaven, or for any other By-End, then verily I say unto you: Ye have your Reward. Ye did them to be seen of Men, and ye are seen of Men, ye did them, that Men might think well of you, and they do think well of you; verily I say unto you: You have your Reward, as the Lord said to the rich glutton: *Son! Thou hadst thy Portion in thy Life Time, now he is comforted and thou art tormented.* Thou didst them but for Love to thy self, and not for Love to him, and how canst thou expect him to reward thee? Examine thy self, do thy Prayers come from this Root: O thou! Whom my Body loves, O thou! Whom my Flesh loves, or O thou! Whom my Soul loves for my Body, for my Flesh? Then it is all one, search thy Soul diligently; for the Day of the Lord will come, and will burn up all our Deeds, all our Actions, all our Dross, it will try out the Gold, the Gold will not consume, but be more refined; but all that is Hay, Stubble and Dross and such like Stuff, wrought but by the Power of the Creature and by the Power of Man; even all Mens Religion and all their religious Actions, and whatever is of Man, shall be burnt up for ever.

WHERE
CHRIST FEEDETH
AND
RESTETH.

CANT. I. 7.

Tell me, O thou! Whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon; for why should I be as one, that turneth aside by the Flocks of thy Companions?

Preached for Mr. *Hodges* at the publick Meeting-Place at *Highgate* in the Forenoon.

I Told you in the Morning, that we must not imagine, this Book of the Canticles to contain any idle Reverence and foolish wanton Compliments between a Man and his Wife, on whom either doted; but the Expressions of entire vehement Love between the Lord Christ and his dear Spouse. Beloved! This is the eternal everlasting Sense; the other is but the Letter, which is nothing; nor may we look upon them, as the Dialogue between *Solomon* and his Wife; for what are they to us? they are dead and gone. Though the whole Book of the Canticles be in Appearance but an Epithalamice, Bridal or a Love-Song or a Marriage-Song between *Solomon* and *Pharaoh's* Daughter, his Wife, and consequently may seem to relish of nothing but sensual Love, and the Effects thereof, carnal Enjoyments; yet know, this is but the Chaff that covers the Corn; the Cabinet that contains the Jewels, and the Field which hides the rich Pearl: And if we rest in these Expressions, the true *Solomon's* Face is veiled, as *Moses* his Face by his Vail; but these Expressions were used, because we are not able otherwise to behold him. Therefore still, when ever you hear or read the Scriptures, seek to have the Book unclasped and the Seals open-

ed; for as it lies printed or written in the Letter, it is both clasped, sealed and walled about; for though it be a Fountain of living Water, yet it is walled about by the Letter, and none see the Meaning, save only they, to whom it is given. And wherever you see the Letter speaks, rest not in that, but look for one greater; *For behold a greater than Solomon is here.* Matth. 12. 42. For *Solomon's* Face and also his Spoufes are here veiled as *Moses* was, because they shine as *Moses* did. When the Letter speaks, that is but *Solomon*, but the Spirit is *Jesus Christ*, the only begotten of the Father, full of Grace and Truth; and when *Solomons* Wife speaks, it's *Pharabob's* Daughter, observe and mind the Wife of *Jesus Christ*, his Church and Spouse, the dearly beloved of his Soul: They being in the Letter but Professions and Expressions of Dearness and Intimateness of Love to his Wife, and of his Wife's Love to him, and they do but set forth the inexpressible and reciprocal Dearness between *Christ* and his Church. When the Letter speaks of the Daughters of *Zion* or of *Jerusalem*, understand you the visible and œconomical Church; that Net that holds Fishes good and bad Matth. 13. 47. That Field, wherein grows both Wheat and Tares. Mat. 13. 27. And that Ark of *Noah*, wherein are Beasts clean and unclean.

In brief, the Letter is but a dead Resemblance, or the Picture of the Life within, as of good Things promised, so of evil threatned. It speaks of *devouring Fire* and *everlasting Burnings*. Isa. 33. 14. and of *Tophet prepared of old*; and of *the Worm that never dies*; and of *Weeping and Gnashing of Teeth*. Let me tell you, all these are but Resemblances and Shadows of the Terrors of the Almighty; the Thing it self is infinitely beyond these Expressions, as I have read of some, who of old Time kept for their security fierce Dogs within the House, and were wont to have without Doors upon the Wall, a painted Dog with this Caution: Beware, beware the Dog. And I have read of some ignorant People, that would place burning Lamps, made of combustible Matter mixt with Oyl, in the Sepulchres of their Friends, and have likewise pourtrayed Fire upon the Stones on the Outside to shew, there was real Fire within. So the outward Letter is but the Picture, the Resemblance of the Truth within; that is but the literal, historical Sense; the Life, the Fire is another Thing: *Jesus Christ* is the Spirit and Life, he is the Fire; and *John* 5. 35. *Christ* saith of *John*: *He was a burning and a shining Light*; that was, so far as *Christ* did shine in him and by him. And be sure of this, as true Fire is infinitely, unspeakably beyond the shadow, Resemblance and Representation both in Heat and Splendor, so is the Truth beyond the Letter: And as living Dogs are more than

than painted or dead Dogs; for the one it burns not at all, and the others they bite not at all; but the Dog within is of another Nature: Be sure, you will find it hereafter, if you will not believe it now, that that Fire will burn and that Dog will bite.

The dead Letter is not the Word, but Christ is the Word, the Word is the Son and the Son is the Word, as Pf. 110. 1. *The Lord said unto my Lord: Sit thou at my right Hand, till I make thine Enemies thy Foot-stool:* That is, the Lord said unto his Son or unto his Word; for so the Word in the Original may be as well taken: The Lord said unto his Word, sit thou on my right Hand, &c. This great King's Word is like the King's Daughter, Pf. 45. 17. *All glorious within.* And to be short, take this for a certain Truth, he that hath the Bride, is the Bridegroom, that is, he that hath the living Sense given to him, he is the Bridegroom, and this is the Bride, and this is the Scribe, instructed to the Kingdom of God: This is the good Houtholder, which always bringeth out of his Treasury Things New and Old. The living Sense is the Word, and the Word is Christ himself: The Letter that is but the Shell, but this is the Kernel, and is of perpetual Use: The Letter is but of short Continuance, that is but Chaff, which covers the Corn for a Time; and you know, Chaff is but Food for Beasts, but Grain and Corn is for Men; Christ hath other Meat provided in the Scriptures for his Spouse, than Husk and Chaff, which is only fit for Swine and Beasts: As all the Scriptures are symbolical and figurative, so this more especially. These Words then are a Request of the Spouse to her Husband, whose Love and Instruction she never wanted, and yet here she sues for it, though he was not wanting to her, yet still she desires to grow in the Knowledge and Love of him, that she might abound therein: As he filleth her, so still she desires to be filled.

I gave you four Things to consider of, which was rather for Memory sake, than Order.

1 Her Request, *tell me, or teach me.* 2 The Weight, she hangs upon her Request, *Oh thou whom my Soul loveth.* 3 The Matter of her Request, what it is she seeks: viz. these two Things, *where thou feedest and where thou restest at Noon.* 4 Lastly the Reason of all; *for why should I be as those, that turn aside by the Flocks of thy Companions?* Thereby intimating, if he did not continually teach her and direct her, she should presently turn aside to the Flocks of his Companions: Some are so full, their Omers run over, they are wiser than the Spouse here, as God said to *Tyrus*, Ezek. 28. 3. *Art thou wiser than Daniel?* These Men they are wiser

than *Daniel*. They, if they had been but with God at the Creation, they could have directed him, to have done many Things wiser than he hath done; they could have shewed him a better Way to govern the World, and in their Prayers they are still teaching God, what to do; but there are none of these Things in Christ's Spouse: This is not her Voice; but in all her Conditions, and at all Times, yea, till the World shall be no more, she cries: Tell me, teach me, guide me, &c.

Let us dread the Sentence of the Church of *Laodicea*: *Thou sayest, that thou art rich, and wantest nothing, and knowest not, that thou art wretched and miserable, and poor, and blind and naked*, Rev. 3. 17. There is nothing so pleasing to the Ears of God, as this Sound, this Voice: Tell me, teach me, direct me, &c. Oh thou whom my Soul loveth. All other Prayers are but the Prayers of the Devil; they can confess God to be, and know him to be mighty, glorious, omnipotent, omnipresent; to be the mighty Lord, *Jah, Elohim, Jehovah*, &c. They can herein out-strip any Man living: Therefore let us examine, how much we love God, nay, how much more than any Thing else; if thou canst not examine it immediately by itself, then examine thy Love by the Fruits; for by their Fruit ye shall know them. How much hath thy Love increased towards him? Or doest thou love him as well as ever thou didst? For thou art ready to say, thou lovedst him ever since thou wert born: That is just never a Whit; if thou bearest no Fruit, thou art dead: Yea, it may be twice dead, and pulled up by the Roots; for if thou be rooted in him, thou canst not, if thou wouldst, but bring forth Fruit. Whatever Prayers come from a Soul, that can truly say, it loves God: From this Root, I may boldly say, that Prayer it never returns in vain. If it can say: O Thou! *Whom my Soul loveth*, Thou art my God, and I will love Thee: I would not commit Adultery with any Creature; but my Love is taken off all, and is towards thee, then is God's Love shed abroad in thy Heart. Rom. 5. 5. But we will go on to the next, to the Spouses Request, Tell me! What? Where thou feedest; it is a strange Speech now at this Time, that Christ should eat; yet it is a true Speech, and a real Question, not imaginative, but real, not a Transitive, but a Substantive. It is true, you may say, he did eat when he was upon Earth, but he eats not now.

For your Answer, and for your better Understanding of this, take this short Theory:

They that conceive Christ, limit him according to the short Time of 33 Years, that he lived upon Earth, or thereabouts, they do limit and, as I may say, cut short the Vastness of his Greatness.

Yet it is very true, he lived 33 Years upon Earth, and one only Merit of his one Action, that he performed at that Time, was sufficient to satisfy for the Sins of all the World abundantly, and to perfect the Work of Redemption, considering what Person he was, viz. God equal with his Father, and that he emptied himself of all his Glory, and took upon him the Form of a Servant, and made himself of no Reputation: And one only Action from him as such a Person, was sufficiently meritorious for the Sins of the whole World before, and this you will not deny; and that the Sins of all God's Elect, and all the Punishments due were raked together in the Inventory of Christs Passion, and that he took away all Punishments, as Punishments, both temporal and eternal. (though temporal are not worthy to be named in Comparison of eternal) We list not to give Heed to those Men, that would have us believe, that though the eternal Punishment for our Sins be discharged by Christ, yet we are still in *Arrearages* for temporal, to be paid in this World by Pilgrimages, Fastings, Whippings, Marcerations, Fines, Penalties of Purse, &c. or in the next World by Purgatory, or equivalently by them both, by Indulgencies and Pardons from the Pope: Let them suffer the Pope to sell and pare their Salvation by such Fopperies, and to be so impious to attempt, to take large Fees out of God's Pardons, which he always to all bestows freely; but we will receive our Absolution nearer Hand, less in Danger to be impaired or abused in Carriage; we will not run so far as Rome; but let *Israel* trust in the Lord; for with him is plenteous Redemption. The Word is rendered from the Original, Rich and copious Redemption, boundless, infinite: And this we can have freely, without Money, and without Price, Isa. 55. 1, 2. Neither have we any Mind to lay out our Silver with him, for that which is not Bread, nor to labour and pilgrimage it, and take so much Pains for that, which will not satisfy. But to return to that we spake of. In all the Scripture you may observe, that from the very Instant of the Creation the second Person in Trinity took upon him a Body: He had a Body from the Beginning, from the first Man, and shall have a Body to the last Man; as *David* saith of him: *A Body hast thou prepared me.* Consider of this, and compare it with the Scriptures, and see, if this be not more agreeable unto the Vastness of the Largeness of Christ, than to confine his Body only to the short Time of 33 Years. He it is, that suffers in Man, he suffered in the first Man, and shall suffer in the last Man, from the Time of his Suffering in the first righteous *Abel*, to the last righteous *Abel*; from the Time of taking his

Kingdom of his Father, till the Time that he shall render up the Kingdom to his Father: It is he, that suffers, and he it is, that is regenerate, and lives in Man after his Resurrection and Conversion from Death, he is the new Man, Christ in us, the Hope of Glory. I know, when at any Time ye hear of Christs Body, and of his Life and sufferings, you presently fly to the short Time that he lived upon Earth, to those 33 Years, that he was visibly seen to walk upon Earth: And I doubt, many Divines, as you call them, intend no less, nor no more. When they speak of his Life and Sufferings, they presently have Recourse to that Time, and to *Pontius Pilate*, and *Herod*, and the *Jews*, and intend no more: But Beloved! *Christ is yesterday, and to Day, and the same for ever*, Heb. 13. Christ suffers now as much, as he did then, and before that, as much as he doth now; for while any One of his Members suffers, he suffers. I appeal to you, examine this Truth, whether this be not more agreeable to Truth, and to the Scripture, to acknowledge this vast Largeness of Christ, than to narrow and scant his Body to that short Time? For if ye say, he wrought our Redemption, and satisfied God's Wrath in those whole 33 Years, then you contradict your selves in what you have already granted; for none can deny, but any one of his Actions alone considered, was abundantly sufficient, and over meritorious for the Sins of the whole World, if it were ten thousand times multiplied; let us really believe, and never doubt of this; for this is our Trust, our Rest and Rock for ever: Therefore *Isaiah* calls him the Rock of Ages, Isa. 26. 4. *Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting Strength*, and rendered in the Margin, *Rock of Ages*: And the Apostle *Paul* saith 2 Cor. 4. 10. *that he did fill up in his Body the Measure of the Sufferings of Christi*; and certainly, he that thus suffered in him, doth still, and shall do so in all to the End of the World.

And so I say, concerning this Request of the Spouse of Christ: It is a strange Question, if ye consider it according to the three and thirty Years he was on Earth, in the Dayes of *Herod*, for to ask him where he fed, and where he rested? We know in that Regard, where he fed, and where he rested at that Time; and what are ye the better for knowing that? But she asks: Where he feeds now, and where he rests now? To the very last Day, and from the very first Day; this is the Spouse her Question, where he feeds, and where he rests at Noon? But by the Way, God forbid, that we should go about to deny Christ's coming in the Flesh; for he did come into the Flesh, and whatever the Scripture saith, he did in the Flesh, is really, undeniably true, and let his Tongue cleave to the Roof of
his

his Mouth, that shall deny it: But yet give me Leave to tell you, that is but the History, there is a Mystery in all his Words, there is a symbolical Truth hid in them, which is not obvious to every Eye: 'Tis true, he cured the Eyes of the Blind, and healeth the Lame, and cureth the Deaf; but that is but the Letter, the History, and that dyed with them; for they are dead, their Eyes are shut up, and their Members are dissolved, and returned into their first Elements; but He, by that resembled and represented to us, how he hath ever since, and before, and will for ever cure the Eyes of the Blind, and heal the Lame, and cast out Devils, and cure the bloody Issue in our Souls, &c. for the other was but the Outside, the Visible, the sensible Part of his Actions and Miracles; but that, which Christ would represent to our Understanding by that, that is the fixed and eternal Truth; and so Christ still hath, and shall have his Food and his Resting-Place, and *whoever shall eat of this Food, shall never hunger again, whosoever shall drink of this Water, that he shall give them, shall never thirst again. Your Fathers have eaten Manna in the Wilderness, and are dead, (saith he) but whosoever shall eat of this Manna, shall never dye,* John 4. 14. Those Actions Christ did then; but these Actions that those represent, he doth alwayes, those were visible Representations of them, which he invisibly and mystically doth now, and as truly and really: Not only I say, as truly, but more truly; the Spirituallity of those Actions never end; for put all together, all that ever Christ raised from Death, or cast out Devils out of, and healed, &c. they were but few, he could have healed and cured all, if he pleased; but that was not the End of his Coming; But he did so much, and enough to manifest God come in the Flesh, and to manifest to us, what he doth invisibly, and that he will always do the same Things to the End of the World spiritually.

Where thou feedest? What then may be Christ's Food? For even Christ now hath his Diet, and his Food, though not of Figs, after which he hungered, nor of Flesh which he did eat, nor of broiled Fish, which he seemed to eat, &c. but Christ himself tells us, John 4. 34, *My Meat is to do the Will of my Father, and to finish his Work.* And he tells us also, where he rests, Cant. 6. 2, 3. *Among the Beds of Spices:* That is, among broken and contrite Hearts; and his Delight is among the Lillies, those, which he hath made white by his own Righteousness; and among his Roses in his Garden; among those, which he hath sanctified by his own Spirit, in whose Nostrils the Reasonable Obedience of his Saints, and humble Resignation of their Wills planted in them by himself, must needs be as Incense.

cense, and a sweet smelling Sacrifice, and Odours evermore acceptable to him, there doth he refresh himself: Christ is fed and refreshed in his Members. Take Heed then, that ye do not suffer Christ to starve within you, lest at the last Day it be laid to your Charge: *I was hungry, and ye gave me no Meat, thirsty, and ye gave me no Drink, naked, and ye clothed me not, &c* Mat. 25. 42. But do you think, that Christ is fed with corporal Food? I assure you this for your Comfort, that those that feed Christ shall never perish; but now to feed the hungry with Bread externally, to put Clothes upon the Naked, to give Drink to them that are a thirst, to go to them that are shut up in Prison, this every Man may do by his natural Power; ye may do this, and yet give where there is no Need; ye may do this, and yet suffer your Saviour to starve; this is not a true Feeding of Christ: No, no, it is another guests Feeding that he requires, or that he will reward: The Meaning is, I had a spiritual Hunger, and a spiritual Nakedness, this ye did not relieve, satisfy and supply: When I lay Begging and Knocking at your Door for Relief in this Kind, ye would not hear me, and now I will not hear you: You suffered me to starve, and do you expect, I should relieve you? *Depart, I know you not: Lord* (say they) *we never saw thee a hungry, but we fed thee, or naked, but we clothed thee, or in Prison, but we visited thee.* They wonder, that Christ should lay that to their Charge; for who is more careful to relieve him outwardly? and yet you see, Christ will not know them. Therefore take Notice, that it is not enough, that if no Man demand, ye need not to give: Or if you do give, you have done all; for ye may be guilty of neglecting Christ notwithstanding: *Blessed are they that hunger and thirst after Righteousness; for they shall be satisfied,* Mat. 5. 6. Let Christ be fed and satisfied in thy Soul; give him such Meat as he can eat: His Meat is to do the Will of his Father, and to finish his Work; take Heed ye suffer him not to starve: Thou feedest him in his Members, yea, outwardly; but that is not enough: I tell you, that is but an Emblem of feeding Christ, that is but the Outside; thou dost but (as it were) perform the small Matter of the Law, and neglectest the weighty Matters thereof. To oppose or to persecute his Members, is to oppose and persecute him: Therefore in that Regard also take Heed, ye displease not the Son, or ye perish in the Way.

Tell me where thou feedest, and where thou restest at Noon? Beloved! What need Christ any Rest? He is in Heaven, and is there any Weariness? Where there is no Weariness, there is no Need of Rest: He is far above the Malice of Men and Devils, Isa. 66. 6. *Where then is the Place*
of

of my Rest? For Answer hereunto, first we must consider Christ as a Body, not as any One particular Member; for a Member cannot suffer without the Body: If a Member be cut off from the Body, all Actions cease in that Member; and where there is no Life or Action, there can be no Suffering: Separate the Action (which is the Effect of Life) from the Body or the Life, which is the Cause of Action, and the Body is not capable of Suffering; so in Christ, consider the Body Compleat, and so Christ suffers still, and hath need of Rest.

Secondly: As Christ is in every Creature, so he is called *the Beginning of all the Works of God*, Col. 1. 15. and he indeed is all Things, and so he is at Rest and can never suffer.

Beloved! Here is a great Mystery, that Christ should be in the Creature, and yet be at Rest; that he should be in the Variation and Alteration of Things in the World, and yet he not vary; that he should be the Substance of Things changed; and he not changed. I will shew you it in an Example: The Light and Heat of the Sun comes from the Air; now you know, the Wind and the Air is subject to Change, nothing more: It is changed and turned every Way, and yet the Sun, though it do come through the Air, is the same, it is not moved nor changed; they suffer an Alteration, yet it suffers none. Wonder not then, if such a Thing may come to be in a Creature as the Sun, that he, that is the Lord of all Creatures, should be so and infinitely more: No Marvel, though he can turn them upside down, as he pleases, vary and alter them as the Wind: *They all shall wax old, as doth a Garment; they shall perish, but thou shalt endure; as a Vesture thou shalt change them, and they shall be changed: But thou art the same, and thy Tears never end*, Psal. 102. 26, 27. That is, they shall all putrifie and corrupt, but thou art the same, thou changeest not. Dear Friends! Now we have answered you, where he rests, Jesus Christ blessed for ever; he indeed suffers in his Members, but he rests in himself; in him there is no Shadow of Change. And in our Temptations and Afflictions we rest in him: When we can in all Troubles have Recourse to him as *David* did, and find Succour under the Shadow of his Wings, this is a Repose for our Hearts in all Conditions: In our selves we can do nothing, there we cannot rest, but in him we may and can: When as we are in such an Affliction, like as our Saviour was, that he saw no Comfort at all, every Thing to him was sad and dark round about; and no Man could so perfectly comprehend the Cause of Fear so much as he; He felt the Chastisement of our Peace, yea, the

Curse of our Sins; therefore might well cry out with *David* and *Job*: *I suffer thy Terrors with a troubled Mind. The Arrows of the Almighty stick fast in me; the Terrors of God fight against me*: and his Secret was to himself: So he was compassed with Sorrows on every Side; he was in such a Labyrinth of Sorrow as never Man was; he saw no Comfort at all, neither in Life nor in Death, above him nor below him, from God or Men. Now seeing I have mentioned our Lord's Passion, let us have a few Words to take a View thereof briefly: His Sorrows and Agonies were heightened to the Top. 1. In Regard of the Dignity of his Person; being the Son of God: His Visage was marred more than any Mans, and his Form more than the Sons of Men; for as the People said to *David*, so may we say, Thou art worth ten thousand of us; yet what insufferable Affronts were offered to his Person, yea, such Affronts, as would have made ten thousand others to have quite sunk and despaired, yea the whole Creation. 2. In Regard of the Vehemency of his Passion, both in his Soul and in his Body; cast but your Eye upon them and see. 'Tis true, as *Job* saith: *My Secret is to myself*: He felt far more than we are able to exprefs or comprehend; but yet by some Expressions we may judge and take Notice of, 1. his Fear. 2. Sorrow. 3. Knowledge. 4. Strong Cries. First his Fear, that was always suitable to his Apprehension: Never Man had a truer or so great a Sight, nor was so much afraid of the Torments of Hell and of his Father's Wrath as he; He standing in our Room between us and his Father; I say, never Man could so perfectly comprehend the Cause of Fear as he; He felt the Chastisement of our Peace, they were all laid upon him, inso much he might well say with *David* and *Job*: *I suffer thy Terrors with a troubled Mind; and the Arrows of the Almighty stick fast in me, and the Terrors of God fight against me.*

2. This Fear, wherewith he was astonished, was accompanied with a dejecting Sorrow. My Soul is heavy round about, even unto Death, encompassed round with Sorrows: His many Tears, his strong Cries are Witnesses of the deep Wounds in his Soul: He had often before shed Tears of Pity, and Tears of Love, but now he sheds Tears of Anguish: Often before he had sent out Cries of Mercy for poor Sinners, never of Complaint for himself till now. When the Son of God himself weeps and cries, faints and sighs, what shall we say or think? Oh what Man or Angel can conceive the Taking that Heart was in, which without all outward Violence, meerly out of the Extremity of his inward Perplexity, bled through his Flesh and Skin; not some faint Dew or Water, like
Men

Men, but solid Drops of Blood here was set: Not Scourges nor Thorns, Nails nor Spears, none of these fetcht Blood from him with that Pain, as did his own Thoughts: He openly and clearly saw the fierce Wrath of his Father, and therefore feared; and the insupportable Burden of our Sins, and therefore grieved. He saw the Necessity of the Damnation of all Mankind, if he suffered not, and of our Redemption, if he did: His Love encountred both Fear and Sorrow, as it was in it self: He would not have drank of that Cup, it was so bitter, yet in Respect of the Decree of God and our Good he would and did: And while he thus strives, he sweats and bleeds, never such a Sweat never such a Blood-shed: But can there yet any Thing be added? 3. Yes. The Wounds of his Soul are yet aggravated by the Fulness of his Knowledge: He did not shut his Eyes when he drank of this Cup; he did well know what the Draught was; he saw beforehand how dreggish, and knew how bitter it was. Suddain Evils afflicts, if not less, yet they are shorter; but he foresaw and foretold every Particular he should suffer, and so long as he foresaw, he suffered: The Expectation of Evil is no less than the Sense: To look long for any Good expected, is a Punishment, and for Evil is a Torment: No Passion works upon an unknown Object: As there is no Love, so there is no Fear of that we know not: And hence it is, Men fear not Hell, because they foresee it not; if we could see it, it would make our Knees tremble, and our Joints to smite together. But Christ he saw, what was the Weight and Terror of Sin, and that the Burthen of all our particular Sins were to be laid upon him; this he saw, before he laid his Lips to drink of this deadly Potion and the Dregs thereof: The Cup was full, and he knew it must be wrung out to him, not a Drop to be left. And every sanctified Soul saith with Christ, by *David* the Tipe of him: *Mine Iniquities are gone over my Head; and are a Burthen too heavy for me to bear*, Ps. 38. 4. And if the Sins of one Soul be so heavy, why then, what are all the Iniquities of every Person of the whole World, both all past, all present, and all to come; insomuch that our Lord cries out by the Prophet *Isaiab*: *I am pressed down with your Sins, as a Cart is pressed with Sheaves*.

4. His strong Cryes, especially that upon the Cross: *My God, my God, why hast thou forsaken me?* Oh! What a Word was here to come from the Mouth of the Son of God? My Mother and Friends may give me the Looking on, and sorrow me to the Encrease of my Pain; and he may say to them, as *Paul* once said, when he was departing from his Friends:

What do ye weep and break my Heart? These Things do but aggravate Sorrow, instead of helping they add Sorrows. And again, if I look upon my Disciples, they are Men, weak and fearful, and 'tis no Marvel, if they fly from me and forsake me; if upon the Jews, they are cruel, obstinate and without all Pity, and study which Way is the worst to torment me; Men, they are graceless and unthankful, and no Marvel if they do not help me; and Devils are Devils, malicious and spiteful: And in this bitter Agony this was all to support him, as if he should say: All is sad and dark round about me; but here is all the Comfort I have: My Father will be a Father to me, and here is all my Hope; my Relation with my Father, that still holds; as *David* saith: *If the Lord had not holpen me, my Soul had almost dwelt in Silence*; but here is my Comfort, my Father and I are One: But now you see, he cries out: My God, my God, why hast thou forsaken me, &c.? As if he should say: What, am I thy Son, and thou my Father, and yet thou givest me such a deadly Cup? What, thou my Father that hast said: This is my well-beloved Son, in whom only I am well pleased; and thou, of whom I have said and declared: It is my Father that glorified me, what, hast thou now forsaken me? Not only brought me to this Shame, smitten me, disregarded me, but (as it were) forgotten me, yea forsaken me? What, ME even ME, my Father, I thy Son, thy only son? How many of thy Servants have suffered heavy Things, yet in the Multitude of the Sorrows of their Heart, thy Comforts have refreshed their Souls; hast thou relieved them, and dost thou forsake me? What, Me? Thy dear natural and eternal Son? O ye Heavens, how could ye stand! While the Maker of you thus complained?

But Beloved! What shall I say? Shall I adventure any further? Doubtless we may believe, the Influence of the higher Part of his Soul restrained for a Season, from the Aid and Comfort of the inferiour. But I am amazed, and distracted in Prosecution of these Thoughts, and am not able to reach further, I am a Man placed in the Body, and therein I must contain my self, and in this I have only spoken according to Man: But if I should attempt to speak more in Regard of his spiritual Suffering, in his mighty Condescensions, in emptying and humbling himself, I should be at a greater Loss; and here, how shall I begin, when I am at an End? And I must say: Lord! I have heard thy Words, and was afraid, I saw thy Works, and my Bowels were troubled, I was a-mazed, my Lips did shake; but it may be, the Lord may hereafter open my Mouth wide, when God gives me further Experience, that my Tongue may set forth his Praise.

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I named also his Sufferings in his Body, but I shall pass over them very briefly: What shall I say of his Arraigning, Binding, Whipping, Reviling, Scourging, Buffeting, Spitting in his Face; O horrible Impiety! Spitting upon that Face, whereupon Angels desire to behold and gaze upon to all eternity; also his Crowning with Thorns, carrying his heavy Cross upon his bloody Shoulders, and nailing him to the Cross, and shedding his most precious Blood, every Drop whereof is worth a thousand Worlds, nay 'tis invaluable. And take this one Word more, all this Suffering and Loss of his, was our comfort and Gain: And you see, Love in him to Mankind was strong as Death, Cant. 8, 5. But I was saying (I hope you will excuse me in this long Digression) the Thoughts whereof came upon me like a Flood, that I could not repulse; but it tends to the Matter we had in Hand. And now I say, but were our Condition as bad as our Lord's, (if it were possible, but it is not) that we were in the very midst of the Heat and Fire of Afflictions, when the Flood of Temptation ariseth forty Cubits above our strongest hold, yet then we might rest in our Head, even as he rested in himself, and in his Union with his Father: So we may rest in him, seeing that all Things work together, and shall turn to the best to them, that love God: It is a strange Speech, and I will assure you, as rarely believed, that though God bring us through never so many, and never so bitter Afflictions and Sorrows, Tortures and Torments, that yet we may be at Rest, and comfort our selves in an assured Persuasion, that all shall turn to the Best: Which notwithstanding for the most Part are not Punishments and Judgments, as they are generally taken, nor so to be accounted: Ill indeed had it been for us, if it had been so; for they are not to be looked upon as Judgments or Vengeances, but as fatherly Corrections: Not as Ministers of his Wrath, but as Evidences of his Love: And such Love, that neither Heights, nor Depths, Death nor Life, &c. Nay, nothing can separate us from Christ: Here is the Rest of a Christian, and now they may be said to rest with him at Noon, even when they are in the very Heat and Height of Temptations and Affliction: But I will no longer detain you from the Text.

And if the Soul shall ask, O my God! Where art thou! Beloved! He is nigh thee, he is with thee, he is in thee, he is so nearly joynd to thee, that neither Death nor Life, nor Angels, nor Principalities, nor Things, present, nor Things to come, shall be able to separate between him and you; And in his due Time he will rouse up himself like a Lion to save and deliver you: When once the Heat of Temptation shall have humbled

us, and laid us low, and qualified the proud Heart of Man, and the Smart of Affliction, mellowed and tempered us, he then will appear for our comfort and Rest; and therefore let us cry with the prophet *Isaiab*; *Arise, O God! Unto thy resting Place: And let us rest with thee:*

The fourth Thing is: *For why should I be as those, that turn aside to the Flocks of thy Companions?* She would fain know with an unsatisfiable desire, what pleases him, and where he rests and where he feeds; intimating, if he do not resolve her, satise her and answer her, she shall turn aside to the Creatures, to the Flocks of thy Companions; as anon we shall shew you, if Time give leave, what it is.

There is in the Souls of all Men a Propension to worship a God; if they find not the true God, they will worship somewhat, that which their own Fancy tells them is a God; It is the Nature of Gratitude to be returning somewhat: The Soul is given of God, and it would of its own Nature return a service again; this is placed in every Man naturally, as you may see in the very Heathens, though they know not God, yet they will be worshipping, one Thing or other, they by Nature own a Deity: Our Souls are always calling, either for a Christ or a Barabbas, they must worship; and therefore ye shall find God never commands, that thou shalt worship, but only rectifies it, and shews whom they should worship, and how; and therefore the Spouse of Christ calls upon him to direct her: If thou do not direct me, I shall not be able to do any Thing pleasing to thee, I shall presently be, as those that turn aside to the Flocks of thy Companions; she freely confesseth, as apt and prone as any other, I am as apt to turn aside, as they which do. I cannot now stand to tell you at large, why the Creatures are called the Flocks of his Companions. That's a subject, too large now to enter upon; But they may be very well called so, when the whole Creation clothes him, and is his Body, and he himself is their Essence and Being, the first Begotten of all Creatures, the IMMANUEL, God with us, or God in the Creature.

But know, the Soul cannot stand idle, as I was saying, and it is a hard task to serve two Masters; he shall either hate the One, and cleave to the Other; or else cleave to the One, and despise the Other: If we turn to the Creatures, we turn our Backs upon God; He that loves the Creatures, (as who doth not too much?) Let him but examine, whether the Love of them hath not banished all Love to God out of his Heart: for if thou dost not love God with all thy Heart, with all thy Soul, and with all thy Might, thou lovest not him at all: He will not be contented with a divided

ded Heart; and further, you know God is called Power, then God is all Power, and there is none that hath any Power but he, If any Creature have a Part, then he hath not all; So if any Creature have a Part of thy Love, God hath not all, and he will then have none at all: No Woman can love another and her Husband too, with her chiefest Love: So no Man can love God and the Creature too, with his chiefest Affection. And again: No Man comes to the Father but by the Son: He accepts whatever we do, only and all in his Son, nothing pleases him but his Son's Actions, and only those Things, which Christ works and brings forth in us: And he that cleaves to the Creature, falls when that falls, but he that cleaves to the Creator, shall stand and fall for ever, as Mount Zion.

Beloved! Behold, as *Joshua* saith: Deut. 30, 15. *This Day I set before you Life and Death, Blessing and Cursing; choose whether ye will, cleave to the adulterous Love of the Creature, or to the immutable, unchangeable Creator.* I have read of an Allegory among the Jews, that they had among them, to set forth the Condition and State between God and Men, and it is an excellent one, the best I think that ever was, I am sure, the best that ever I read or heard of. Suppose a huge Rock of pure Chrystall, and round about this Rock at the Foot thereof, a pleasant Torrent or rapid River, as pure as Chrystall, and round about the River all Manner of pleasant Trees, bearing all Manner of pleasant Fruit, and One standing on the Top of this Rock, a proper tall Man without Blemish, as fair as *Abfalom*, and over his Head the Sun shining in his full Strength and Glory, attended with the Moon and Stars, making a glorious Firmament: Now this Sun you may conceive to be God himself, and the fair *Abfalom* to be Christ Jéfus, the Image of God the Father; and the Rock of Chrystall to be this World. Now in the River is represented all Things in Motion, all changeable Things, all Manner of Trees and Fruit, and all Things vegetable here below; but in the Midst of the Crystall is clearly represented [Him] that stands on the Top, as if he were in the very Midst of the Rock of Chrystall, and above him the Sun shining in his full Brightness, which is God the Father, of whom he is begotten: Now when a Man shall come to the Foot of this Rock, and there he beholds Choice of Objects, to set his Heart and Mind upon: I say, when a Man shall come and behold Choice of beautiful Objects, and suppose also, he had Power to choose, which he will to set his Heart upon; in the River he beholds all sublunary Things, all Things which are in Flux and Motion, and whatever the Earth can afford for Delight

light. Now let him choofe, whether he will fet his Heart upon thefe Things, which have their Being in their Flux and Motion, fo that they are never the fame, but they change as the object Changes, and if they did not change, they could not be; as in the *Thames*, that River is continually in Motion and Running, it is never the fame, there is not the fame Water to Day, that was yefterday; for that is run into the Sea, but is ftill changing; and if here we place our Affections, and take up our Delight, how unftable and uncertain are our Comforts? Oh! We think it a great Matter to be rich, to be ftrong, to be comely and well featured and compofed, to be beautiful, to be in Honour and Credit, to have ftately Lordfhips and gallant Houfes, to have great Attendance and large Revenues, &c. Alas, Alas! Dof thou place thy Affections, in the very loweft and meaneft Conditions of Things, among thefe tranfitory and flitting Things? Why Man? All thefe Things are but Toyes and Bables, but Rattles to pleafe Children: Where is and what is become of the greateft Monarchs, that ever were in the World? Where is great *Alexander*, *Pompey* and *Augustus*, who had fo much of the World at command? Where are now all thefe Worthies? (as the World efteems them) Are they not all turned and tumbled into the Duft? Are not they and all their Glory like a Tale, that is told and forgotten? Are they not like a Dream, like a Shadow, like a Bubble in the Water, which arifeth on a fudden, and is beautiful a fhort Space, but as fuddenly down again?

Beloved! Then do you examine your felves, if you do not fet your Love, your Hope, your Delight upon thefe Things, that are ever changing; and as I faid, fo changing, that if they did not change, they could not be, which all perifh with the Ufing: Do they not all fall away, as you fall away, or fall before you? As Houfes, Lands, Riches, goodly and fumptuous Buildings, Hufbands, Wives, Children, good Name, &c. and yet will you fet your Affections upon fuch Things as thefe, though you fee them moulder, and fall to Duft and nothing before your Face?

But fome they come here to the Foot of this beautiful Mountain to behold and chufe, and they look higher; they behold the Sun, Moon and Stars, and the befpan gled glorious Firmament, and fee how they reflect upon the Water, and wonder at their Glory, and fo they fet their Affections upon them: Truly thefe are better than the former, becaufe they fet their Affections upon cœlestial Things; Things that represent the Glory of God more than thefe Things below, and he is more glorious in them: But the other, their Love is taken up with terreftrial Things, earthly and low; but both thefe are fhort of the true Happinefs. But

But a third Sort come and take a View of all these various Objects, and they can rest in none of these Things, but they look higher, till they come to behold that fair *Abalom* Christ Jesus, who is *the Brightness of his Fathers Glory*, Hebr. 1, 3. and they cannot rest, till they see Him, who is in the Middle of the Creature, Him that is in the Midst of the Chrystal, even He that is all in all, the very Rock, Bottom and Foundation, and the Sum of all; and so in and through Him they come to behold the Sun over his Head, in its Glory and Splendor, even God himself, blessed for ever; for otherwise God cannot be seen or approached unto, but only through his Son, here they pitch and here they rest; and these Spectators and Choofers can never fail, perish or miscarry; because their Love is set upon Him, that cannot change, fail or miscarry; for they cannot rest, till they are united and joyned, and made one with Him. As my Eye can never be united to any Thing, till my Sight see and receive it, and by that Means that Thing be united together with my Sight; so neither can we be made one with God, till we see and behold Him, being united to Him; and if once we see Him, we cannot but love him, and this Love brings thee into Union with God; Love is the Knot that must unite us eternally, that must for ever knit us together: And truly this Knot being once knit, it is knit for ever; for we being knit and made one with him, we can never be lost, but so long as God lives, so long shall we: And here are Christ's Words verified Mat. 19, 6. *That which God hath joyned together, no Man can put asunder.* But if to the Creature you joyn your selves, God never made that Conjunction, God never knit that Knot, and therefore that shall be put asunder; but this Knot that God hath knit himself, shall never be loosed.

And further know this, that thou being thus joyned to Christ, as a true Member of his Body, thou hast full Right and Title to Him and to all his Virtues and Excellencies, Riches and Glory; but otherwise thou hast no Title at all: For as thou art a particular Man, thou hast Right to nothing of his; but as thou art a Member of the Church of Christ, (I pray you, mind this seriously; for there is more in it, then you are aware of) his Love comes to thee by Virtue thereof, and no otherwise; for thou hast nothing to do with Heaven, or any Thing that is Christ's, but as thou art a Member; just as a Man hath a Portion and Dowry with his Wife, or a Woman any Riches or Joynture by her Husband, She or He hath no Right to any Part thereof, as a single Man or a single Woman; but by Virtue of the Knot of Marriage, that unites them together, so as they are made one: Even so the Dowry, the Joynture of eternal Happiness was not made

to *Paul* nor to *Peter* nor to thee, as ye are single and particular Persons; but as you are Members of his Body, being united and made one with Him, as a Branch growing in the same Root. Beloved! It is to the Church, that Christ makes all his Promises; still to the Church, still to his Spouse, and it is not to any particular visible Church, neither to an Assembly of Men and Women, as particular and separated from his Body; but to the visible and invisible Congregation of Saints, which are his Members, and make up his Body; to these are all the Promises made, and upon no other Account can any one Promise be claimed; therefore Beloved! Let not the Church be an odious Name to you, as it is too much to Many, who understand not, what the Church is: Nor let not every particular Man think himself the Church; for to thee, separated from the Church, belongs no good Thing. Now as I was saying, if a Man be knit to Jesus Christ by this Knot of Love, I will tell you what will follow. Love, you know, suffers not a Man to be his own, but he hath given up himself to the Thing loved, and that rules him and it he obeys; so this Soul once knit to Christ by this Knot of Love, then he cannot commit Adultery with any Creature, he is no longer his own: And therefore, whenever ye find in the *Proverbs*, and there read of the adulterous Love of that Whore, that waits in the Two-light to trap the young Man, or of the adulterous Love of *Potiphar's Wife* to *Joseph* in *Genesis*, or the like: The Intention of the holy Ghost is to set forth unto us the adulterous Love of the Soul, and how our Love is carried away from Christ: The Creature is the adulterous Woman, which takes up our Love. And this Love is diversly called in Scripture; sometimes it is called Hope and sometimes Fear, sometimes Trust, &c. according to the several Objects it is exercised upon; as the Attributes of God were one in themselves, though Different to us according to the several Objects they work upon; as God, sometimes he is called Grace and sometimes Glory, sometimes Majesty, sometimes Patience, sometimes Mercy, sometimes Anger, sometimes Love, &c. Not that there are so many several Things in God, but all these are one Act in God: As the Sun, it causes one Colour in the Rose, another in the Nettle, and it causeth the Carrion to stink, and the Rose to smell sweet; yet one and the same Thing in the Sun doth all, but it works according to the several Objects it meets with; so it is one and the same Act in Religion, which joyns and unites us to our Creator, yet distinguished by diverse Names, as Hope, Faith, Fear, Love, Trust, &c. yet all one Thing in the Soul; as when it looks upon the Promises of God, then it is called Faith; when

when it apprehends him to be a just Revenging God, and it apprehends that he is angry, then it is called Fear, and when it beholds the merciful and loving Face of God in Jesus Christ, then it is called Love; again, when it beholds the Promises and apprehends God to be faithful, then it is called Hope, &c. and therefore ye are not to apprehend these Things, as several in God, or in your selves, but as one.

Yet I pray, do not mistake me, that because I say, Love is the Cord, that unites us to God. Do not think that I exclude Hope, or Fear, or Trust, or Faith or any other Grace. Do not think that I undervalue the Rest; far be it from me: But only this I say, Love doth knit the Band more sensibly and more feelingly to us; and in all this we must not ascribe any good, any Power to our selves: Whoever he be, he must acknowledge himself in all to be an unprofitable Servant, and that the Work is God's own Work, and that he had no Hand in it; and be sure, as you have set to your Seal, that God is true, so also set to your Seal, that this is Truth.

But if thou hast set thy Seal to the Creatures, and that they have stolen away thy Heart, and thou art in Love with them, knit to them and made one with them, then when thou comest to die, let me tell thee, thou hast no Refuge to trust to, they will all fail thee; for they all die with thee, if not before thee: However when thou failest, they fail, and when they fail, be sure thou failest: But if thou art dead to the Creatures, and art daily dying to them by Degrees, then it will be no Grief for thee to part with any Creature; but thou wilt be willing to do, as *Abraham* did by *Sarah*, to buy a Field to bury thy Dead out of thy Sight; for they are dead to thee, and thou art dead to them, and when Death shall come to call thee hence, thou canst look him in the Face with great Joy and Rejoycing, and then shalt thou know, what is the Benefit of thy good Choice, and of eating the hidden Manna: Then shalt thou find and taste, both what it is, and how delicious and sweet it is to thy Soul: Then shalt thou find, that one Day in God's House, is better than a thousand elsewhere: Then shalt thou find, that God himself will be more to thee, than if all the Creatures, put together, were given to thee: then shalt thou find, that one Day of true Love to God, and one Hours Enjoyment of the Love of God, doth give thy Soul more Satisfaction, Joy and Content, than all the Creatures could ever afford thee: Then shalt thou feelingly say, as the Queen of *Sheba* by *Solomon*; *She said to the King: It was a true Report, that I heard in mine own Land of thy Acts and of thy Wisdom, howbeit I believed not the Words, until I came and mine Eyes had seen it, and behold, the Half was not told me of*

thy Wisdom and Prosperity, exceeding the Fame which I heard: So shalt thou say: I have heard much of the Love of God by his Ministers, and of the Love of God shed abroad in the Hearts of his People, and of the ravishing Content that was therein; but now I am come to enjoy but the very Taste and first Fruits thereof; I find, they did not nor could not relate the tenth Part thereof, and that it is such Love, that it fastens and knits us together for ever and ever, even my Heart and Soul to the unchangeable God, through Jesus Christ his only beloved Son, who is the Brightness of his Glory, and the express Image of his Person, Amen and Amen.

O F

E A T I N G

H I D D E N M A N N A

The Heads or Substance of a Sermon preached for Mr. *Hodges* at his
Wednesday Lecture in OLD JURY.

R E V. 2, 17.

*He that bath an Ear, let him hear, what the Spirit saith unto the Churches;
To him that overcometh, will I give to eat of the hidden Mauna, and will
give him a white Stone, and in the Stone a New Name written, which no
Man knoweth, saving he, that receiveth it.*

IN a little Corner of *Asia* were these Churches seated, unto whom God by the Evangelist Saint *John* wrote: The Words I have now read, are as *David* saith Pf. 1, 5. of the blessed Man, whose tree never withereth, but is always fresh, flourishing and green, planted by the Rivers Side. Such are these Words, yea and all the Words of God; they have not only a dead Letter, but they have a living Sense: This Tree bears Fruit in all Ages, in all Times, as our Saviour Christ says Mar. 13. *What I say to you, I say to all Men*: The Words of God are so spoken and meant, that they are not only true of that Man, or of that Time, or in or concerning that Place, in or of that Age, in which they were spoken; but they are true, and concern as much all Men, all Ages, all Sexes, all Places, all Times. You must not be so weak as to think, that the Scriptures, the Word of God, is so narrow in Sense, as if they only concerned *Jerusalem*, or the *Jews*, or only some *Gentiles*, or to be fulfilled only in one Country or Nation, as *England*, *France* or *Germany*, &c. or in one Age or Person; but the living Meaning reaches to All, and generally points to all People, Tongues, Nations and Languages, &c. Ba,

But if ye shall say to me, as the Apostle saith, Rom. 10. 6. *Who shall ascend into Heaven, or who shall descend into the Secrets of God, to bring Christ from the Grave, or to fetch him down from Heaven? Behold, he is nigh thee, even in thy Heart, &c.* Behold, I am he, whom God hath appointed at this Time to unfold this Word from God now read to you, to open to you these sweet Promises of Mercy and Grace: But I must tell you, it will be so only to those, whose Eyes are open to see them so: The Promise here made, is large, *I will give to him to eat hidden Manna, and a white Stone, and a new Name.* But it is not without a Condition: Let them be what they will be, pretend what they will, let your Confidences be never so great, ye have no Interest in this Promise without the Condition: would you eat of the hidden Manna, then you must be Overcomers: *He that overcometh shall eat,* and he that eats, shall overcome. But give me leave a little to wave the Condition: The Apostle *John* saith 1 Joh. 5. 8. that *there are three that have record on Earth: The Spirit, the Water, and the Blood, and these three agree in one.* So say I, here is both a Condition and a Promise, and they both agree in one: A Man cannot eat except he overcome, neither can he overcome except he eat: Therefore let no Man think he can overcome, except he eat this hidden Manna: And he that eateth, doth overcome: As Christ tells the Disciples, *without me ye can do nothing:* So without ye eat this hidden Manna, ye can do nothing, ye can never conquer, nor overcome; for in eating this hidden Manna, we get strength to overcome. And as we eat, we overcome; and as we overcome, we eat: This was your Vow made in Baptism: To renounce the Devil and all his Works, and to fight manfully under Christ's Banner against Sin, the World, the Flesh and the Devil: Thou hast there given up thy Name to Christ, and hast bid Defiance to Satan, as much as in thee lieth, and hast said, I renounce thee Satan; and I will be one of thy Souldiers, O Lord Christ! Renouncing all other Lords and commanders.

But know this assuredly, there is no Man, that hath prepared his Heart to seek God in good Earnest, but he shall be sure to find Enemies enough, he shall have Temptations enough to wrestle with, and to overcome. *David* says, that he found his Enemies innumerable, Psal. 118. *They compassed him on every Side, and came about him like Bees:* And the Lord himself tells us, that all the Imaginations of man's Heart are only evil continually, and dost thou think then, that thou hast no Enemies? Then let no Man say, if I found any Enemies, I would fight with them: For I may say to thee, and to every one of you, as *Delilah* to *Sampson*: *Arise the Philistines*

listines be upon thee. There be Enemies enough, even in the Chamber within thee, lying in wait to surprize thee: And if you do not arise, and stand upon your Guard, you shall be overcome, instead of overcoming.

But that you may understand this Text, I will lay down three Things, which will be necessary to unfold it.

The first is this: All these seven Promises made here to the seven Churches of *Asia*, though they be diversly exprest, yet it is all one Thing; suppose they be Promises of eating of the Tree of Life in the midst of the Paradise of God; or Promises that we shall not be hurt of the second Death, or that we shall have the Crown of Life, or of the white Stone with the new Name in it, or of ruling the Nations with a Rod of Iron, or the receiving the bright Morning-Star: All these Promises they are one and the same Thing: and they are pronounced by one and the same Spirit; and let him that hath an Ear, hear what the Spirit saith unto the Churches: Wheresoever Christ shall be, there shall his Members be also, and what he eats, they shall eat according to their Measure and Capacity; yet every Member shall have a full and a plentiful Part, there shall be nothing wanting to them, they shall all have a satisfying Part, they shall be all as Branches, that are nourished with one and the same Root, the same Sap goes thorow the whole Body, that is in the Root: And, what ever Priviledge or Benefit Christ hath, they shall all receive of his Fulness, Grace for Grace, they shall all be made Partakers of all the Virtues of the Head: But notwithstanding all these Promises, we are never the better without we have Christ, they are all Blanks to us without him, as well as our Works all unfavoury to God without him: It is he that seasons all, yea, trust as long as thou canst, and believe as much as thou wilt, without Christ thou canst never come unto him: Nay God himself is nothing to us without Christ.

As every Beam of Light that comes from the Sun, they are all included in the Body of the Sun, but they are not communicated to us, but by those distinct and disperst Beams, that come from the Sun. God is like the Sun, so that, whatever Good, Benefit or Blessing we have, it comes from God; but all these are included in God himself; and there is no Creature can partake of any Good from him, but by his Son Christ, in and by those Beams of Light, that he communicates them to us. This Light that is in this Place, had never come to us, but for those several Beams, by which it is sent forth; so God the Father cannot communicate himself to any Creature, but by the Son: *He is the first begotten of every Creature* Col. 1. 15. He came
being

being sent from the Father; yet know, God the Father is not a Day, not a Minute antienter than his Son. Christ is called *the Word*, and in the Hebrew, *the Word spoken*: As he is unspoken, so he is *the Word with God*, in the Bosom of his Father, and this *Word is God*, as John 1. 1. But being once spoken and uttered, so he is the first begotten in every Creature, the Alpha and Omega in every Creature, from whom alone we receive Grace for Grace. All the Goodness and Fullness of God is poured upon the Head of this *Aaron*, which runs down, not only *to his Beard*, but to *all the Skirts of his Garments*, that is, to all his Members. Pl. 133. 2. God himself in himself, to the Creature is nothing without Jesus Christ, nay he cannot possibly be communicated, but by and through Christ.

Secondly, all these Promises to the seven Churches, they imply that which hath its Beginning in this Life, and is perfected in the Life to come. Our Saviour saith Luk. 17. 21. *The Kingdom of Heaven is within you*. If ye find not the Kingdom of God and the Kingdom of Heaven within you, and if you have not a Sight of it in this World, be assured, ye shall never find it in the World to come; He that denies me before Men, him will I deny before my Father, which is in Heaven: He that enjoys me not in this World, he shall never enjoy me hereafter.

The poor dejected and oppressed Soul, it longs to taste Christ here: Nothing will satisfy him, but to taste and eat Christ here; for if he eat him not here, he knows he shall not hereafter: His Flesh is Meat indeed, and his Blood is Drink indeed; and he that eateth me shall live by me, both here and hereafter; as David saith Pl. 42. 2. *My Soul thirsteth for God, even for the living God: When shall I come before God? What to do? To see his Beauty, and to taste his Goodness*, Pl. 27. 4. If you see not God here, ye shall never see him hereafter: Christ will ask, when ye come to dye, as he did the Disciples Mat. 15. 34 *How many Loaves have ye? What Angels-Food have ye to feed on? What hidden Manna? How many Loaves of that? If ye must say: None, Lord! What a heavy Answer will this be to you? But if thou hast any, if but two Loaves; if but a little Oil in thy Lamp, he will then multiply thy Loaves and that little Oil; the Barrel of Meal, and that little Cruse of Oil within thee shall never fail: And he will say: Come thou good and faithful Servant, thou hast been faithful in a Little, I will now multiply thy Reward*, (Mat. 25. 21.) Come now, I will feed thee to Eternity: If Christ shall say to thee: How much Peace have you? If thou canst but say: Here is a little, Lord! Christ will say: Come, come, I will multiply and increase that little Peace infinitely:

infinitely: What Love hast thou? If thou hast but any, though but as a Grain of Mustard Seed: Come to me, saith our Lord, I will cause it to grow and increase, and become a mighty Tree, so that the Fowls of the Air shall build their Nests therein. That is, I will enlarge it as my self infinitely. This is the Way to find Rest; and be sure, which Way soever else a Man seeks for Rest and Peace, he shall never find it; for as all the Creatures, so all the Action and Motion of the Creatures came out from him, and they can never rest, till they return into him again; and therefore he is called the God of Sabbath, which signifies Rest: In him there is Rest, and no where else. The Soul is the Breath of God, and it is impossible, that it should have a Rest for the Sole of her Foot, till it return to him, and that this blessed *Noah* put forth his Hand and take her in again. Take therefore our Saviour's Counsel, Mat. 6. 20. *Lay up Treasures for yourselves in Heaven*: Would you have a Treasure hereafter, ye must treasure it up while ye are on Earth, that ye may have the Reward, the Comfort and the Wages to live upon hereafter: Ye must receive here the Pledge, the Hire, the Earnest, the Portion and the Reward; the Inheritance comes hereafter. *Your Fathers* (saith our Saviour) *have eaten Manna, and are dead*; but *blessed is he that eats Manna in the Kingdom of Heaven*. He that feels God's Love shed abroad in his Heart here, shall find that Love increased thirty, sixty, an hundred-fold in the Life to come. Here ye feed, but are not filled; but then you shall feed, and be satisfied and filled.

Thirdly. All these seven Promises that are here made to the seven Churches, there is not one Word true to be taken according to the Letter; but, think not strange of such Sayings; be not startled, I would only quicken up your Attentions, I undervalue not the Scriptures, but desire to give them all due Honour; for do you think, that you shall be Pillars in Heaven, or that you shall eat Trees, or the Fruit of Trees there? Or that ye shall have Rods of Iron in your Hand or Scepters of Gold or Crowns of Gold on your Head, like Kings on Earth, or that ye shall be burning Stars, or be the Morning-stars? (as it is in *Daniel* c. 12, 3. *He that converteth a Soul, shall shine like the Stars*.) Or think you, you shall feed on Manna, as the People of Israel did? or that ye shall have Authority and Power to rule over the Nations, you to controul it in the Earth, and none but you, as the Millenaries imagine; or that you shall all be clothed in long white Robes, like Knights of the Bath; or think ye, ye shall be set up as Pillars in the Temple of God to support and uphold it; or that you shall

shall be full of Gold in your Pockets, of the finest Gold tried in the Fire, like the rich Men of the Earth, and to ruffle it in Silks and fine Raiment, as those in Princes Courts? Do you think, that these Things are here meant in these Promises, made to the seven Churches? No, no, dream of no such Things; for I say, there is not one Word true according to the Letter: Yet I say, in all the Words that ever Christ spake, or that is written in this blessed Book of God, they are all true; there is not the least Tincture, nor the least Allay of Untruth: I say, every Word, every Syllable, every Letter is true. Bear me Witness, you are my Record; but I must tell you, they are true as he intended them, that spake them; they are true as God meant them, not as Man will have them. As when Christ saith John 15. 1. *My Father is an Husband-Man*; Do you think, or are you so childish to imagine, that God is a Husband-Man? And Christ saith again: *I am the Vine, and Ye are the Branches*; *I am the Way*, and *I am the Door*, &c. Will you have this to be literally spoken?

Go to: I will speak a Paradox to you, but I will unfold it. It is impossible for any Man either to speak a precise Truth, or to hear a precise Truth; for a precise Truth, or to speak precisely, is to speak at once the Truth and all the Truth, that is, the whole Truth, and nothing but the Truth; as for Example: If I tell you this is a Church, this is not a precise Truth, for in saying it is a Church, I neither tell you, whether it be build of Wood, or Stone or Brick; I neither tell you it is little or great, I neither tell you, whether it be high or low, &c. which I not doing, do not tell you the whole Truth: Or if I tell you I saw a Man, I tell you not his Age, nor Stature, nor Complexion, nor Kindred, nor Riches, nor Bigness, &c. which is not the whole Truth. I shall unfold this to you, these Similies I use for your good; God only is able to speak such a Truth, a precise Truth at once, or in one Word, so as it shall include all this: God could have spoken such a Word, as should have included the whole Truth in one Word; but Alas! Where should He have found Auditors, that were able to have heard or understood him? where had been our Ears to have heard such a Word; or our Understandings to have understood it? You know a great Noise deafens us, and Abundance of Light blinds us: If there be too much Light, it may as well blind a Man as too little: Now you know, Truth is the Object of the Understanding, as Light is of Sight; so if there be an excessive Truth spoken to us, it destroys, it splits the Understanding; as the People of *Israel*, they were not able to hear God speak, but they must die for it: And *Moses* himself complains,

plains, that he was afraid and trembled: Beloved! We are not able to hear God speak: If he should speak to us, (as he would, if we could hear) he should speak us all to Pieces, he should speak us to nothing: Oh! *Let not God speak to us lest we die*, Ex. 20. We should cry out, Oh! do not speak to us as thou art in thy self; for we are Men, but let *Moses* speak to us, and we will hear him: O Lord! Speak to us as Men, and as we are able to hear, and able to bear.

Beloved! Let me freely tell you this one Thing, the not knowing of this Truth, and our receiving the Word, and Understanding it according to the Letter, hath been the Ground of all the Errors, of all the Schisms, of all the Rents, which all along hath been in this poor Church of ours, and indeed in all Ages; then wonder not to see so many Errors generally every where, so long as Men rest in the Letter: For those that go no further, they are those, that have Eyes and see not, Ears but hear not, and Hearts but understand not; for as God commands concerning the *Jews*, that were but a formal People, for all the Means that he had used with them: *Make their Hearts fat, their Eyes heavy, and their Ears dull, lest that they should see with their Eyes, and hear with their Ears, and Understand with their Hearts, to be converted, and I should heal them, saith the Lord.* But to go further, and to give you a little further Light; I know the Scripture in the Letter speaks of Election, Reprobation and Predestination: But if we take it according to Men, we are much deceived. As for Example: When I say, this Man is like such another Man, and though he may be so in some Things, yet not in all: And so far be it from us to think, because God speaks according to the Manner of Men, that therefore we may conclude, his Ways are like our Ways, or his Thoughts like our Thoughts: But whatever God saith of himself, those are Sentences and Expressions spoken but by Way of Similitude, God condescending and stooping down to our Weakness, to make us understand, and not that we should think that the almighty, infinite God is like weak, poor, pitiful Man: So when he speaks of any of these Things, of Election, or Reprobation, or his Foreknowledge, there is indeed such a kind of Thing in God, 'tis true, which he would represent by those Expressions: But 'tis true, as God intends it, and not otherwise; for they are far above Man's Comprehension. It is said also, that God made a Covenant, and the Scripture speaks of God's Knowledge: but do you think, that God's Covenants are like the Covenants of Men, or his Knowledge like Mens? God forbid: And wo be unto that Man, that takes it contrary to God's Intent and Meaning:

So also we read of God's Hatred and of God's Love, but his Love and Hatred is not like Mens Love and Hatred: Are my Ways like your Ways, or my Thoughts like your Thoughts? As if he should say: Will you wrest my Word, and take it according to your own Way's and according to your own Comprehension? Will you take me according to my literal Words, which I speak only for your Capacity, and because of your Weakness? Away, away, *As high as the Heaven is above the Earth, so high are my Thoughts above your Thoughts*: And when God saith, He repented, dost thou think that he repents as Man repents? He doth repent, it is true; but according to his own Sense and Meaning, not according to thine. Alas, alas! We poor, ignorant, low, narrow-spirited Creatures, as we are not able to comprehend God, so neither can we God's Word: We can see but a Glimpse and a little Glimmering of the mighty Truths of God: As *Elias*, he could not apprehend God, nor discover him neither in the Thunder, nor in the Lightning, nor in the mighty Rushing, nor in the Fire, though God was in them all; but when God came in a still soft Voice, then he could apprehend God, he then heard him and saw him; and then he came to see, that God was also as much in all the Rest, though he saw him not; but he, as also we being of a low, soft, humane and tender Nature, and so much Children, that he could not endure to hear the mighty God, the Voice of God, but in a still, soft and tender Voice, because of our Childishness and tenderness: The Thunder, the Fire and the mighty Rushing is too terrible, too destructive to our weak Natures: For in God there all Things coincide, Cold and Heat, Strength and Weakness, Wrath and Mercy, Patience and Fury, Meekness and Terribleness, &c. even all Contradictories coincide in him, as the Vision of God shews at large in some Chapters. So when God promiseth here: To him that overcometh, will I give him to eat of the hidden Manna, we must not take God's Meaning according to the Letter, nor think it was, or is that Manna, that God rained from Heaven, Numb. 10. But by that Expression he would win us to consider the Heavenliness and Excellency the Rareness and Welcomeness of that Manna, that feeds the Soul, and what spiritual Food is. How welcome was it to the *Israelites* at first, though afterwards the commonness made them loath it.

And farther, I would have you to know, that all the spiritual Promises throughout the whole Bible, they are made only to the new Man, Christ in us, who is the Hope of Glory; and as all the Promises are made to the new Man, or the regenerate Man in us, which is born of
 God,

God, and *not of Flesh, nor according to the Will of Flesh, but of God*, 1 Pet. 1. 23. So this new Man only obeyeth and pleaseth God; as none knoweth, nor none can reveal the Father but the Son, so none else can please him. *This is my well-beloved Son, in whom ONLY I am well pleased*, Mat. 3. The Flesh, the unregenerate Man hath nothing to do in these Matters: To him that overcometh are all the Promises made here: and who is this Overcomer think you? but only Christ himself; and as I said at the Beginning, he that overcomes eats, and he that eats overcomes, and we both eat and overcome in him: If we are of his Church, and made ONE with him, then we in him do all these Things, and all the Promises are thereby fulfilled to us, (mind this) whenever you find, hear or read of any Condition or Duty, required of Man in his now fallen Estate, do not think, that you can presently go and set your selves to do it; for it is only God in you, Christ in you must accomplish it: The Law, and so all these commands were given to convince, to slay Man, to weaken his opinionated Strength, and shew him, how he is stript of all Power, and that he can do nothing. But 'tis the everlasting Gospel, the glad Tidings, the new Covenant, that shews, how all these Things shall be accomplished; for that never saith, do this and do that, and live, that is the Law, wherever you read or find it, and that made nothing perfect, but the bringing in of a better Hope did. The new Covenant runs all upon this Tenure; for we have a Mediator of a better Covenant, mark it and mind it well. Whenever you hear or read the Scriptures, the new Covenant runs all upon these Terms, and no other: *I will put my Law in their inward Parts, and write it in their Hearts; and I will be their God, and they shall be my People*, Jer. 31. 33, 34. and in Ezek. 36. 25, 26, 27. *Then I will pour clean Water upon you, and you shall be clean from all your Filthiness, and from all your Idols will I cleanse you: A new Heart will I give you, and a new Spirit will I put within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.* And in Deut. 30. 6. there is a Gospel Promise in the Time of the Law: *The Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thine Heart. and with all thy Soul, that thou mayest live.* And Hof. 14. 5. *I will be as the Dew unto Israel, and he shall grow as the Lilly, and cast forth his Roots as Lebanon, his Branches shall spread, &c.* And again Isa 35. 56. *The Eyes of the Blind shall be opened, the Ears of the Deaf shall be unstopped, the lame Man shall leap as an Hart, and the Tongue of the Dumb shall sing.* Isa. 40. 29. *He giveth Power to the faint, and to them that have no Might, bein-*

creaseth Strength. And Isa. 40. 10. *Fear not, I am thy God, I will strengthen thee, help thee, and uphold thee, with the right Hand of my Righteousness.* The Scripture is very plentiful upon this Account, putting all upon the Lord's Undertaking, himself to accomplish his own Promises in us: 'Tis he alone that teacheth to profit, and not thy Wisdom, Power or Industry, Isa. 48. 17. See how the Lord ratifies this, because he knows we are very hard to receive and believe these Things; for Man cannot be beaten out of this, viz. That he hath Power, and he can and must act and do, he must perform the Condition, or else the Promises are void; and this is the Law of Reason bred with him, and the old Covenant planted in his Heart, which in the new Covenant must be disannulled, for the Weakness and Unprofitableness thereof: I say, see how the Lord confirms this, Jer. 31. 35, &c. *Thus saith the Lord, which giveth the Sun for a Light by Day, and the Ordinances of the Moon and Stars for a Light by Night: If those Ordinances shall depart before me, then these Things shall cease to be: If the Heaven above can be measured, and the Foundations of the Earth searched out beneath, then will I cast off all the Seed of Israel, for all that they have done against me.* Nay, *saith the Lord: I will work, and who shall let it,* Isa. 43. 13. This is that new Covenant, which the Lord hath established for ever; and this Course the Lord will not alter, whether we will know or believe it or no; he will rather alter the Ordinances of Heaven, and Night and Day shall depart from before him, before this new Covenant shall be broken, or his Acting upon this Foundation, which is established like Mount Zion, never to be removed. And again, on the other Hand there is a People, whom the Lord hath shut up in Darkness, and the Vision of all was become unto them as a Book that is sealed. And again, Isa. 6. 9, 10. *And the Lord said: Go, tell this People: Ye hear indeed, but understand not, and ye see indeed, but perceive not; make the Heart of this People sad, make their Ears heavy, and shut their Eyes, lest they should see with their Eyes, and hear with their Ears, and convert, and be healed.*

Obj. You will say, but I pray, Sir! Who are these? If this be so, to what Purpose doth God command us to know him and seek him, he making it our Business here and our Happiness hereafter? To what Purpose hath he shadowed out his Greatness in the Heavens, his Immoveableness in the Earth, his glorious Brightness in the Sun, his Infiniteness in the Number of Stars, his Eternity in the Durableness of Metals, his Strength in the Lions, Leviathan, and Behemoth, his Wisdom in Man, and in those small Creatures the Pismires, his Providence in the Clothing
of

of Lillies, his Mercy and Compassion in the tender Love and natural Affection of Parents; and finally, his Wrath and Anger in the Jealousie of an offended Husband? If he will not have us take Knowledge of them, and industriously seek them, why hath he written them in capital Letters? If he will not have us read them, why hath he commanded to bind them as Frontlets before our Eyes, if he will not have us see them; may we not now then take up *Esdra's* his Complaint, 2 *Esd.* 4, 12. *It were better, we were not at all, than that we should live still and suffer, and not know for what.*

Ans. O Beloved! Let me answer you, and tell you, who these are, that he hath commanded to shut their Eyes, and stop their Ears: Let me silence these murmuring Thoughts by Apologizing for my God, and answering for my Maker in his own Words; for in these Murmurings you seem to charge him of doing you Wrong, Read *Hof.* 13. 9. *Thy Perdition is of thy self, O Israel, but in me is thy Help.* If when thou hast wilfully, and obstinately shut thine Eyes, and then he hath blinded thee; if when thou wouldst not hear, by no Means used, he hath made thee deaf; if when thou wouldst not understand, then he hath infatuated thee? Is not thy Destruction of thy self, and according to what thy self desired? If when *Pharaoh* hath ten Times hardned his own Heart, and would not acknowledge God's mighty Works, than for the Lord to harden his Heart, was not his Destruction of himself? And according to that of the Apostle *Rom.* 2. 4, 5, 6. *Despise thou the Riches of his Goodness, Forbearance and Long suffering, not knowing that the Goodness of God leadeth thee to Repentance? But after thy Hardness and impenitent Heart, treasurest up unto thy self Wrath, against the Day of Wrath and Revelation of the Righteous Judgment of God, who will render to every Man according to his Deeds.*

Is the Almighty to be accused or blamed, if when he hath written unto you the great Matters of his Law, thou hast counted them *strange Things.* *Hof.* 8. 12. If when ye have long importuned God, as *Job* complains *C.* 21. 14, 15. *They say unto God: Depart from us, we desire not the Knowledge of thy Ways. What is the Almighty, that we should serve him, or what Profit shall we have, if we pray unto him?* If thou art one that doth thus, why dost thou murmur against him, if he at last doth pronounce after all this, that fearful Curse and Malediction, instead of a Valediction, *John* 8. 21. *I go my Way, and ye shall seek me, and shall die in your Sins, whither I go, ye cannot come:* Whereas, if they had hearkned and received him, he would have brought them where he was, as he said himself: *Where I am, there shall my Servant be.* Whom canst thou now accuse, whom blame, O *Israel!*

but

but thy self? The Vision of all Things was intended unto thee, as a Light shining in Darknes, now it is made by thee; it is become unto thee Darknes in the Midst of Light. It was the Work of God, to bring Light out of Darknes; but it was your Ungodliness, that brought Darknes out of Light: Your selves filled up these Wells, stopt up these Conduits, immured up these Windows, which should have given you Water, Life, Light.

Yet know, the Fountains run still, though not for you; *Jordan* runs still, though *Behemoth drinketh up a River, and trusteth, he can draw up Jordan into his Mouth.* Job. 40. 23. The Goodness of God is not dried up, though you have abused it; his Rain falls still, though not on you; his Sun shines still, though not to you: Your not Using, or your Abusing of the Gifts and Graces of God, could not make a general Eclipse of the Influence of his Goodness to all the World, though to your selves it doth, to others it doth not. The Vision is to all; but if to you, It is become as the Words of a Book, that is sealed, thank your selves; God deals with you justly, even as you deal with him; for saith the Lord Isa. 29. 11, 13, 14. *Forasmuch as this People draws near me with their Mouth, and honour me with their Lips; but their Heart is removed far from me: Therefore behold, I will proceed to do a marvellous Work among this People, even a marvellous Work and a Wonder; for the Wisdom of the Wise shall perish, and the Understanding of the Prudent shall be hid. The Vision of all is become unto you, as the Words of a Book that is sealed.* As if he should say: They shall have but the Fruit of their own Doings, Like for Like; as they drew near unto me with their Lips, and their Hearts were far from me; so will I draw near them with my Lips, and my Heart shall be far from them, &c. Their Duties to God were outward and earthly only, consisting in Oblations of Things born and nourished of the Earth, therefore I regarded them not; but the heavenly Obedience commanded under those earthly Figures, that was removed far away: They insisted much upon, and loaded me with them, but they left the heavenly behind them. And so likewise for God's Promises to them, they seemed to be earthly, for Plenty and Happiness in this World; but under these earthly Promises were veiled heavenly Joys, spiritual Riches, they left these and looked for, hoped and prayed for the other; their Hearts were only upon them. And so also for their *Messiah*, their *Shilo*, the Hope of the Nations for so many hundred Years before he came, was typed to them in earthly Monarchs; and so they expected him, never looking that his Kingdom was spiritual; and therefore they were exceedingly offended at his Meanness: His glorious Coming they expected,

pected, his Meanness they rejected; in short, (for I must hasten :) Their Service unto God was earthly, such as the Frame of this World represented to them of him, which should have been but their A B C, the Rudiments of their Religion: They instead of going forward from Faith to Faith; from the Faith of the Letter that killeth, to the Faith of the Spirit that giveth Life; they rested in the Letter, no Marvel they famished, they left him who inhabireth Eternity, to make a God to themselves of the Creatures below, which were only let down, to draw them up to him into Eternity. Do you once imagine, that the Almighty is so prodigal and profuse of his Gifts and very precious Jewels, that he will bestow them on such, as regard them not, prize them not; but slight them, despise them, cast them at their Heels and deride them? Would you not account your selves Fools, if you should distribute your poor earthly Gifts so? The Kingdom of Heaven is only for those that love it, prize it, the Violent take it by Force, Force of Love & Affection, which puts Men on, to put forth Force of Endeavours and all their Might for it; they can take no Nay, but persist till they obtain: Do you think, you are fit to be Citizens in Heaven, who cannot away with Things of Heaven? How irksome is an Hours Sermon, half an Hours Praying, Reading, Singing, Repeating, Examination of thy Soul, &c. When thou art in such Company but a While, it is as Death or Hell to thee! And I pray thee then, what wouldst thou do, if thou wert in Heaven but one Day, where all their Exercises are about heavenly Things, and singing Praises to God for ever and ever: And what wouldst thou do there? Thou wouldst quickly with thy self out again; there is no singing bawdy Songs, no Health drinking, no carousing, no Mumming to the Tabret and Harp, no chanting to the Viol, no drinking Wine in Bowls, no Stage-playes, no hawking nor hunting, nothing futable to thee, to pass away Time, as you use to say; but this is that thou callest thy Heaven, and Heaven indeed would be Hell to thee: Then what dost thou talk of Heaven, so long as Things are thus with thee? Dost thou think Heaven, the Riches and Glory thereof is to be cast, as Pearls before Swine? Now I hope, I have answered your Question, viz. Who those Men are, whom God shuts up in Unbelief, and rejects those that would be so, that chuse it, desire it: And can you now blame God for your Destruction? Was there ever a truer Word spoken: *Thy Destruction is of thyself, O Israel! But in me is thy Help.*

O lack! I am but newly entred into my Text, and now the Time cuts me off. I have opened the Windows, to let Light into the Chamber, viz.

into this Subject, and the Time bids me shut them again: But I pray, ponder well what I have now said, it may be, God may discover very much to you upon these Maximes now laid down before you; you yourselves may draw out many Consequences, to strengthen your Weakness, and to enlighten your Darkeness, Blindness and Ignorance; for now I must let it alone till another Opportunity, which was contrary to my Purpose and full Intent, which was, to have discovered what God hath revealed to me, concerning these deep Points now so much controverted, and wherein there hath been such Errors and general Mistakes even among them, who have thought themselves very knowing in the Scriptures, yea and many that are Teachers themselves: And all as I said, by taking the Scriptures according to the Letter, and according to our humane Understandings, and not knowing, that in God only is the Well-Spring of Life, and that in his Light only we can see Light, and not otherwise, and that we cannot see nor understand, *except it be given* unto us, as Christ saith John 3. 27. *For vain Man would be wise, though he be born as a wild Asses Colt.* Job. 11. 12. And he in his foolish Wisdom and in his humane Reason, would fain frame and square out God like unto himself, that so he might (as he thinks) well near fathom and comprehend him, within the poor, weak and narrow Bounds of Reason's Line or Rule; but the Apostle *Paul* Rom. 9. when he had reasoned and debated this Point to the utmost, and was gone as far as a Creature could go; that vast, incomprehensible Ocean of God's Infiniteness beyond the Creatures Fathom and Comprehension stopt him, considering the absolute Sovereignty of the Power and Wisdom of God, he having much more Power and Freedom over the Creature, than the Potter of his Clay, in making Vessels of Honour or Dishonour at his Pleasure, insomuch, that if the Potter for his Pleasure will make Vessels, and immediately dash them in Pieces, and preserve what Vessels he pleaseth; Who can say to him, why didst thou so? So the Lord that almighty Potter, free and absolute in himself, he will have *Mercy on whom he will, and whom he will, he hardneth: And who art thou, O Man! That repliest against God?* Shall the Thing formed say to him that formed it, why hast thou made me thus? And what is that to thee, if God be *willing to shew his Wrath, and to make his Power known; yet indured with much Long-Suffering the Vessels of Wrath fitted to Destruction:* Fitted, yea and fitted by themselves and by their own Unbelief, Will and Desire: Fitted, yea and fitted by God also, he working with them to their Perdition a just Recompence of their Stubbornness. And again, what is that to thee, if he be willing to
make

make known the Riches of his Glory to the Vessels of Mercy and prepared unto Glory, He giving them Power and Will to be conformable to his Will, &c. as the Apostle there is large in the Argument, and in Rom. 11. he being much upon the same Point of Freedom in God, of God's choosing the *Jews* and casting them off again; and then of Calling the Gentiles, till their Fullness be brought in, and then taking in (in due Time) the *Jews* again. Here he was stopt again by that vast Ocean of God's Sovereignty, and shuts up all with this: *O the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!* And if you would go farther than the Apostle goes, then I must leave you. So much for the Present.

COVETOUSNESS ANATOMIZED

AND THE

Generality of Covetousness.

Preached at *Putney*, in two Sermons, but here Joyned together.

J E R. 6, 13.

For from the Least of them, even unto the Greatest of them, every one is given to Covetousness: And from the Prophet even to the Priest, every one dealeth falsely.

Beloved! This Speech of the Prophet as it is bold, so it is a very strange Speech, and a home Charge: But wonder not; (for, *where the Spirit of the Lord is, there is Liberty*, there is true Boldness: As *Solomon* saith, *Prov. 28. 1. The Righteous are as bold as a Lion*) for the Prophet here strikes at Head and Tail, Root and Branch, Great and Small, Prince and People, Priest and Prophet.

The whole House of *Israel* are here. 1 Accused of Covetousness,
2 Condemned for Covetousness.

The Accusation is like an Indictment well laid, which expresth.

1. The Fault, the Charge, which is Covetousness.

2. The Extent of the Fault, it was epidemical, from the Greatest to the Least.

3. The Intention, they Gave themselves to it; they did it purposely and Voluntarily: And

4. The Charge being proved, and they found guilty, the Sentence or
Condems

Condemnation follows; which is only implied in the Word FOR, it being the Connexion of this Verse with the former: Wherein is threatened, that God will *pour out his Fury and Indignation upon the Children and young Men; upon the Husband and Wife, the aged with him that is full of Days, and their Houses and Wives should be turned to Others*, which indeed is like *Tamars Twins, Zarab and Pharez*; *Zarab* offers first to the Birth, but his Brother *Pharez* must come forth first, we will tie a red Thread upon his Hand, that we do not forget him: There will be Clearness or Rising up, as it signifies, but his Brother hath made a Breach upon him, and therefore we will (with the Midwife there) call his Name *Pharez*, which signifies *Division*, or *Separation*, and that shall now be the Division of my Text, or you may call it *Tamars Twins*; for Sin and Punishment are Brothers.

1. The Matter of Accusation is Covetousness. But this Sin, how evil soever, and however threatened here and elsewhere in the Scriptures, is hardly esteemed any Sin at all, ye cannot persuade Men of the Evilness thereof; but you are ready to think and charge us; that we Church-Men are strange Fellows; To set up Men of Straw, and then fight against them: But ye say, for our Parts we find very few covetous, and that is no such foul Sin as you pretend; some indeed are Swearers, Drunkards, Adulterers, Lyars, Prophaners of the Sabbath; these they can see and acknowledge to be Sins, and would have us preach against them; but to keep such a stir about Covetousness, they think is a vain Thing, and Time lost; for either they are but few that are so, or else 'tis not so great a Sin, as you make for: Or else you call that Covetousness, which is not.

Indeed, I confess, other Sins wear the Devils Cognizance and Livery apparently and more openly, but this always wears a Cloak; ye shall never see Covetousness without its Cloak, as the Apostle terms it. 1 Theſ. 2. 5. for our last Translation renders it very right; nor a Cloak of Covetousness. For this Sin is generally in Credit in the World, and therefore they do not let it go naked, but clothe it and provide it a Cloak; not clothe it with the Name of any Vice or Sin, by no Means; but under tolerable and creditable Names, as Thrift, Providence, good Husbandry, honest Care of a Mans Own, and Care of the main Chance &c. Yea and so it should seem, they esteem it the main Chance; a covetous Man will part with his Soul, before he will part with his Covetousness; and they have Scripture ready to protect and defend them, 1 Tim. 5. 8. *He that provideth not for his Own, especially for them of his own House, is worse than an Infidel, and hath*

denied the Faith: And so they bring it in as a Duty, that they ought to be scraping and covetous.

We may endeavour to uncase or uncloak this covetous Man by two Words:

One is in the Place before named, 1 Theff. 2. 5. *Nor a Cloak of Covetousness*, it's never without a Cloak, as I said; and the Other is 1 Tim. 6, 10. It is there called: *The Root of all Evil*: What a World of Evils grow up from Covetousness? as (if we had Time) we might shew: In Brief, it excludes all Love and Fear of God; and all Love and Pity to Men, and all Care of our Neighbours Good, and so breaks the whole Law: It will make Man oppress, cozen, deceive, lye, sell a good Conscience for every Trifle: In short, it will make a Man turn his Back upon all Religion, to forsake the Faith, and consequently Salvation, as it is there and in the foregoing Verses exprest: *The Love of Money is the Root of all Evil, which while some have coveted after, have erred from the Faith, and pierced themselves through with many Sorrows*: Beloved I tell you, it is such a Sin, that if ever God touch the Heart about it, it will pierce through with many Sorrows, before ever they can forsake it; for saith he: *They that will be Rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which draw Men into Perdition and Destruction*: It is such a subtil Snare, so cunningly contrived, and so full of fair Pretences, that let a Man be once in Love with Money, he knows not which Way to wind out, but it will so fetter and intangle him, even to his everlasting Perdition and Destruction.

Indeed Friends! It is a very hard Thing to uncase this Sin, because Care and Diligence there may be, yea and must be; and the Truth is, this is its Cloak; DILIGENCE is Covetousness his Cloak, never off his Back, whereby it is sheltered against all Reproof. I suppose, and sure it is, a Man may pray *Agur's Prayer* without Covetousness, Prov. 30. 8, 9. *Give me neither Poverty nor Riches; feed me with Food convenient for me*: A Competency of Food and Raiment, this certainly is the Limitation and Bound of our Desires: But then will arise another Question.

What is a Competency? Or what is Sufficiency?

Therefore some in Answer hereunto, have defined Covetousness to be an inordinate Desire of more, and using unlawful Means and Ways to get it. But I conceive, this is somewhat too favourably defined; for one may be covetous, yea deeply covetous, and yet get his Goods without Fraud, Deceit or Oppression, &c. It is Covetousness to desire more than is sufficient,

ficient, which is but daily Bread; and we are allowed to ask and pray for no more, but give us this Day our daily Bread; we have no Warrant to seek more. But we having daily Bread, according as our Saviour teacheth us to pray in the Lords Prayer; which includes all things necessary for this Life, Food and Raiment, and the like; without Question, this is sufficient, and the Desire of more is Covetousness: As our Saviour commands, Mat. 6. latter End. *Take no Thought for the Morrow, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these Things do the Gentiles seek:* And as the Apostle exhorts 1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content:* When this will not content, then the Desire is inordinate: When a Man will hunt and seek after that which he dare not warrantably pray for, which is but daily Bread; and why should we seek with carking Care for any more? For our Breath is in our Nostrils, we are not sure of Life, not an Hour: Then to what End is all this taking Thought? And then it may be said to thee: Thou Fool! Whose shall those Things be which thou hast provided? Within this Bound we ought certainly to keep our selves; for no sooner are we over this Pale and Bound SUFFICIENT, but then we are immediately in the wide Wilderness, and boundless Champaigne of Covetousness; which consists in two Things.

1. To be covetous, viz. for these outward Things, is to let our Desires run out to seek eagerly after them, beyond what is sufficient to the Preservation of Nature, in its own Kind, and not to stand indifferently affected in the Use of lawful Means, whether God will give more or less; but greedily to seek and hunt after that he dare not pray for, viz. more than daily Bread; and when he hath daily Bread enough, yet is not content with it. 2. An inordinate Love of that a Man hath, though he have not beyond the Limits of Sufficiency, is Covetousness: And in this Sense a poor Man may be covetous.

Covetousness may be either in Scraping (Rapacity, a large Paw to grasp) or Holding (Tenacity, a shrunk Hand to hold fast.) In Sum, I conceive, Covetousness is an inordinate Desire and Endeavour after these outward Things, without the Bounds of Sufficiency, in the Preservation of Nature in its own Kind, as I said.

Beloved! This Sin is like Poyson, destroys and kills unobservedly, unseen infects the Blood by Degrees, when as some other Sins break out more openly and suddenly, in Borches, and Boyls and Plague-Sores.

But we may observe the Footsteps, and shew you some Symptoms of
this

this covetous Man, whereby he may be discovered and detected, and that chiefly to himself, that he may confess himself guilty: As

1. In his Course of Life and Walking, and in his Actings; their Time, their Lives and Actings are wholly taken up in Buying and Selling, in Trafficking and Trading, Reaching and Overreaching, which Way to grow rich, and get more; all their Thoughts and Words, and all their Might and Endeavours run in this Channel; here they are in their own Element, as a Fish in the Water; here their Hearts run out freely, and never regard their immortal Souls. And the Story of their Lives when they are dead, is just like the Story of them of the old World, Luke 17. 26, 27. *They did eat, they drank, they married, they were given in Marriage:* And this was all they minded, and never thought of their End, *till the Flood came, and destroyed them all:* So do they; O! How eager, and how full of Contrivances, to add House to House, and Bag to Bag, and Land to Land; and never think, how soon Death may seize upon them, and snatch them away. And then it may be asked: What Fruit have ye of all those Things you so pursued? You have only heaped together Sorrows and Snares, and Darts to pierce you through your very Livers, and Things whereof they may be now ashamed. And it may be, for all this Toil, you could never attain what you sought; but adventured to lay out your precious and immortal Souls, to pursue after that, which is, when attained, but Vanity; and much lighter than Vanity, if not sure to attain it.

The second Symptome whereby you may know this Man, and so know yourselves, is his Company; they still associate with such Company, as is like themselves: and they are the only Men for Wisdom with them, and all others they make them either their Prey, by circumventing and overreaching them, or else they make Others their Laughing-Stocks. He is their Fool, to make them merry, who, because they neglect such Price in their Hands, (as they conceive) and so much mind Things unseen, and in their Opinion but Air and Emptiness, vain and foolish Things; they esteem such as vain and simple Men.

The third Symptome is his Breath; he smells of that he is made of: He is like a dying Man, his Breath is strong and favours earthly, John 3. 31. *He that is of the Earth, is earthly, and speaketh of the Earth.* The Egyptian Garlick that he hath swallowed, riseth in his Stomach, and his Breath smells strong thereof: There is Earth in his Heart, and his Breath that comes from thence, smells strong of the Earth. All his Words and Discourses favour of the World, Riches, Honour, Credit, Lands, Trading and the like.

4. He keeps a Court of Faculties in his Conscience; for Gain he can dispense with any Sin, he is not so precise, but he will drive a Bargain, or take unnecessary Journeys on the Sabbath; if his Conscience tell him of doing wrong or Injustice, he can quiet it presently; O! It's but a Trifle, a little Injury, what's that? He may live to give Satisfaction, or I may do him a good Turn another Way, and the like; and so he thinks he hath made up the Matter: If he forswear himself, he hopes he may live to ask God Forgiveness, and he knoweth God is ready to pardon and forgive; and thus he daubs up himself, and quiets his Conscience with these ignorant Excuses.

5. He is a Man of all Arts, or a Man of no Art; that is, he hath either a Multitude of Business of his own, that he cannot look after, nor mind any Body else: Or else he is a Busy-Body, and hath his Finger in every Pye, every Man's Business is his: Or else he is Idle and hath no Business, spends his Time in Eating and Drinking, Sleeping and Walking in the Fields; and commonly he is an Usurer, and liveth upon other Mens Labours and Industry, a meer Drone, and not fit to live in a Common-Wealth.

Quest. Oh but Sir! You make us amazed. Is it possible, that this should be so great a Sin? I thank God, saith he, I am sound in Religion, I keep constantly my Parish-Church, and read after the Minister and pray after him; I am free from Adultery, Fornication, Swearing, Sabbath-Breaking, Drunkenness, Murder, &c. These indeed, saith he, are heinous Sins, and I would not be guilty of them for a World; but for a Man to be covetous, this is slighted, it's a Thing of nothing, rather esteemed a Virtue than a Vice, and every one extenuates and lessens it, with mincing Terms and Excuses say they: Indeed he is a little with the Hardest, or he is a little too much for the World, a little too near, but in Truth a marvellous honest Man, a wondrous good Man. But let me ask you, where it not a Thing to be laugh't at; to say by a Thief, he is no Adulterer, no Murderer, but a very honest Man? For you see Mat. 21. 31. God ranks him with no other than Thieves, Whoremongers and Murderers, the most heinous and transcendent Transgressors, and yet you say: He is a wondrous good Man, a very honest Man. But as honest a Man as the World makes him to be; yet take a little View from some particular Scriptures, how God ranks him among them, whom your selves account the most heinous Transgressors, Mark. 7. 21, 22, 23. *For from within out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, &c. All these come from within, and defile the Man.* And 1 Cor. 6. 9, 10. *Know*

ye not, that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, &c. shall inherit the Kingdom of God. And Rom. 1. 29. Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, &c. still Covetousness comes in Rank with all other the vilest and grossest Sins, and makes it a Note of a Reprobate Mind; and our Saviour Luk. 12. 15. gives a special Caution against this particular Sin: *Take Heed, and beware of Covetousness*, being a very dangerous Sin. A Christian, professing the Name of Christ, would be ashamed of such gross Sins, as are there named; as to Instance: He would be ashamed to be an Idolater; what? To fall down to, and worship Stocks and Stones for his God? To seek Relief from them? God ranks covetous Persons even with such, and with the grossest Sinners in the World, even as gross and hateful as can be named, and therefore (I say) makes even It, a Note of a reprobate Mind, and one given up to vile Affections; and our Saviour gives special and particular Warning against this Sin, and gives a special Reason against it Luk. 12. *Take Heed and beware of Covetousness; for a Man's Life (saith he) consisteth not in the Abundance of the Things, which he possesseth.* Besides all this, that it is one of those mighty Sins, as it is called in Amos 5. 12. and appears to be so by the Practice of the Saints, and by the Danger of the Sin. Look over the Lives of all the Saints, which of them do we read of, that were defiled with this Mire of Covetousness? *Noah* once overtaken with the Love of Wine, never with the Love of the World; *Lot* twice incestuous but never covetous; *David* though once bespotted with Fleth, yet never bewicht with the World; but they and all the Rest ever accounted themselves Pilgrims and as Strangers in it; then they were far from being in Love with it: *Zacheus* had been a pinching, prowling Publican and the chief among them, griping and grasping whatever he could get by Cruelty and Extortion, before he knew Christ, which are Sins incident to all such Kind of Men; but as soon as Christ entred into his Heart, when he entred into his House, he threw away this Sin with Disdain: *Lo, I half my Goods I give to the Poor, and if I have taken any Thing from any Man by false Accusation, I will restore him four fold.* Be sure of this, if Jesus Christ do not whip this Money-Changer or Money-Merchant out of the Temple, it will bar even Him himself Entrance: As long as he keeps Possession in your Hearts, Jesus Christ comes not there.

Now Beloved! What's the Reason, these fore-named Saints, though they had other both Infirmities and gross Sins, yet not any of them tainted with

with this Sin of Covetousness? Surely it shews, that Christ and this Sin in the Love of it, cannot cohabit together: If Christ be there, this Sin must abandon; if this be retained, Christ is there a Stranger; if this be embraced and entertained welcomly, Christ cannot be indured there: And the Reason is, Grace and Religion may better stand with a Sin once acted, or oftner, so it be not habitual, although it be gross and foul, as Adultery, Incest, Drunkenness, &c. Than with an habitual Covetousness; for where that Sin is, it can scarce be other than customary and habitual: Therefore Samuel, 1 Sam. 12. 2, 3. did so abominate this Sin, that he challenged all Israel to charge him with it, though he was their Governour and Ruler, and wanted not for Temptation and Opportunities; *Behold I have walked before you from my Childhood unto this Day, and here I am; hear Witness against me before the Lord, and before his Anointed: Whose Ox have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose Hand have I received any Bribe, to blind mine Eyes therewith? And I will restore it you:* And they all answer and bear him Witness. v. 4. *Thou hast not defrauded us, nor oppressed us, neither hast thou taken Ought of any Mans Hand.*

There was a Pattern for Kings and Rulers and for Saul their new chosen King: But who follows it? He presently, as soon as he could get the Power of oppressing, fell to it, as God told them he would, 1 Sam. 8. 11, 12. *This will be the Manner of the King, that will reign over you: he will take your Sons for himself, for his Chariots and his Horsemen, and to run before his Chariots. And he will appoint them his Captains; and he will set you to ear his Ground, and reap his Harvest; and to make him Instruments of War, and for his Chariots; and he will take your Daughters to be Confectioners, Cooks and Bakers; and he will take your Fields, Vineyards and Oliveyards, and give them to his Servants, &c.* And so goes on, and ye shall cry out in that Day, because of your King which ye have chosen: And Beloved! What more frequent in all Ages, than Covetous and oppressing Rulers and Governors? They take it successively from Hand to Hand: Having once got the Power, ye shall soon feel it.

So Jer. 15. 10. He complains, that though he was free of this Sin, yet every one hated him: *Wo is me, my Mother, that thou hast born me a Man of Strife, a Man of Contention to the whole Earth; I have neither lent on Usury, nor Men have lent to me on Usury, yet every one doth curse me.* So Paul Acts. 20. 33. *I have coveted no Mans Silver, or Gold, or Apparel, ye your selves know, these Hands have ministred to my Necessities, and to those that were with me.*

But what may be yet further the Reason; why that of all Sins, the Saints were freest from this Sin of Covetousness?

Surely, these Reasons may be further added:

1. Because they knew; that this Sin was that which most staineth and blemisheth the good Report and honest Reputation of Men professing Christ, and standeth in greatest Opposition to the Life and Truth of Grace: And what a shame it is, that Men who pretend for Heaven should live as Men of the World, whose Portion is in this Life: That they should so far blemish themselves and their Master, to set their Minds and Affections on such poor transitory Trifles, and as if they had not better Things to look after; or else that they served a Master, not able to maintain them: Rather than this should be fastned on them or on their Master, they would instead of being in Love with them, trample them under their Feet.

2. To enlarge a little of what I hinted before, it standeth in greatest Opposition to the Life and Truth of Grace: And therein lies the Danger of the Sin. Which is the second Thing before named: For where this Sin getteth Head, it eats out the Heart and Life of Grace; that though it be not quite lost, yet scarce any to be perceived, the Life, the Spirit, and the Working of it being almost quite extinct: If he have Life, yet none to be perceived by himself or others: And therefore saith the Apostle, 1 Tim. 6. 10. *Love of Money is the Root of all Evil, which while some have coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows*: Nay, not only hath it caused some to err from the Faith, and so wounded their own Souls; but some it hath caused to fall quite away from the Faith, that is, from the Profession of the Faith, and turned Apostates, 2 Tim. 4. 10. *Demas hath forsaken me, and hath embraced this present World*: And yet now adays where is there a Man, yea, especially among Professors, yet would be accounted Christians, that are free from it, but are most deeply guilty of this defiling and dangerous Sin of Covetousness? And I think in no Age ever more. This Sin is not like other Sins, which break out into Boyls, Batches and Plague-Sores, so that every Man sees them, and loaths them, but this Sin is like Poyson, that consumes and destroys the Soul Unseen, Insensibly.

Beloved! Though your Hearts were as Mountains of rich Mines, and sparkling Graces, in Shew, yet this one Sin loved and delighted in, will consume and eat out all (for ought may be perceived) and make you as barren, as the barrenest Heath, and nothing left in you that is good.

But whereto shall I liken this Sin? It is like the seven lean Ears of Corn

Corn that *Pharaoh* dreamed of, which devoured the seven full Ears: And like the seven lean Kine, devouring the Seven fat, and were themselves as hollow and lean as before Gen. 41. 2. And in Scripture is often compared to Caterpillars, Grasshoppers, Cankers, and the Palmer-Worm; because it doth so feed upon and so consume the green and flourishing Herb of Grace, until it hath (as it were) quite eaten it out of the Heart: Therefore *David* prays, Ps. 119. *Incline mine Heart unto thy Commandments, and not unto Covetousness*; intimating, that those that love Covetousness, regard none of Gods Commandments: As (had I Time) I could shew you, how Covetousness is the Breach of all the Commandments: But I will a little in brief shew.

How Covetousness occasioneth the Breach of all the Commandments.

I. COMMANDMENT.

The first Commandment you will grant, is soon answered; for Covetousness is Idolatry, that is clear, which this Commandment forbids Col. 3. 5. *Mortifie therefore your Members, which are upon Earth, Fornication, Unclean-ness, inordinate Affection, evil Concupiscence, Covetousness, which is Idolatry.* And he that is covetous, is an Idolater, this you cannot deny, Eph. 5. 5. *For this you know, that no Whoremonger nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of God, this Man can be no Heir of Heaven.* But if the Scripture will not satisfie you, and you will not believe without a Reason, and say: How can that be, that a covetous Man is an Idolater, and Covetousness, Idolatry?

I answer thus: Though thou sacrificest not Beasts, yet thou sacrificest that, which God still calls for, and without which all Sacrifices are nothing to him; namely, thy Heart, which includeth thy Mind, thy Soul, thy Might, thy Strength, Luk. 10. 27. Than which thou wert better sacrifice Beasts: For in this thou sacrificest thine own Bowels, thine own Soul: Therefore that is a true and remarkable Saying, and agreeable to Scripture, though *Apocrypha*, Eccl. 10. 9. *There is nothing worse, than a covetous Man, why art thou proud? O Earth and Ashes!* There is not a more wicked, than to love Money; for such a one would even sell his Soul, and for his Life every one is compelled to pull out his own Bowels. *The Fool* indeed, that is, the Atheist, saith: *There is no God.* Ps. 14. 1. Is not this a horrid Sin, to say: There is no God, I believe, your Souls tremble to think it, much more to pronounce it: But in some Sense the covetous Man exceeds him; for he not only de-thrones God, and will not have him to be his God, but sets up Another

in his Seat; for *he saith to the Gold, thou art my Hope; and to the Wedge of Gold, thou art my Confidence.* Job. 31. 24. What need Men love Money, but that they dare not trust the Providence of God, but they wickedly say in their Hearts, though not with their Tongues, according to the Proverb: *It is good going a Foot, with a Horse in Hand:* So say they to themselves: Let Ministers talk and prate against Covetousness; but it is good trusting God with a Penny in Purse: What desperate Hypocrisy and Idolatry is this? An *Israelite* cannot be familiar with a *Midianite*, but She will tempt him to worship *Baal-Peor*; nor thou with Covetousness, but it will tempt thee, to worship the Worlds God (Money) and to renounce God, rather than thy Wealth; 'tis so with Many, if not in Words yet in Action, and in Action it is done daily: You know also, Obedience is due to God, and *'tis better than Sacrifice,* 1 Sam. 15. 22. How cheerfully do Men obey the Commands of Covetousness? How ready and free to run and go, when and where it bids! So that without further Dispute thou makest it thy God; and whatever is due to God, thou sacrificest and givest it up to Covetousness, so that the *Israelites* in the 32 Chapt. of *Exodus*, did not more plainly and heartily say to the Calf made of their Rings and Ear-Rings: *These be thy Gods, O Israel! which brought thee out of the Land of Egypt,* then thou sayest: O Covetousness! Thou art my Strength, my Help, my Joy, my Trust, my Rock, my Tower; Thou hast helped, saved and delivered me, and thou wilt help, save and deliver me. Excuse me, though thy Mouth confess not this, yet this is the plain English of thy Practice; when thou lookest upon thy Money, Wealth, Houses and Lands, these comfort thy Heart, and thou sayest to thy self secretly: These be thy Gods, O my Soul!

Beloved! Never mince the Matter; for so it is, as the Prophet *Isaiab* saith c. 2. 7, 8. *Thou hast forsaken thy People, because they are replenished from the East, and they please themselves in the Children of Strangers. Their Land also is full of Silver and Gold; neither is there an End of their Treasures, and their Land is full of Horses, neither is there any End of their Chariots:* And then it follows in the next Verse: *Their Land is full of Idols, they worship the Works of their own Hands, that which their own Fingers have made:* So that you see, whatever a Man relies on, trusts to, depends upon, or to its Service dedicates his Wisdom, Strength, Time, Parts, and the like, that hath his Heart, and that he makes his God.

2. COMMANDMENT.

And for the second Commandment, that depends upon the first: The first

first Commandment concerns the Heart, and this the Purity of God's outward Worship: Is it not lamentable to see, how Men for this Lucre through Covetousness, will violate the Laws of God, and of their own Consciences? And for Gain and Preferment Sake subscribe and submit to any Thing, to any Change in Religion; so they may keep in Favour, and keep their Livings and Benefices? So that the Apostle may say of them, and God rather, as he of *Demas*, 2 Tim. 4. 10. *Demas hath forsaken me, and hath embraced this present World.* Oh Beloved! If Men could be content to forsake, as Christ commands, Houses, Lands, Liberties, Lives, for his Sake and his Worship, they would not so creep and cringe, and *Issachar* like, stoop down to take up every Burden, and every Command that Men shall lay upon them, even against the pure Worship of God: And if any Man speak against these Practises, presently up with him into the high Commission or Star-Chamber; Then *Demetrius* like, Acts 19. 24. They all lay their Heads together, not to Fear that the worship of God should go down, but for Fear of their Gain, and their Silver-Trace, and with one unanimous Voice cry up their God: *Great is the Diana of the Ephesians.* *Great is the Diana of the Ephesians*, pretending for their Goddess's *Diana*; but it was because *by that Craft, they had their Wealth*, saith the Text, v. 25. *It is written: My House shall be called a House of Prayer, but ye have made it a Den of Thieves*, Mat. 21. 13. And every Man is for his Gain from his *Quarter*, Isa. 56. 11. Let Men set up, and change Religion as they please, so they can but have their Gain from their Places and from their *Quarter*, they are well; for Religion they are indifferent, which goes up. Inasmuch that the Keys of the Church, which God hath intrusted his Church withal, are now become very Picklocks and Pick-Pockets: And the Cause of all this is Covetousness. The Devil when he tempted Christ to Idolatry, he did it by Covetousness: *All these Things will I give thee, if thou wilt fall down and worship me*, Mat. 4. 9. As I said before, an *Issuelite* cannot be familiar with a *Midianite*, but she will woo and entice him to serve *Baal-Peor*. How many are ready to renounce the Almighty, slight him and turn their Backs upon him, rather than slight or part with their Wealth, their Mammon, so that, though Men are not Idolaters in Action, and with their Knees, yet how many in Heart and Affection do this daily?

3. COMMANDMENT.

The third Commandment enjoyns not to take God's Name in vain: How ordinary this is, every one knows, taking his Name in vain for their Profit;

Profit; is it not an ordinary Thing now a days, to make bold with the sacred Name of God for their Gain Sake, to help away with their Commodities, though they sw ear falsely, and all this to serve their God Covetousness; nay, this is not the worst, Religion is taken up by many, and made a stalking Horse, a Colour, a Cloak for their Gain: As you know, what a many Woes Christ pronounced against the Pharisees, for making Religion a Colour for their Hypocrisie and Covetousness; under Pretence of long Prayers, devouring poor Widows and their Houses, Mat. 23. 14, 15, 16. Where he instances in many other Particulars; insomuch, that by their evil Example (which was then much looked upon) they shut up the Kingdom of Heaven against Men; for they neither go in themselves, nor suffer them that are entring to go in: This also was the Case of the *Shechemites* Gen. 34. You see, how desperately the two Sons of *Jacob*, *Simeon* and *Levi* played the Hypocrites, pretending Religion to the *Shechemites*, if they would be circumcised, they would marry with them, and give their Daughters in Marriage to them again: This was the Cloak; but what was their End and Aim? You shall see, v, 23. say they: *When they are circumcised, and not able to stir, shall not their Cattle and their Substance, and every Beast of theirs be ours?* And so in the 28 Verse. *They fell upon them, and took their Sheep, their Oxen, their Asses, and that which was in the Field, and all their Wealth, &c.*

Thus the Devil is transformed into an Angel of Light; he will be religious to serve his own Turn, and to accomplish his own Ends, when Men instead of, making *Godliness great Gain*, (which is pretended) 1 Tim, 5. they make Gain Godliness; and that is intended.

4. COMMANDMENT.

Fourthly, for the Sabbath: *Remember that thou keep holy the Sabbath-Day; six Days shalt thou labour; but the seventh is the Sabbath of the Lord thy God, in it thou shalt do no Manner of Work, &c.*

The Covetous Man commonly is of *Pharaoh's* Religion, Ex. 5. 15. Ye are idle, ye are idle, therefore ye say: Let us go and do sacrifice to the Lord. They count that Day a lost Day: One Day in seven is above seven Weeks in a Year, say they, and what Loss of Time is this? And those Covetous Persons in *Amos*, who were weary of one Day in seven, *Amos* 8. 5. *When will the new Moons be gone, that we may sell Corn, and the Sabbath, that we may set forth Wheat?* Many keep their Sabbath in their Saddles, riding up and down for Profit and Gain about their worldly Occasions, oftentimes

oftentimes many walking and spending chief Part of that Day, in taking their Pleasure, never minding, nor once thinking of their Souls.

Nehemiab, when he saw how they prophaned the Sabbath, how zealous was he? The Course he took, you may see, *Neh.* 13. 15, 16. If he were alive now, and should see what is now done, to see, what Liberty is now given for Sports and Games; and to see, how thrust the Lawyers Chambers are on this Day, what would he say? What would not his Zeal cause him to do? But you see all, this is the Fruit of Covetousness.

5. COMMANDMENT.

The fifth Commandment is, *honour Parents*: By which is meant, not only in brief, that we owe them; first, Reverence, secondly, Obedience; but thirdly, Maintenance also: But Covetousness will keep back all these. As *Levi* in a good Sense said of his Father and Mother: I have not seen him; he would not at the Strife at the Waters of *Meribab* know or own his Father, or Mother, his Brethren or his own Children, *Deut.* 33.9. So it is through Covetousness more often Practised in a bad Sense, as *Prov.* 28. 24. *He that robbeth his Father or Mother, and saith, it is no Transgression, the same is a Companion of a Destroyer.* This will Covetousness do, and wipe its Mouth and say: I have done no Evil: This was the Practice of the Pharisees. *Mat.* 15.4. saith Christ: *God commands to honour Father & Mother; and he that curseth Father or Mother shall dye: But ye say: Whosoever shall say to his Father or Mother, Corban, it is a Gift, by whatsoever thou mightest be profited by me, and honour not his Father or his Mother, he shall be free:* They would give a small Gift to the Temple, to be excused from a greater Duty, and further Charge, in relieving their Parents; still COVETOUSNESS is in all this: It will make Men neither to regard Father or Mother, Brethren or Sisters, or any Relation, but will see them starve, and be utterly ruined, before they will open their Hands to relieve them.

6. COMMANDMENT.

Yea, but you will say: Though Covetousness be a Breach of all the Commandments hitherto, yet the covetous Man doth not kill, and break the sixth Commandment? Yea, Covetousness also is Blood-sucking, and the Covetous are Man-Slayers; those that are Gold-thirsty, are Blood-thirsty also; especially now in these hard Times: In hard Times, those that pinch the poor, and grind their Faces, do (as it were) suck their very Lives and Blood: See *Prov.* 1. 10, 11, 12, 13. *My son, if Sinners entice thee,*

consent thou not: if they say: Come with us, let us lay Wait for Blood, let us lurk privily for the Innocent without Cause; let us swallow him up alive, and whole as the Grave: Why do all this? We shall find a precious Substance, we shall fill our Houses with Spoil. And Verse 19. saith he: So are the Ways of every one that is greedy of Gain; for it takes the Life of the Owners thereof.

Therefore Coverousness and Blood are joynd together, Ezek. 22. 13. *I have smitten my Hands at thy dishonest Gain, and at thy Blood, which hath been in the Midst of thee.* I need not instance the Case of *Abah* and *Naboth*, *Abah* taking away his Life to get his Vineyard: nor of *Judas* who for Gain betrayed Jesus Christ his Lord to Death for thirty Pieces of Silver, And if the Hands of many covetous Persons are not defiled actually with shedding of Blood, it is the Law, and not Conscience, keepeth them clean, they have bloody Hearts, though not bloody Hands; and to God they are (in that Regard) guilty of Blood, as if they had shed Blood; and though Man's Law cannot find them culpable, yet God's Law doth; for that forbids the murder of the wish, & of the Heart, & all the Occasions leading thereunto.

7. COMMANDMENT.

But sure he is not guilty of Adultery? Yea; for you know, Coverousness was the Cause, that *Thamar* suffered *Judah* to lie with her, Gen. 38. 16. *What wilt thou give me to lie with me?* saith *Thamar* to *Judah*. What is the Cause of the Permission of so many Stews and Brothel-Houses in the Popes Territories, at *Rome*, and *Venice*, and *Dance*, and other Places but Coverousness? For Gain they will give a Dispensation for any Sin: And on the other Hand, how common is it even among us, that many refuse Marriage, meerly out of Coverousness, to avoid the Charge of Marriage.

8. COMMANDMENT.

Yea, but he doth not steal? Yea, surely for the World having stolen the Heart of a Covetous Man from God, he himself will make no Bones to steal from Men; and Thieves and Covetous are immediately joynd together in that 1 Cor. 6. 10. *Judas* was a Thief, why? *John* 12. 6. *This he said, not that he cared for the Poor, but because he was a Thief, and had the Bag, and bare what was put therein:* You see he was called a Thief, because he was covetous; defrauding, opressing, overreaching, cozening, cheating, gaming, extortion, usury, all of them are Worms bred in the Dunghil of a covetous Heart. Nor is it any Excuse to say, there is as much evil or more in spending it prodigally; that excuses not thee at all:

As the End of Evil asking may be to spend it upon their Lusts, James 4. 3. So we may say of evil Covetousness; for thy Coverousness is to please thy Lusts; And what greater Evil then to scrape and take so, for this one Lust and for this one God Covetousness, to sacrifice all that ever thou hast, and all that thou canst do for it? And herein, besides an Idolator, thou art a greater Prodigal, than him thou accusest and hatest for Prodigality.

9. COMMANDMENT.

The ninth Commandment: *Bear no false Witness*: He also is guilty of the Breach of this, as in the Commandment before; he made no Scruple of false Dealing, so here he makes none of false Accusing; *John Baprist* to the Souldiers he puts these together, Luke 3. 14. *Accuse no Man falsely, be content with your Wages*: There is seldom any false Accusation against our Neighbour, but Coverousness is in it. And here we may mention, as guilty of Coverousness, 1. *The Flatterer*. 2. *Knights of the Post*, that will for Gain swear any Thing, 3. *Detractors* or *Defamers*. 4. *Lawyers*.

First, *Flatterers*, spoken of Jude v. 16. *Whose Mouths speak proud Things, having mens Persons in Admiration, for Advantage sake*; They will say as they say, whom they flatter and fawn with and fawn upon, for their Advantage sake.

Secondly, Those pitiful poor Creatures, that will serve any one with Oaths and false Witness to get Money and may well be called *Knights of the Post*, which so hackney out their Souls and Consciences to be ridden to Death and dare to be such hellish Monsters to hire their Souls out for Money to the Devil and his Imps, who post with them to Hell.

Thirdly, *Defamers*, *Detractors* and *Backbiters* are here reprov'd, as covetous and Breakers of this ninth Commandment, who watch to take up all the Spew and Vomit of the World, to please those they seek a Meals meat from, or some such small Gain: And care not who they reproach, nor how unjustly, so they can but please their Benefactors: And all they delight in is to slander, reproach, vilifie and backbite their Neighbours; fomenting and inventing Lyes, so they can but abuse and take away their good Names: These are no other than *Flesh-Flies*, that live upon Sores and galled Backs, and make Sores where there is none.

Lastly, those *Lawyers*; who against their Consciences will give Counsel in a wrong Cause, and so bear false Witness for their Fee sake: How common is this among Lawyers? If like *Balaaks* Messengers to *Balaam*, they bring the Reward of Divination in their Hands, 2 Pet. 2. They will,

or it shall go hard, though they break their Brains for it, and stretch their Consciences upon the Rack, to make a bad Cause seem good, when they know it to be otherwise. O hellish Practice! and yet common among Lawyers; and yet they flight it as a Thing of nothing: Must we not speak for our Clients, (say they) and make their Cause seem good if we can? But they are herein deeply guilty of this foul Sin of Covetousness.

10. COMMANDMENT.

And then for the tenth Commandment, I hope you will not say they do not cover: For this is their whole Practice, and is directly against this Commandment; for what can a Man have, that a covetous Man doth not desire? If his Hands could or durst be as nimble as his Thoughts and Wishes, he would be like *Adam* alone in the Earth; no Body should have any Thing but he; for you know, *Adam* had all, and no Body shared with him: Such are the Desires of a covetous Man, they are boundless, they can see nothing but they would have it: As the *Conclave* answered Pope *Benedict* the twelfth: *If he would make more Cardinals, he must make more Worlds; for this World was scarce sufficient for them in Being, which were already made.* Covetousness enlargeth her Desire as Hell.

Look now upon thy self in this Glass, set it before thee, and see (if thou hadst no more Sins but this one) if it be not a weighty Sin, as *Amos* calls it *Amos* 5. 12. a massy Sin, as heavy as a Talent of Lead. O that thou didst but feel it so! It is such a Seminary and Nursery of so many other Sins, that thou hast need to cry mightily to God against it, as the King of *Nineve* commanded his People *Jona* 3. 8. when he heard the Decree was gone out against his Land; for I will assure you, the fierce Anger of the Lord is gone forth against this Abominable Idol, and you had need pray heartily with *David*: *Incline mine Heart to thy Commandments, but not to Covetousness.* *Pf.* 119. 36. Beloved! I do not use to spend Time thus, against any particular Sin; because in doing so, in most Sins I cut off but the Boughs and Branches, but leave the Root to grow ranker and stronger: I therefore still desire to strike at the Root, and then the Boughs and Branches die and wither of themselves; but this Sin being so common and indeed epidemical, as I have shewed you, and being also a Root itself, from which so many evil Branches spring and grow, I thought good to spend this short Time, (though not in my ordinary Way of speaking to you) if so it may please God, to bring any one here to abandon and detest this great and mighty Sin of Covetousness.

Now

Now I come to speak a little in brief to the other Parts of this Indictment; which I must run over, and give you but a Touch of what I meant to say.

Now for the Extent and Generality of this Disease. It is an epidemical Disease, an universal general Plague, from which no Sort is free; from the highest to the lowest, the whole Land was infected.

Some Sins are peculiar to the Place of Kings, they having gotten so much Power in their Hands, they would be Monarchs without Controul, whose Assertion is, that they owe Account of their Actions to none but God alone; and they want not for Flatterers and Sycophans to preach such Doctrine in their Ears, that no Power on Earth ought to call them to Account, for that they are above the Law: And then Covetousness will make them, make their Lusts and their Wills, their Law, and they will have what they will have, right or wrong; but in this Nation they have been still hitherto kept off from this absolute Power, by one Means or other. You know, what *Jezebel* said to *Abab* 1 Kings 21. 7. when he would fain have taken from *Naboth* his Vineyard, but the Law manacled and restrained him: What saith *Jezebel*? *Dost thou now govern the Kingdom of Israel, and art thou so cast down for this Thing, and wilt fast and eat no Bread? Up and eat, and be of good Cheer, I will give thee the Vineyard of Naboth:* And when the Law would not give it him, and he could not take it away by Force, she devised a wicked Device, causing two Sons of Belial, *Knights of the Post*, to swear Blasphemy against him, and so confiscate not only his Vineyard, but his whole Estate. Covetousness will cause even Kings to do this, if they have not the Fear of God before their Eyes: And what not, if they have but Power enough?

2. Some Sins are more peculiar to Noblemen, as Ambition, Pride, desire of Honours and Preferments, boasting of their great Descents; yet there is none of all these, but is spiced and mixed, if not grounded and bottomed on this general Sin of Covetousness, for to uphold themselves in their great State: Thy Princes are as evening Wolves, greedy and covetous, *they all love Gifts, &c.*

3. The Sin peculiar to rich Men, is to oppress and grind the Faces of the Poor, and *destroy their own and others Souls to get dishonest Gain*, as *Ezekiel* complains c. 22. 27. through Covetousness, *to joyn House to House and Field to Field*, Isa. 5. 8. Therefore the Prophet *David* gave rich Men a good Lesson: *If Riches increase, set not your Hearts upon them*, Ps. 62. 10. And we may see the covetous Mind of rich Men, in *Nathan's* Parable, 2 Sam. 12. Though he had Lambs enough of his own, yet he would have the poor Man's one Ewe, when he had no more.

4. Learned Men, they are more addicted to Credit and, Applause, and to be had in great Esteem; they love dearly Commendations of the People and to be hum'd, and that they should cry out in their Applause: *The Voice of God and not of Man*, as they did concerning *Herod*, who was suddenly smitten and devoured by Lice, for being pleased and tickled in his Mind with that high Approbation and Acclamation of his Eloquence and Learning, and taking that Glory and Honour to himself (being but a Clod of Worms) which was alone due to God. Yet also they are not free from this Sin of Covetousness: It's plain in that Story of *Balack* and *Balaam*, who sent Nobles, but not without Gifts in their Hands; and when *Balack* told him, *I will exalt thee to Honour*; yet he puts that Clause in too, *I would have filled thy House full of Silver and Gold*; and *Balaam* was covetous, for *Jude* v. 11. mentions his Sin, *hired with the Wages of Unrighteousness*.

5. Wise Men, who wanting the true Fear of God, they are the Devil's Delight, fit Men for his Turn: And therefore they (as most fit) must be set on Work to act for him his subtil and cunning Devices, his glorious Stragtagems, those glistering Sins, noble Projects, Honourable Policies, and Scarlet Sins: These be his Grave. Black and Sage Complotters, cunning Engineers, these are the fittest to carry on his Sage and grave Mysteries of Iniquity; nay, and Some of his Mysteries of Iniquity must carry a divine Face, a reverend Shew of Holiness and Religion, or else they cannot be effected and accomplished: And what is the Ground of all this, but Covetousness?

But why should I stand to deal with particulars severally? Covetousness is an Epidemical Plague, common to Rich and Poor, it is a Disease incident to the several Ages of Man, Childhood, Manhood, Old-age, incident to the several Complexions of Men; none free from Coverousness.

The Thief in the old Law, Covetousness caused him to steal: God made a Law for the Thief, to restrain him from covering that, which was not his own, *Exod. 22. 1. If he kill or sell it, he should restore five Oxen for one Ox, and four Sheep for one Sheep*: It was not a Law then to hang a Man, and cut off the Thred of his Life for thirteen Pence half Peny: But to make Restitution to the Owner; and not as it is now, the Owner to be bound to prosecute if he accuse, and to lose all himself, and all that can be found of the Malefactor's to fall to the King, and if the Owner offer to take Restitution himself, he is to be as liable to the Law, as the Thief himself: Yet questionless it is meet, that the Restitution should be given in a
 legal

legal Way and openly, (and not covertly underhand, and secretly) as it then was, whereby the Thief was known and detected, and condemned to make Restitution, according to the Law: It could be wished these Things were well considered by these, whom it concerns. Our Saviour gives a special Warning against this Sin of Covetousness; Men think, O! If they had but such a Thing, as such a Man hath, O how it would content and please them such a Mans House, such a Mans Horse such a Mans Estate: I am now possessed of an hundred a Year; O! could I make it two hundred, and then three thousand, then five thousand a Year; and thus the Devil deludes the vain Heart of Man, and steals from him this rare Jewel of Contentment, and introduceth and juggles into the Room thereof, that ugly and gaping Fiend Covetousness; therefore I say, our Lord bids us beware of this devouring, foul Fiend, Luk. 12. 15. *Take heed and beware of Covetousness; for though a Man have Abundance, yet his Life standeth not in his Riches:* This is such a Taking Evil with the Sons of Men, Christ had need bid them beware again and again: Some other Dangers and Evils, if they be but seen, 'tis sufficient to Men to eschew and avoid them: But for this of Covetousness, ye must give Item upon Item, Caution upon Caution, and Warning upon Warning, and yet how few take heed and beware of Covetousness?

A Word or two of the Intention, the third Part of this Indictment, *are given unto Covetousness.*

This doth very much aggravate this Sin of Covetousness, and so all other Sins, when Men in this Kind do not only sin, but sin with delight; this is that which is exceedingly acceptable to the Devil; for as God commanded, Exod. 35, 5. that they should not only bring Offerings, but bring them from a willing Heart, whether Gold or Silver, or Brass, or Silk or Blue or Purple or Scarlet, &c. or of Goats Hair; if never so small, the free and willing Heart was all in all: So when Men not only sin, but sin with a willing Heart, when Men are not only covetous, but given up to it, are covetous with a willing Heart, what more acceptable to Satan, and what more abominable to the Lord? And hereupon, when Men thus give themselves up freely to sin, so that they chuse it, and delight in it, then God himself gives them up to it likewise, and lets them follow after the Gods, whom they have chosen, that they may see the Fruit of their own Ways, and of their own Choice.

As1 John. 3.8. *He that committeth Sin is of the Devil:* That is, he that committeth himself to Sin, he is a free and willing Servant to Sin: He hath chosen

chosen Sin to obey it, and to be his Lord and Master: Men first give themselves up unto Sin, and then God in his Righteous Judgments gives them up according to their own Hearts Lust, and according to their own Choice and Desire: And is not this a righteous Thing with Almighty God? Judge ye. As *Moses* to *Pharaoh*, God sent him to *Pharaoh*, to let his People go, Exo. 4 who told him, if he would not, these and these Plagues would follow: *Pharaoh* hardens his Heart, and would take no Beware, no Warning; then the Lord said (as it were) seeing it is so, seeing he is hardned, and he chooseth to be so, he shall be hardned, I will also harden his Heart, by leaving him to himself, that I may shew upon him my mighty Wonders. Beloved! Do not your Hearts ake, while you hear of these Things? Do you not tremble? Had you not need to take Heed and beware of Covetousness? Especially of the Love of Covetousness for if once you are delivered up to this; first, by your own choosing, and secondly, by God Almighty in his righteous Judgments, truly you are in a wofull Case: Then it may be said of you, as the Prophet *Jeremiah* concerning the *Israelites*, when they had voluntarily forsaken the Lord, Jer. 13. 23. *Can the Blackamore change his Skin, or the Leopard his Spots? Then may ye also do well, who are accustomed to do Evil.* In all which regard, take Heed and beware of Covetousness; for a Mans Life consisteth not in Abundance, but *having Food and Raiment let us be therewith content.* 1 Tim. 6.

Fourthly and Lastly, for the Punishment of this Sin here threatned, which is only implied in this Word FOR; with Reference to the former Verses, which I may call, as I did at the Beginning, the *Zarab* of my Text; for this came first, and offered it self to the Mid-wifes Hand.

The Sin goes before and the Punishment follows: But here like *Judahs* two Sons, Gen. 38. *Pharoz* and *Zarab*, the last put forth his Hand first to the Birth, and they tyed a red Thred to his Finger, saying: This is born first, but he pulled it in again, and let his Brother come first: So though the Punishment offered it self first, by this first Word in the Text FOR, yet Sin being always the Forerunner of Judgment, this Word FOR pulled back its Hand, and comes now last to the Birth, namely, to be handled and spoken to; wherein also I must be very brief, and gently touch, and not tarry upon any Thing.

How many Woes and sore Punishments are threatned against this Sin; as in that of *Isa.* 5. 7. *He looked for Judgment, and behold Oppression for Right-*

Righteousness, and behold a Cry: Wo unto them, that joyn House to House, and Land to Land; that lay Field to Field, till there be no Place, that they may be placed alone in the Midst of the Earth; that is, they cannot abide any to be so great as themselves, they must be Lords PARAMOUNT, to overtop all; therefore saith the Prophet v. 9. In mine Ears saith the Lord of Hosts: Of a Truth many Houses shall be desolate, even great and fair without Inhabitant: Yea, ten Acres of Vineyard shall yield but one Bath; and the Seed of an Homer shall yield but an Epha, &c. And therefore are my People gone into Captivity, &c. And therefore Hell hath enlarged herself, and opened her Mouth without Measure; and their Glory, their Multitude and their Pomp shall descend into it. And again, Mich. 2. 1, 2, Wo to them that devise Iniquity, and work Mischief upon their Beds, and when the Morning is light, they practise it, because it is in the Power of their Hand. But what Evil is this? It is Covetousness, as you may see it follows there: They covet Fields and take them away: So they oppress a Man and his House, even a Man and his Heritage: Therefore saith the Lord: Against this Family do I devise an Evil, from which ye shall not remove your Necks, neither shall ye go haughtily; for this Time is evil; and Hab. 2. 6. Wo to him that increaseth that, which is not his; how long? And to him that ladeth himself with thick Clay. V. 9. Wo to him, that coveteth an evil Covetousness to his House, that he may set his Nest on high, that so he may be delivered from the Power of Evil: Thou hast consulted Shame to thy House, and sinned against thy own Soul. They think to bless themselves, and raise their Houses and Posterity by these Devices and Grasping at all, whereas you see, there is no Way like this, to consult the Ruin of them and theirs; they think they are consulting to build there Houses, and those very Thoughts are Consultations to destroy them. See then, beloved Brethren! Do you not take special Notice of this, how the Lord overrules the exorbitant Thoughts of wicked Men, to work his own Purposes, which is their Ruine and Destruction? and rather then it shall not be thus, in Verse 11. For the Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it: Indeed he thinks, he doth well, and the covetous Man blesteth himself, Ps. 10. 3. But it follows in the same Verse: But the Lord abhorreth him; yea he so abhorreth a covetous Man, that he clappeth his Hands at him in Token of Disdain, and abhorreth his wicked Devices. Ezek. 22. 12, 13. Because thou hast greedily gained of thy Neighbours by Extortion, and hast forgotten me; therefore have I smitten my Hands at thy dishonest Gain; yea, he smites at the covetous Man himself with his Hands, Isa. 57. 17. For the Iniquity of his Covetousness was I wroth, and smote him,

and I suffered him to go on fromardly in the Way of his own Heart. What greater Smiting can be than this, for God to leave a Man to guide himself, and to follow his own Devices, to be his own Guide and Counsellor, and for God to let him thus go on? Thus you see, how this Sin is threatned with the Punishment in general.

And for the particular Plagues, that God usually dogs this Sin at the Heels with, they are either in his Body or in his Goods; in his Posterity or in his Soul.

For the Body: To speak nothing of what he makes his Body suffer by his Pains and Travel, by his Pinching and Penuriousness, to save from his Back and Belly, the Hunger and Hardship wherewith he wearies and weares out his own Body, and denying himself that, for which the Creature is made and given him, viz. To use moderately for his Refreshing and Comfort, which Use he deprives himself of, when 'tis in his Power, and he hath no Power to eat thereof, which Solomon saith Eccles. 6. 2. is a great Evil under the Sun; though he have enough, yet he weares and wearies out his Body and Mind, the one with Hunger and Hardship, Travel and Labour; the other with Care and Thoughtfulness, so that he cannot take his Sleep, nor rest Night nor Day; what a sore Evil is this? That, though he have Abundance, yet there is as great Restraint lies upon him, as on him that hath nothing; for they dare not touch anothers Goods; but he dare not touch his own, but starves, as it were, in the Midst of Plenty: All which are Whips of his own Making for himself: But moreover, if he will make Rods for his own Back, surely God's Rod will be Scorpions, when God shall give a Man up to himself and to his own Hearts Lusts, what greater Plague?

What got *Gebazi* by his rich Booty he got from *Naaman*? 2 Kings 5. 27. For his Covetousness God causeth the Leprosie of *Naaman*, which he was freed from, to cleave to *Gebazi* and to his House for ever: A dear Booty. And had not *Achan* better have left the Wedge of Gold behind him, than instead of Heaps of Gold and Silver, to get a Heap of Stones on him? Josh. 7. 26. And *Balaam's* Covetousness got him a Sword in his Bowels: And *Judas* his Covetousness got him a Halter: And *Ananias* and *Sapphira* the Loss of their Lives by sudden Death, who were made a Spectacle and Trembling to all that heard thereof.

But on the Contrary, there are many Blessings promised to those that hate Covetousness, as in that of Prov. 28. 16. He that hates Covetousness, shall prolong his Days. I will not now stand to name any more: All this considered,

considered, what Cause hath a covetous Man to boast or bless himself, though he be rich, and have abundance? 'tis as if *Judas* should have boasted of thirty Pieces of Silver, while he swung in a Halter: Or for *Balaam* to say: How sweet is the Reward of Divination, when the Sword was in his Bowels: The Wages was sweet, but how sweet was the Sword, the the Halter or the Leprosie? But you see in all this, how God hates and abhors this Sin and this Sinner, and how just he is in punishing it: What more just and equal, that he who will cover *Naamans* Silver and Raiment, should be plagued with Leprosie? And *Achan* for his Covetousness of Heaps of Gold, to have Heaps of Stones upon him? And *Judas* a Halter for betraying so dear a Master? &c.

The second particular Plague is in his Goods; and that is either In God's denying them the Use, or In depriving them of Possession.

1. In denying the Use of what they have: As I hinted before, they dare not touch it, they are afraid and tremble to meddle with their Own, even as if it were none of theirs, but anothers, and so it is; for it is God's, and not theirs; and 'tis he that will not suffer them to make Use thereof, *Eccles. 6. 1, 2. There is an Evil that I have seen under the Sun, and it is common among Men: A Man to whom God hath given Riches, Wealth and Honour, so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not Power to eat thereof.* All the Good they have thereof, is but to look on them, *Eccles. 5. 10, 11. He that loveth Silver, shall not be satisfied with Silver, nor he that loveth Abundance with Increase: When Goods increase, they are increased to them that eat them, that is, make Use of them; for what Good is there to the Owners thereof, save the beholding with their Eyes?* For as *Job* saith, *Job 20. 22. In the Fulness of his Sufficiency he shall be in straits: Yea in more straits than he that hath but little.* Beloved! What a strange Curse follows these Men? To have enough and abundance, and yet have Nothing; this is a Sin by itself; for in all other Sins, though they lose eternal Pleasures, yet they have some Pleasure here; but in this, none here nor none hereafter. In that great Famine, what Advantage was it to the Prince in *Samaria*, to behold that great Plenty with his Eyes, as the Prophet *Elisha* told him, *2 Kings 7. 2 and 17. but should not eat thereof*, but was trodden to Death.

2. In taking them away, though they may like Fools solace themselves in that poor Comfort; to see and behold with their Eyes, which is Vanity, (saith *Solomon*) yet oftentimes this Comfort also is taken away, they are removed from them out of their Sight; for God hath provided a Worm

for this Gourd, and Virmine to corrupt this Manna, as Job 20. 20. *He shall not feel Quietness in his Belly, he shall not save ought of that which he desired, there shall none of his Meat be left: Therefore shall no Man look for his Good, when he is about to fill his Belly: God shall cast the Fury of his Wrath upon him, and shall rain it upon him, while he is eating.* When Men like *Bebemoth* think to draw all *Jordan* into their Jaws, they shall thereby so oppress their Stomachs by their Greediness, that they shall vomit it as fast up again, Job 20. 15. *He hath swallowed Riches, but he shall vomit them up again; God shall cast them out of his Belly: As Augustine saith: The Devourer of the lesser shall become the Prey of the greater.* And saith David Ps. 37. 35, 36. *I have seen the Wicked in great Power, and spreading himself like a green Bay-Tree; yet he passeth away, and to be was not, I sought him, but he could not be found.*

3. The Punishment of this Sin is oftentimes and commonly executed in his Children and Posterity: Though all his Care be to raise his House, yet he doth all the While but consult evil to his own House, Hab. 2. 9. For as the Father was a rich Beggar, so his Sons commonly are poor Gentlemen; for he that covereth an evil Covetousness to his House, troubleth it, and hath consulted Shame to it; his Children oftentimes are a great Plague to him, either Worms to consume him while he lives, or else they are Worms to his Wealth when he dyes; or else as the Prophet *Amos* saith of Riches, and affirms it with a very great Asseseration, Amos 4. 1, 2. *That the Lord hath sworn by his HOLINESS, that he will take them away with Hooks, and their Posterity with Fish-Hooks; They are plucked away violently, and (as it were) rent from their Estates, and they are left unto Strangers, for whom they were never intended, or else their Estates are rent from them.* I beseech you therefore, if none of the former Arguments will perswade, yet as *Job* to his Wife, for the Children sake of your own Bodies, be afraid of this Sin: Alas! What have these poor Sheep done, that thou shouldst consult Misery and Shame upon them?

4. And lastly, the Punishments that attend his Soul: Not only hast thou sinned against thine own Soul, stuffing it with Vexation and carking Cares, but thou hast bereft thine Eyes of Sleep: As also in the earthly Appetite, letting it mind nothing else, contrary to the divine Nature of the Soul, which is made to enjoy Things above and heavenly, and not to live upon Things below, thou hast by Custom quite altered the very Taste of thy Soul, and its very Food; for thou hast made it to live like a Beast, growling and feeding upon the Earth below thee, having no other than a Feeding like a Dog, and like a Swine, always rooting in the Mire and Dirt

of this World; and not only so, but which is heaviest of all, thou hast sinned against thine own Soul, in disinheriting it of Heaven, Eph. 5. 5. *For no covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ or of God.* Now by all this that I have said, thou that art always rooting in the Earth, I would intreat thee, but to cast up thy Accounts, and see, what thou hast gotten, what hath it profited thee? What hast thou gained by all thy Care and Toil; yea, though thou hadst gained the whole World?

Beloved! God doth so hate this Sin and Sinner, that in one Propheſie he hath sworn two Oaths against it, Amos 4. 2. There he swears by his HOLINESS, that he will take away with Hooks and Fish-Hooks them and their Posterity: He cannot endure the Sight of such Monsters; he so hates them, that he hates the very Brood of them, because they descend from such whom his Soul hates: Again in the eight of that Propheſie, & Verſe 7. there he swears by his Excellency two sacred and solemn Oaths, that he will never forget any of their Works, *who buy the Poor for Silver, and the Neely for a pair of Shoes. Shall not (saith he) the Land tremble for this, and every one mourn that dwelleth therein? &c.* Even the heaviest of Judgments are there threatned. Thus I have endeavoured to uncase this loathſom, unprofitable and burthenſom, mighty and weighty Sin of Covetousness; and if the Lord hath been doing that in your Hearts, which I have been doing to your Ears, this will be a happy Meeting.

But to all I have said, though the Time be past, yet let me name, and only name four or five Remedies, and so conclude.

REMEDIES AGAINST COVETOUSNESS.

The first Means or Remedy I would commend to you, whereby this rooting and prevailing Sin may be overcome, is by Faith, as the Apostle saith 1 John 5. 4. *This is the Victory that overcometh the World, even our Faith;* to learn to cease from living by Sense, and to live upon God. Our Saviour useth many Arguments to this End, to destroy this Covetousness and carking Care, and sends us Matth. 6. 26. to the Fowls of Heaven, to learn of them: *They neither reap nor carry into Barns, yet your heavenly Father feedeth them:* And to learn, *how the Lillies of the Field grow, which neither labour nor spin, yet Solomon in all his Glory was not arrayed like one of these.* &c. v. 28, 29.

Secondly, If the Lord would be pleased to teach thee Sobriety in the Use of them with Moderation and with weaned Affection, *To use them as if thou usedst them not, and they that buy, as though they possessed not &c.* using them only for Refreshment and Necessity sake, *to use this World as not abusing*

busing it, because the Fashion of this World passeth away, 1 Cor. 7. 31. And therefore to live here without Carefulness: This would be a notable Means to bring you out of Love with this deservedly hateful Monster, Covetousness.

Thirdly, Temperance in the Desire of them. Be not too much affected with them, rejoyce not over much in them, do not overvalue them, as the wise Man saith: *Set not thy Heart upon thy Goods*, and take heed of saying, *I have enough for my Life*; Or of singing to thy self that *Requiem* of that rich Man, spoken of in the Parable: *Soul, Soul! take thine Ease; Thou hast Goods enough laid up for many Years*. For you know what followed: *Thou Fool! This Night shall thy Soul be taken from thee, and then whose shall all those Goods be?* But labour to see, how vain and empty these outward Things are, and that there is nothing in them to satisfy or feed thy Soul, which must be fed with heavenly Manna, and not with worldly Trash.

Fourthly, another Means is, Freedom from that false Conceit, that Men generally have of them, viz. That they are full of Content and Satisfaction; for, None ever found them so: The best Happiness that is in them, is not in having much of them, but in doing much good with them, and this will bring the Owners thereof the greatest Comfort; though Men in these Days cannot as yet be brought to think so; but the Time is coming, when they shall be esteemed as they are, empty and vain Things: God will bring Men to be more like himself; who being rich, delights infinitely to communicate of his Riches and Goodness to his creatures, but especially to those that are united and made one with himself.

Fifthly, with *Moses*, before thou goest out of this World, go and climb up to Mount *Nebo*, and take a view of the promised Land; learn to have a Sight, and be acquainted with the Pleasures of Gods right Hand; for all these Things are but those of his Left; he gives them most plentifully to those, that (at the Consummation of all Things) shall stand on his left Hand; and let me tell you: There is little, very little of the Love of God in them; yea, no Love at all, without the other: These Means, if it please God to enable you to use them in good earnest, with a strong and eager Desire to be freed from the laws and possession of this ugly Fiend Covetousness; then will he without Doubt, drive him out of you, command him forth and dispossess him from his strong-holds within you.

And lastly, let us commend all these Helps, Means and Remedies, and all that we have said to the Lord by Prayer, resigning up our own Power and Wisdom to God alone, who must by his own Power cast him out, or else he will never stir out of you, but keep his Possession, till he hath dispossessed us of all our Comfort and Joy, Heaven and Happiness.

THE
PLUS ULTRA
OF THE
Creatures.

AN
EXPOSITION,
OCCASIONED

By singing the 148 Psalm.

Spoken privately in Old-Street.

Beloved! We have here sung a Psalm, but if we have no understood what we have sung, we have but prated like Parrots: For there is a threefold Singing: First, a Singing with the Words and with the Voice. 2. A Singing with the Spirit and with the Heart. And 3. A Singing with the Understanding, understanding the Mystery of what we express in Singing; as the Apostle commands 1 Cor. 14. *To sing with the Heart and with the Understanding: Sing with the Heart, that is, sing with Zeal; but as the Apostle saith Rom. 10. 2. They have Zeal, but not according to Knowledge.* For a Man may sing with his Lips, and sing with Zeal.

Zeal, but yet, not according to Knowledge, not with Understanding; if we understand not what we sing, we exalt not God in our Hearts by our Singing. I do not mean such as say, they know not what, but they may know the literal Meaning, and sing with Zeal too, and with their Spirit; But the third Sort, That sing with Understanding, they according as the Apostle commands, they sing to the Lord, *making Melody in their Hearts to the Lord*, Col. 3. 16. The Almighty lends and bends his Ear to their Song: These make a joyful Noise to the Rock of their Salvation, and before the Lord their King, as *David* exhorts: But they who sing not with Understanding, their Eyes are not open to see the spiritual Mystery of the Words; as here in this Psalm, here be many Things easie to be understood, they are clear to every Eye; as when *David* doth exhort Kings and Princes, Old-men and Babes to praise God, this is easie to be done, and we know the Meaning, as soon as we look on it; but here are some Things again, that are hard to be understood, hard and obscure, and they are two.

First, in that *David* doth exhort Dumb, unreasonable and Senseless Creatures to praise God, such as cannot hear, at least cannot understand: Doth the holy Ghost in the Gospel bid us avoid impertinent Speeches and vain Repetitions, and shall we think, he will use them himself? No, no: But

Secondly, not only doth he call upon these Creatures; but also he calls upon the Deeps and the Seas, to praise God: These two Things are hard to be conceived. But to give you some Reason:

The first Reason may be this: why *David* calls upon the unreasonable Creatures, to perform this Duty: He doth his Duty like a faithful Preacher, whether they will hear or no, that he preaches to, yet he will discharge his own Soul: A true Preacher speaks forth the Truth, and calls upon them to hear, though his Auditors sleep, are careless and regard it not; So likewise doth *David* in this Sense with these Creatures; he doth his Duty and calls upon them to do it, though they understand not, though they comprehend it not: And likewise he doth it, to shew his vehement Desire for all Creatures to praise God.

The second Reason may be this: He doth it craftily, by Way of Policy, to incite Others to perform this Duty, that if such Creatures as They, ought to do this, then those, that are above them in Degree, they have more Cause, and may be ashamed to neglect it; as an ill-governed Master, though he stay himself at home, yet he will sent his Servants to Church: So *David* being conscious of his own Neglect, yet he calls upon Others not to be
 slack

slack and negligent; though he came infinitely short of that he should do, yet he shews his own Desire for all Creatures, to perform this Duty.

But if these Reasons will not satisfy you, though they have done many Others, a third Reason may be this, to set forth the sweet Harmony, that is among all God's Creatures; to shew, how that all the Creatures being God's Family, do with one Consent speak and preach aloud God's Praise, and therefore he calls upon Some above him, Some below him, on both sides him, every where to speak God's Praise; for Every One in their Place, Degree and Calling shew forth (though it be in a dumb Sense and Way) their Creator's Praise.

Or fourthly and lastly, which I think to be a good Reason: Zeal makes Men speak and utter Things impossible. The Fire of Zeal will so transport him, that it will make him speak Things unreasonable, impossible; as *Moses* in his Zeal desired God for the Safety of *Israel*, to blot his Name out of his Book, and *Paul* wished himself *Anathema, Maranatha, accursed or separate from Christ, for his Brethrens Salvation*; which was a Thing impossible, it could not be; but I think, *David* doth not intend this here; for he calls for nothing, but that which is done, and therefore possible: For indeed no Creature can turn out of the Way of his Praise: For he is not only glorified in their Graces, but even also as much in their Sins and Rebellions against him; though Men should spit their Malice and their Blasphemies in the very Face of God their Maker, yet they hurt not him, they cannot touch him, nor his sacred Glory, as *Elibu* said to *Job Chap. 35. 6, 7, 8. If thou sinnest, what dost thou against him? Or if thy Transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him, or what receiveth he of thine Hand? Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man, but not him.* His Praise shall as well and as much every Whit arise from their Confusion, as from their Salvation; the Hurt is their own not his.

And now to shew you, how the dumb and deaf Creatures sing Praise to God, as God demanded of *Job*, when he thought, (as we) that Man only praises God. *Job. 38. 7.* saith God: *Where wert thou, when the Morning-Stars sang together, and all the Sons of God shouted for Joy?* God says there, they shouted and sung; did not you hear them, did they not sing and shout in your Ears? It is no Matter, they did in his; and to him they sang aloud and sang melodiously, and he understands their Voice and their Language, though we understand not, how they do praise him; as in a Tree, it is the Nature thereof to grow and flourish in the Spring, and in

the Autumn the Leaves to fall, and the Sap returns to the Root; God's Will is as well accomplished in this Tree, as in a Man; for these visible Creatures were made of invisible, and that which is invisible, praised him before, and that praileth him still; for all the Creatures, the Sun, Moon and Stars, yea the whole Creation, they all sing sweetly and make a most melodious Praise, a heavenly Confort, wherein he is infinitely delighted: As Ps. 19. *The Heavens declare the Glory of God, and the Earth sheweth his Handy-Work:* And the Song of the three Children, *O all ye Works of God! Bless the Lord, praise him and magnifie him forever.* And I would tell you, there is in all these dumb, insensible and unreasonable creatures, a proper Kind of Religion: God gives to every one of them (as well as to you) according to their Place, Degree, Nature and Calling, a Talent and accordingly he will require of them again: As for Example: Among Men, if he gives the Gift of Prophecy, we must Prophesie (as the Apostle saith) according to the Measure of Faith, &c. As in the University, we do not expect those Parts and Abilities in Young-Beginners and Sizar, that we expect in those, that are of longer Standing: Then (by the Way) it is no Wonder, though God give to those, that sit at the Helm of his Church, more eminent and larger Gifts, than he gives to those, that are below, in lower Offices; so (as I was saying) I may say: Even these unreasonable Creatures have a Religion in their Way, according to God's will: we see God ascribes moral Virtues to them: As in the *Proverbs: Go to the Pismire, thou Sluggard! She provideth in Summer for the Winter* Prov. 6. 8. And Isa. 1. 3. *The Ox knoweth his Owner, and the Ass his Masters crib, but my People have not known me, saith the Lord;* and in the Evangelists it is: *He rebuketh the Winds and Sea, and they obey him* Mark. 4. Here are moral Virtues in them: Care and Providence in the Pismire: Thankfulness in the Ox and Ass, to them that feed them; we see they will acknowledge their Owner, and there is Obedience, even in the Wind and Seas. Nay every Creature doth its Duty but only MAN.

We will now also see, if we can find out their Religion. Religion consists of four Parts. All Religion, I say, may be reduced to four Heads:

1. A *Creed*. What we are to believe. 2. A *Petition*, what we are to pray for. 3. A *Decalogue*, what we are to do. 4. A *Sacrifice*, what we are to give.

Now let us see how all these are comperible to all those Creatures.

First, for their Creed, what they believe, what Faith they have; it is true, they cannot speak as we do, yet they speak in their Kind, and as they are able:

able: We require no more of Children then they are able, neither doth God of his Creatures: And so these Creatures do in their Kind both speak and believe.

First, this is an undeniable Maxime, that there is a God, for who can look upon an Effect, but he must needs have Recourse to the Cause; there can be no Effect without a Cause? If we see a Thing made, we know it hath a Maker, and if we look upon the Creature in this Kind, as an Effect, it plainly speaks a Cause; so that we can look upon no Creature, but it tells us we must inquire after God, there is no Attribute ascribed to God, but all the Creatures speak it, and confess it, though in a silent Way as to them, yet they speak aloud in our Ears.

As first, (to speak of some of his Attributes) for Instance: God is one simple Essence; this Unity is testified and declared by the Creatures that God is One, and can be no more; for if there were more than One Creator of them, then the One would destroy, confound, and overthrow the other; for if they be Two, either they must be equal, or not equal; if they be not equal, then the One is greater than the Other, and the greater will overcome the lesser; and if they be equal, then there must be Bounds and Limits set, how far the Ones dominion must reach, and how far the Other: But this to affirm, is most absurd and ridiculous:

Secondly, they all testify that God is good and if good, and the Only Goodness, Goodness itself, then likewise, he must be Truth, Entity, and Being: For all these are One: Whatever is One, is God: Whatever is Truth, is God: What ever is good, is God: whatever is Entity and Being, is God: For in saying he is good, or in saying, he is any one of these, we affirm, he is all these; for these are Terms, are convertible and agree in one: If he be good, then he is Truth, Entity and Being, and if he be Truth, then he is Entity and Being: And if he be Entity and Being, then he is good: If he be Truth, then he is Entity and Being, and if he be Entity, then is he Truth and Being; these are all one, and so any of the Rest. And this farther Conclusion we may make. If there be a Goodness in the Creatures, then what is he, who is the Fountain, that gives all these their Goodness? These are but the Channels, that run from the Fountain and Head; but it so falls out in the World, and is very common, that many, yea, most of Men are so taken up with the Pleasantness of the Streams that come from him, that they are Drowned in them: He gives us these outward Comforts, that they may draw our Eyes up to him that bestows them, that so we may be in Love with him, not them; but in our Way to
D d d 2 him,

him, we fall in Love with the Creatures: He lets down these Cords, to draw us up to him, and we hang ourselves with these Cords: As those that came a wooing to *Penelope*: Many, yea most of them fell in Love with the Hand-Maids, that were appointed to lead them to her, and so never saw, nor never come at the Mistress of Beauty, as she was esteemed: So do we fall in Love with the Servants, the Hand-Maids of God, the Creatures, and we take them to be the Beautifull Mistress: Whereas we should never rest, till we come by these Servants and Handmaids, to the true Mistress indeed, God himself, blessed for ever, and the Only BEAUTIFUL.

Thirdly, God is called Light; that is a Property attributed to him; but yet God is not the Light we now see, but he is that Fountain and Being from whence it comes; and therefore when we behold and see the Sun, Moon, Stars and the glorious Firmament, we cannot choose but ask, whose Light is this, or who made these glorious Creatures? And they presently answer us, and tell us their Belief, that they are all the Works of his Hands: There is no Creature but testifies the Goodness, the Power, the Wisdom, Excellency and Beauty of him: You may say, these indeed in themselves are glorious Creatures; but say withal, where is he that enlightens them, and makes them so glorious? Oh! What and how glorious is he that thus shines in them, and through them? And as they all testify the Glory of their Creator, so they all suffer him to be their Lord and Ruler: Every Thing is contented to stand in his Place and be obedient to him; the Beasts they are appointed for Food to Man, as other Things are for Beasts, every one increasing and yielding their Sweetness and Fatness to the next Creature above them, and this they do willingly and freely without grudging: And though it be true of *St. Paul*, *Rom. 1. 20.* *For the invisible Things of him, from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead, so that they are without Excuse,* yet mis-interpret me nor the Apostle neither; as if all God, that is, all the Attributes of God, are to be seen in the Creature: As, if I look upon the Fabrick of this Chappel; I assure my self, he that built the Walls, was a Mason; he that set up the Roof, was a Carpenter; yet I cannot, nor any of you here, discern by the Structure, the Qualities of the one or the other, their Ages, Names, Statures, Strengths, Conditions, Complexions, Place of their Births, Dwellings, Means or Maintenances, much less, their Understandings, Designs, and Projects, or Virtues: But in these Cases, the Difference, between a spiritual Deity and corporeal Work, makes the Creatures to be our Mercuries, not our Terms, not the

Bounds

Bounds of our Knowledge, but they all cry to us, *Plus Ultra*, and sent us from the outward Shop of his Works, to the inward School of his Words, and if we do not so, they leave us, as the Apostle saith there, Inexcusable, they all serving to give Evidence against us, if we there make a stand and go no farther. But what these Men might have seen by the Creatures, as in a Mirrour or Glasse, the Corruption of Nature would not let them see, either by blinding their Eye-sight, or else by breaking the dainty and curious Temper of this Glasse, this Mirrour. Thus much I say (by the Way) as to Man; now we return to our Matter in Hand, to speak further, as concerning the other Creatures.

And all these Creatures, though they do speak GOD; yet that they say of him, it is nothing in Comparison of him; though they say something, yet they all say not All of him: But in us there is such a Deal of Ignorance, (which I was about to say was the greatest Sin, but I may say the most common Sin) that we are so far from using them as we should, making them serviceable to us, and keeping them in their Place, that we are rather serviceable to them, and are their Servants, and we make them our Masters: We are sooner turned into their Kind, which God never intended, than they into ours, as they are appointed to be for Relief, Comfort and Nourishment to Man. And the Creatures, though they speak God, and speak aloud of him; yet know this, they still cry, *plus ultra, plus ultra*; when you have seen never so much of the Beauty of the Creatures, they cry, there is more behind still, look beyond us; for we are nothing; when thou beholdest the Beauty, Glory, Sweetness or Excellency of any Creature, or of all Creatures together, hear this Voice from them: Look beyond us; for we all are nothing, Nothing, compared to him, who made us, and gave us to be what we are, and we all speak infinitely short of him. As when I see this Church or this House, I know he was a Workman that build it, yet I know not all of him; I neither know, what Age he was of, nor what Means he had, but that he was a Workman, this his Works do tell me: So in the Works of Creation, when I look upon any of the Creatures, or upon the whole Fabrick of Heaven and Earth, I must needs acknowledge, he was a rare Workman, and a wise, that contrived and made it, and now governs and rules it; but they all come infinitely far short of him, and they still cry with that Man in the Gospel: We believe, but Lord! Help thou our Unbelief.

2. For their Prayers: You know, Prayer consists of two Parts, of Prayer or Invocation: Of Praise and Adoration, as I told you, every Creature

praises God. The Work praises the Workman, and every Creature praises God, yea and with a loud Voice; yea, I cannot but tell you that: But whoever heard and understood the Noise and the Language of all the Creatures, the Voice of the Stones, and the Voice of the still and quiet Earth? But even all these praise God aloud, and he receiveth their Praises at their Hands: Nay, I tell you more, they all praise him in his high and holy Place; the whole World, also the Heavens and the Heaven of Heavens are all but his Temple, as *David* saith. In this Temple doth Every one speak of his Glory. In this Temple they all sing Praise and Hallelujahs to him, Every One, even (as it were) vocally, as *Pf.* 84. 3. *David* complains, that the Swallows and the Sparrows were more happy than he; for they might draw nigh unto God in his Temple to praise him: For, I pray you, what is their Chirping, Crying and Singing, but the Voice of Nature? And to whom do they cry, and to whom do they sing but to their Creator? And God knows their Voice and their Cry, as *David* saith *Pf.* 147. 9. *He feeds the young Ravens, when they cry unto him.* Even as a Mother knows the Signs, the Child makes, she knows by the Nuzling, what it craves; even so doth God by all his Creatures: *The Eyes of all Things look up unto Thee, and thou givest them their Meat in due Season.* *Pf.* 145. 15. What the Eyes of all Men, nay of all Things? You know, One Creature understands the Voice of Another, they understand One Another's Complaint and Sufferings, and are sensible thereof, as also One Another's Singing and Rejoycing: One Dog understands the Voice of Another, both when it rejoiceth and when it complains, and so every Creature in his Kind; and shall not God, who is the God of Nature? He knows whereof we are All made, and he knows all our Complaints and Wants: The Lions seek their Prey of God, and he feeds the Ravens, when they cry unto Him. But if these should not preach God's Praise, yet the very Stones and Timber do speak his Praise and cry unto him, *Hab.* 2. 11. *The Stone shall cry out of the Wall, and the Beam out of the Wood shall answer it.* They cry unto him, but yet in such a Language, as God understands, who made them *Mat.* 3. 9. *God is able of these Stones to raise up Children unto Abraham;* and therefore you, to whom God hath given Tongues and Understandings, if you do not praise God and glorifie him, if you hold your Tongues, all these dumb Creatures and even these senseless Stocks and Stones shall rise in Judgment against you; for this is a true Rule: Nature hath done nothing in vain. What's the Reason the poor Sheep bleats, when it comes to the Slaughter, and the Swine roars, when he is killed? Do you think

think, they cry to us, that pursue them and kill them? No, no, but to God, who is Witness of their surrendering up their precious Lives according to his Will. *Steven* when he was stoned to Death, nor *Jesus Christ* when he was crucified and said: *Father! Into thy Hands I commend my Spirit*, they did not cry more audibly, I say, not more * audibly in God's Ears, crying to God to take Notice of their innocent yielding up their Lives, than these Creatures do cry to him, when they suffer, cruelly and unjustly (as it were) crying to God: *Lord! Lay not this Sin to their Charge*, and *Father! Into thy Hands I commit my Life and my Spirit*, and fall asleep, as *Steven* did, and return to their Rest.

* 'Note, Some through Weakness or Mistake are offended at some Passages in this Book, whereof this is the chief, which in their Apprehension undervalues him, whom he all along so much magnifies, as no Man more; therefore it is a clear Mistake, to use no other Argument; that he in this should go so contrary to his great Design, viz. to lift up Christ above all Things in Heaven or Earth; yet that here he should go about to undervalue him, or diminish his Praise. A very Fond, or else a very malicious Mistake: Either they apprehend not his Meaning, and what he drives at, or they hate the Light shining so gloriously in this Book, they not being able to endure the Brightness thereof, and maintain that good Conceit they have of themselves, and of their own Knowledge, Gifts, Parts and Conditions; for he saith but, [*not more audibly*] and is there any Harm or Offence in that? If I hear a Dog cry, and a Man pray, is not one Voice as audible to me as the other? And to say, I hear them both, is there any Cause of Exceptions? I pity the Dog, but I approve and take much Complacency in the Man's Praying. And yet this Word offends some Children: Therefore those that device such Exceptions, let them know, they are their own evil Conceptions, none of his; for how often hath he in this very Book damned all such Thoughts to the nethermost Hell? Therefore an Exception very childish, or very malicious.

3. The third Thing is their *Decalogue*: But this belongs only to us, because they need none; they never break their Law, they always walk according to God's Will: The Water and the Sea, Summer and Winter, Hay-Time and Harvest, with all other Things, these all keep their appointed Time, they all obey thy Will, O God! True it is, they have not that Reason, that we have; and therefore they have not so exact a Decalogue; yet know, God hath Power even to break this exact Law; yea,
Man

Man also may, if God give him a Dispensation: And then, if he break any of these Laws, it is no Sin. As God commanded *Abraham* Gen. 22. 2. to kill his Son, and he did kill him in his Intention, and he had killed him, had not the Angel staid his Hand; and it was not evil, but Obedience in *Abraham*: But if any one shall do this from their own Will, then it were Sin; for he that gave the Law, may break the Law. And for this third Part we need say no more.

4. For their *Sacrifices* or *Sacraments*: I do not say, they sacrifice as of themselves, but in God's Account they do; and they are not only an Occasion of our Praising God, and Sacrificing to him, but they are also the Matter of our Sacrifices: Yet *David* in that of 1 Chron. 16. 31, 32, 33. exhorts: *Let the Heavens be glad, and the Earth rejoice; and let Men say among the Nations: The Lord reigneth.* So withal saith he: *Let the Sea roar, and the Fullness thereof; let the Fields rejoice, and all that is therein: Then shall the Trees of the Wood sing out, at the Presence of the Lord,* that is, to him, to whom God hath revealed himself, and suffered his Glory to pass before him. To him all Creatures, yea dumb and inanimate Creatures sing out and sing aloud the infinite Praises of God Almighty, Pf. 145. 9, 10, 11. *The Lord is good to All, and his tender Mercies are over all his Works. All thy Works shall praise thee, and thy Saints shall bless thee, and talk of thy Kingdom and Power.* And so much shall suffice for these four Parts of the Creatures Religion. We will come to make Use hereof to our selves.

First, Let it make us ashamed of our Backwardness, to give God Praise. We that are exalted above these Creatures, and yet that they are more ready and cheerful in praising their Creator than we, we may blush and be ashamed; for there is nothing that we can behold, but puts us in Mind of our Slothfulness. These poor Servants, that have received but one Talent, do yield more Increase of Praise to God, than I or you, that have received many Talents, these poor Creatures do more sing forth God's Praise, then we with all our Wisdom, Reason and Understanding, and let us with Shame confess, saying: It is I, it is I, that have depressed thy Glory, and caused thy Praise to be evil spoken of; and say with *David*, when thou seest any of the Creatures die: *It is I, Lord! That have offended, but what have these poor Sheep done, which are killed and slain for me, unworthy unthankful Sinner?*

Second Use. Take Notice hence of the vast Circumference of God's Kingdom; it reaches farther than we are aware of. We think that we are the only Creatures that God esteems of; says proud Man: Was not the
Earth

Earth made for me, and the Sun to shine upon me, and all Creatures to feed and clothe me? And thou thinkest that thou art left alone to praise God, as *Elias* said: No, no, deceive not thy self; God's Praise is not confined to the Church of Men, *He hath reserved to himself seven thousand, that have not bowed their Knee to Baal.* Dost thou think, poor Creature! That thou art only he, that I have appointed to worship me, and that my infinite Praise depends only upon thee? No, no, his Kingdom is from one End of Heaven to the other, and every Creature praises him, as much or more than thee, as Col. 1. 16. *All Things were created by him, both Things in Heaven and Things in Earth, visible and invisible: All Things were created by him and for him, for his Praise and Glory.* And Phil. 2. 10, 11. *That at the Name of Jesus every Knee shall bow, of Things in Heaven, and of Things in Earth, and Things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.* Therefore Alas, Alas! Do not think, that God's Temple is so narrow scanted, that thou only praifest him. Oh ye Sons of Men! Know, ye are the least Part of his Church and Temple; therefore I am often much troubled in my self to see, how many Men pretending to great Knowledge and Proficiency, (being but lettered Men, or if you will, Letter-Mongers) yet they do so narrow, scanty and shut up, as they do the Scriptures, so the Church into such a narrow Room, according to their scanty and narrow Comprehensions; so that they discover in themselves much Weakness, Childishness; what shall I term it, much Imbecillity and Puffillanimity; Some thinking as if the Church were only in *England*, and Christ to be seated here, and Antichrist to be seated at *Rome*, when alas! these are the two main Bodies vastly dispersed over the whole Earth; and some again confining, as the Threatnings in Scriptures, so the Promises, as if they only had Respect to *England*, and all to be fulfilled and accomplished upon this little, little Spot, (in Comparison of the Latitude of the Earth) and that here the Witnesses are to be slain, and here Christ to come and rule personally; Alas, Alas! The vast Dominions of his Church, and the vast Concernment of his Threats and Promises extend to all People, all Nations, all Languages, and reacheth not over One Kingdom or many, but (as the Sun runs his Course, from one End of Heaven to the other) over all: Therefore be not led aside and deluded with such shallow, narrow, weak and childish Interpretations; for God's Word and God's Church is as large and comprehensive, as Christ himself, stretching beyond all Bounds and all Limitations or Extensions, I mean Resters on the Letter, who cannot endure the Ministration of the Spirit, nor the able Ministry of the new Te-

stament, but dwell in the Law, in the Letter and in Forms.

Third Use, let this teach us to go to God boldly in the Name of Jesus, and with great Encouragement to praise God; for though Men and Angels be unfit to praise God, and they cannot do it as they ought; yet he that accepts the Ravens, the Lions and all the dumb Creatures, when they cry unto him, be assured, he will never refuse the Sighs and the Groans of any poor, penitent, dejected Soul, that comes bleeding and weeping to him for Mercy: *Him that cometh to me, I will in no Wise cast away.* John 6. 37.

Fourth Use, let us learn also, that when we look upon the Creatures, we take Heed of being taken with any of them; but let us consider, that these are but as *Jacob's Ladder*, that by these Steps, by these Angels of God we may ascend to him, that stands at the Top; and if God do not by one Means or other, by one Affliction and Vexation in the Creature or other, drive us from the Creature, that we may look up to him, we shall for ever live and die in the Creature: And therefore happy is that Man, that God hunts from these Things, that they may never have any Rest, till they find him, where they shall find true Rest to their Souls; as if there be Oyl put into a deep Glass, it lies at the Bottom, and will never rise to the Top: But if you pour Water into it, then it will still be arising up to the Top, till the Oyl itself run over. I could apply it thus: A Soul that is sunk in Sin and sunk in the Creature, except God of his infinite Mercy pour upon him the Water of Affliction, his Soul will never arise and mount up to God; for these Things drive us upward to seek Rest there, for here is none: And so thereby you shall become more than Conquerors through him that hath loved us; whereas if these had not been, our Souls had been drowned in the Creatures, and sunk for ever to the Pit of Hell. These Things I thus unfold to you, that you may see the unspeakable and large Bounds of God's Praise, of his Temple, of his Church; so that every Thing may result, return and yield to him Honour and Praise.

A fifth Use, to teach us, that though it be impossible for us, to search out the unspeakable Praises of God, that is hid in all the Creatures, we may see them and see much of them; yet we can never search them to the Bottom, howbeit every Creature saith to us, as the Angel to *John*, when he would have fallen down and worshipped him: *See thou, do it not; for I am thy Fellow-Servant, worship God.* We are ready to fall down and worship the Creatures, and make them Gods; but they all cry: See thou, do it not: I am thy Fellow-Servant, worship God. And they all cry to thee and say: Dost thou see the Beauty of any Creature? Doth the Sweetness of any Creature take thee? I say, they all cry to us: Arise
and

and depart hence; for this is not your Rest. Doth the Pleasantness, the Sweetness, the Comeliness &c. of any Creature delight thee? It saith and calls aloud to thee: Arise, depart hence; for this is not your Rest, how sweet, how beautiful, how fair soever, rest not in that thou seest, but seek for him thou seest not: All Creatures are like the Waters to *Noah's Dove*, which could find no Rest for the Sole of her Foot; but yet she brought an Olive Leaf in her Mouth. We may taste and use these Things, but take not too much of them and hold them gently, and be always ready to let them fall: Take Heed of resting, till you come to the Ark. All come out from him, and all return to him again.

A sixth Use and the last, take Heed of abusing any Creature, it is enough that you may use them; for they are one of the Family you your selves are of, and they groan (as well as you) for Deliverance: As God complains, that ye make him serve your Iniquities; so may they complain to God of you, and say: Thou hast appointed me to serve and comfort Man, and to make him more fit to serve thee; but he abuses us, and prostitute us, to serve his own inordinate Will and Lust, and regards not Thee.

And not only they, but God himself calls upon you: Oh! Take Heed you do not abuse them, and make them to serve your Sins and Lusts by Drunkenness, Gluttony, Pride and Wantonness; for they are of that Family, of whom is named the whole Family in Heaven and Earth; they all call me Father and Maker, as well as your selves. And he that can look upon every Creature as his Brother, he can never abuse it: He will never begin to strike his Fellow Servants, and say: My Master deferreth his Coming; and therefore I take that to be a godly Speech of St. *Francis*, as they call him; for all he was of the Church of *Rome*; And Some of our literal Divines deride and mock at it: I would to God, they would practise it in a godly and reverent Manner: It was his Manner to call all the Creatures his Brethren, the Ox his Brother, the Ass his Brother, the Dog his Brother; for God is Father of them, as well as of thee: But proud Man is ready to put Honour upon himself, when no Honour belongs to him; all Honour is God's: If all be his, what Right hast thou to claim any? Take Heed of abusing then any of these thy Brethren at thy Pleasure, and thinking that they were made only to please and satisfy thee. *Solomon* saith Prov. 12. 10. *A good Man is merciful to his Beast*, that is, he useth them respectfully and for Necessity, and forbears Execrations and Cursings of them, and Tortures towards them. And to conclude, let us and all Creatures together, and we for them and by them sing and sound forth the Honour and Praise of our great God, from Generation to Generation, both in the World and in the Churches, throughout all Ages, *Amen*.

OF
M I L K
FOR
B A B E S;
AND OF
MEAT for STRONG-MEN.

LUKE. 2. 40.

And the Child grew, and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him.

Preached at *Kensington* publick Meeting-Place, in two Sermons but here joyned in one.

AS it is said of *John*, Luke. 1. 80. *That the Child grew and waxed strong in Spirit, and was in the Deserts till the Day of his shewing unto Israel*: So likewise here the same is said of *Jesus Christ*; yet with this Exception and Difference; *John* hath a set Time, after which he decreaseth and grows less, *John* 3. 30. *He must increase, but I must decrease*: And it is with Believers, they must grow less and less, and come to nothing, even when they are come up to the very Height in Grace,
that

that so Jesus Christ may become All in All, according to that of the Apostle: *Forgetting all that is behind, pressing forward to that which is before:* And according to that in Dan. 2. 34, 35. *That Stone cut out of the Mountain without Hands, which smote the Image and brake it to Pieces, and it became a great Mountain, and filleth the whole Earth:* This Stone is Jesus Christ, which breaks to Pieces all Things, but what is from himself; That is, that all Worships and Religions, and whatever is mixt with Iron and Clay, and whatever is of Man, may decrease, that himself may increase and grow great, and fill the whole Earth with the Knowledge and Manifestation of himself, he being All in All.

But I must forbear to enlarge upon this, for I shall prevent my self. The Text contains. 1. A History. 2. Mystery. And this I was speaking of, comes under the second Part, viz. The Mystery, which we shall anon come to.

For the *History*, that is brief, narrow and straitned, and shews only the Truth of his humane Nature, which, though Hypostatically united to the Divinity, even from the Instance of his Conception, as it followeth in the Text, *that he was filled with Wisdom, and the Grace of God was upon him:* And latter verse: *That he increased in Wisdom and Stature, and in Favour with God and Man,* which cannot be meant in regard of his divine Nature, as if there could be any Access or Increase of, or any Thing added to that which is infinite: But only in the Expression and Manifestation thereof, in those Organs, which the God of Order had therefore ordained and coapted: But the MYSTERY of Christ, that is vast, infinite, and boundless, and extends it self through all Generations, through the whole Church and Body of Christ, Through all Ages. So that if any shall ask: How that which is full and perfect, can be said to increase?

I answer as before, not in Augmentation, but in Manifestation. God cannot grow greater or lesser, be more or less excellent or glorious; but his Greatness, Power and Glory is further manifested, more spread and made known, according to that Promise, Numb. 14. 21. and Isa. 6. 3. *All the Earth shall be filled with the Glory of the Lord:* Our great and infinite God filleth the whole Earth and the Heavens, yea, and the Heaven of Heavens with his Majesty and Glory, at all Times, and in every Place alike: But then he is said to fill the Earth or Heavens with his Glory and Greatness, when he is manifested more to Men or Angels, when he enlargeth the Knowledge of himself, of his Power and Greatness. As we have often shewed you concerning *Jacob*, Gen. 28. He dreamed and saw the

Ladder reaching from Earth to Heaven, and the Almighty, the God of *Abraham, Isaac* and *Jacob* was at the Top thereof, and from him Angels were ascending and descending continually, and thereby God manifested himself to be with him wherever he was, and that he would keep him in all Places wherever he went, and that he would not leave him, but fulfill all he had promised: *Jacob* awaking, and he seeing God as present there, as at home in his Father's House, he cries out: *The Lord is in this Place, and I knew it not*; whereat he was sore afraid, and burst out into this ravishing Acclamation: *How dreadfull is this Place! This is none other but the House of God!* God was as much present in his Glory and Majesty over Night, as well as then, but *Jacob* saw not his Presence to be every where: God was not more there, but there was a greater Manifestation: *Jacob's* Sight was opened to see the Presence of God more: *Jacob's* Portion and Treasure was Nigh him alwayes, but he saw him not; as *Hagar*, *God opened her Eyes, and then she saw the Well of Water*. Gen. 21. 19. Know this, that he that is the Fountain of all good, is always with us, nigh at Hand, if we could but see him; and then we need never fear, nor never despond and doubt so as we do: For as *Moses* saith concerning the Command, Deut. 30. 14. *It is not hidden from thee, neither is it far of thee; not in Heaven, nor beyond the Sea, but nigh unto thee, in thy Mouth and in thy Heart*: So the Apostle, Rom. 10. 6, 7. He applies that Scripture to *Jesus Christ*, who is the first begotten of all Creatures, by whom all Things consist, and in whom they live, move and have their Being.

But the second Part is that, which is more material, viz. *The Mystery of the Text*.

Though all Scripture be written for Instruction; yet know, the Scripture is a Mystery, which as *Eustatbius* saith, comes from myo, I shut, because it is kept secret, sacred, and shut up, in all Mysteries (saith he) 'tis necessary to keep close the Mind, and not to shew the Things, which are to be concealed: And as *St. Paul* saith concerning Circumcision, Rom. 2. 28, 29. *He is not a Jew, which is one outwardly; neither is that Circumcision, which is that of the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God*: So say I of saving Knowledge; he that sees the Mystery of the Scriptures, he hath the true Knowledge of the Scripture: He is not taught of God, who knows only the Letter, and the Flesh of the Scripture: But true Understanding is that of the Spirit, and not that of the Letter: And though Men may cry up, and praise literal Knowledge,

yet

yet God only esteems of inward Knowledge, the Mind and Inside of the Scriptures; all other Knowledge is vain, and maketh a Man not one Hairs Breadth the better before God: Therefore we may observe also, what Ministers the Apostle prefers, not the Ministers of the Letter, but the Ministers of the New Testament; as that in 2 Cor. 3. 6. *able Ministers, not of the Letter, but of the Spirit*: And those also to be true Christians, having not the Law only outwardly in Tables of Stone: But within in the fleshy Tables of the Heart; he having made us (saith he) *able Ministers of the New Testament, not of the Letter but of the Spirit; for the Letter killeth, but the Spirit giveth Life*: All the Knowledge of the History is but as the Law written in Tables of Stone, which doth us no good; but it is only the Spirit, the Knowledge of the Mystery, and the Marrow, that indeed giveth Life.

But you will say to me, *how doth the Letter kill?*

I answer, by resting therein and not seeking for the Marrow, the Food and the Life; but contenting our selves with the Knowledge of the History and Outside: But because I have at other Times unfolded this unto you, I shall here pass it by, and come to the Spirit and Mystery of our Text in Hand:

So then, it resteth (this premised) being that we may safely conclude even thus much, that as our Saviour was typified by others who went before him, he was the Substance of all those Shadows, both of Persons and Things: Even so let me tell you, Christ Jesus himself, he is the Resemblance and Type of himself; his outward, temporal and visible Actions were a Type of his inward and internal, and more mighty Miracles and Actions in the Souls of all Believers; He being their Life and Resurrection; they being before but dead Men in Trespasses and Sins, until his Actions be their Life, Resurrection and Regeneration. So likewise, as his Life was typical, and resembled himself, Christ Visible was but a dark Representation of Christ spiritual, mystical and invisible: So in Regard of his Death and Crucifying; whatever he suffered externally in the Flesh, it shews, how he is internally crucified daily, even to the End of the World, Heb. 6. 6. *Seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame*: So likewise for all other Actions and Passages related of him: As his Nativity, it held out our spiritual Birth, and Christ his being born in the Soul, as the Apostle expresseth it Gal. 4. 19. *My Beloved! Of whom I travel in Birth, till Christ be formed or brought forth in you*. So also, in his Circumcision is held forth our spiritual Circumcision: As in that of

Col. 2. 11. *Ye are compleat in him, in whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, &c.* So also for Holiness of Life: Christ's Holiness shews us, what Holiness shall be in them that are his Children and People, Mat. 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

So also for his outward Teaching, it represents to us, that all his People should be taught of God; he himself would be the true Teacher to us, as Isa. 54. 13. *All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.* And Jer. 31. 34. *And they shall no more teach every Man his Neighbour, and every Man his Brother, saying: Know the Lord; for they shall all know me from the Least to the Greatest, saith the Lord.* And Christ himself cites these Places, John 6. 45. *It is written in the Prophets: And they shall all be taught of God: Every Man therefore that hath heard and learned of the Father, cometh unto me.* So also in Christ's Miracles: As in Opening the Eyes of the Blind, it shews, that Christ himself must open our Eyes, or else we remain stark blind; yea, as those blind Born: And never any Man but he, since the World stood, was known to open the Eyes of any born blind, as he said John 9. 32. And David saith Psal. 13. 3. *Lighten thou mine Eyes, lest I sleep the Sleep of Death:* And Psal. 18. 28. *For thou wilt light my Candle: The Lord my God will enlighten my Darkness.* So also in Opening the Ears of the Deaf: It is he alone that can say to our Ears, *Ephatha*, be ye opened, and it is so. So also for the Restoring of Limbs, Healing the Lame, and the like: He it is, who causeth those that are Cripples from their Mothers Womb, to leap like an Hart, and the dumb Man's Tongue to sing, and causeth our Feet to run his Ways with Delight. The like also for his Raising the Dead, and Feeding the Multitudes, &c. And what shall I say more? You may apply them more to your selves: The Time would fail me to undertake to speak of all his Actions. So also of his Resurrection: *If ye be risen with Christ, seek these Things which are above*, Col. 3. 1. And so of his Transfiguration and Ascension: he is transfigured IN us, and 'tis he that ascendeth IN us: And so for all other his Actions and Miracles, we are to see all these Things held forth and typified in the Person, Actions and Miracles of our Saviour, and wrought by him in us. These are all saving Actions wrought IN us, and we thereby partake of the Excellency and Virtue thereof, herein we feed on Christ, eat of his Flesh and drink of his Blood: The other Actions though wrought for us, if we are not quickned, vivified and put into Act
and

and spiritual Life by these, we receive no Benefit by them. An outward dead Faith to believe only in an external Christ, is no better than a Faith of Devils: This is that Christ, whose Day *Abraham* saw, and rejoiced in *John* 8. 56. and not in Regard of the other only; viz. as prophetically, but this chiefly viz. as spiritually: This is that Christ, and him Crucified, whom *St. Paul* desired only to know, 1 Cor. 2. 2. In Regard of which, Christ in him working, acting, bringing forth, and expressing his own Life, viz. himself in him; he slighted the external Knowledge of Christ according to the Flesh, 2 Cor. 5. 16. *Wherefore henceforth know we no Man after the Flesh; yea, though we have known Christ after the Flesh, yet henceforth know we him no more.*

Now then to come nearer to our Text; as all the other Actions and Passions of Christ were not only meritorious in themselves, but also typical and significant; so is this Growth of Jesus Christ; he grows up IN us, in Wisdom and Stature, and he IN us waxeth strong in Spirit, being filled with Wisdom and Understanding: He teacheth us the true Wisdom, he IN us chuseth that good Thing, which shall never be taken away; he is the Grace of God IN us: *I live*, saith the Apostle, *yet not I, but it is Christ his Life in me*: From him cometh all the Growth in Grace, not from our selves; the Work is his, none of ours; from him cometh Faith, Hope, Charity, Virtue, Temperance, &c. If any of these come from Man, from the Power, Industry or Strength of Man, they are false and good for Nought; yet how ready are most Men to assume these to themselves? Or at least to think, that by their Wisdom, or Industry they have attained them? From whence comes Wars? Come they not from your Lusts? So, from whence comes Pride, and the Lifting up of the Creature, those high, towering and swelling Imaginations, that in plain Terms exalt themselves against Jesus Christ? They are so far from being from him, or of him, that they are quite contrary to him; however to some they may seem the Virtues of Christ himself, yet they are no other, but the Sacrifice of the Wicked, the Filth, the Abominations and the Excrements of the old Man.

Hence it is said, that *John Baptist* grew and waxed strong in Spirit, because Christ by his divine Light brake forth in *John*, and his Light did shine before Men; they seeing those good Works in him; God was glorified, not *John*; for saith he, *I must decrease, but he must increase*: Hence it is said here accentively twice in this Chapter, both in our Text, and latter Verse: *And the Child grew, and waxeth strong in Spirit, filled with Wisdom, and the Grace of God was upon him*: And again, *Jesus increaseth in*

Wisdom and in Favour with God and Men: Luke 2. All these Things were in him, in his Person, then, so the same Things are really done by him, in his mystical Body and Members: All these Influences are his, and flow from him the Head: We in our selves are dead in Trespasses and Sins, but he is the Resurrection and the Life in himself and in us: And he that believeth in him, shall never dye; nay, though he were dead, yet shall he live.

When Jesus Christ doth once begin to display and declare his Glory of himself in the Soul, and to adorn the Soul with himself, what a Palace, what a Kingdom, what a Temple is that Soul? Well might *David* say: *Glorious Things are spoken of thee, O thou City and Temple of God!* Ps. 82. 3. More glorious than the Temple spoken of Rev. 21. And saith our Saviour: *The Kingdom of Heaven is within you.* All that Description Rev. 21. there at large setteth out the Glory and Light of that Temple, which was like *Jasper*, most precious and clear as Chrystal, the Wall high and stately, wherein were twelve Gates, and the Gates kept by twelve Angels, the Walls of Jasper, and the City pure Gold, and the very Foundation garnished with all Manner of precious Stones, a *Jasper*, a *Saphire*, a *Chalcedony*, an *Emerald*, a *Sardonix*, a *Sardius*, a *Chrysolite*, a *Beryl*, a *Topaz*, a *Chrysoprasus*, a *Hyacinth*, an *Ametyst*; more beautiful, transparent and glorious is that Soul, than this Temple, if Christ hath but adorned it with himself; nay that Soul is this Temple of Christ. I say, all these Things are accomplished in us in a great Measure, but in some less, in some more, in all those, where Jesus Christ is pleased to display his Glories, and in that Soul, where he is pleased to adorn it with his own Graces, and with the Fruits of the Spirit, as Faith, Hope, Charity, Strength, Virtue, Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Meekness, Temperance, &c. Those that are thus qualified, enriched and adorned, let me tell you, they need no Law, no Light; for they are a Law to themselves, and there is a Light within them like that City Revel. 21. 23. that *had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did enlighten it, and the Lamb is the Light thereof.* Nay, I may say and say truly, they are gotten above Law, above Letter, in this Regard; for they have the Gospel within them and the Life within them; yet for all this, do not think that I speak against Law or Letter or Ordinances; use them, as I said, but rest not in them: And know this also, that while the Soul is wrapt up in the Glory, Sight and Beholding of Jesus Christ, he knows this, that he enjoys that which is the Substance, and that which is as far above the other, as the Substance is above the Shadow, and the Life above the Letter, and the Spirit

Spirit above the Flesh; yet he will not slight or cast away this Means, Letter or Ordinances, because God hath often appeared in them and by them to him, as I have shewed more at large upon other Scriptures: But I say, let us look to find that in us, which Christ affirms, that the Kingdom of God is within us, and that you are in some Beginnings of that glorious Temple and City mentioned before; but if you think the Kingdom of God or Heaven to consist of such Things, as are there declared in the Letter, you are much deceived; but the holy Spirit is pleased to make Use of such Expressions and Representations, that are so amiable and glorious for the carnal Eye, that so we may come to see the Truth and Substance of those Shadows and Representations to be far transcendently more ravishing and glorious, as all those Saints and People of God (before whom God hath unveiled his Glory) can abundantly witness and seal to the Truth thereof.

Infomuch, that had they all those precious Stones, Houses and Temples built of them really; yet in Comparison of what they see and enjoy of God, would trample all under their Feet, as not worthy to be named the same Hour with those true Pearls, and those ravishing, reviving, full and satisfying and most transparent precious Stones, which are within them: They need not, (when they are once in Union and Communion with him, and when he is pleased to let but his back Parts pass before them) they shall not desire the Light of the Sun or of the Moon, to give Light in that Temple; for the Glory of the Lord doth enlighten it, and the Lamb is the Light thereof; and as it is expressed Rev. 21. 14. *The Nations of them that are saved, shall walk in the Light of it, and the Kings of the Earth shall bring their Glory into it*; that is, this Temple, this Palace and this Glory, darkens all the Glory and Splendor of all the Kings and Emperours under the Sun: All their Glory vanisheth and makes Haſt before this Glory, as being abashed and ashamed once to appear in Sight thereof, nay all the most precious Jewels here, are but comparatively, to build the Walls and pave the Streets of the new *Jerusalem*, but the Glory of the Inhabitants and the Glory of the Place, no Creature is worthy to be any Shadow of them: And the most precious Stones can but set forth the Glory of the Walls, at the utmost; and yet I would not have you once imagine, that there are Walls or Streets, or Pearls, or material Temples in Heaven, or any such Thing: But these Things are only as Shadows to represent them to our Understandings, and not otherwise.

Beloved! I hope and I know, there are Some that hear me, which know, see and feel these Things to be true, yea (as you say) as true as the

Gospel; yea so true, as nothing is, nor can be more true. And Some Others I know there be, which will believe none of all these Things; but they will dwell in the Letter, say what ye will, and do think verily, that all the Things spoken thereof, are some visible and ocular outward Glories; as the Disciples, while they were weak and but Babes, they please themselves with Apprehensions of their Master his being a temporal King, and that he should sit upon his Throne, and they all should sit about him upon Thrones: And *Zebedees* Children, nothing would serve them, but that the One might sit at his right Hand, and the Other at his left Hand in his Kingdom: And such childish Apprehensions have Many; yea, most Men, they please their Fancies, Hopes and Imaginations with these Things, viz. that the Glory of Heaven shall be only hereafter, and that Glory to consist in Thrones, Crowns and Scepters, in Musick, Harps and Viols, and such like carnal and poor Things, compared to that Glory: And though they talk and prattle, that Grace is Glory begun, and Glory is Grace perfected; yet how far wide are they from this in their Practice, and how harsh and uncouth is this Doctrine, we are now delivering to such Men? But it is the Rejoycing of my Soul, that I speak to Some that have seen, known and felt these Things, far, far more, than my Tongue is able to express: For these Things are known not so much by Man's Teaching, as by Feeling and by Enjoying them, and by the Teachings of God in them; 'tis the inward Ear, that is instructed in them; But indeed and in Truth, there is so much Literalness even among great Professors and most Teachers, that they are always but at the very Beginning of the Principles of the Doctrine of Christ, and are come no farther, nor you cannot persuade them to go any farther; and I assure you, that it was with me as with *Jonah*, having a great Controversie often in my self, whether I should preach these Things to you or no, and I had rather gone another Way; because I knew, so long as you dwell in the Letter, I cast Pearls before Swine, and I expect, ye should trample them under your Feet, and turn upon me, and all to rent me; yea, I am sure of it, except only those that have Experience of them, and if those that think themselves able Teachers, do stick here and go no further, how can they be a Means, to bring Others on towards Perfection?

I tell you, Beloved! This Dwelling in the Letter is that, which hath been the Occasion of so many Errors, Rents and Differences, as had been in the Church. The Truth is known by none but by those, that can come into the Truth and live in the Truth: In thy Light we shall see Light. You that are in the Truth, *you have received the Anointing from the Holy One, and that*

that Anointing teacheth you all Things, 1 John 2, 27. Not, as if any Individual Man knoweth all Things; but ye, ye the Church, ye the Body, ye know all Things, as I have shewed you at large upon that Text. Take the whole compleat Body of Christ, both of those Members that are past, present and to come, and add to them the Head, and then we may not only say: Thou art all fair my Love, there is no Spot in thee, but, thou art altogether amiable, and ye know all Things.

Beloved! One runs away with one Interpretation, and another with another; a third with another, as the Apostle saith: *Every one of you hath a Doctrine, a Psalm, an Interpretation, a Tongue, a Revelation, but let us mind this Anointing*, what, that teacheth us; let us labour to see, that we must be all taught of God, that we may come to have the Mystery, and the living Sense, and this will instruct, guide, lead and conduct us aright and savingly, that we shall not only see literally these hidden Things, but we shall Know, yea know undoubtedly, that they are the Truth, the Life and the Way, as Christ saith of himself: Did Men but see these Things, and were lead by the Spirit, and by the Truth, they would not run away with such poor, weak, carnal and empty Notions and Interpretations, as they do: The Book of the Revelation is a most divine, highflown Revelation of most glorious and most divine Things: And yet because Men rest in the Letter, as they do in the Rest of the Scriptures, we see, how low and empty and poorly they carry on their Works; what carnal Apprehensions Men please themselves withal: Yet I deny not in the least the Truth of the Letter, far be it from me; nay, I do not deny, but those Things may be fulfilled according to the Letter: But therefore shall we rest and dwell there? Shall we not seek the Truth and Substance of all Types and Shadows? Not that I would have Men neglect preaching the Letter, or whatever can be found out externally to be fulfilled; but let us not rest there, but seek for the Anointing, for the Spirit promised by Christ, that may lead us into all Truth, even into that Truth which Christ spake of, Joh. 16. 12, 13. *I have many Things to say unto you, but as yet ye are not able to bear them; but I will send the Comforter, and he shall lead you into all Truth.* And of which Paul speaketh 1 Cor. 3. 1, 2. *And I brethren, could not speak unto you as spiritual, but as unto carnal, even as unto Babes in Christ: I have fed you with Milk, and not with Meat; for hitherto ye were not able (to bear it) neither yet are ye able; for ye are yet carnal: That ye may come to see those Things God reveals by his Spirit; for the Spirit searcheth all Things, yea the DEEP Things of God; for he that is spiritual, judgeth all Things*

Things, yet he himself is judged of no Man. For who hath known the Lord, that he may instruct him? But we have the Mind of Christ. As there the Apostle in that of 1 Cor. 2. expostulates concerning the hidden Mystery of the Scriptures, which we cannot have, except it be freely given unto us of God. He that is taught these Things, hath the Mysteries of the Kingdom of God; he hath even the Scripture fulfilled in him, and the Kingdom of Heaven within him.

And the Child grew, and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him. Here you may see the Reason, and what Christ meant when he said, Mat. 19. 14. *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of God.* And yet Lev. 21. 20. there 'tis forbidden, that any Dwarf of the Tribe of Levi should approach to offer Sacrifice to God. How shall we reconcile God's Commandment, and Christ his Practise? Truly thus, I suppose Christ in that Saying holds forth by little Children such as are in an humble, meek, lowly, and yet in a growing Condition, and coming on to Perfection; for saith he: *He that receiveth not the Kingdom of God as a little Child, he shall not enter therein:* But for Dwarfs, whose Growth is stunted, they are at their highest, and will never grow taller: I mean such, who profess or suppose themselves tall Christians, but are not so much as little Children, nor cannot endure to hear you speak of growing taller, nor to hear of new Light, or a new Birth, or that any Man should know more than they, this is hateful to them; for they think, they have been brought up with the Scriptures, they have been at the University, sate at the Feet of *Gamaliel*, exercised in holy Scriptures from a Child, studied all Points in Divinity, searched out the Judgment of most Authors, and it may be, have epitomized the Quintessence of all their Judgments; and shall we tell these Men of new Light? They cry: New Lights, are old Errors: Do you think, that these Men are true Disciples, or fit to be Christ's Disciples, by him to be led into Truth? Is this Voice, the Voice of the Spouse? Which continually looking upon her own Ignorance and Infirmities, cryeth: Oh thou whom my Soul loveth! Tell me, teach me, where thou feedest, and where thou reatest at Noon? But you know, what the holy Ghost saith: *He that is wise in his own Conceit, there is more Hope of a Fool than of that Man.* And indeed, we much wonder to see a Dwarf, because that if he live, to be never so old, yet he is but of a Child's Stature, and will never increase or grow higher: What are such Christians, (if they may be so called) but Dwarfs and Monsters? Like those silly Women, the Apostle

speaks

speaks of, always learning, and never able to come to the Knowledge of the Truth; who cannot endure strong Meat, to make them grow tall Men in Christ, but are still feeding themselves and others with nothing but Milk, only with the Principles and Beginnings of Christ: But those *Plerophoria's*, those fat and full Things of God's House, though they may sometimes light upon them notionally, and so talk of them, yet they never reach them never understand them; and those that do speak of them and press for them, do give them an Offence, and get their Hatred and hard Sentence: He must be a Sectary, a Familist, a Seeker, an Anabaptist, an Antinomian, or some such like: And to say the Truth in few Words, they can very well censure others, but applaud themselves. But indeed, though they have long been Teachers, yet they themselves had Need to be taught the very lowest Things in Christianity; for they know nothing, I say, nothing as they ought to know them, whatever they may think; and Children they find their Auditors, and Children they leave them.

You see, our Saviour grew up in Wisdom and Stature, and the Grace of God was with him, being filled therewith: He stood not at a Stay; but increased: He grew up from the Law to the Gospel; he indeed submitted to the Law in all Things, and fulfilled all Righteousness; but he rested not in the Law, but grew up to the Gospel, he begun at Circumcision & submitted to the Law, and was obedient even unto Death: And he rested not there neither, but he also ascended, and rose again to Life and Glory. So *St. Paul*, to avoid Offence, because of some that were weak in the Faith, he circumcised *Timothy*, Acts 16. 3. because of the Jews; for they all knew, that his Father was a Greek: yet afterward he saith: *Circumcision is nothing, nor Uncircumcision, but a new Creature.* And again, when *Paul* saw, that they began to rest upon Baptism, he slighted it, and undervalued it; when Men begin to make the Shadow the Substance, or the Image the Truth, he undervalues them; although being rightly used, he practised & used them himself: So they be but used as Means, Schoolmasters and Tutors, to bring us to Christ; but if they instead of bringing us to him, they keep and bar us from him: then away with them: If we begin to admire them, and cry them up; and make our Duties, and the Sacraments themselves, (though appointed by Christ himself) to be our Saviours, we are to slight them and disesteem them in that Regard, as *Paul* did the holy Law itself, in that Epistle to the *Galatians* and elsewhere; for all these Ordinances are for no other Use, but that they may be as Steps to him, and as Guides, to him who is the Truth and the Substance; Nay, *Paul* went so high, that he not only undervalued the Law, Ordina-

nances and Duties, if they hindred from Christ, but he attempted to draw aside, undervalued and slighted the very Person of Jesus Christ in that Case; if Men rest in any outward Priviledge or Enjoyment, they keep us from Christ, and in that Case are to be slighted. Beloved! Be not offended, see what himself saith, 2 Cor. 5. 16. when some slighted him, who it may be, knew or heard Christ personally, (upon which Account he might utter those Words) and he saw, they began to prefer the Shadow before the Substance, he undervalued all Things but a new Creature, and he bursts out in an holy Defiance of all Things else besides it; let it be *Moses* or Christ Jesus himself, in Regard of his Body and external Presence or Knowledge; henceforth know we no Man after the Flesh: One would think, he had spoke there generally and inclusively, and high enough; but he boldly adds: *Yea, although we have known Christ after the Flesh, yet henceforth know we him no more:* As if he should say: Tell me not of outward Priviledges or Ordinances, I seek a Proof of Christ in you; shew me the new BIRTH, the new CREATURE: Is Christ formed in you? This is that only, that I travel with you in Birth for, and for nothing else.

And so likewise, to instance in Baptism, which some think is come in the Room of Circumcision: Well let it be so, we will not contend about that, Christ having removed that burthensome and legal Ordinance; but for Christ the Substance we ought and must contend for to the Utmost.

Yet some there are, that would have Baptism administred after such a Manner, that it is as burthensom yea more burthensome to some, than Circumcision: You know what I mean; as to Instance, the unseasonableness of Weather sometimes, and the Weakness and Sickness of some Bodies. Besides that of Circumcision was only for the Males, and not for Females, as the Ordinance of Baptism is for both; with many Reasons too long to dwell upon, therefore more burthensom than Circumcision: They speak of Plunging over Head and Ears, as if it were an absolute Injunction, because the Apostle saith, Rom. 6. 4. *Buried with him in Baptism;* therefore they must be plunged over Head and Ears in Water, and this they call Baptism: But let them know, 'tis another Manner of Burial the Apostle means. Truly they make a great Deal of Stir about the outward Baptism more than need; for outward Baptism is but a Type & Shadow of the true Baptism: And I conceive, & to me it is clear, that the Apostle there sets the Shadow against the Substance; one to set out the other; for Christ's Baptism was his Humbling himself, and emptying himself, and submitting to his Father's Will, in his whole Passions and Sufferings, which

which is the Thing Baptism holds forth, this is a Burial, and a Dying indeed: *Zebedees* Children, when they desired to sit one on his right Hand, and the other on his left, he saith: *Can you be baptized with the Baptism, wherewith I must be baptized?* Intimating, that they were not able to pass through such a Sea of Sufferings as he was to pass through; they not knowing, what they said, saith the Text, or what Christ meant, they answered: *We are.* They thought submitting to Baptism was but a small Thing, neither indeed was it, taking it only as external and according to the Practice of carnal Churches. But because the Apostle saith: Buried with him in or by Baptism, therefore a great Deal ado there hath been in several Ages of the Church by some, affirming, Baptism is no Baptism, except they be plunged or ducked under Water: A very childish and weak Conclusion, without any true Ground: Yet mistake me not, I do not say childish, in Regard of the Appointment of Baptism, but in Regard of that Circumstance, and of resting and dwelling therein, and not going on toward Perfection it self. And truly with some Men 'tis so, that herein lies the Top, or Quintessence of their Religion, making such ado about Shadows, Figures and Resemblances, as if it were the very Ordinance it self, while they let the Truth, the Substance, and the Thing it self pass away, and regard it not, forasmuch as they are so zealous and hot about Forms: But if they are by any drawn up higher by speaking of the Substance, they are as Men lost, cold and heartless: Which is a plain Evidence to me, that they prefer the Shadow before the Substance, being merely exercised about childish Things, who are not willing to come up to the Truth, to the Excellencies and Glories of what Baptism and other Ordinances signify: And there is no telling them of a more excellent Way, as the Apostle saith; For they see all Excellencies in the Shadow, none in the Substance: Whereabouts (think you) is these Mens Religion and Truth of Grace? Truly, my Friends! This sticking in the Letter, is that, which hath been the Bane of all growth in Religion, and Occasion of so many Disputes and Differences therein, which I do not wonder at; for Children can do no other then quarrel about Trifles and Things of no great Worth: Not that the Soul should slight or undervalue Ordinances, or any other Duty; Beloved! I use this Caution often, because ye are so subject to catch and carp: I say, let all those Things have their due Time, Place and Esteem; but to rest in these, is the Worm, the Gourd which destroys all, and eats out the Heart of all Sincerity: But this I say, when the Soul by these Ordinances, or whatever you will name, shall come to see and enjoy God her

Portion: When she is in the Pursuit of her Beloved, she undervalues and leaves all Things of this Nature behind, and *presseth after the Mark, the Price of the high Calling of God in Jesus Christ.* Phil. 3. 14. And to this Soul, in this Condition I may boldly say: What's Duties? What's Ordinances? What's Christ in the Flesh? I beseech you, give me Leave; what are all these, when the Soul embraces the Truth of all these Things? Can that Soul at that Time leave its Beloved's Arms, and come down to, or prize the Shadows, the Handmaids above or equal to him their Beloved? But I grant, that those that never came to those spiritual Embraces, these divine Swallowings up, these Gracious Overcomings, this spiritual Drunkenness, these Raptures, they may censure and revile a Soul, that may say in Deed and Truth, he is above these: What do you think *Paul* thought of these Things, when he was caught up into the third Heaven? I grant also, Beloved! That the most Elevated, Triumphant, and most raised Soul, lives not always in this Condition; these Things, these high Raptures and these close Embraces come but seldom; and the Soul comes to abate, to ebb, and fall lower and to have more use of Ordinances: But she uses them only as Handmaids, so as to conduct her to her Beloved, and being once in her Beloveds Arms, Faith and Hope and all Means cease, for they were but Handmaids for this very End.

Beloved! I would have you ponder these Things well: If ye set up Ordinances, and Duties &c. So as to build and rest in them, ye do make Idols of them; or at the best, you play the Babes and the Children with them, by resting always on such Crutches and Go-byes, and never come to be Young-men, much less, Fathers in Christ; *Paul* and *Peter*, *James* and *John*, they would always have enjoyed those Raptures: *Paul*, in the third Heaven, and the Other in the Transfiguration, and *Moses* in the Mount. But the One had a Thorn in the Flesh, and the Others came down again from the Mount; neither is it good always to be feasted with such Dainties; for *Paul* himself was near a Surfeit, and lest he should be lifted up above Measure, that Antidote, the Thorn in the Flesh was given him, because of the Abundance of the Revelation; and *Moses* must have but a Glimpse, a short Glimpse of God and but of his back-parts only; but in these Declinations, and Lower Enjoyments, I would not for a World, forbid Men to use Means, not only in Regard of themselves, but of others, who may by those come to have the same Enjoyments, making them no more but Means, and not the End. And so much more I will say, to satisfy you, that I have great Cause to mistrust those spirits, whether
they

they come the right Way to God, or into such Raptures, that leap into them on a sudden, without Use of Means or Ordinances; but out of a blind and prophane Condition come suddenly into these Enjoyments; for God doth usually make Use of these Means; yet I may not limit, nor direct, nor circumscribe the Sovereignty or Freedom of the Almighty; for he is a free Agent, and worketh where, when and how he pleaseth: Yet usually Faith cometh by Hearing, and Hearing by the Word preached. And you know, 'tis said in the Gospel, that Christ sent out his Disciples before him to preach the Gospel of the Kingdom, into all the Cities, where he himself intended to come: And certainly it is Christ's usual Way to exercise his People, and to train them up by Ordinances, before he himself comes; but herein lies the general Abuse of these Truths and of these Enjoyments, that because Some may and do come thus to enjoy God, and forsake Ordinances at a Season, at the very Time of such Enjoyments, therefore Some having gotten this in Notion, have presumptuously affirmed, that they are above these, and (so far) both abuse themselves, and shew an ill Example to Others, in that they have quite forsaken the Assemblies and the Use of any Ordinances, as the Apostle saith, Some did.

Beloved! All these Things are an Offence, and hereby many Souls by this Delusion of Satan, drown themselves in Perdition; and yet I may say more than all this, and say properly too, he that useth them and rests not in them, liveth above them: And in this Sense living above Ordinances, is most properly taken, and is a Truth, though through Mistake and Ignorance much abused, viz. That Man which hath not his Comfort, his Life in them, but his Life is Christ; that Man, as I may say, lives above Ordinances: I do not say, he must forsake all Ordinances, as Men usually take it; but to have our Life and Enjoyments in the Truth and Substance: And against this Doctrine the Gates of Hell shall never prevail. And this I will say more: Those that come into such pretended Enjoyments, in this extraordinary Way, that for the most Part they never hold on in a Christian Course; but abusing this Light, run our into fleshly Liberty; but the right Enjoyment of God is such a Hedge to a Man, to keep him within Bounds; such a Guide, such a Compass, such a Bond is upon him, that he cannot break, that he cannot but love God, and to seek to honour him with all his Might; he cannot dishonour him, if he would: But conceive, all these Things are to lead us to Jesus Christ; and therefore to put more in them, and depend more on them, than ever was intended, is an high Abuse of them.

Concerning Baptism, we see *Paul* rejoiced and said 1 Cor. 1. 16. *I thank God, I baptized none of you, but Crispus and Gajus, and the Household of Stephanus; for Christ sent me not to baptize, but to preach the Gospel; and withal Blames them there that set their Eyes upon him or Apollo, or Cephas, or whatever it was, either Men or Means or any Duties, or whatsoever that they once did begin to settle upon and rest in, to make the Cross of Christ of no Effect; all these Things, were they never so high in Esteem among the famousst Teachers and Professors, he laid them aside, and undervalued them; If Baptism be set in the Room of Jesus Christ, and Men therein content themselves, (though in a true Observation of it) or of the Lord's Supper, according to Christ's Rule or in Fellowships and Gatherings together, then we make Idols of them, and set them in the Room of Christ; and Christ the Truth and Substance is slighted and neglected.*

So also you know, that at the Beginning of the primitive Church, when it was weak and in its Infancy, and could not digest strong Meat, the Apostles (by Consultation) fed them with Milk and such Doctrine, as they were able to bear; and all was to this End, that they might use such Things as Helps to shew them Jesus Christ who is indeed the End of all, as Acts. 15, 28. 29. *It seemed good to the holy Spirit and to us, to lay upon you no other Burthen, then these necessary Things, that ye abstain from Things offered to Idols and from Blood, and from Things strangled, &c. If you keep yourselves from these Things, ye shall do well: Fare ye well.* Now in these Things according to the present Infancy and Weakness of that Church, they did as *Paul's* Practice was: *He became weak to the Weak, and became all to all, that he might win Some.* They saw they could not bear taking away and removing all Things at once, and so he thought therefore to draw them with Cords of Love, and Indulgence of their Weaknesses in Things indifferent: It was as much as they at that Time could bear, to remove that unquestionable commanded Ordinance of Circumcision; and because Others began to press it as a Thing of Necessity, therefore they in Wisdom remove it, laying no such Injunction on them, (which by some then was looked on as an high Presumption) and yet this they tell them, they shall do well to observe; but after this, when they had been exercised more in the Truth and they began to see these Things are but Pedagogies and Beginnings, *Paul* adventured to wave these Things, as being Things which are not the Truth and Substance; and therefore he encourages the *Corinthians*, not to stand upon such Things, in that 1 Cor. 8. 7. *Howbeit there is not in every Man that Knowledge; for Some with Confidence of the Idol, unto this Hour*

eat it as a Thing offered unto an Idol, and their Conscience being weak, is defiled; for saith he in the Verses before: *An Idol is nothing; and (we know) there is but one God;* therefore although it be Meat left at the Idol Sacrifices, the Meat is the same afterward, which it was before; the Idol defileth not the Meat, for it is nothing; and therefore saith he 1 Cor. 10. 25. *Whatever is sold in the Shambles, that eat, asking no Question for Conscience Sake: Why?* There he gives the same Reason again; *for the Earth is the Lord's, and the Fullness thereof.* I might draw out this Point to many more Particulars, wherein Many are misled in these Days, as: Concerning Eating of Blood, or Using of Temples or Places dedicated to Idols; I hope, I need give no other Solution at present, but that Answer that there the Apostle doth: *An Idol is nothing in the World; there is none other but one God: The Earth is the Lord's, and the Fullness thereof.* Therefore I say: Eat and use what is prepared for you, making no Question for Conscience Sake; but through the Weakness and Childishness of Many, there hath been great Contest about Things of this Nature; and if it be evil to prefer the Handmaid before the Mistis, and the Shadow before the Substance, even of Things commanded; much more to prefer these Things of such Indifferency before the Substance, which are to be laid aside, as we grow stronger, which we are not to do by the Things absolutely commanded, but to use them and not abuse them, to use them and not build on them, or rest in them: This is commanded to you. And as it is in Things of this Nature, so it is in the general Estate of all Christians. First, they are Servants and under the Yoke, before they come to be Sons; but when once the true Heir comes to Age, then cast out the Bond-Woman and her Son, as the Apostle alledgeth that of *Abraham* for this very Purpose; not that they do cast away Obedience according to the Law, but that they do it upon an other Account, even from Love: Then it is no longer a Yoke, but according to that Promise *Jerm. 31. 33. I will write my Law in their Heart &c.* and so they obey out of Love and not for Fear: There was a Time, when the highest Christians were but Servants; therefore despise not him, who is as tall as thy self; but let us (in whatever we reprove them) pity them and pray for them, knowing it was once thine own Condition; only when Men are selfwise and conceited, and think themselves to be great and something, when they are nothing, these deserve a more severe Reproof, according to that of the Apostle *Jude v. 22. 23. Of Some have Compassion, making a Difference; Others save with Fear, pulling or snatching them out of the Fire.* And the Apostle *Paul* carries this Point high, and saith (*Gal.*

4. the Beginning, and applies it to Christ himself :) *Now I say, that the Heir as long as he is under Age, differeth nothing from a Servant, though he be Lord of all: But is under Tutors and Governors, until the Time appointed of the Father: Even so we, when we were in Bondage under the Elements of the World; but when the Fullness of Time was come, God sent forth his Son made under the Law, to redeem those that were under the Law, that we might receive the Adoption of Sons. And Christ himself saith John 8. 35. The Servant abideth not in the House for ever, but the Son abideth for ever.* But what is it to be a Servant, and what a Son? Christ answers it himself John 15. 15. *Henceforth I call you not Servants; for the Servant knoweth not what his Lord doth; but I have called you Friends, for all Things which I have heard of my Father, I have made known unto you; and ye are my Friends, if ye do, whatsoever I have commanded you.* Servants you know are kept at a Distance, and know not the Secrets of their Master; but if you be Friends or Sons, (it is all one) you shall abide in the House for ever, the Inheritance is yours, the Secrets of the Almighty are yours; you shall not only have the external and outward Command, but shall see the Excellency, the Glory, the Pleasure and Delight of those Commands, you shall feel how light and easie Christ's Yoke is; that is, you shall not only have the Letter, but the Life, and shall know whatever your Lord doth, you shall not always be Servants, but shall grow up to Sons: And if ye grow not, you may well question your selves, whether ye shall ever come to the Inheritance or no. But I say, look to your selves therefore in the Name of Jesus Christ; for I affirm boldly in his Name: *That Faith which is not a growing Faith, is not a true Faith.* If your Faith and Light be the same, as it was many Years ago, that you have only an external Faith, and as your Fear, so your Faith is taught only by the Precepts of Men, and Christ is not your Teacher, and he grows not in you: This is but a dangerous and dead Faith, as One saith.

There is nothing in the World is barren, and saith Christ: *Consider the Lilies, how they grow, and a Grain of Mustard Seed, which is the least of all Seed; yet it grows the tallest: Then Beloved! flatter not your selves; that Faith that grows not, is not true Faith, and that Light that increaseth not, is not true Light; That Christ, that grows not in you, dwells not in you.* Beloved! Look about you, this Doctrine falls heavy as Lead, upon Abundance of Professors.

I would the rather press this Point in Consideration of two Respects.

1. That ye may know the Method of Satan in our Souls, to make Men to stand still, and not to grow; for he can be content, to let Men have
a Religion

a Religion, and a supposed true Religion, and to use Ordinances and Duties, and Rules of Worship, and to rest contented and satisfied in them; but if he can keep them from Growing, as he may very easily for all the Use of them, and his Kingdom is never like to be (by them) much shaken: Therefore as he sometimes tempted Men to Despair, by making Children to measure themselves according to the Rules of the Perfect: So more often to Security, and blessing themselves in an unsound Condition, by making those that think themselves strong Men, yet still to measure themselves by Children, that because Some or Many are weaker and darker than they, therefore they conclude, themselves are grown Men, and tall Christians. This is no other but Satan's Method to destroy Souls, that though Satan be content, they shall have a Religion, yet they shall be never the better for it,

2. Another Reason why I would commend the Knowledge and Consideration of this Point, is for Fear, lest some, being deceived in their own Judgments, they should also deceive you, making you rest upon a Reed of *Egypt*, which will deceive and destroy you; and whilst they never leave the Doctrine of the Beginnings of Christ, not regard going on to Perfection, Heb. 6. 1. They propound unto you all, as one common Faith, (which they ought so to do) so one common Measure of Faith, (which they ought not to do) as though there were not different Degrees of Grace, and Proportions of Faith: And as I said, Babes and Sucklings they pretended to find you, so such and no other they will leave you: But the Apostle saith, Rom. 12. 6. *Having Gifts differing according to the Grace, that is given unto us, whether Prophecie, let us prophecie according to the Proportion of Faith, &c.* And V. 3. *Let no Man think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every Man the Measure of Faith.* For as there are Babes in Christ, which cannot bear any Thing, weak and small Beginnings of Truth and Faith, who can bear but the first Principles; so also there are Young-Men in Christ, which are grown up to more Ripeness and Strength of Faith, both in Actings and Sufferings: So also know, there are Fathers in Christ, as 1 John 2. *I have written unto You little Children; I have written unto you Young-Men; and I have written unto you Fathers:* But I hope, you are not so weak, as to think, the Apostle speaks there of natural Age, Babes, Young-Men and Fathers by Age, but those, that are so according to Growth in Grace: And when the Apostle *James* bids: *If any be sick or afflicted, let him call for the Elders of the Church, and let them pray over him,*

James

James 5. 14. What do you think the Apostle means by that Injunction? Do you think he means old Men in the Church, though Officers? No certainly, he means those, that are so according to their Degree in Grace and Experience; he taking it for granted, that with Respect to that, the Church had chosen them; for I have Known, and 'tis common, that many Times younger Men have been far more experienced in Grace, than many an OLD MAN in the Church, and of long standing, being an old Professor, as they are called: And I have known many old Priests in Offices, that could pray no more than a Boy that could but read, and for Experience in Grace, he could not so much as say *Boe to Goose*, (as the Proverb is) but I upbraid no Man; for I know, Grace and Degrees in Grace is God's Gift. But if he be an Elder, and grown to be a Father in Christ, it must be through great Experience: Those are Fathers and fit to be Elders; and these they know, how to pray, and what Petitions are fit for God's Ears: They will ask nothing but according to his Will, and the Spirit helpeth them, and Christ prayeth in them, who offered the Prayers of the Saints with much Incense; for the Father heareth him always, as himself saith, John 11. 42. *For in him only he is well pleased.* But to go on, why Fathers? *Because* (saith the Apostle) *ye have known him that was from the Beginning.* Fathers they experimentally know, that Jesus Christ was not only of Yesterday in the Time of his Incarnation; but Yesterday and to Day, and the same for ever, and from the Beginning, and that he is the Beginning of all Things, the FIRST-BORN of every Creature; nay, the ALPHA and OMEGA of the whole Creation, the FIRST and the LAST, the ALL and IN ALL. But now in these Days Children will turn Teachers, and look upon themselves as Fathers, before they are hardly born, or scarce out of their Swadling-Bands; they think themselves fit for the Pulpit, to be Teachers and Intrusters, when (God knows) they are very Babes in Knowledge, if they are so much as Babes, or as yet born into the Church by true Regeneration, yet conceiving, they know all Things, when indeed they know very little, if any Thing rightly, especially not Experimentally, and many others, who quite out of their own Line make Use of Things in another Man's Line, as the Apostle speaketh, and boast thereof, as if they were their own Experiences, whenas indeed they have little or none, but what they have stolen and caught up from other Men in reading or hearing, and these pass for furnished and brave Preachers: But as there are Degrees of Grace, and Proportions of Faith, so they should be preferred according to their Degrees and Proportions; and not
do

do as the common Way now is, to prefer the smaller Parts of the Law before the greater and weightiest, and to say, they are the more excellent, if not in Word, yet in Practice, as too Many do: As 1. Preferring Faith acquired before Faith infused, 2. Implicit before explicit Faith. And 3. Formed Faith before all these.

In observing and preferring the outward and formal Part of Religion before Religion it self, as hearing, praying, receiving the Sacrament &c. when as these are but poor Things, without the Truth and Substance: These are but the Beginnings of Christ, and to rest in these, is but to be always Children and feeding our selves with Milk; as if you should bid a Taylor make a Garment for a Man, and he should take Measure by a Child; and if he be to make a Garment for a Child, to take Measure by a Man: What a Disproportion were this? Therefore in all the Ages and Degrees of Christians we must observe, what Things and what Garments best fit them; That Garment that will fit a Child, will not a Man, and that which will fit a Man, will not fit a Child; therefore there must be Consideration had, to distinguish Times and Seasons. Under the Law they were led by outward and visible Things, Riches and Honour, Prosperity and Health, long Life and such childish and low Things; and are not most Men now so, even great and eminent Professors, that are still under the Pædagogic of the Law and outward Prosperity, and are led by these Things? And these are the chief Things they seek and make their Petitions to God for; which indeed we do allow to Children, to draw them on to a Use of Prayer: But this Garment, though it may fit a Child, yet it will not a grown Man in Christ. But they are to seek first the Kingdom of God, and to rest quietly in the Will of God; whether these Things shall be added or no: *When I was a Child,* saith the Apostle 1 Cor. 13. 9. *I did as a Child, I spake as a Child, &c. and I prayed as a Child: But when I came to be a Man, I put away childish Things.* Those that are come to be grown Men in Christ, for these outward Things they are indifferent, they see no such Excellency in them, as all worldly Men do, and even as Children in Christ may through their Weakness do the same: But let us now put away childish Things, and be ashamed to lie crying and whining, begging and striving for Bubbles and Rattles, for Riches and Honour, Beauty and Favour of great Men, and such like Things. How unseemly is it for a Man to cry or strive for Childrens Things! O that I had such a Preferment! And good Lord! Let me have such a Place, let me have such a House, I must have such Purchase of Land, Oh that I had my Health again, my Wealth again! What

pitiful Prayers are these? Not but that these Prayers are lawful, but to seek these Things as our chiefest Desires, so that if you had but these Things, then you would be fully pleased and as quiet as Lambs, let who will, look after the Soul's Portion and Inheritance. Truly Friends! Our Lord tells ye Matth. 6. 32. *After all these Things do the Gentiles seek.* All the Men of the World gape for these Things, and see an Excellency in nothing else: But for these Men, that are grown up in Christianity, I tell you plainly, worldly Men prize them not so much, but they do as little; and they see higher, and pray for divine & spiritual Things, which are of a more excellent Nature: These they find worth praying for, worth having and prizing.

These are those better Things, which *Mary* chose, which could never be taken away. They see the Vanity, the Uncertainty, the Vexation of the other Things; but the Excellency, the Certainty, the Rarity, the Delight of true spiritual Riches; herein lies the Pleasure, the Satisfaction, the Solace, the Sufficiency of those Things to Men, grown up into Christ: These are their Riches, Treasures, Pleasures, despising and disdainning all Things else, save only for Use and Necessity, so bodily Sustenance, and wherewithal to relieve and do good to Others; were it not in this Regard, they would despise them; for, to be in Lovewith them, they cannot, they see not such Excellency in them, as to heap up Riches and to add Land to Land and House to House, as Others do, and to eat up themselves with Care to get them and keep them; but if God please to bestow them, they look upon themselves but as Stewards, to use them for Necessity and Charity, and not to set their Hearts upon them, knowing that if Riches be not well used, they are a Curse instead of being a Blessing. When they come to pray, they cannot tell what to say, nor what to ask in Regard of temporal Things, Blessings, (I had almost said) but they seldom are so to most Men, except as I before said, they are only used for Necessity and doing good: When they pray, they dare not direct God, what to do in such and such Things, but say in a holy Resignation: *Even Father! As it seemeth good in thy Sight, and thy Will and not mine be done.* He dare not assume a Will to himself in any of these Things; they can but say at most: *Give us this Day our daily Bread;* and for that too, they joyn: *Thy Will be done.* The chief End and Aim of his Prayer is, Submission to and Rejoycing in the Will of God: And then whatever he hath, be it little or be it much, he knows that is a Blessing, and otherwise they are more Crosses than Blessings.

But O Beloved! I know, I have herein displeas'd the Most here, and I seem a Blasphemer and a Setter up of new Gods; and I know, as *David* saith

saith Ps. 31, 11 — 16. *The Slander, yea, I will say, The Blasphemy of the Multitude*, so as it is a Slander to me, I weigh it not; but only as it is Blasphemy against a most divine Truth of God, which yet the Gates of Hell shall never prevail against; but as then *David* saith: *I know and have heard the Slander of the Multitude; Fear was on every Side, while they took Counsel together against me, they devised to take away my Life. I was a Reproach among mine Enemies; yea, my familiar Acquaintance spake against me, and I was a Fear unto them, and they fled from me. I am forgotten as a dead Man out of Mind, I am cast aside as a broken Vessel: But I trusted in Thee, O Lord! And said: Thou art my God, my Times are in thy Hand. O deliver me from the Hand of mine Enemies, and from them that persecute me.* Deliver me; how? It follows in the next Verses: *Make thy Face to shine upon thy Servant, and save me for thy Mercies Sake*: If God make his Face to shine upon a Man, it matters not what his Troubles be, whether he deliver him or no, nay that is the best Deliverance, for God's Face to shine upon him. All this I have repeated before you, as being some Bodies Case else besides *David's*, whom Some here know, and I my self know better; and I know, Most of you have taken Notice of that in Acts 19. 28. when the whole City was filled with the Confusion of them: *Great is Diana of the Ephesians; Paul seemed to steal away their great Goddess Diana, and they cry out: What new Doctrine is this, what odd Fellow have we here, what will this Babler say? What, to tell us, we may not pray for outward Things? Away with such a Fellow from the Earth, it is not fit he should live; for he seemeth to rob us of our old God, whom we have worshipped so long, and to be a Setter forth of new Gods; but have Patience, if ye can bear with me, I would have you rightly understand me; but I shall not enter seriously now upon this Point, but by the Way, I would have you all know, if God please, in brief:*

1. I affirm from my Soul, I never denied Prayer for temporal Blessings, (If I did, let my Tongue cleave to my Mouth) pray for them, I say, pray for all temporal Blessings heartily, reverently, sincerely; yet I know, that even your Graces, Faith, Hope &c. as had, and done and enjoyed in Time, are also temporal; but these tend and relate to a better Life and to Eternity, and so are to be prized and looked upon; but for outward Blessings or temporal Blessings, (which you call) Riches, Honour, Houses, Lands, Wives, Children, Friends, Health, Beauty, Handsomness, long Life &c. These are the Things we differ about, and the Doubt is, we know not, what is a Blessing and what is not. You call that a Blessing oftentimes, which God and his Truth calls a Curse, and contrary, that a Curse, which

God calls a Blessing; Physick, though it be bitter and unpleasing to the Palate, yet 'tis for the Health of the Patient; when that which is sweet and pleasing to the Disease, turns to his Destruction.

I'll tell you in brief, what's a Blessing, and what's a Curse likewise, and what's held forth by those large Promises made, and Curses threatned to the Children of *Israel*; indeed because they were Children, they took them literally, viz. All those Promises in the 28 Chap. of *Deuteronomie*: *Blessed shalt thou be in the City, and blessed in the Field; blessed in the Fruit of thy Body, thy Cattle and thy Ground; blessed in thy Basket and in thy Store; blessed in thy Going out, and in all thou puttest thy Hand unto.* Let me now tell you, that which is held out to us there in those outward Blessings, without Controversie, The Blessing is, viz. To enjoy God in All, above All and in the Want of All: And when thou canst say with *David*, when all forsake thee: *Make thy Face to shine upon thy Servant, and I am safe.* Pl. 31. 16. And again Psal. 4. 6, 7. *Many say: Who will shew us any good? But Lord! Lift thou up thy Countenance; hereby thou hast made my Heart more glad, then they, that have Corn and Wine increased.* And say I, well said *David*, thou art right; there was a Man, who knew the Mystery of *Deut.* 28. He knew, what a Blessing was indeed, and what was the greatest Curse: He was grown past a Child to be satisfied and contented with outward Blessings, or rather but outward Comforts, as Corn, Wine, Oyl, Houses, Lands, Honours, Titles, &c. And on the other Side: To be followed with Afflictions and Crosses, are no Judgments nor Curses; but to live in Darkness and Blindness and to want the Light of God's Countenance, and for God to give Plenty of outward Things, without the Knowledge of himself, and for him to turn away his Face in Displeasure: These are Curses.

2. I affirm, I never denyed Children to do as Children; they may and must do so, because they are weak, and cannot go; let them have Go-Carts, and Hold-Bies, we hope, they will come to be Men in Time, and then they will forsake all those Things; in Affection always, and in Action too; except it be (as I before said) for Necessity and Charity; but if they will remain always weak, and for all the Means and Helps they have, yet thrive not, I say in such Cases, our Cost and Labour is ill bestowed: And sometimes some Children are so froward to those, that would use extraordinary Means to strenghten their Limbs, that they may be out of Hand, that they will kick and fight with those that would do them good, and those that most tender them, they are most petrish with: And our Saviour's Counsel is: *Cast not Pearls before Swine, lest they turn again, and*
all

all to rent you. I say again, some of the Servants of God have found it so; I have, I am sure by Experience, that for their good Will, Freeness and Faithfulness, and not keeping back any Part of God's Counsel, have been ill rewarded, rent and torn for their faithful Counsel, and casting Pearls before Swine; and it hath therefore been the Serpentine Wisdom of Others, to hide their Talent in a Napkin, that so they might avoid the Cross of Christ, and sleep in a whole Skin.

I remember a Speech of *R. Moses more Nevachim*, Part 3. Chap. 34. *The Law is fitted for the People in general, for all the Nation, and not for particular Persons only*; the universal God is the chief End; There was and is many a good Man, who wants those outward Things, when those that are evil have them in Abundance; and as well then as now: And shall we then say and conclude, the Word or Promises are not true? No, God forbid: God he is the common and general Father of all, and his Promises and Care have Respect to all, and so to all as to one, and so to one as to all; yet for the Good of the Universal chiefly: And so should our Prayers be, not as having Respect to thy Interest, or my Interest, or any others particular Interest; but as taking in the general Interest of the Whole: And so thy Prayers shall be fulfilled; for *Heaven and Earth shall pass away, before one Title of his Word shall fail*, Mat. 5. Therefore I say: They in the old Testament and also we now do much mistake, because by *Moses* was promised the Kingdom, and the Land flowing with Milk and Honey, temporal Peace, Multitude of Children, bodily Health: These were in themselves Blessings, but they figured our spiritual, because these were promised but to the Old-Man under the old Law; and those that look no farther now under the Gospel, what are they better than the old *Jews* and the Children of *Israel*.

3. I affirm, I have always holden it a dangerous Thing (especially of late Years) to press God with Particulars of temporal Things, as of Health, Wealth, Honour, &c. But to leave all those Things to the Will of God, walking on in our Duties and Callings, and leave the success to him: But while we are in our childish Condition, we are still telling God in this Regard, what he shall do for us, and how he shall govern the World, and when we would have fair Weather, and when Rain, and when a fair Wind. O let this Voyage, this or that I design be prosperous to me, to advance my Estate, to enrich me, and to make me great & famous in the World: These for the most Part are the Effects and Intents of all your Prayers. And so every Man would serve his own Turn, and then I pray thee, if thy Will

be done, thou wilt as near as thou canst take Care for thy self, but who shall take Care for thy Neighbour? 'Tis no Matter, though Thousands miscarry and fail of those Things; so thou hast them it matters not: Thou takest Care for thy self, not for thy Neighbour, not the general Good; but God is wiser, he hath more Wisdom than to be ruled by thy Self-Wisdom, which is meer Folly. What Kind of Prayers (do you think) are these? Dost thou in thy self think, that God were wise, if he should answer thy Prayers? That which is for thee, (as thou thinkest) is against Multitudes of Others; and who shall seek their Good? That Wind that serves thy Design, is as much opposite for Others; and therefore my Advice is, be very tender, how you press in this Regard, the infinite Wisdom of the Almighty; who when he will bless, he will turn Crosses and evil Things (as thou esteemest them) to be the greatest Blessings: And therefore good Friends! Let the Almighty alone, in Governing the Heavens and the Earth by his Power and Wisdom; He hath upheld, supported, preserved and ordered the Heavens and the Earth to our Knowledge (whatever else as great or greater Things he hath done) almost these six thousand Years well enough, and Ple warrant thee, he will do it still, without thy Care or Direction: *Who shall teach him Knowledge? And who shall show him the Way of Understanding? Or being his Counsellor, that taught him.*

I remember also a Speech of *Bernard: That Mind is far from God or Heaven, which in Prayer is full of earthly Requests.* And I say: For the most Part, Men are mistaken both in the Nature and End of Prayer: Which is first, to ask Things according to the Will of God, and our End ought to be GOD, and the Things of God, in which our Happiness is involved. Take this at present as a Touch-Stone of Trial, what you most love, that you most earnestly desire and pray for, and what thou most grievest or weepst for when wanting, that thy Affections have been most set upon.

4. I affirm, it is certainly more excellent, to seek first the Kingdom of Heaven and the Righteousness thereof, than to trouble God and ourselves with worldly Requests; I say still: Distinguish of Seasons. There is a Time, when we may take more Liberty, because we know no better, yea, and we think it a great Deal of Religion too, that we will acknowledge God, and will come to him for temporal Blessings: but as the Apostle saith: *Behold I shew you a more excellent Way: Covet after the best Gifts.* Then doth God best accept thy Prayer, when thou only seekest him for himself, and not when thou seekest any other Thing by or through him. This very Rule and Trial (which I gave you before) will declare, what thou lovest
him

him for, whether for thy self or himself: What thou most lovest, that thou most earnestly prayest for; and what thou most weepest for, when wanting, that thou most lovedst when thou hadst it; but to all true Believers, both in this as in all Things, God is their End, their chief Love, &c. and therefore 'tis him they seek for and desire to enjoy above all Things; although it be with the Loss of all Things, Him they esteem Portion enough; the Smiles of his Favour, Oh! How precious are they to them, and how are they prized by them!

And to conclude, I affirm, as it is said of *Abishai* 2 Sam. 23. 19. There were three most honourable among the thirty, *but Abishai was the most honourable of the three*; therefore they chose him their Captain: And so say I, Prayer is honourable in its Time and Season, and seeking for temporal Blessings according to the Will of God; but more honourable in seeking Graces to adorn the Soul and inward Man; but when in Prayer we seek God for himself, having so much Love to him, such strong Desires after him, that we forget and loose our selves, and mind only him and our chief End; then say I, let *Abishai*, let that Prayer be Captain; for that hath done the most honourable of all the chosen Worthies; the Other have done worthily indeed; but This is the most honourable of all the three, and hath done the most worthily; for if we had Time, we might shew you, that there can no Prayer do more worthily than this; for it answers first to the Lord's Prayer Mat. 6. 17. Secondly, to Christ's Prayer, immediately before he suffered, John 17. in his Self-Denials and Resignation to the Will of his Father, and Love to his Flock, Disciples and Members; A most ravishing Prayer, and such a Prayer as no Man ever prayed; but Time will not suffer me now to open any Thing about it. Thirdly, this Prayer is most agreable to the Example of the Apostles, who undervalued all the World to enjoy the Life of Christ, insomuch that they esteemed his Cross their Throne, and his Sufferings their Crown. So that by all this we have said, you may examine your Prayers, of what Excellency they be; consider the Matter and End of your Prayers, whether they be Flesh or Spirit, whether in them you seek God or your selves: And with the Words of the Apostle Rom. 7. 6. I conclude all for this Time, seeing God hath put it into your Heart, to seek him and to worship him: *Let it not be in the Oldness of the Letter; but in the Newness of the Spirit.*

THE
M I S T E R Y
OR THE
L I F E and M A R R O W
OF THE
S C R I P T U R E S :

An Exposition on Exodus 3. the six first Verses.

EXODUS 3. 1, 2, 3, 4, 5, 6.

Now Moses kept the Flock of Jethro his Father in Law, the Priest of Midian, and he led the Flock to the back Side of the Desert, and came to the Mountain of God, even of Horeb.

And the Angel of the Lord appeared unto him in a Flame of Fire out of the midst of the Bush, and he looked, and behold the Bush burned with Fire, and the Bush was not consumed.

And Moses said, I will now turn aside, and see this great Sight, why the Bush is not burnt, &c,

Delivered at a Private Meeting at *Kensington*, being in two Sermons.

THIS Chapter contains one of the greatest Miracles that the Scripture affords; namely, that *Moses* a plain Shepherd, should attempt to bring six hundred thousand, three thousand, five hundred and fifty fighting Men, Numb. 1, 46. besides Women and Children, and young Men, besides the TRIBE of LEVI, from under the Bondage of *Pharaoh*, a great and a mighty King, much less to think to bring it about: Or else having done it, he might have pursued after them to slay them all, which he did attempt, but was not able to prevail, but was drowned

drowned in the Sea, he and his Chariots and all his Host, all which was wonderful in that Regard: And then wonderful in Regard of the People themselves, that they should follow an odd single Man, who led them no Man knew whither, nor they knew not what Way they should go, nor where they should rest and sit down; but as the Apostle *Paul* saith concerning his Gospel, Gal. 1. 22. *He received it not from Men, nor by Men; but by the Revelation of Jesus Christ:* So *Moses* here had not his Authority from Men, nor by Men; but only from the Lord immediately: As in this Chapter you may see his Commission, and what Authority he had to bring them out of *Egypt*. The Almighty Hand of the Lord acting All for them.

But that I may not stand long in the History, but come to something profitable to us; for truly Friends! The Desire of my Soul is, not to give you Bones to choak you, or to sport yourselves withal: But if God please, that I may break the Bones, and give you the Marrow, the Nourishment, and the hidden MANNA, to nourish you, to strengthen you, to make you look like Men and like Christians, fed at Christ's own Table, and with such Food as Angels & Christ himself feeds on; and not to look so like Weaklings and Starvelings as we do. I may say of this History, as one of the Fathers saith concerning *Nabal's* churlish Practice: So may I say most truly of *Moses* his bringing the Children of *Israel* out of *Egypt*, it's old in the History, long since the Time was, but it is ever in Use; every Day is this History fulfilled, and the Children of *Israel* are daily brought out of *Egypt*, and that by a strong and mighty Hand; for whatever was then done, was done in Types and Figures. Beloved! This (I hope) is not strange to you; for the Apostle *Paul* reciting some of these Actions, saith plainly 1 Cor. 10. that they were but Figures to reach us, and applies many of the Passages to that present Time: And what the Apostle saith of some of them, I may be bold by the same Spirit, to say of the whole, that they were all done in Figures and Allegories. It may be, you in all this History only look back to that *Pharaoh* of Old, and the Children of *Israel* under him in their cruel Usage, hard Bondage, and insupportable Servitude; and pity them much in reading the History: But stay a little; for before we have done, I believe we will find the Case to be our own. Have Patience, and you shall see how the Matter will stand by and by, whether we ourselves are not Slaves under a spiritual PHARAOH, and that you have far more Cause to pity yourselves; for spiritual Bondage is heavier and far more deplorable than temporal; and in that Regard there is no Comparison between theirs and ours.

But little doth any Man here think, that he is in *Egypt*, and that he toils under *Pharaoh*, and that *Pharaoh's* Task-Masters use them roughly, beat, lay heavy Burdens and abuse them: Little do they think, that they are Brick-Makers: Yet I tell you, when we are yet in the Kingdom of Darkness, and are governed by the Prince of Darkness, *by the Prince that ruleth in the Air, that now worketh in the Children of Disobedience*, Eph. 2. 2. what do you think? Are we not then Slaves, yea worser Slaves than under *Pharaoh* in *Egypt*; yea, and more Slavery it is, than that the Israelites underwent; and are we not then employed in the Devils Service, and in his Work, when you are making Brick and Morter, to raise Temples, to set up ANTICHRIST in, him to worship, serve and adore, as doth all the World? And truly, every one here doth the same; for even every Man that seeks to set up himself, sets up Antichrist against Christ, and is continually working and preparing Bricks and Morter, to build up a high Tower, to secure himself, and to worship and adore himself in Opposition to Christ: But he that will marry *Achshab Caleb's* Daughter, as I had Occasion to shew you upon that Text, he must smite *Kiriathsepher*, the City of the Letter. The Letter of Scripture reveals nothing, which will be saving to us, it is the Spirit must do us good: To him that smites the Letter, shall be given *Achshab*, which by Interpretation is THE RENDING OF THE VAIL: As it was at our Saviour's Passion; so to this Man the Vail of the Temple shall be rent from the Top to the Bottom: And he shall have the Secrets, see and possess the Secrets of God Almighty: But this he cannot have, unless he strike the Letter, smite the Waters as *Moses* did, and divide them, else there is no Water; no, no Word of God for us; for the Word lies hid, and no Man findeth it, but he only, that smiteth *Kiriathsepher*, the City of the Letter, that it may be to him *Debir*, THE WORD; for that City (as I then told you) out of *Jeshuab* 15. 15, 16. before it was smitten by *Othniel*, the LORDS FIT TIME OR OPPORTUNITY, (who took the City,) it was called *Kiriathsepher*, that is the City of the Letter, but being once smitten, then it was called *Debir*, that is the Word, and not before: So, if we rest in the Letter of the Word, either of the old or new Testament, we shall never come to make it *DEBIR* to us, it is still the Words of a Book sealed up to us, and resting therein, the Letter instead of saving us, it will destroy us; for so saith the Apostle 1 Cor. 3. 6 *The Letter kills, but the Spirit gives Life*. If we rest in the Letter, and think, that or any other external Observations or Obedience thereunto will save us, we are deceived, without caring or endeavouring to get that Word, which lasts

for ever: The History lasts not for ever; those Things then done, are done and past: But (for all that) That very Word lasts for ever, (i. e.) is still in doing, and concerns as much at every Time, every Age, Sex and Degree, as well as then: This is the internal Sense we must seek for, this is the true Body of Christ, his Flesh and his Blood, which we are commanded to eat and to drink, that by it we may live for ever: This is the Comforter, which cannot come, until he in his Body and in the Letter be removed; and this is to be made Partakers of the divine Nature, to be fed and nourished with Christ his Virtues, live his Life, and this is to be worthy Receivers of Christ, and true Communicants: And if you do otherwise, you know what the Apostle concludes: *He that eateth and drinketh unworthily, eateth and drinketh his own Damnation*; for the Letter kills, but Christ or the Spirit giveth Life. *Your Fathers have eaten Manna, and are dead*, saith Christ, *I am the true Bread*: So that we must not rest in that Manna, which came down from Heaven, nor rest in the external Body of Christ, which must depart and be removed; but look for true Bread, true Food, as our Lord shews at large in that 6th of John. Thousands have perished by dwelling and resting in the Letter; but blessed are they, that shall taste of this heavenly Manna: This is Meat indeed, and Drink indeed, Bread from Heaven, that true Bread of Life, which Christ there speaks of. Beloved! All other Knowledge, let it be never so esteemed in the World by whomsoever, Perisheth a Man, if he rest therein: As if I give a Boy Oysters, and tell him, there is meat that will nourish him; but if he know not how to open the Shell, and he thereby not coming at the Meat, it starves him: Did not I say true, when I told him, there was Meat to feed him? And do I not say true likewise, in saying, the Oyster killed him? For the Shell killed him, because he could not come at the Nourishment for the Shell: In the same Sense, the Word though it be full to the Brim of precious Liquor, and full of heavenly Dainties, yet if a Man be taken up in the Outside, in the Shell of the Word, and never crack the Shell, very fitly may the Holy Ghost say: The Letter kills; nay, he that goes no farther, and rests on that, he goes no further, sees no more than the very Devils; for they (by long Custom and Experience) have gotten whatever can be known in the History, far beyond any Man upon Earth,

And therefore he whose Faith hath brought him no farther, than to believe in an external Christ, viz. in that Christ, that was born at *Bethlehem*, and there brought up, and the same that afterward wrought Miracles,

and was crucified, dead and buried, and rose again, &c. This Man believing no more, the Letter kills him; he knows no more, nay not so much as the Devils themselves know and believe: I say, herein the Devils outstrip thee. The Apostle *Paul* was so far from accounting this any Thing, that he slight the Knowing any Man after the Flesh: *Henceforth know we no Man* (saith he) *after the Flesh; no, though we had known Christ after the Flesh, yet henceforth know we him no more:* Infomuch, that if he had known and seen exactly what Christ did, what he said, how he lived, how he dyed, and how he rose again, All is nothing; henceforth we will know him no more after this Manner; No, no, but let me know all his Actions, his Death, his Life, his Miracles, his Passion, his Resurrection, all within me, let me know them and experience them in my self: If we know him thus, this is Knowledge worth Prizing indeed, this is worth boasting of, as **2 Cor. 5. 16.** *Christ died for All, that they which live, should not henceforth live unto themselves, but unto him that dyed for them, and rose again; and again Col. 3. 1.* *If ye be risen with Christ, seek those Things which are above:* This is that we should labour to find, Christ's Death and Christ's Life in us; to see if Christ hath done all Actions (not only among the *Jews* at *Jerusalem*) other than spiritually, but IN US; I must find, that he hath been born and brought up in me, that he hath put all Doctors to Silence within me, that he hath wrought all his Miracles in me, opened my Eyes as he did then open the Eyes of the Blind; open my Ears, as he did then; so open my Lips, that my Mouth may shew forth his Praise; and as he cast out then both dumb and deaf Devils, that we see, there are the same in us, and to be cast out in us. If these Actions be thus done in thee, as verily as ever Christ did any of these Actions in the Flesh; if this Knowledge and this Experience be fixed in your Minds, and you feel the Power thereof in your Hearts, then you have crackt the Shell, you have gotten the Marrow, the Farness of the Word. Yet for all this we must not do with the Letter, as I then told you, because it is the Shell; therefore to do as Men usually do with the Shells of Oysters or of Eggs, having once the Meat, throw away the Shells: No, no; for they are the Means to bring the Word to us; for to us, because of our Weakness, cannot this Word be conveyed without the Shell; and therefore our merciful God hath been pleased to convey it to us in earthen Vessels, and under earthly Resemblances, that so we might hear it, understand it and receive, and that the Excellency of the Power may be of God, and not of Man.

If we look upon it, as it runs in black and white Letters, 'tis true, it's a lofty

lofty Stile, and a majesticall Kind of Writing, that carries Majesty and Authority in it, and the Proof is in itself; whereas other Writers are fain to bring Reasons, Proofs and Witnesses of the Truth of that they write, that they may be believed; whilst this carries Proof and Authority in it self; and at the Best, the Letter is no more; but he that can get within it, he that can get into the Midst of the burning Bush, he shall see such Spirit and Life, that Eye hath not seen, Ear heard, nor ever entred into Man's Heart to consider: In short, he shall know what it is to marry *Achub*, to have the Vail rent; and what it is to enter into the Holiest of all.

And so of this History, concerning *Moses* bringing *Israel* out of *Egypt*, to see what Slavery they were in, and how *Pharaoh's* Taskmasters beat them, and increased their Bondage, taking away their Straw, and making them toil and work every Day harder and harder, and yet the more they oppressed them, the more they increased: I say, all this, and the Rest in the History runs high and majesticall, and that is the Best you can say of it: But he that through the History shall see, that the History was not written barely for a History, but mainly and chiefly for us, and is of Use to this very Day and for ever: He shall see, therein contained an eternal LIVING SENSE: He that looks within himself, shall find all verified in himself: And not only this Scripture, all the five Books of *Moses*, *Joshuah*, the *Kings*, and all the Battels of the Kings, and so throughout; that whatever Part of Scripture he shall read, he shall be able to say and feel experimentally: *Ob this very Day is this Scripture fulfilled in your Ears!* This Day is this Scripture accomplished in me; for the Substance of all those Histories throughout is verified to this Day, and shall be to the Worlds End: It is no Matter, take no Thought what other *Pharaoh* there was, what typical *Pharaoh* there was, so we have found the true *Pharaoh* IN US: Nay, it were no Matter then, though we had never heard of that *Pharaoh*, for that *Pharaoh* doth but type out unto us, what the spiritual *Pharaoh* is IN US; and how he labours to strengthen and advance himself in his Kingdom: And if any offer to go out from him, he will lay heavy Burthens upon them, he will make them groan under Service, insomuch, that their Cry shall come up before the Lord; and if they do get out from him by a strong Hand, it must be by Miracles and Wonders, and he will be sure to pursue them, till he himself be quite overthrown in the Midst of the Sea; and so he that sought for Honour and Glory in overcoming them, the Lord shall get himself a Name on this *Pharaoh*, and on all his Host.

And, that we may come to the History in particular, Concerning bringing *Israel* out of *Egypt*. There be three principal Things in the Chapter.

1. The Preparation before this Vision that *Moses* saw.
2. The Vision itself, the Bush burned and was not consumed.
3. The Effect that followed upon the Vision, viz. *Moses* his Commission to *Pharaoh*, to deliver *Israel*.

1. For the Preparation to the Vision; that is in the first Verse: *Moses kept the Flock of Jethro his Father in Law, and he led the Flock to the Back-side of the Desert, &c.* *Moses*, it is testified of him in the Acts, that he was a Man mighty in all the Learning of the *Egyptians*; for being brought up as a Kings Son, he wanted for no Teaching, that was to be had in the Kingdom; for the *Egyptians* had the chief Learning of the World; for I must tell you, we and all Antiquity are beholding to the *Egyptians* for all their and our chief Learning in natural Things.

Now we must labour to see in all the Words of God, that the Truth and the Word of God itself is hid and coucht under mighty Parables; *For without a Parable spake he nothing unto them*, Mat. 13. 34. And indeed, without Parables can we not have the Truth: As we cannot have Meat without Excrements; for in all the Meat we eat, there is Abundance of Excrement, to a very little Nutriment or Nourishment; the greatest Part though never so refined and decocted, is Excrement: And so I say of the Letter, the Letter compared with the Spirit, is but the Shell, the Excrement, the outward Husk of the Word; and we have a great Deal of Excrement, Husk and Shell, (that doth us no Good at all) to a very little Meat, Spirit or Substance; for you know, Excrement doth not nourish at all; that comes away again and goes into the Draught, as our Saviour saith: Yet we may not abhor nor undervalue the Excrement of the Word, because it is Excrement; for we cannot have the Meat thereof, the Spirit and that which feeds us without Excrements; that which is Excrement, doth but serve to convey the Nourishment in the Body: God could not possibly (as I may say) speak to us, nor convey his Word to us, (considering our humane and low Condition) but by the Excrement of the Letter, as he hath done: Something must be presented to our Eyes and Ears externally, or to our Minds internally, that we may conceive what is done spiritually in our Souls; for if Almighty God should have spoken as he would have spoken, we should not have been able to have heard him; for he should have quite undone our Understandings: And because of our Infirmity and Weakness we cannot receive much Spirit, yea but a little Spirit, but
much

much more Excrements, to convey it unto us, to our Understandings.

As take another Instance, you see, the Sun shines to us, and gives us Light at such a Distance, and through so many Elements, Air, Clouds and Meteors, and many such Interruptions, and at so many thousand Miles of Distance, which keeps his own perfect and full Lustre, Glory and Brightness from us; for if it should not do so, we should be quite blinded, and our Sight destroyed by it; for we have much ado, the strongest sighted Man that is, to behold and look upon the Sun at that Distance as it is, what should we do then, if these Things and such a Distance interposed not themselves between our Sight and the Sun? So if our great and Almighty God should speak to us in a spiritual Way, and as himself would speak, I say, if he should shine into us in the least Part of his own Splendor and Glory, all our Sight, all our Apprehensions of him would be quite put out, he would utterly destroy our Sight, and we should be quite swallowed up, and emptied into nothing; for we cannot possibly see God, nor hear God, but only in that Way that he hath already spoken to us: If God did not condescend to our Weakness, and speak to us in our Language, and become weak to the Weak, alas! Man is such a pitiful Weakling, he could not receive, conceive, or comprehend any of the high Things of God. But happy is that Man, who gets not the Excrement, but the Nourishment of the Scriptures: And I pray you, for all this which I have said, to persuade you, to magnifie the Spirit above the Letter: Let us be so far from throwing away the Letter, that you rather infinitely bless God for it, and be very thankful to him, that he hath so far condescended, to stoop so low to our weak Capacities, that we may come as we are able to receive the Knowledge of him, who is our Happiness and Eternal Life. O praise his infinite Goodness for ever; that he, the mighty strong, infinite, wise Creator, who is so infinitely above us, hath been pleased so far to abase himself, as to deal with us as with Babes; for we are no better, than he the mighty JEHOVAH is become weak to the Weak, that he hath made himself a Babe to us Babes: Oh! Be amazed and astonished at it for ever, and fall down continually before his Footstool with all Trembling and Fear. *St. Paul* who was but a Man, tells the *Corinthians*, that he could not speak unto them as unto spiritual Men; how then could God himself speak unto them as unto spiritual, or they able to bear his Words? If we cannot bear the Words of a weak frail Man, how is it possible to bear the Words of God himself? As the Poets said of their God *Jupiter*, and his Wife *Juno*: A certain Woman desiring of *Juno*,
that

that she might but lie with *Jupiter* in all his Glory and Majesty; she answered: O Woman! Thou hast asked thine own Destruction; but she persisting in her Desire, having her Request granted, she presuming upon her own Strength; and as soon as ever *Jupiter* drew near, she was presently made into Powder, sayes the Fiction; shewing thereby thus much unto the People, that the true God was infinite, and incomprehensible; for let me tell you, they intended as much, as ignorant as you conceive them to be; though to the common People they speak after this Manner, covertly, by Similitudes and Comparisons; for there was none of all the Learned, but knew, that such a one must be the true God: Neither let us be so simple, as to think, that they thought these to be Gods; or that their Gods and Goddeses were so wicked, as to be Adulterers or Adulteresses, or the like; they were not so fortith; but they hid and couched the Truth under these Shadows and Resemblances: So God Almighty, even our God, who is the true God, if he should speak unto us, or deal with us as he is in himself, what Creature could stand before him? I tell you, he would speak all the World to Powder, to Nothing in a Moment; for if he had pleased, he could have spoken all Truth in one Word, but where had been Auditors, to have heard or understood that one Word.

As when the People murmured and mutined against *Moses* and *Aaron*, and were divided against them, and for them, they thought, that all the People of God were holy, and *Moses* and *Aaron* took too much upon them, and God could speak by them, as well as by *Moses* and *Aaron*; but as God began to shew himself in his Power and Majesty, they all trembled, and were not able to stand before him; and again, when the People thought, they would go up to the Mountain as well as *Moses*; Well saith *Moses*: If ye will, do; but as soon as they drew near to the Foot of the Mountain, and the Storms began but to arise, and they heard the Thunder, and the Lightnings, and the terrible Noise, and the Clangor of the Trumpets sounding louder and louder, then they began to tremble and fear, and prayed, that God would not speak unto them; lest we dye, say they: but let *Moses* speak to us, for we can hear him; he was Bone of their Bone, and Flesh of their Flesh; he was suited to their Capacity, to their Element.

Brethren! Know this for an undeniable Truth, that in God's Word there is such a Depth of Light and Glory, such ravishing stupendious Profoundness, that it will serve all the Men that ever were, are, or shall be; yea, all the Divines and People of God through all Generations to swim

in for ever: Nay, and add to them all the Angels in Heaven, to pry and dive into, through all Eternity, and yet shall never be able to find out the Bottom, and the vast stupendious Depth thereof: But as I say, God is pleased for our Capacities, to give us these Things hid under a Vail, couched and conveyed to us under Parables; that he may give and convey to us the Nourishment; he is fain to give us with it the Excrement, which he would not do, if we could receive the Nutriment of it self alone. For saith the Apostle, *till this Day, while Moses is read, they have still the Vail over their Hearts*; In the Outside of the Letter you see nothing but the Vail of God's Word; and the Truth is concerning some, God hath commanded: *Make their Eyes heavy, and their Ears dull, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and be converted and I should heal them: That in seeing they may see, and not perceive; and hearing they may hear, and not understand*: That is, (I will be bold to give the Interpretation) that seeing the Letter, they may not see the Life; that hearing the Words, they may not understand the living Sense.

Having premised this, let us now come and take in Pieces some Part of these Words now read, that we may come to eat of the Bread of Life, and of the hidden Manna, that is as yet fast locked up; and except God open our Hearts, as he did the Heart of *Lydia*, and unlock the seven Seals thereof, it is and will still be a Book sealed up to us, and a fountain covered. *And Moses kept the Sheep of Jethro his Father in Law, the Priest of Midian, and he led the Flock to the Back-side of the Desert, and came to the Mountain of God, even to Horeb*: What may be the Meaning, that the holy Ghost doth describe *Moses* to be a Sheep-keeper: setting down so expressly that Particular; and still all the Patriarchs are particularly described to be Sheepkeepers: Certainly there is something to be observed and learned from Shepherds, because Shepherds are oftener mentioned and taken Notice of than Husbandmen; and not only the Men preferred before them, but all their Actions also preferred before the others. *Cain* was a Husbandman, *Abel* was a Sheep-keeper, they both offered Sacrifice, one of his Cattle, the other of his Ground, but the Shepherds Offering was preferred before the Husbandman's: And so all the Patriarchs are commended for being Shepherds, and following that Trade: And *David*, the Spirit of God takes special Notice, and sets down expressly, *that he followed Ewes great with young*, and from that Employment, was taken to feed God's People, and to be a King over them, 2 Sam. 7, 8. *I took thee from the Sheep-*

coat, to be a Ruler over my People Israel. Well, we need not instance any further; what may be the Meaning of the Holy Ghost in all this? In one word I will tell you, what a Shepherd is. A Shepherd is one, that lives meerly and most properly by the Providence and Blessing of God upon his Trade; for their Cattle they fructifie and increase only upon God's Will, Blessing and Providence; he acts not much, is nothing so toilsome and laborious as the Husbandman, but he resigns up his will and all he hath to God only, and depends all together upon that; but a Husbandman is he, who with his Expectation of God's Blessing, joyns his own Endeavours, plowing, sowing, reaping, changing his Ground, working and sweating, rising early, and going to bed late: Well I pray, is there any Hurt in all this? No, I forbid them not to do so, but this I say: A Shepherd's Life is preferred with God far before a Husbandman's because he hath given up all to God, all that ever he can do, or can say or think, his whole Man is resigned to God, confessing, that they are nothing, that they can do nothing, and from their very Souls acknowledge, (and not in Words only) that they have no Wit, no Reason, no Will, no Understanding; their whole Man, all that they are or can do, is wholly resigned up to God and his Will; nor will they joyn any of their Works with God's, but let God act all, do all, think all, speak all, be all in them: They have heard and seen, as *David* saith: *That God alone, DOETH ALL:* And as God saith by the Prophet *Isa. 45.* *I am the Lord, and there is none else, there is no God besides me, it was I that girded thee, though thou hast not known me.* The resigned Man seeth and knoweth all this, he knoweth: *The Way of a Man is not in himself, it is not in Man, that walketh to direct his Steps* Jer. 10. 23.

This is the Life of a True Shepherd, who hath his Eye single on God, and looks to him in every Thing: Let him increase his Flock, or decrease it, he is all one, he is nothing grieved at the one, nor lifted up with the other; because he accounts nothing he hath his own, nor doth he think, that he lives by his own taking Care, or by his own Industry, but depends meerly on the Blessings of God, and the Works of Nature: But the other, they toil, and they toil themselves, they do, yea and they must do something, yea that they must toward their own Maintenance, or else they know how it will go with them, yea that they do: And this ye cannot bear out of them: They must joyn their Wits and their Doings with God's, and do not ascribe all to God while they do it, (mark that) while they do it, as do the others, who say: *Not I do any Thing, but it is Christ that dwelleth in me:* And therefore Shepherds are accepted with God far
before

before Husbandmen: The one doth think verily, his own Care and Industry is the Staff of his Life, they cannot deny all, give up all that they are or can do: they cannot but think, (say what you will) that they have some Power, some Wisdom, some Understanding, some Ability to bring about their Actions; but the other, the truly resigned Man, he sees and acknowledges as the Truth is, that God ALONE doth all, and that he is all the Power, all the Might, all the Wisdom of the Creature, and he hath nothing at all: He will not by any Means obscure, darken or eclipse God's Power, nor his Wisdom, nor his Praise, as the Husbandman doth; though perhaps they also may say in Words: It is their Endeavours, and the Blessing of God thereupon: And then they think they have made up all; when indeed in their Hearts, in their Thoughts and in their Practices they do not give God his Praise and Glory; but *sacrifice to their own Nets* (as *Habakuk* saith) *and burn Incense to their Drags, because by them their Portion is fat, and their Meat plenteous*: And in very Deed ascribe all to their own Wisdom, Power and Parts. And in Effect with them, they do as good as say: 'Tis MAN alone doth All.

You may see then, how this mighty Truth is hid under a Mystery, and is couched in two or three Words; and how *Moses* doth but (as it were) by the way glance at it, as by the By, (as we say) and if God open your Eyes, you may see, how this secret Wool runs through this Web under the Warp. So this Mystery runs secretly along through the whole Scriptures unseen: The Warp you may see, but the Wool is hid and covered.

And take Notice of this, that of all Men, the Egyptians cannot endure those Kind of Men, and such as live this Kind of Life: For saith the Holy Ghost: Shepherds were an Abomination to the Egyptians. It is a Life so contrary to them, that they hate them deadly; and esteem them the silliest, the ridiculousst, and most improvident People in the World: but it matters not, though blind Men do so, but God he prefers them above all Kind of Men; insomuch that he is pleased to stile himself *the God of Shepherds*, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob* very often, because they were these Kind of Shepherds: And most certainly, to these Men God ever did, and ever will speak most familiarly, and to these only; he will to Shepherds reveal himself and his Secrets, above all the Men in the World; the other are too much buried in themselves, and in in their own Ways, to have God shew them any of his precious Secrets.

Let us then learn to be shepherds rather than Husbandmen, if we desire

fire to be acquainted with God; for it was *Mary*, whom Christ commends, who had chosen the better Part, which could never be taken from her, and not *Martha*, who is troubled about many Things: Although he doth not discommend, or altogether condemn *Martha*; for such Things must be done; yet know this: *Mary hath chosen the better Part, which shall never be taken from her*: (as if he should say) *Mary* is far to be preferred before *Martha*, why? Because she yields and resigns up all worldly Matters and sits attentively at Christ's Feet, while *Martha* runs up and down, is troubled how to entertain Christ Externally with other *Martha's*, and how to bring the World about, she thinks she must mingle her own Endeavours and her Discretion with Gods Blessings, and without Question, *Martha* was very much offended with *Mary*, which made her complain to Christ, even while he was speaking, saying: *Lord! Dost thou not care that my Sister hath left me to serve alone*, bid her therefore that she help me. And I tell you, these Kind of Men, are ready to laugh and deride at those, that have given up their Wills and Lives to Christ after this Manner, to be taugt of him, because (they think) they are more slack, and are not altogether so busie and eager as they are; (as they conceive) but give me leave; for I would have you to search and see in all the Scripture, how many Prophets and Patriarchs God hath chosen out of these Men, and still preferred them to draw nearest to himself: Consider of it seriously, and the Lord give you Understanding in all Things. We go on.

And he led his Flock to the Back-Side of the Desert, to the Mountain of God, even to Horeb, and the Angel of the Lord appeared to him in a Flame of Fire &c. But why must *Moses* come to the Back-side of a Desert, before God would appear to him? Even to teach us thus much, that till a Man hath forsaken all the World, he is not fit to behold God or follow Christ; till a Man hath forsaken all the Towns, Houses, Dwellings, Riches, Honours, Glories, &c. and hath quit himself of all the Hurryings of the World, and Tumbings up and down, and is come into a Lone and silent Desert, where all Things have forsaken him and he them; untill then, we can never find Jesus Christ, at least forsaken them all, in Affection; I say: God will never shew himself to any Man familiarly, till then: He that comes to Christ with his Child in his Hand, or with his Wife in his Hand, or with Father or Mother, or with the Love of Riches or Credit, or the like; Christ will hide himself from such a Man. You will think this strange, but you know, what our Saviour saith: *He that forsaketh not all, Father and Mother, Wife and Children, Houses and Lands, and all for my Name Sake, he is not worthy of me*: That is, he that hath

not resigned up the Love of Father and Mother, and Wife and Children, Riches, Honour, &c. for the Love of Christ, and loves not Jesus Christ with all his Mind, with all his Might and with all his Strength, so that you have willingly and gladly let go out of your Eye, and out of your Desires all Manner of Comforts and delightful Poms of the World, all the rare Buildings, Beauties and Contentments, and whatever the World esteems excellent, or can afford, God is of no Value with you, so that you have so far denied your selves, forsaken all, and are gotten into the Desert with-in your selves and retired from all Contents but God himself; indeed there and then God will reveal himself to you and never before: for if you love any Thing whatsoever, in the first Place, ye love not God, nor Jesus Christ with all your Heart, Mind and Strength; for if all were set upon him, where would there be any to spare to set upon any Creature? You know *Elias* must travel forty Days in the Wilderness, then God revealed himself to him. Beloved! So long as your Affections run after any Thing, outward or inward, after any one Lust, we cannot hearken to God Almighty: In such a Case, if a Man should speak unto you with the Wisdom of *Solomon*, nay, if God himself should speak unto you the very Words of Spirit and Life, it were impossible any Man should hearken to him; for our Lusts so long as they live and rule, make such a Clamour, such a Noise and such a Hurly-burly within us, that God cannot be heard; for this Lust cries: I would be beloved. Another cries: I would be honoured; Another, I would be rich: Another, I would have my Health: And Another, I would have great and potent Friends, &c. Therefore before ever we can hear God speak, all these Lusts must be cast out, silenced; put all the Minstrels out of Doors, and let Christ and his Attendants enter alone, to raise the Dead, and to work his Miracles in us; that so all those Lusts, which make such a Dinn and such a Noise in us, and draw the Ears of the Soul another Way, may be put to Silence. What saith *Job*? *I heard a Voice in Silence*; that is, when every Thing was silent in the Soul, then *Job* heard a Voice; for be assured, our Lusts (whatever you think) cry louder, and make more Noise in the Soul to stop the Ears thereof, then all the Trumpets in the World can do to deaf the Ears of the Body: Nay, all the Artillery in the World, were they all discharged together at one Clap, could not more deafen the Ears of our Bodies, then the loud Clamourings of Lusts in the Soul deafen the Ears thereof: So that you see, a Man must go into the silent Desert, or else God cannot be heard speak; for it is the whole Care of the natural and old Man, how he may be pleased, which Way he may satisfie

his unruly Desires, how he may be rich or honoured, &c. though not One of you by taking Care can add one Cubit unto his Stature. Beloved! This is a strange Speech of Christ, yet very true, which of you by all your Care, Pains and Rising early, can add the least Tittle or the least Jot unto his Health, or Wealth, Honour and Credit in any Thing? No, not one Hairs Breadth, not One Cubit, but all you have, be it little or much, it is meerly by the Will and Providence and special Ordering of God alone: Thy taking Thought cannot add one Whit, one Jot to thy Heap, to thy Wealth, to thy Credit; nor thy not taking Thought cannot diminish one Jot. Children! Can you receive or digest this Meat, these Truths, this Doctrine?

The Scripture justifies all this; for saith Solomon: *It is the Lord alone, that giveth Power to get Wealth;* and David saith: *Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City, the Watch-men waketh but in vain.* And it is in vain for you to rise early and to sit up late, to eat the Bread of Sorrows; for it is he, that giveth Rest to his Beloved. When the Lord will work, all Things prosper, and when his Hand is withdrawn, there is no Success. And always you may observe throughout the Scripture, The Doing all is ascribed to God only. It was the Lord, that gave Favour in such a Man's Eyes, and it was the Lord delivered them from their Enemies and into their Enemies Hands: It was not wrought by their Prudence or Policy, nor by the Rage or Malice, Favour or Friendship of their Enemies; but still all is ascribed to God, as David saith: *The Lord spake it once, and I heard it twice, that God alone doth all.* And the Apostle Paul saith: *He it is, that worketh all, and in all.* Oh Friends, Friends! Could we but believe and live up to these Things, what a blessed and happy Life should we lead? How much Serenity and Tranquillity would there be within our Souls and within our Land? Whereas now our Souls are full of Trouble and Disquietness, and our Land how full of Rapine and Oppression, Malice and Mischief, Backbiting and Undermining is every where, every Man thinking to advance and get for himself, and to ruin his Neighbour, and digging Pits for Others, and yet oftentimes fall therein themselves: But if the Lord would be pleased to send forth his Spirit, *to pour out his Spirit upon all Flesh,* (as his Promise is) and to bring us out of this *Land of Egypt,* we should then be another Manner of People than we are, and live other Manner of Lives than we do: You needed then no outward Laws, you would be a Law to your selves inwardly, which is far, far beyond all external Laws.

But I know, Flesh and Blood can never believe this, though God himself hath spoken it: And till our Eyes be opened by him, these Things are to us, as a Fountain sealed, or as a Garden walled about: Ye cannot believe them, because they are spiritually discerned, they are meer Riddles and nonsense, the ridiculousest Things that your Ears can hear: As when our Saviour Mat. 6. dehorts from serving of Mammon; for if they do serve it, they cannot serve God; for who can serve two Masters? *But seek first the Kingdom of Heaven, and all other Things shall be added. Take no Thought for your Life, what to eat or drink or put on;* and there sends Man (a reasonable Creature) to learn of the Fowls of the Air, who neither sow, nor gather into Barns, yet our heavenly Father feedeth them: And then sends them to the Lilies of the Field, to see how they grow, which neither toil nor spin, yet *Solomon* in all his Glory was not arayed like one of these: And tells us, this caring and taking Thought is not for Christians; for that is the Way of the Gentiles who know not God. After all these Things do the Gentiles Seek: Their Thoughts are taken up about such Things as these, and have you learned no more then they?

But see, Beloved! And it may be some of you may be convinced too, what a boundless Truth *Moses* hath here couched under two or three Words: That which he doth but only glance at and glide by: Take Notice (I say) what a little Touch he gives at such a Mass of great, endless and unconceivable Truths: When you have forsaken (in one Word) your selves, that is, all your Eyes can see, or your Ears can hear, or your Hearts can think, and stript your selves of all stark naked, then you may look to find God, and to see him (as he is in himself) and consequently the Truth as it is in Jesus, but not before, and truly this Work being done in the Soul, there is such a Miracle wrought, as none but only the Finger of God could do. He that thinks ever by his own Power to bring it about, is utterly deceived.

This is a great Question nowadays, whether Miracles be ceased now or no? But truly, when Men busie themselves about such Questions, and such Controversies, it shews, that such Men have little Experience of these Divine, sublime Truths: It is a most foolish, ridiculous Question, viz. to him who enjoys these Things; for he sees there are as great Miracles done now every Day, as ever was done since the World stood; but the Fault is in us, we see them not, our Eyes are blinded that we can see no Miracles now adays; Oh! Were they but open, we should see such Miracles, as would make all the Understandings of Men and Angels stand amazed;

yea, and such as are a thousand Times greater then ever any; that Christ did in the Flesh.

And the Angel of the Lord appeared unto him in the midst of a burning Bush; and behold the Bush burned, and was not consumed. In these bare literal Words, there is a mighty Miracle; yet there is (hid in them) a Miracle far transcending this outward Miracle, there is couched in them an abstruse, hidden Sense, far more refined, spiritual, Secret; and one would wonder, to what Purpose God should shew such a Miracle of this Nature, a burning Bush and not consumed; what did this concern the Work God Almighty was about; namely, to bring the *Israelites* from under *Pharaoh's Bondage*, and grievous Slavery: Yet it being opened and unfolded, you may see how fit it was every Way, upon this Occasion. As for Instance, that of *Jacob's Vision*. *Jacob*, when he was to leave his Fathers House and forsake all his Kindred, and Friends, never looking to see them again, and he was to walk a long tedious Way, and un-inhabited, as the World was in those Times; he having many sad Thoughts, and knew not what he should do, nor what should befall him: and having gone one Days Journey, and meeting with no lodging at Night, but weary as he was, lay down in the open Field, and having nothing to lay his Head on, he gathered a Heap of Stones, and laid his Head on them (a hard Pillow you may well think) yet at last (it should seem) fell asleep, and dreamed, such a Dream as never was dreamed on a Pillow of Down: And this Dream was: He saw a Ladder reach from Earth to Heaven, and God stood at the Top of the Ladder, and the Angels of God were ascending and descending on it: But as I said before of this Vision to *Moses*, what was all this to *Jacob*? This seems not suitable to his Necessity at that Time. One would think, that if God appeared to him, and had only said but thus to him: *Jacob! I will be with thee, I will provide for thee:* Take no Thought, I will be thy God, thou shalt want for nothing, though thou hast forsaken Father, Mother and all, yet fear not, I will be all in all to thee. This or somewhat else to this Purpose, had been enough and more fit for *Jacob's* Condition, then this dark Vision or Dream. Beloved! Whatever it seems to be in the History, in the Mystery it was the suitablest, the fittest, the seasonablest Vision, that could possibly have been revealed to him: Namely, to let *Jacob* see, that while all the Creatures in Heaven and Earth (which are God's Angels or Messengers, and do his Will, and all go of his Errands) He himself holds the Ladder at the Top; they all come from him, and they all return to him again: And not only so, but he being their Essence, their Being, their Life, their

Motion

Motion, they are all moved and actuated by him himself; there is not one Creature, not one of these Angels or Messengers, but doth his Will; and He is with them, in what Part of the Ladder soever they are: If they be in the Middle or Bottom or at the Top, yet they are not absent from him, but he rules and guides them all to do his Work, which he appoints them to do, and not one dare go without sending, nor do any Thing contrary to his Will: Now, my Brethren! This being fixed in *Jacob's* Mind, that every Creature was formed, actuated and moved by God himself, and that not any one of them could do any Thing against him, nor he could want nothing, but a Supply was at Hand, because God commanded it, because he was so near it, he was in it: This was that which comforted *Jacob* in all his Journey, that whatever he met withal, or wheresoever he was, he still had Recourse to what his Vision taught him. And so likewise in this Vision to *Moses*, it was the fittest, that could have been shewed him upon this Occasion and in this Business, which he was to go upon. Now you may observe three Kinds of Miracles, to three several Divisions of Persons.

1. To *Moses*, and that only this one, *the Bush burned and was not consumed*; and this was sufficient to work upon *Moses*, and to encourage him to his Work. But

2. The *Israelites*, they will not believe for one Miracle, but they must have three Miracles. But

3. The *Egyptians*, ten Miracles would not work upon them; something is included in this: For *Moses* being a Man near God, being a Shepherd already, he had in Part resigned up himself to God, and therefore one Miracle was enough to make him believe; for as soon as ever he saw it, and God called unto him and said: *Moses, Moses!* He presently answers Gods Call: Here am I, Lord! But *Israel* being further off from God, having been long in *Egypt*, they were so well accustomed there, and also to their Slavery, that they had as lieve remain there still as depart; therefore before they could be persuaded to obey and follow *Moses*, there must be three Miracles wrought. 1. *Moses* threw down his Rod, and it became a Serpent; then he took it up by the Tail, and it became a Rod again. 2. He put his Hand into his Bosom, and pulling it out, it became leprous; and putting in his Hand again and pulling it out, it became as his other Flesh. 3. Says God: *If they will not believe for the first nor for the second Miracle, for the third they shall believe: Take up the Water of the Brook, and pour it on the Ground, and it shall turn into Blood.* These being further removed from God, God did not live in them, he was not exalted in them, as he was in

Moses, but he was as dead and buried in them and to them. But ten and ten to that, can never work upon the *Egyptians*. Those that will live and die *Egyptians*, all the Miracles in the World can never make them believe: *Moses* he said at once: *Lord! Here I am*. He was ready to obey God, and the *Israelites* they answered at *three Times*: But Some there are, that are so hardened in their own Ways, and so frozen on their Dregs and in their Unbelief, that let God do what he will with them, they consider not; let him strike them with Sickness, Famine, Plague, Pestilence, what he will, yet it doth no good upon them, they will never let the *Israelites* go to serve the Lord; but if they do, they will pursue them and never leave them, till they themselves are drowned in the Sea and utterly destroyed.

Now for the Vision itself in Hand: *And the Bush burned and was not consumed*. A strange Miracle that a Bush should be all over of a red glowing Fire, all Day and not consume. Indeed Trees that have stood close together, by the Violence of Wind rushing them together, have been known to set on Fire, but they consumed: But who ever saw a Wood on Fire a whole Day together, and not consume? *Moses* it seemeth, at first took no great Notice of it; but seeing it burn all Day and not consume, then he takes a Resolution to himself: *I will turn aside*, saith he, *and see*, what the Reason is, *and see this great Sight, why the Bush burneth and is not consumed*; for therein lay the Miracle, that the Bush consumed not.

But before I come to *the Vision* it self, here is yet one Thing that will detain us, and I fear for the whole Time of these few Minutes allotted us; but God may offer ere long another Opportunity for to speak of the Vision itself. It is said in the second Verse: *That the Angel appeared to Moses in the Midst of the Bush*; and in the Verses following it is said to be the Lord God. How could One and the Same be an Angel and God too? *Tell the Children of Israel, I AM hath sent you unto them*; which Name can belong to no Creature, but is proper only to God Almighty, for it can be said of no Creature, *I AM*; and again, you know in all the old Testament, when any Angel appeared to any Man, if they fell down and worshipped them, never any Man was blamed; but *St. John* did but offer to fall down to worship the Angel, that had shewed him all those Visions, and he was forbidden: *See thou, do it not, for I am thy Fellow-Servant, worship God*.

What may be the Reason of this? Was there any Difference between the Angels of the old Testament, and the Angels of the new? No certainly. The Truth is this, and that which will bear the Touch and the Trial against all Opposition; that every Creature is an Angel, a Messenger of
God

God Almighty, not the greatest nor the least nor meanest that is, but is One of Gods Angels or Messengers, and being so, he is the Essence and Being of every Creature, the Substance of all Things; insomuch that nothing can have so much as a Being but only himself. No Creature can say, I AM. If He were not so, how could God say, I AM, if any Creature could say so truly of it self? And God is so the Essence and Being of all Things, not only, (as most Men affirm and believe) as an Essence giving Being to all Things, so as every Thing hath no Being in itself, but from him and of him, so every One will acknowledge; but I say, He is the Essence of the Essence, He is the Being of the Being; for he it is only that is Alpha and Omega, the First and the Last: He only is, *He that was, he that is, and he that is to come.* If any one Creature were sharer in this Title, he were not God Almighty. This is such a Truth, as all the World shall never be able to overthrow. Ye may bottom upon it; for the Gates of Hell shall never prevail against it. God being the Substance and Form of all Things, the Form of Forms, he is as really and gloriously, and as omnipotently present in the meanest and least Creature you can shew me, as he is in the greatest and glorioucest: Let Flesh and Blood, Satan and Hell, and all the Powers of Darknes set against it, with all the Might they have, they shall never prevail against it: I say, He is as infinitely, as magnificently, as gloriously, as incomprehensibly present in the basest Creature, in the least Mote, in Sticks and Stones, yea name what ye will, as he is in Heaven itself and in all the World besides; for he cannot be more fully present in One Place than Another, but in all Places all present, and all alike at once; he is as fully, as all-sufficiently, as graciously, as unboundably present in the barrenest Mountain, as in the Fruitfullest Valley: But (O my dear Hearts!) where is he that can see him so? Who can see this Glory and this Power of God in every Creature? Most certainly, undeniably the Thing is so; but we, we want Eyes to see him so: *Do not I fill Heaven and Earth, saith God?* If any fill Heaven or Earth in the least Title besides him, in the least Jot or Period, that Saying were not true.

He is not present in the glorious Heavens, no not in his Majesty and Glory, more than he is in the Earth: He is not present (as most Men preach, and too Many believe them) in one Place in Regard of his Essence, and in another in Regard of his Power, and in another in Regard of his Judgments, and in another in Regard of his Mercy, and in another by his Patience, &c. These besond Fopperies, hearken to none of them, let them be, who they will be, that teach you so; know, this is Truth, He is all

alike essentially, but we see him not so, and therefore we think him not so. That we see him not so, the Fault is not in God; for he is the same in all Places and through all Ages; but the Fault is in our selves, we are so weak-sighted, we cannot see him thus great, and thus all in all. As suppose, I speak to these three several Creatures, to a Man, to a Dog and to a Stone; the Man he hears my Voice and understands me, knows what I mean; the Dog hears, but he understands not; but the Stone it doth neither. And if you should ask the Stone, what I said, (supposing there were a Possibility of Hearing and Answering) it would say, I spake not at all; if you ask the Dog, he would say: I heard a Voice, a Noise, but he said nothing; but ask the Man, and he would tell you, *That I spake and what I spake*; was it therefore true, that which the Dog and Stone affirmed? Because they either understood not or heard not; or was the Fault in me, they heard not or understood not? No the Fault is in themselves; for I did speak and spake sense, but they had not a Capability of Hearing and Apprehending: So my Brethren! God shines gloriously, majestically and superexaltedly in all his Creatures; but if we see him not so, blame not God and say: he is not so glorious, nor he is not there, because you see him not, nor cannot apprehend him there: But blame your own Ignorance, your own Blindness; for God is as much in One as in Another: Nay, he cannot be glorious in One and not in Another, but the same in all, and wherever he is, couldst thou but see him: For know this, God being there, he cannot be without all his Accoutrements of Majesty and Glory; all his glorious Attributes attend him wherever he is, and he cannot be sequestered from them, nor they from him: And if God hath opened your Eyes so far, as to see him thus in all Creatures, do not offer to take from him his Glory or Greatness, as if God, wherever he is, could want his Glory and Al-Sufficiency, &c. As my whole Soul is in my whole Body, and the whole is in every Part and Member of my Body, yet my Soul sees not in my Ears, but there it hears; yet the same Soul doth see in my Eyes: And though my Soul taste not in my Nose, but smells, yet the same Soul doth the same Action in another Member, and so of all the Rest; for there is not one Soul in my Ears, another in my Eyes, but in all one and the same; but it works diversly in divers Members: So Almighty God hath not One Property in himself in one Creature, and another in Another, but he is One and the Same in All, as he is in himself: If he be gloriously present in the Sun, Moon and Stars, He is as gloriously present in the least Pile of Grass, in the least Particulate of Dust; but he works diversly in
divers

divers Creatures, yet he in himself is One and the Same. And because we cannot see him so, let us not say: *He is not so*, but blame our selves, we see him not so; for were a Man's Eyes but opened, as *Elisha* his Servants were; when he rose in the Morning, and lookt out at the Window, he saw themselves in a great Strait, compassed about and besieged with Armies: But his Eyes being opened, his Master bid him look again, and then he saw the Mountains full of fiery Chariots and Horsemen for their Defence; Now they were there before as well as then, but his Eyes were not opened: It is not said, that *Elisha* prayed to send them, but he prayed God to open his Servants Eyes, that he might see; *Elisha* saw them there before: The Alteration was not in the Place, but in *Gebazies* Eyes: And so of *Balaam*, because he did not see the Angel a great While, it was not because the Angel was not there, for the Angel was there before; but *Balaam's* Eyes were not open to see him there: So were our Eyes but opened, we should see God in every Creature alike; for he is there already, our Eyes want but Opening; and then we should give him the Praise of his Goodness, of his Greatness, of his Infinity, because we then see him as well in Every Creature as in Any, in the Least as well and as much as in the Greatest. The Apostles when they were in Prison, and sung Psalms at Midnight; when their Eyes were open, they saw a Light to lead them out; But the same Light was there as much before, but their Eyes were so closed they could not see the Light. Oh Beloved! (take good Notice what I say) Could we but see the Eternity, the Everlastingness, the Incircumscribteness that fills the least Shrub, we might then see God Almighty.

As for Example: Would we see God in an Oak; ye must strip it of all manner of Accidents, of all Greatness and Littleness; for those cannot be the Oak; for a little Oak is an Oak as well as a great Oak: So take away all Manner of Colour, Shape and Form; for Oaks are of divers Colours and of all Manner of Shapes; for the Shape is not the Oak, but that which is the Form of the Form, that is the Truth of the Oak, and the Truth of every Creature, and that is God blessed for ever: Jesus Christ is the Beginning and Foundation of all Creatures. And when you conceive God to dwell in Light, &c. Oh strip your selves of all Manner of Thought, or of any such Thing as you can imagine; for he is nothing you can imagine, he is not this Light you see: He is not high or low, but he is he, that bears up high and low: He is not great or little, but he bears up great and little: He is neither young nor old, but he bears up, preserves and gives Being to Youth and Age: He is not any Manner of Colour or Shape, but he bears

up all Shape and Colours; and 'tis he, that causeth all that infinite Variety dispersed through the whole Creation; for we cannot see any Thing, but visible corporal Things: Now God can be no such Thing; but when you are gone as high as possibly you can, that you are come to the very Light it self (the highest Accidents) which is next unto God, then fall down and say: O my God! Thou art still infinitely far, far beyond and above all this.

Beloved! God is now in this Room; do you wonder you do not see him? Wonder not; for Accidents hide him from our Sight; for you cannot so much as see a Man behind the Hangings: God is infinitely more veiled from our Eyes; he is veiled in every Place, in every Creature; Accidents clothe him; he is clothed in all Creatures, and all Creatures are his Garments; and he is the Substance, the Existence of all Creatures: If ye will see him, ye must unclothe him of whatever belongs to a Creature; of all Highness and Lowness, Weight and Lightness, Youth and Age, Greatness and Littleness, of all Manner of Shape; for God is behind, within and beyond all these, and all that you can name, think or imagine.

And knowing God thus, to be the Essence and Being of all Creatures, the Life and Motion of them all, beholding him as One eternal omnipotent God in all Creatures, you may upon any Occasion seeing and beholding him in it, fall down in the Apprehension thereof before God, upon any Vision or Sight of God in the Contemplation of any Creature; so you worship not the contracted Creature, but the incontractible, incomprehensible God. And this was the Reason, the Fathers and Patriarchs were not blamed, and did not sin in falling down to Angels, because they worshipped not them, but the infinite God at that Instant, discovered to be in that Creature; for *Abraham* and the Rest intimate so much: *Let not the Lord be angry; shall not the Judge of the Earth do Right?* Yet it was but an Angel: They knew that God was invisible, only they took Occasion upon the Sight of the visible Angel, to worship the invisible God; for had *Abraham* had a Thought of Worshipping the Angel or any Thing below God, he had committed Adultery. It may be, I have a little startled you, but have Patience, (I pray you) I shall clear this Truth also. For hence is the Error of the *Papists*, because they think the infinite God can be included or represented by any Manner of Figure or Form, which can never be; and this was the Fault of *St. John*, who would have worshipped that Angel, that had shewed him all those Visions: But, I say, the Soul that can see God Almighty, not finite and bounded in any Creature or in any Form
what-

whatsoever, (but infinite and unbounded, above all Manner of Forms, the Form of Forms, filling every Thing, and yet not comprehended by any Thing) may in a holy and reverent Manner fall down and worship this infinite God; and therefore, I say, the Patriarchs doing so, were not blamed, and *John* was forbidden: And if he had done it, he had committed Idolatry. The One worships God in his infinite, immense, glorious Being, as abstracted from all Creatures, and infinitely above all Creatures: The Other worships him as finite, bounded and represented in that Form.

So in this Sense *Moses* here in this Place, when he calls God by the Name of an Angel, he hath Relation to the burning Bush; not that God is that burning Bush, but infinitely above and beyond it; for when he speaks of God in himself, he hath no Relation at all to any burning Bush or any Figure, but as abstracted and above all Creatures; and so he is *the God of Abraham, the God of Isaac, and the God of Jacob*. Matth. 22. 32. But take him concretely, as included or represented in any Creature, so it is Idolatry; but if in the former Sense, then ye worship him after the Example of the Patriarchs and Apostles. Beloved! I beat upon these Things the more and the larger, because I would fain have you understand me, and not run away with false Apprehensions. It may be, this may seem to you an Error or a Novelty at least, till you have eaten it and chewed the Cud, and debated it in your own Souls; but to have a Thought of worshipping God, as included in any Creature, or representing him in Regard of his Essence; or to justify Worshipping of Images, I abhor and curse all such Thoughts to the Pit of Hell. And surely you cannot have such a Thought of me; for this is the very Thing, I so much endeavour to persuade you from.

But for Instance, there is the Sun that Shines in at this Window, yet (you know) that is not the Sun, but a Beam from the Sun, though I lye not in saying the Sun is there: For that could not be there without the Sun, yet it is not the real Sun: And in seeing that, I do not see the Sun:

Yet if I desire to see the Sun in this Room, and were loth to go out of Doors. Let me but lay my Eye in that Beam, to see whence it comes, and I should see the Sun it self; for that Beam, it goes directly to the Sun; for if I were in a Dungeon, though thirty Mile deep in the Ground if the Sun could but shine in at any Cleft or Pin-hole, though the Dungeon were never so dark, yet if I lay my Eye in that Beam, I should behold the Face of the Sun: Even so it is with Almighty God; there is in every Creature a Beam that comes from him, which is the Being and Essence of the Creature: Now if we shall fall down and worship that Beam, as simply

ply considered, as if he were contracted, represented or included in the Creature, this were Sin; but if I lay my Eye in that Beam, I shall see it leads me to the eternal one, immutable, incircumscriptible, inconceivable Essence of the divine BEING; and that Angel, beholds the very Face of God Almighty; Hence you may learn to interpret that Place, where our Saviour commands: *Take heed ye despise not, nor offend one of these little Ones; for their Angels always behold the Face of your Father, which is in Heaven:* I say still, not that it is lawful to worship that Beam or Angel, but he alone, from whence that Beam comes, who is far above every Angel, and all manner of Creatures and Creation. As (to take the former Instance) suppose there were a Religion, that it were lawful to worship the Sun, if one should fall down and worship that Beam, that comes from the Sun, did not he Sin? for that is not the Sun, but it comes from the Sun; therefore, for any one (according to that Religion) to worship that Beam, were Idolatry; for he worshipped not that he was commanded, but was taken up in a Thing infinitely below his God; so in the same Sense: Every Creature is a Beam of the Divinity, which is the Substance thereof: And you see not the Face of your Father in Heaven, yet that Beam always doth; but he that shall see that Beam, and fall down to that, worships that he ought not; something else instead of God.

I pray God ye understand me; for I fear the Simile I before named and instanced in, is too true among Men. Some there are that do hear me and understand me, to whom God hath revealed these Things; and Some, though they hear me, yet they are like the Dog, they understand not what I say, I speak Riddles to them; but Others there are, which understand not, neither will they nor can they hear, but are like a Stone: Therefore I say it again, God is really present in himself in every Creature; but if he worship God as included in, or represented by that Creature, he sins and commits Idolatry; because he worships that Beam instead of God, and falls down to a Creature instead of God: But if I take Occasion upon the Sight of any Creature, to behold God himself above and beyond all Creatures and so worship him; He that will deny this, and say this is Sin, let him also deny God himself. So far as any Thing can be called an Angel, so far we are forbidden to worship it; but if that Angel occasion us to look beyond it to him, that sends that Angel, to him that is the Essence and Substance of that Angel, here we are commanded to worship; because then our Angel always beholds the Face of our Father, which is in Heaven, being one, eternal, almighty, immense, incircumscriptible,

ible, glorious Being, even *God* blessed for ever and ever, Amen.

Use. We will only make one short Use and Application of this Point to ourselves and so conclude. Is it not then more than apparent, that *God* is every where in all Creatures and in every Place? He is near us, yea, nearer us than ourselves to our selves; he is the ideal Form and first Beginning of us, and of all Creatures, and whatever is in us, or in them; but if we would see him, we must first strip our selves of all Manner of Visibilty, and what ever can come under any Thought of an Angel, Beam or any Conception; for *God* is unknowable, unconceivable; and as long as you know or conceive any Thing, you are short of what *God* is; else we make him comprehensible and knowable, who is altogether unknowable and incomprehensible: and therefore, whensoever I meet with any Thing whatsoever, that will shew me, how to know the incomprehensible *God* as he is in himself, in his Essence; I must cast it away, reject it utterly, because I know it seduceth and misleadeth me; for *God* is unknowable: Yet *God* is nearer to me than any Thing I can call, I or my self: He is nearer then my Touching, Tasting, Smelling, Seeing, Hearing, so near that he is the Form of our Forms, the Soul of our Souls.

And therefore, Beloved! If we would send our Desires to him, he is so near, that we can no sooner think any Thing, but he knows it, he is at Hand, he is present, he is With thee, and In thee, as the Prophet *Isaiab* saith: Isa. 65. 24. *Before they call, I will hear, and before they pray, I will answer*: *God* knows all our Thoughts and Desires before-hand: For he is the Thought of the Thought, and the Desire of the Desire. And therefore, do I want any Thing, any Benefit, any good Thing, any Counsel in any difficult Case? Yet, mistake me not, I do not mean about your Lands and Livings, or Riches and Pleasure, Honour and Praise, or your good Names, when I speak of these Things: I mean not, nor intend not concerning Matters of Right and Wrong so much, or those Things wherein Flesh and Blood please themselves, which come to nothing, and all perish with the Using, as the Apostle saith: But do I want Direction to guide my Soul? To bring me nearer to *God*, to live the Life of *Christ*? Do I want Counsel and Support to make me bid Defiance to the World, and the Things below, that we would fain walk evenly, serenely and quietly in all Changes of Conditions? Dost thou want spiritual Riches, and those Things, which *God* accounts Riches and good Things, Things which he gives only to his own People, and not those he gives promiscuously, and commonly most plentifully to those he hates, and are given to

destroy and to undo them? Then I say unto thee, thou needst not say: *Who shall ascend into Heaven? Or who shall descend to bring Christ from the Grave? Behold! He is nigh thee, even within thee.* What needst thou go out of thy self for Help or Counsel? There is that great Counsellour dwells within thee, he lodges in thy Bosom, he is thy daily Guest, and yet dost thou want an Opportunity to speak with him? What need hast thou then to go out to any Creature? What need hast thou to rely upon Man, or the Arm of Flesh? Thou hast such a Counsellor, and such a Comforter within thee, who is able to darken and obscure all the Counsels and Comforts of all Men and Angels, and all Creatures: But thou must first strip thy self of all Manner of Thoughts and Fantasies, and all Imaginations and Conceptions, and then thou shalt find such an infinite, almighty, boundless, bottomless God, *whose Name is called Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of Peace,* Isa. 9. 6. So that thou that seest him thus, mayst say of all Creatures, as *Job* of his Friends: *Miserable Comforters are ye all,* compared with him: For there may be such an Occasion, and a Man may be in such a Condition, wherein all the World cannot help a Man, nor comfort him: But there can be no Case, I say, no Case, wherein this great Counsellor, this mighty Helper, cannot uphold and comfort a Man: Though all the World were set against a Man, to undo and overthrow him, yet he is so safe with God, that he needs not regard it: If God will keep a Man under his Wings, what need he fear, I say, what is it he need fear? Though thou art oppressed and wronged, I do not mean only *outwardly* (do not take me too much in that Sense) but *inwardly* by Satan, and by the wicked Lusts; so that thou criest out with *David*: *Mine Enemies fight against me Daily, and I am oppressed on every Side; my Feet stick in the Mire, and I know not how to get out, &c.* And with *Jeremiah*! *Lord help me, I suffer Violence and Spoil,* Jer. 20. 8. Have thy Eye and thy Heart most upon these inward Violences; so that thou seest and feelest a mighty Battel fought within thee, Isa. 9. 5. *For every Battle of the Warriour is with confused Noise, and Garments rolled in Blood: But this shall be with Burning, and fereel of Fire.* Is this thy Case? There is one nigh thee, Within thee, and dwells there, whom thou mayst cry to, as *Jeremiah* doth: *Lord help me, I suffer Violence.* There is one Within thee, that can make thee not to fear, but can make thee laugh at these Things, as *Job* saith, the Horse doth in Battle at the shaking Spears. As here *Moses* went about a desperate and mighty Attempt, viz. That he a poor Shepherd should offer to go to so great a King,
and

and to cause him to let half his Kingdom depart from him: But there was such a Supporter within *Moses*, that made the Work possible to him, though impossible to Men. Beloved! Your heavenly Father is so near you, that he knows what you need before you ask; He is so much YOU, that he is more YOU than your selves; he is more nearer to you than your selves; he is not only so present, as the King is present in all his Kingdoms, because his Power is over all and reaches to all: In that Sense every Justice of Peace, every Constable and every Officer is a Finger of the King; and therefore it is a vain foolish Thing to say: 'Tis true, Gods Power is here, and he is present in Regard of his Attributes, &c. for will ye separate God and his Power? Will ye make God and his Attributes two Things? That cannot be; for Gods Power is his Essence and Being; and whatever is in God, is God; and where he is present by his Power, there he is present by his Essence: If you do not see it so, blame your selves, lay not the Fault on God, and deny him therefore to be there, because you cannot see him there: But blame your own Eyes, which are not opened, and your Ears, because they are not bored,

And so I say: Conceiving God to be thus; take any, yea all Occasions of Magnifying, Worshipping, and Praising him; and with the Prophet *David* when ye behold any of the Creatures, say: Praise the Lord in the Heights, praise him in the Sun and Moon, praise him in the Stars, Ps. 14. 8. Praise him in the Firmament of his Power, and praise him according to his excellent Greatness, and in all the Works of his Hands. Psal. 150. 2, 3.

So much for this Time.

THE
M I S T E R Y
OR THE
L I F E and M A R R O W
OF THE
S C R I P T U R E S :

An Exposition on Exodus 3. the six first Verses.

EXODUS 3. 1, 2, 3, 4, 5, 6.

Now Moses kept the Flock of Jethro his Father in Law, the Priest of Midian, and he led the Flock to the back Side of the Desert, and came to the Mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a Flame of Fire out of the midst of the Bush, and he looked, and behold the Bush burned with Fire, and the Bush was not consumed.

And Moses said, I will now turn aside, and see this great Sight, why the Bush is not burnt, &c.

Delivered at a Private Meeting at *Kensington*, being in two Sermons.

Out of which Words we have observed three Things.

1. *Moses* his Preparation or Disposition; and that is in the first Verse: *And Moses kept the Flock of Jethro his Father in Law Priest of Midian, and he led the Flock to the Back-Side of the Desert, and came to the Mountain of God even to Horeb.*

2. The Vision itself, that is in the 2, 3, 4, 5. Verses: *The Angel of the Lord appeared to Moses in a Flame of Fire in the Midst of a burning Bush, and the Bush burned, and was not consumed, &c.*

Lastly,

Lastly, the Consequence, and what followed thereupon.

In the Preparation of *Moses*, or his Disposition to this great Sight, we observed something, in that it is said there, that *Moses* was a Shepherd, and shewed you the Reason, why the holy Spirit takes such special Notice of Shepherds, and still prefers them before Husbandmen: As the first of Men that were begotten, *Cain* and *Abel*, the Shepherds offering was accepted, and the Husbandmens rejected: And then we produced, and traced all the Patriarchs, *Abraham*, *Isaac*, and *Jacobs* twelve Sons all Shepherds; and so *David*, the first of Kings that was accepted, he was taken from Following the Sheep; to sit upon the Throne to feed God's People: And still all the Stock of the MESSIAH (of whom Christ came) were generally Shepherds: This is the Letter of the Word; but what may be the Meaning, that Shepherds are more esteemed than Husbandmen? What is the Myſtery? What is the living Sense of these Words?

As I take it, the Meaning is this: That the Life of a true Shepherd was to depend more upon God and his Providence than Husbandmen, because they more resign up their Wills to God, and live altogether (as it were) upon his Blessing, and do not so labour and toil for their Living, as Husbandmen: They cannot rely and rest in themselves, and in their own Care and Industry, as the Husbandman doth; for they think nothing can be done, but they must put in a Hand, they must rise early and go to Bed late, and eat the Bread of Carefulness, they must plow, sow, harrow, weed, reap and take a great Deal of Toil and Industry, or else they think, there can be no good done; Yet they may in Words say: The Blessing of God is all, which is common in every ones Mouth; but their Practice saith and their Hearts say, that their Carking and Caring, their Diligence and Discretion doth all, they being ever very busy, discursive and eager in an active Life, and consequently by our Saviour's own Testimony, full of Troubles about many Things, which was *Martha's* Case.

Mistake not, I do not say, that these Things are evil; to sow, to plough, reap, rise early, to use Wisdom and Discretion in their Affairs, but in that they ascribe this to themselves, and think that they have the mainest stroke in getting their own Living and Maintenance; whenas our Saviour saith plainly, not one of them can add, viz. by all their Labour and Care, Plowing, Sowing and Spinning, they cannot add one Cubit to their Stature; that is not the least Mite is added to them by all the Care, Discretion and Toil they can use; but as the King of *Assyria* said Isa. 10. 13. So say these Men: *By the Strength of my Hand I have done it, and by my Wisdom; for I*

am prudent, &c. they think all, that their Hand doth, is done by them. *Solomon*, 'tis true, commends Diligence and saith: *The diligent Hand maketh rich*; that is true too, yet it must be, as having their chief Dependance on God: But in this Sense it doth nothing. 'Tis certain, such Things must be done, and ought to be done; for a political State cannot stand without them: But this is that better Part, which *Mary* chose. He that is a true Shepherd, viz. He that hath given up his Life, Being and All to God Almighty, he dares assume nothing to himself, but confesses really to the Glory of God, that he is nothing, nor can do nothing, and that he is no more in doing all these Things, than the Accomplisher of Gods Will but not of his own, and that, as the Truth is, he is but an Instrument in the Hand of the great Master, that he is but a Staff in the Hand of Him, that carries it, that though he acts, thinks, and contrives, yet it is not he but God, though he liveth, yet not he, but God in him. This is the Life of a true Shepherd, of a true resigned Man: *Shall the Ax boast itself against him, that heweth therewith? Or shall the Saw magnifie itself against him, that shaketh it; as if the Rod should shake itself against them, that lift it up, or as if the Staff should lift up itself, as if it were no Wood*: Is not this against Sense and Reason? But to the *Egyptians a Shepherd's Life is an Abomination to them*, saith the Text *Gen. 46, 34*. They cannot endure to have all their Actions, all their Wisdom, Policy, Discretion and Industry to be all made nothing, by which they think they bring about all Things they do or is done. Such a one was *Martha*: She was busy in making all Things ready to entertain Christ, although Christ condemned her not for doing those Things, because (as I said) such Actions they are necessary to a political Life, and such Men in that Regard are needful; yet it was *Mary*, whom Christ commends for choosing the better Part, who had resigned up all those Things, and sat attentively at Christ's Feet, to receive those dropping, living, Honey-sweet Words, that came from him, and they were reviving to her, being better to her than *thousands of Gold or Silver, and sweeter to her than the Honey and the Honey-Comb*, as they were to *David* *Pf. 19, 10*. This is the Life of all our Actions, to have all our Eyes up to him, as *Jehosaphat* said: *We know not what to do, but our Eyes are toward thee.* *2 Chron. 20, 12*. We have no Wisdom, no Discretion, no Ability to bring any Thing to pass; but we see, we do all by thy Wisdom, by thy Counsel, by thy Direction: 'Tis thou, that guidest us and directest us in all our Actions. Now Beloved! In this Sense labour, and be as diligent as you can, so you ascribe all to God; but if we say or do as Husbandmen, or think thus: Except I plow, I harrow, I weed,

I reap

I reap, except I observe Times and Seasons; in this Sense Men are not justifiable: But in that Sense all their Actions, all their Wisdom, Strength, Gifts, Labour, all is evil. But in doing these Things, that we always have an Ear to him, as *David* saith ps. 85. 8. *I will hear, what God the Lord will say.* And I would hear you say thus: Alas I dare not say, that I have any Disposition to be wise, any Inclination to labour, that I have any Wisdom, or that I bring about any Business; or that I have any Disposition as of my self, to labour or not labour; that I have any Disposition to Health or Sicknes, to fair Weather or foul, to Liberty or Imprisonment; but that in these Conditions and all other I have no Will of my own: But I have given it wholly up to him, so that whether he send me Wisdom or Folly, Business or no Business, fair Weather or foul, Health or Sicknes, Riches or Want, Liberty or Imprisonment, his blessed Will be accomplished in all; for I desire to have no Will but his, no Thoughts but his, no Actions but his. These, these are those Men that God accepts, these are the Men that please him; the Other they dig to their own Sense and Reason, and they sacrifice to their own Nets. They say: Is it not I, that labour, and is it not I, that plow, sow and reap, &c.? Is it not my Diligence and my Care, that brings these Things to pass? If I did them not, they would be undone; and thus Flesh and Blood reasons: Is it not apparent to my Senses, to my Tasting, Feeling, Seeing, Smelling, Hearing, that it is I, that do these Things, and not Another for me nor by me, as you affirm?

For while Men are thus, one While Rain pleaseth them not, and another While fair Weather pleases them not: If Barrenness come, they murmur why God did not give Fruitfulness, if Fruitfulness, then they abuse it, and to God's Dishonour; if Rain, then they would have fair Weather, if fair Weather, then, O if God would send but some Rain! And thus Men are always directing God, as I have read of a Fiction in the Poets, the Moral whereof is very applicable: And those learned Men, though Heathens, intended no less. There was a certain Man, (as they feign) who had done some rare Exploit, and pleased *Jupiter* very well, insomuch, that in Reward he told him, he would recompence his good Service; but saith *Jupiter*: Either leave it to me to do what I will, or else thou shalt chuse for thy self, what thou askest, thou shalt have: He thinking, he could better chuse himself what he wanted, answered: My Request is, that I may have the Weather for my Turn and according to my Desire, Rain, fair Weather, Frost, Snow, Wind, Thunder, &c. for he being a Husbandman, he thought that was best for his Turn. Well, 'twas granted, and 'tis there said, he had all
Weathers,

Weathers according to his Desire; he now expecting an extraordinary Harvest, hath none at all. The Moral is easie, that it is far better for Men, to depend, wait on and submit to the Wisdom of God, to provide for them, than to trust to or chuse for themselves, for that Wind or Weather, that is for one Man's Purpose, serves not anothers, and that Weather that is for Nourishing of some Fruits, is destructive to Others; therefore I like well of him that would always say of all Weathers: Oh here is brave sweet Weather, blessed be God! Let it rain or shine, hail or snow, be it Frost or Thaw, Calm or Storm, Oh this blessed Weather! &c. But thus it is with us, Men are never contented; if they have one Thing, Oh! I would not have had that, I would have another; I would have such a Thing and such a Thing, so that these Men are never pleased; but the Others are never displeas'd with whatever God doth. This Man knows not, what he would have, nor what to ask, he will not direct God in any Thing, but what God's Will is: If God's Will be done, he hath what he would have.

These are the Men, these are the Shepherds God Almighty regards so much; the Others are not well pleasing to him, and he hath no Regard to them, nor to their Sacrifices; pray as much as they will, and fast as much as they will, they pray not at all, nor fast not at all with him nor to him; for they pray but for themselves, and fast but to themselves, and to satisfy their own Desires and Ends, and to have what they think is best; and they seek to him but for Corn, Wine, Oyl, and these outward Things, and not for Love to him, but to eat for themselves, and to drink for themselves, yea, and fast too, but 'tis only for themselves, as the Prophet *Hosea* C. 7. 14. speaks; they will thrust their Self-Service and selfish Duties upon God, and think hereby to cozen God, expecting he will reward them; Oh! Of a certain, of a certain, these Men are not well-pleasing to God Almighty.

The next remarkable Thing, we named in this Preparation to the Vision was: *Moses* was not only a Sheep-keeper, but he led them to the Back-side of the Desert, to the Mountain of God, *evento Horeb*. Observe, had not *Moses* left the Cities, Towns and all the Glory and Splendor of the World, and gotten into the Desert, he had never seen God; for before this, *Moses* was but a Stranger to God and God to him, in Comparison of what he was afterward; for after this, *Moses and God talked familiarly Face to Face, as a Man talketh with his Friend*; and *Israel*, so long as they were among the Flesh-pots in *Egypt*, they were never acquainted with Quails nor Manna: Till a Man hath forsaken all, and gotten into the Desert, God may call long enough, and knock long enough at the Door of our Hearts, but

we will not hear, nor open to him. But it may be, you will say unto me:

What shall we do then, who live far off any Defart, how shall we find God?

Going into the Defart, is meant forsaking all Things in our Affections, that we have no Propension to one Thing more than to another, that we use these Things, as if we used them not; and that we are as willing to leave them in Action, (if God call for them from us, or us from them) as to enjoy them, if it be his Will: Then are we gotten into the Defart with *Moses*, and then God will appear to us, then God will reveal himself, and shew us not only his Back-Parts, but shew us his Face also, if we are able to see it. This is also, *Going into the high hilly Country with Mary*, after the Angel had been with her, whose Salutation was at first so strange to her: So when we have forsaken all that ever the Eye can see, or the Ears hear or the Heart conceive. Never look to see God, till we have forsaken Houses, Lands, Wives, Children, Friends, yea all: Nay, I will say more: As long as our Affections do but mingle with these, we cannot love God aright; if he cannot have all, but with him we must love these, he will have none at all; and if he must have all, where is any to spare to any Thing in the World? Therefore I tell you, if ye love God, ye may not love your Health, your Wealth, your Houses, your Lands; you may not love your Wife, your Child, your good Name; nay, you may not love your Lives, nay more, ye may not love your own Souls; nay more than this: *He that hates not Father and Mother, Wife and Children, his own Life and his own Soul too, cannot be my Disciple.* Luke 14. 26. How! what say you? Sir! What, not love my Father, Mother, Wife, Children, what a strange Preacher are you? Not love these good Blessings of God, what, not love my Body, nay, not love my Soul, nay, hate my Soul? O these are sore Sayings! No; for the Love of God cannot stand with the Love of these, nay, cannot be mingled with these; if you love your Wife as your Wife, your Goods as your Goods, your Life as your Life, and your Soul as your Soul; then your Love is divided between God and them, then you have played the Harlot and the Adulterer with them: But you must love them for God and in God, and as coming from him, and they are to be used for him; and if you do so, then I say unto you: Love them as dear as you will, you cannot love them too much; but then I tell you, I would have you prove your selves: For then this will follow, if it be so, they instead of separating you from God, they draw you nearer to him: But if ye love them for themselves, then they will draw you from God, they will make God and you at Enmity, they will make a Division and

Separation between you; But if your Love be set on God, it will be also on them for his Sake: And this is to love not them, but God in them; then this will also follow: This Man can let God do, what he will with them, either give them to him, or take them from him, and yet God and he fall not out; for whatever God doth to him or with them, still he loves God; but if ye love them in the other Sense, then he will say with Lot: *Is it not a little One, and my Soul shall live?* Gen. 19. 20. Could not God have spared me this One Thing, 'tis but a little One? What, may I not love one Creature? No: But this Soul saith: I will let all go, so I may enjoy thee, I enjoyed Thee in them, and Thee I shall enjoy without them.

And those that thus joy, may joy that they did joy in them: I say, they may joy and rejoyce, that ever they did joy or rejoyce in them; but the other Joy was such a Joy, that they must sorrow and repent that they did joy; for they joyed in the Shadow, and that vanished away; but the other joyed and rejoiced in the Substance, in the Body, and that remained, that shall never decay: For God is the Substance of all Things, but all Things that are visible, are but Shadows, Appearances and Bubbles soon up and soon down, like Bubbles in the Water. And the Reason, why we are so disquieted in the Loss of them is, because we take the Shadow to be the Substance; and if that vanish, we must needs be disquieted, and we are all out of Order; then let God give us what he will, nothing shall please us; why? Because our *Abfalom* is dead. 2 Sam. 18. 33. but he that loves them for God and in God, O! He is a quiet Man, however they change, he is the same; let God give them to him, or take them away from him, he is still contented. Beloved! This is the Man, that loves them aright, and he loves them infinitely more, and more dearer, than all the World can love his own, or that it most prizeth; for that Love and Joy brings them but Grief and Sorrow; but these may joy, that ever they had such a Joy, there is a Comfort: And this Man loves God, as giving him that Love, in that he can love them aright, which he sees he could never have done without the Work of God in him, and the Gift of God to him.

Untill we have forsaken all, God will never appear to us, as he did not here to *Moses*, till he had forsaken all the World, and came into the Desert, having forsaken his Flock and all, till then, God appeared not to him; not forsaken all, as Some expound it, that is, (say they) when the Love of God and these outward Things comes into Competition, or when we can enjoy them no longer; but I say, forsake them all in Affection, even while we enjoy them; for he that will love them till that Time, may love them

them so long, that he cannot forsake them, that is, not quietly, but he is, as it were, rent in Pieces to forsake them, though in Act he may be made to forsake them, yet his Affections do not; but as soon as ever we have forsaken all, and have cast all the Creatures behind our Backs, so that we stand indifferently affected to all, Then, God will appear to us and shew us Miracles as well as *Moses*, then God will speak familiarly to us, Face to Face as well as to *Moses*; for there are as great Miracles done now every Day as was then: But our Eyes are blinded, that we see them not. The Reason why our old Men do not dream Dreams, and our young Men see Visions, is, because we go not into the Desert. The Reason why God appears not to us, is, because we do not with *Elijah* fast forty Days in the Desert, but we are buried in Flesh and Blood and in the World; in plain Terms, we are swallowed up in Sense and Reason. We wonder, it may be, that such mighty Miracles should be done daily, and we not see them: Truly, Friends! The Fault is in our selves, not that Miracles are ceased, but our Eyes are blinded, and we cannot see them; and therefore it is we say: There is no Miracles now adays, Miracles are ceased; you are deceived: For there wants not either Power or Willingness in God to shew thee as great Miracles, as he shewed them, and he is willing to shew his Face to thee, as he was to *Moses* and the Patriarchs; but thou wantest that Measure of Faith, that they had to see him; thou art so deep set in the Earth, and so buried in Unbelief, that he can do no mighty Works in thee, as it is said concerning our Saviours Working Miracles in his own Country Mat. 13, 58.

The next Thing is the Vision it self, *And the Angel of the Lord appeared to Moses in a burning Bush, and the Bush burned, and was not consumed; and Moses said: I will turn aside, and see this great sight, why the Bush is not burnt; and when he turned aside to see, God called unto him, and said: Moses, Moses! And he said, here am I. And He said: Draw not nigh hither, but put off thy Shoes from off thy Feet; for the Place where thou standest, is holy Ground, &c.* Here is now a large Field before us, here is a vast Sea before us: And 'tis like the River and holy Waters in *Ezekiel* at the Entrance into the Sanctuary: Which, though at first took a Man but to the Ancles, and then to the Knees, yet at Length it became a vast Sea to swallow up all; Friends! What shall I say? Those, whose Vessels are large enough, may now lanch out into the Deep; but first you must put off your Shoes from off your Feet, before ever you adventure into this holy Ground: That is, put off all Self-conceit of your own Understandings, all Conceit of your own Knowledge, or of your own Abilities to discover those Depths,

that are hid in these Words: The Ground you are now going to set your Feet on, is marvelous holy Ground, it is not for every unclean Beast to touch this Mountain: It is only a *Moses*, that may or can ascend this Mountain: If you bring with you the Judgment of Flesh and Blood, or your own Abilities, to search these Mysteries, and to judge of these Things, I must tell you, other Men shall see Miracles, but you shall see none: *Paul* shall see the Vision, when they that are with him shall not see it. Strip your selves therefore of all Manner of Conceits, and confess, you know nothing, and give up your selves to be taught of God: Neither regarding me that speaks to you, nor your own Abilities to judge of these Things: Cast away all Things of that Nature; for you have now to do with God, not Men; and if you see no Miracles, you may blame your selves, and I believe your too great Wisdom; for now adayes Men are too wise to learn any Thing. And I for my Labour look for no other Recompence from such wise Men, but that they shall turn again and all to rent me.

But in the Entrance into this 2 verse, here is one Thing, which I before touched at; and that is, why it is said: *The Angel of the Lord appeared to Moses*; And in the Verses following it is said to be the Lord God, that called to *Moses*: How can it be God, and yet an Angel? I find not one Interpreter unfold the Mystery, but he either slides or slubbers over this Thing, wherein indeed there is such a Depth of Truth included, as is able to make the Man of God perfect, and wise unto Salvation, and to build him up in all good Works. And to that End know, that every Creature is an Angel of God, being considered as Angel or Messenger, (for so the Word imports) it is a Name not of Nature, but of Office, and every Creature is sent of an Errand, they all come out from Him, and when they have done their Errand, they return to Him again; and the Sole Business every Creature comes about, and is sent for, into the World is, to glorifie and magnifie God: I say, the whole Work, the Business, every Individual, and all the Creatures have to do, is only to magnifie and praise our great God: And after it, hath done its Errand, and sung an Hymn to God Almighty, then it departs and returns to Him again: For all Creatures do sing his Praise in what ever they do, as he in his infinite Wisdom so orders the Matter, if not to the Praise of his Goodness and Mercy, yet as much to his Praise, for the Glory of his Justice: The most Senseless Creature that is, is a Messenger from God, an Angel of his Sending: The Winds, the Sea, the Flame of Fire, the Earth, the Air, the Lions, and all Beasts, and what Creature you can name, they are all his Angels, and all
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do his Pleasure; *Balaams* Ass was made by God an Angel to him, when his Eyes were once opened Num. 22. But, because I say, these are Angels, I would not have you presently conceive, that there are no other Angels above us: Not so, but what they are, we know not, they are such as God Almighty hath appointed them to be; and because we cannot know what they are, let us not say there are none; for they being in a Sphere above us, we are Ignorant of them, ignorant of their Nature and cannot comprehend it. As brut Beasts, they are in a Sphere below us; and although they have not Reason in that Degree that Man hath, yet they have some Reason; yet Man is called the Reasonable Creature, though, even Beasts have something of Reason like unto Man: Yet because he is so many Degrees above these Creatures, he is denominated, the reasonable Creature, as if nothing had any Reason but him; but it is otherwise: Now these Creatures are not able to understand (though they have some Reason) the Life and Happiness of a Man, because they are so much below Man; so neither can Man, created in a Sphere so far below Angels, know the Life, Happiness, Being and Nature of Angels; (though something they may know) yet far short of what they are: For every Creature hath his Happiness in his own Sphere, a Fool he is called a Fool, not because he hath no Reason in him, but because he is so far short of that Understanding, that is in other Men. There is Reason in a Kind, in all Creatures, though in some more, in some less; in Beasts and Trees, &c. their Life, their Growing, and all their Actions, doth express Reason, though themselves understand not their own Reason; for they grow and encrease, and to many other Things, wherein they express Reason; for God doth not in any Creature work unreasonably, but Man being made (as it were) the Master of Reason, he is led altogether by Reason, (as he is a Man) and what is above that, he is not able to judge of, because he never knew no Life above it, no Happiness above it. And therefore Man, if he go about to define those Angels, that are nearer to God than Himself is, he must make Use of that which is within the Compass of his own Sphere; therefore he would fain define them by Reason; but herein Man shews himself a Fool: For those Creatures above us are super-rational, but Man thinks there is nothing above Reason, because he never knew any Thing greater. 'Tis as if a Toad or a Horse should undertake to define the Nature of a Man, he could not but he must of necessity make himself the Measure of his Judgement: What he had not in himself, he could not judge it excellent; so if Men define Angels, you see they must measure and define them

according to the Excellencies of a Man. But all those invisible blessed Creatures that are next unto the burning Throne of the Almighty God, what are they? Alas, if we should go about to define their Nature, as some have done, we should prove our selves ignorant, yea very Fools: Yet thus much we may safely say of them, that the nearer to God, the nearer they are to the spiritual Nature of God, because they are further off from Matter; though they have Matter and are Bodies, yet they have but so much Matter as to distinguish them and separate them one from another.

God he is a pure Spirit, only Form without any Manner of Matter; and all the Creatures the further off from him, the more Matter; and the nearer, the less. For example: If ye have observed it, Angels are pictured with compleat Bodies; yet to shew, that they are further off from Matter than Men, therefore they have always Wings; and Archangels, they being nearer the Nature of God than Angels, are pictured with Bodies cut off by the Middle, with Wings; but Cherubims, having less Matter, and nearer to God himself than either, are pictured only with Heads and Wings without Bodies: But Seraphims, being furthest of all from Man, and nearest of all to God, they have no Bodies, nor Heads, nor Wings at all, but only represented by a certain yellowish or Fiery Colour. All this is to shew the very same Thing, that I am now unfolding to you: It is a Thing remarkable, though it may be, you have took no Notice of it.

For the present let this be enough to limit our ranging Thoughts in these Mysteries. In Man Matter prevails above the Form, because the Form is limited and bounded by the Matter, that though the Form be quick and full of Agility, yet the Matter hinders it, it cannot do what it would; but in these Angels Form is predominant over the Matter, that wheresoever the Form would be, the Matter is obedient. Then let us lay This for a Ground, for a Maxime undeniable, that the Creatures from the highest to the lowest, are to God as a sweet-tuned Instrument, all the Strings being consonant and agreeing, and to him they are all very melodious, in that they all harmoniously and with a joynt Consent sound forth his Praise; all the Creatures praise him, from the highest and sweetest Trebles in the highest Quire of Angels, Archangels, Cherubims or Seraphims, to the lowest and deepest BASE of the solid and immoveable Earth, they all express and sing aloud, I say, aloud and harmoniously, his Praise. It is the main Business all Creatures do, and shall do for ever, to sing Praise and Hallelujah to God on high; This is the Business, the Commission, that all these Angels and Embassadors are sent about: **Even the very Destruction of evil Angels**
and

and wicked Men, do aloud sound forth his Praise and Glory for ever and ever; for doth not Solomon say Prov. 16. 4? *The Lord hath made all Things for himself, even the Wicked for the Day of Wrath.* Thus this Name of Angels hath all this While detained us from Answering our Question: Why God is here called an Angel? And likewise in many other Places, as Judges 6. It is said, an Angel appeared to *Gideon*; and afterwards v. 15. it was the Lord. The Reason is this, and included in that I have now said. If we look upon any one Creature so far forth, as it is a Creature, it is infinitely short of God; for God is nothing, that we can see or imagine; and therefore, as long as you see or imagine any Thing, you are short of God; for as the Peace of God passeth all Understanding, so doth God himself; and there is not one Creature but God is the Peace thereof; for whatsoever it be, be it never so glorious and splendent a Creature, that falls within the Compass, I will not say of a Mans Understanding, though the Soul be a spiritual and a divine Thing; but let it be within the Understanding and Mind of an Angel above us, that same is not, nor cannot be but an Angel; for God passeth all Understanding both of Men and Angels: None know what he is, but his own blessed Self.

Whatever comes within the Conception of any created Being, that is but a finite Thing, and falls infinitely short of the infinite God; so that if an Angel should appear to me, and tell me that he was God, in that I can but either see him or hear him. I know, for as much as I hear him or see him, or can imagine him under any Form, or name any Expression or Conception whatsoever, that he was but a Creature, be it never so high an Angel, never so glorious a *Cerberim* or *Seraphim*; and if I should fall down and worship him, I were well worthy of Blame with *S. John*, who would have fallen down and worshipped that Angel, that had shewed him all those Things; for it is but our Fellow-Servant, though it appear in never so much Glory; for all the Imaginations of Men and Angels (poor Drops as they are) fall infinitely short of God Almighty. But if in any Creature you strip it of all Manner of Form and Imagination and behold God the Essence and Substance thereof, as One, Infinite, eternal Essence, as abstracted from all Manner of Creatures; then I may with Fear and Reverence fall down, or take Occasion by any Creature to adore God: If we can behold God thus, then the whole Scripture commands us to praise and magnifie him. Then praise him in the Sun, and praise him in the Moon, then praise him in all the Works of his Hands; not praise the Sun, nor the Moon, nor the Works of his Hands, nor any Creature, but praise Him. As suppose,
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there were a Religion, that it were lawful to worship the Sun; (as I instanced last Day) if the Worshippers should fall down to a Beam of the Sun, instead of the Sun, should not he be an Idolater? So he that shall fall down to a Beam of the Divinity, as included or represented in any Creature, doth not he sin? But if through that Creature we have Recourse only to Him, that is in the Midst of the Bush, in the Midst of the Creature, seeing God to be the Existence and Being thereof, and fall down before Him; herein I do no more but that which is commanded. If I look through the Body of that Creature, (which Body veils God from me) then I will praise the High and Holy One in his holy Place: Then will I praise Him in the Firmament of his Power, and in all the Works of his Hands: Then in Gods Name praise Him in a Tree, praise him in the Wind and in all Creatures; for the Life of every Creature, even of every Tree or Plant, is Christ Jesus, the Son of God and his first Begotten of all his Creatures; the Power of the Wind is Christ Jesus, that working Power in the whole Creation is Christ Jesus, the Life of a Man and of all Creatures is Christ Jesus, he is the Salt of the whole Earth, &c. But now, if I fall down to a Man or an Angel, or any Creature to worship Him, I sin; or if I fall down to Jesus Christ, as included in that Man or in any Creature, I sin likewise; but if in Men, Beasts, Trees and in all Things I behold God one, immutable, incomprehensible, incircumscriptible Essence, so I may praise God, and take any Occasion to fall down before him and say: O thou God, that fillest Heaven and Earth! O thou God, that fillest, movest and changest every Thing, and yet thou thy self art not moved, nor changed! &c. In all Things I see Thee, who art One and for ever the Same.

If you shall now ask me, how you may behold God thus?

I will tell you; In every Creature is a Beam of the Divinity, which is an Angel; and that Angel, be it never so small, beholds the Face of God Almighty, that Beam that lives in me or thee, that Beam, I say, sees the very Face of God: And therefore saith our Saviour Christ: *Take Heed ye despise not one of these little ones; for their Angel always beholds the Face of your Father, which is in Heaven.* Although you see not the Sun, when you behold a Beam that comes in at the Window; yet if you do but lay your Eye in that Beam, you shall see the Sun itself: So though you cannot see God Almighty in any Creature; yet if you do not despise any of these Little ones, they behold God; and if you lay your Eye in that Beam and let that guide you, you shall come to behold God himself: And then in the Name of God, praise God, even with all your Might and with all your Strength;

Strength; then you can never praise him enough in all his Creatures.

Only take this along with you, that so long as you are capable to see, touch or understand what you see, so long you see not God, it is but a Creature; but if you let that little Spark, that Little one, that is within you, guide you, that Angel within you, it will bring you to the very Face of God; for God is in the Midst of the Bush, in the Midst of the Creature, yet he is not the burning Bush; though he be in the Creature, yet he is not the Creature: So long as he appeared to *Moses* under any Form, he was but an Angel: *The Angel of the Lord appeared unto Moses in the Midst of a burning Bush*; and if *Moses* had worshipped that burning Bush, he had been blamed as well as *S. John*. But God is hid in the Creature, he is veiled from our Sight by Accidents: He is not in the Out-Parts, but he is within, withdrawn, retired from our Sight. Beloved! If God would be pleased to unfold these Things to you and me, and make us understand them aright: I know, that then neither Heights nor Depths nor Angels, nor Principalities, nor any Thing should ever be able to separate between us and these blessed Truths. Nay, nothing could hinder us from Union with this our ever blessed God, nor separate us from the Love of God, which is in Christ Jesus our Lord; for these are such infallible Truths, such glorious Truths, that against which the very Gates of Hell shall never prevail. When *Jacob* was to go three- or four hundred Miles from his Father's House, he saw a Vision in his first Nights Sleep, and it was a Ladder, that reached from Heaven to Earth, and the Angels of God went up and down, ascending and descending on it, and at the Top of the Ladder stood God himself. O wonderful Ladder! You little consider what a Ladder this was and is, and how great a Regard God had to Man in the making thereof, and to set and cause the Foot of it to rest and lean upon Man, and the eternal God himself to rest and lean on the Top thereof. But what do you think was the Meaning of that Ladder? We deny not the Truth of the Story; for let that Heart that hath such a Thought, consume for ever in Endless Flames; but let us labour to find out the Mind and Meaning of God, in all his Words: God stood at the Top of the Ladder. What God is in himself, we meddle not with, we have nothing to do with that. O blessed God! Be thou, what thou art; Thou hast said: I AM that I AM; and we say so too: THOU ART that THOU ART, holy and blessed be thou, O Lord! In what thou art; for we know thee to be that eternal, immense, stupendous and vast ABYS of BEING, infinitely beyond all Thought of Men or Angels, yea, of the highest *Cberubims* or *Seraphims* for ever and

ever: And as thou art in thy self, we neither know thy Name nor thy Son's Name, but *The Word became Flesh, and dwelt amongst us*; Christ Jesus is the Substance and Being of all Things, He is He, in whom all Types and Visions ended. This Book of God is a great Book, and many Words are in it, and many large Volumes have been drawn out of it; but Christ Jesus is the Body of it, He is the Mark all these Words shoot at, He is the Truth and Substance of all those Words, Types, Shadows, Metaphors, Allegories, Parables and Paradoxes, He is the MARROW in that Bone, and the Kernel in that Shell. There cannot one Creature come into the World, nor go out of the World; not one Angel ascends or descends upon that Ladder, but it comes from God, and that by Jesus Christ; He is the Substance and Being thereof; and there is not one Creature, but doth the Errand God sends him on: And therefore *David* ascribes the very worst of Actions to him. When *Doeg* cursed him, he said: *Let him alone; for God hath bid him.* He knew, no Creature could move towards him, to do him either Good or Hurt, but what God bid it do; and therefore saith he, in whatever befel him: *I held my Tongue and spake nothing, because thou didst it.*

Beloved! Now we come to the Vision itself; but first know this: The Interpretation of Visions is from the Lord, as *Joseph* said to *Pharaoh*: *It is not in me to interpret Dreams or Visions, but God shall give Pharaoh an Answer of Peace.* And so say I of this: A Vision it is, and we shall not find it any where expounded; but God hath set it down, it is thrown amongst us, and writ for every one to read: Some take it one Way and Some another, as *Pilate* said: *What I have written, I have written.* He that can find the Interpretation, let him. Beloved! We spent much Time the last Sabbath; but we could not get from under the Cloud, nor espy the bright Pillar of Light and Comfort, to discover the Meaning of the Vision; but you know, I was forced to leave my Discourse (as to the Vision itself) muffled up in those sacred and holy Discontents, which yet are like Physick, though a little Distasteful, yet exceeding wholesom, and the Delay may cause the Physick to work the better. The Spouse tells us Cant. 4. 12. *My Beloved is a Garden walled about, and as a Fountain sealed up.* And *Daniel* C. 2. 28. saith to *Nebucadnezzar*: *The Interpretation of Dreams and Visions is from the Lord; there is a God in Heaven, that reveals Secrets.* And as *Sampson* said: *If ye had not plowed with my Heifer, ye had not found out my Riddle.* Judge 14. 28. He which sent that Vision to *Jacob*, taught him also, how to interpret it; for in the bare Relation of the Vision, what is in it to comfort *Jacob*, in the Condition he was in? And so here, to what Purpose was this

this Vision shewed to *Moses*? What concerned this the Business in Hand? (as you may conceive) Beloved! He that can find out God's Meaning in these Visions, shall find hidden Manna to nourish him: But he that thinks by the Stoutness of his Wit, or by his Policy, or by his own Strength to find it out, be sure he shall find nothing, except it be a Bone to choke him.

Jacob, as it seemeth, being gone from his Fathers House, and travelling all alone, had many sad Thoughts; he knew not what to do, nor what Entertainment he should have, where he went; and it was a long Journey, and *Jacob* was to go from his Fathers House, where he had been brought up in the Knowledge of God, and was to go among Heathen Idolators; these Thoughts much perplexing *Jacob* at Night in the open Field, laying his Head upon a Heap of Stones he fell asleep, and dreamed this Dream, which whatever it seems to be in the History, in the Mind and Meaning of God, it was the fittest that could have been revealed to him: *Behold*, (saith the Lord Gen. 28 v. 15.) *I am with thee, and will keep thee in all Places, whither thou goest. I will not leave thee.* Now *Jacob* being taught by God and not by his own Wisdom, presently makes the right Use of his Vision. Thought he, I had thought that I had left God behind me in my Fathers House only; but I see God goes along with me, *God is in this Place, and I was not aware.* Had I been aware that God had been with me all this while, and that wherever I go, he is still with me, I would not have been afraid: But now, what shall I fear, seeing God is with me in all my Journey, and wherever I am? What need I be careful, whatever I suffer? And let me tell you by the Way: This Standing of the Foot of the Ladder on the Earth, is a very large Occasion for all the Sons of Men, who are made of the Earth, to magnifie HIM, who hath placed it there: And can any Man think, that God hath or can forget or neglect him, upon whom the Foot of this long and heavenly Ladder stands? No, no, it cannot be. But to see God thus really present with a Man, what will he, nay, what can he be afraid of, though there were a thousand Deaths before him: God being so near a Man, to see and believe this really, it would make him not afraid, though he were to enter into a Sea of molten Lead; who would be afraid, if he saw, God were thus present with him, to back him, to defend, to preserve, to protect and to encourage him, as here he was with *Jacob*? It is no Marvel, *Paul* went through all so bravely, having such a one to back him; and that he was so strengthened with Might by his glorious Power, unto all Patience and Longsuffering with Joyfulness. Now *Jacob*, whatever he thought, when he left his Father, and knew not what should become of him, nor

whither he should go, nor where he should stay; now all these Thoughts are vanished: For now he sees, God is with him wherever he is, and with all the Creatures he meets with; and that they can neither do him Good or Hurt, except he order it. Then also (thought he) He being so near me, I am sure, all my Prayers shall reach him, and he knows all my Wants: (And what hath *Jacob* lost now? He hath forsaken Father and Mother, House and Home, he hath bidden them all Farewell, and now he can say: I have God instead of all.) Who, I am sure, will suffer me to want nothing, and he is able and willing to relieve me: He was with me yesterday, and I saw him not, and therefore my Fears were great upon me, and he is with me to Day, and will be to morrow and for ever, and therefore henceforth I will not fear whatever my Condition prove to be; for I see, He is a God nigh at Hand, and not a God afar off. *Jerm. 23. 23.*

And so I say of this Vision of *Moses*. This Vision, that he had here (of Christ, for it is no other) whatever it seems to be, to him at this Time it was the suitablest and the fittest, that could be revealed to him; for *Moses* was to be sent to *Pharaoh*, a great King, and he was but a Shepherd, such an one as was an Abomination to the Egyptians. *Gen. 46. 34.* And besides, he was an Exile, a banished Man out of Egypt; for he was fain to fly thence for killing a Man; and being come thither again, he might be questioned for his Life; for *Pharaoh* sought to slay him for that very Thing. And besides all this, he went to intreat for almost half the People of his Land to depart from him; and they must carry all their Goods, and all their Substance with them, all their Cattel, and all their Jewels, they would not leave a Hoof behind: And besides, all the Kingdom depended upon their making of Bricks; therefore no wonder, though *Moses* made so many Objections as he did, no marvel he asks: *Who am I, that I should do this Thing?* And prays the Lord, that he would send by some other; for who would have thought it possible for him, to have brought it to pass? The Thing was of such Admiration, and attended with so many Difficulties.

And the Vision was the Wonder, which made *Moses* turn aside to see it; not that the Bush burned; for oftentimes Trees in a violent Wind, standing close together, having been known by rubbing, rushing and flustering violently together to fall on Fire, by Lightning and by many other Occasions; but in that it burned and was not burned, therein was the Miracle. I have heard and read of whole Forrests, set on Fire by Lightning; but who ever saw Trees on Fire and not consume? Who ever saw a Forrest on Fire a whole Day, and the Wood not burnt? Now, I say, This

This represented Christ so fitly, so opportunely on this Occasion, as could possibly be.

Obj. It may be you may say unto me: This was a great Miracle indeed; but I see no great Matter in it for this Occasion.

Ans. But though you see nothing, yet *Moses* saw enough in it to bear up his Mind against all those weighty Objections I before named.

Obj. You will say, it may be; 'Tis true, in the Sequel of the Story, God fitted *Moses* with Miracles for to bring about this great Work.

Ans. 'Tis true, the Egyptians had ten Miracles, and the Israelites three, and here *Moses* but One; but this One Miracle had such Strength in it, that it persuaded *Moses*, the Work was possible, and the Power and Wisdom of God was sufficient.

But wherein was the Strength of this Argument unto *Moses*? Suppose, I could not tell you, suppose God had not revealed it unto me: What would you do? But be careful, God will expound and reveal it to us; he that taught *Moses* the Text, taught him the Comment, and the Meaning: Nay, he that was the Text, was the Comment to him: The Text is common to All, it is a Well that stands open for all to draw Water at, and Men expound, every one as they understand it: But the true Comment is a Spring shut up, a Fountain sealed. And truly, he that wrote the Text, must give the Interpretation, or we shall never find it. But be not careful, God will be merciful to us, not only to shew us the Vision in the Letter, as he hath done that to many, but he will give us the Meaning thereof; and it may be here is some one poor little Word, that will give us some Light to find it. It is here said: God appeared to him out of the Midst of the Bush! from this Word (Out) we have a Hint of the Meaning: He appeared to him outwardly by a burning Bush, but inwardly he taught him the Meaning out of it, he must go out of this burning Bush, and look for what it represented, and that is: The Lord appeared to him out of the Bush, or beyond the Bush. It was he that was in the Midst of the Bush, and it was he that burned the Bush, but consumed it not: But he was not that burning Bush, but that which appeared to him was no other but an Angel, and *Stephen* tells you so plainly, Acts. 7. 35. *By the Hand of the Angel, which appeared to him in the Bush*: And this Angel was Christ, the second Person in the Trinity, who was in the Fulness of Time manifested in the Flesh: All Visions are typical, and represent and intend something equivalent to the outward Representation, having a Reach pointing beyond the external Sign; leading us to the Thing signi-

fied. It is certain, Christ Jesus is he, that all Visions tend to, HE is the Substance of all the Types, Shadows, Sacrifices, HE is the Business, that the whole World was ever and only is about, or ever shall be; He hath been, is and shall be the Business of all Ages, in one Kind or other: All Ages successively, they have been still busied in setting forth HIM to us, by all Means and by all Helps, Types and Figures: All Prophecies tend to him, and all Actions end in Him.

But in what Sense is He here set forth in this Vision? 'Tis true, all Actions are from him, and all tend to him, and End in him; but all Representations are not fit, proper, nor useful for all Occasions; in what Sense therefore is this Action or Representation revealed in this Place to *Moses*?

I Answer, in Effect this Vision was the same that *Jacob's* was; the End of it was to encourage *Moses* in the Work in Hand: Christ Jesus is often in Scripture compared to Fire: *The Light of Israel shall be for a Fire, and his holy One for a Flame.* It shall burn and devour his Briars and his Thorns in one Day. He was and is the burning Fire that burns and consumes every Thing, but not it self, as you know Fire doth; though it consumes every Thing else, yet it cannot consume it self: Nay indeed I may say, Fire burns every Thing, and consumes nothing; for Fire doth but separate every Thing to its own Element, Air to Air, Fire to Fire, Earth to Earth, and Water to Water: Fire makes a Change, but there is nothing lost; such a Fire is Christ Jesus in this Place, who changes and alters Things, according as he pleaseth. He it is that causeth Creatures to rise out of the Elements, and creates them of the Elements, and brings them all (at his Pleasure) back again: He creates them, and saith when he pleaseth, not only: Return again, ye Sons of Men! But to all Creatures: Return, return. And so thousands of thousands of Millions of Creatures have been, and are daily made of the same Elements, and having continued their Creators Pleasure, they must dissolve and return whence they came, and out of that same Matter, successively Creatures have been and are daily made: Trees grow out of the Earth, and having fulfilled their Work and their Time, they fall to the Earth from whence they arose: All Things are in a continual Change, Operation and Distillation; even as you see, Water put into a Glass, and put on the Fire to still, being close stoppt, the Vapors and the Spirits ascend by Heat to the very Top, and the Heat being allayed, they fall and descend again: Now observe, there is a Change made, but there is nothing lost; for being close stoppt, nothing could go out of the Glass: Even so, Things are altered and changed by
Christ

Christ Jesus; He makes Creatures of the Elements, they ascend and descend, but he consumes Nothing; for, whither should they go? They cannot go out of the World, and nothing they cannot be made; but by God himself; for all the Creatures cannot bring the least Gnat to nothing; this is an undeniable Maxime: There is required the same Power to annihilate, as there was to create; all the Kings in the Earth cannot bring one Creature to nothing: If they should burn this Body of mine to Ashes, and scatter the Ashes in the Air, or cast them into the River; yet there is nothing lost of me, but only every Element hath its Part, to which it returns. Now I say, Christ Jesus is this FIRE, It is he that burns the Bush, but consumes it not: It is he, (as *Job* saith) that *turns them as Wax to the Seal*: You know, Wax is altered and changed to any Form; and change it as often as ye will, the Seal, the Form you last gave it, that stands, till you destroy it, and give it another: So doth Jesus Christ. Of one and the same Elements doth he Make unmake, and remake daily, new Forms, and new Impressions; and that Impression it last had, That stands, till he cause it to return, till he unmake it, and new make it again: And I dare be bold to affirm, that if our great and glorious God should weigh the Heavens and the Earth now, as he did at the making thereof, for the Scripture saith: *He measured the Waters in the Hollow of his Hand, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance*: I say, it would be found, that nothing were lost; for all he hath created and raised, made and unmade, altered and changed all the whole World, as he doth continually, having raised thereout, such infinite Millions of thousands of Men, Beasts, Trees, &c. And is still in changing and making them new, and unmaking them again; yet I say, if he weigh the whole Matter of Heaven and Earth, of which they are made, they would not weigh one Grain, less or more, than at the first Creation. I say:

It is he, that weighs the Mountains in Scales, and the Hills in a Ballance; It is he that measures the Waters in the Hollow of his Hand; It is he that spans the Heaven, and measures the Earth; he it is, that alters all Things, and metes out his Workmanship out of the four Elements, and yet preserveth the Substance thereof, so that nothing is lost: *Behold I make all Things new*, Rev. 21. Yet he consumes nothing. *They all shall wax old as doth a Garment; and as a Vesture shalt thou change them, and they shall be changed*. And who is it, that doth all this? But only Jesus Christ the Son of the Father, who works all Things according to the Mind of his Father:

Who

Who is always changing, always renewing; There is not one Creature, be it never so glorious, be it never so solid, but it is still in changing: No Creature is one and the same, not one Minure; only God is one, God is the same: There is no House, no Wall, no Stone, no Man, no Angel, no Archangel, no Cherubim, no Seraphim, but is still in Motion, it is still changing: Only Thou, O Lord God, *blest for ever! Thou alterest not nor changeest not, thy Tears are the same, they shall perish; but thou shalt endure, they all shall wax old and change as a Garment, and they shall be changed, but thou art the same, and thy Tears shall have no End.* Though some be so durable that they move not, nor change not, in our Apprehension, yet they do: As you know, the Dial is in continual Motion, though you perceive it not: So though to your Weakness, they are insensibly moved, yet there cannot be any Thing at Rest, and unchangeable, but only God Almighty.

Now then, *Moses* (unto whom God spake in this sacramental Vision) he saw, what was the Meaning, the Substance thereof: 'Tis as if the Lord should say: *Moses!* As thou seest me externally burn this Bush, and consume it not; the same am I in thee, and in all Things else: And if I be so present in every Thing, and with every Thing, what needest thou to fear? What needest thou to fear thine own Inability? What needest thou to fear *Pharaohs* Hard-Heartedness? What needest thou to fear the Peoples believing and obeying thee? If I be with thee, and with them, what needest thou to doubt of any Thing? Though thou seest Things cross and thwart, and contradict one another, and that the Confusion of Things confounds thine Understanding, yet be sure I am with them, and in them, and I order all; and to me all Things work harmoniously: Though to thee cross and contradictory, yet all effect and bring about my Ends: They can do nothing but what is agreeable to my Will; for they are all led by one Spirit, they all to me do keep the Unity of the Spirit, in the Bond of Peace, with me even all Contradictories coincide: And so far forth as thou canst see and believe This, they all shall do the same to thee.

Beloved! You know, that these my two Hands are moved by one and the same Spirit in me, and the same Soul moves all the Members of my Body; and think you, will one Member hurt another? No: Will my Hand smite or pierce any Member to hurt it? No surely: And if it do, yet it is to better its Condition; though for the present it may hurt, and wound, and make it Smart, yet it is not to hurt it, but for its greater Good; so say I: In the World, what can happen, or fall out to hurt or displeas-

us? Truly nothing at all, if we were but come to this, that we could but keep the Unity of the Spirit in the Bond of Peace: If we did but behold ONE Spirit moving and ruling through the whole Earth: And if we did but see, that he is the Cause of all Wars and Tumults; and that he stirs up their Spirits, (for what End, is best known to himself) and though we see such Varieties and Changes in the World, yet in him and to him all Things coincide; even those Things, that are Contradictories to us: Even all Changes, and Oppositions, and Contentions and Clashings in the World, all in him coincide; that is, all Things to him are in Agreement, in an Harmony, and work to his almighty Praise, to the Highest, to the Utmost that can be: Yet in Regard of Men he may be dishonoured; but in himself and by himself he works out his Praise in all Contrarieties; because really and in Truth, nothing contradicts his Will: But if it do his revealed Will, yet he makes every Act in the Creature, be it good or evil, to contribute to his Praise.

And he whom God hath been pleased to shew this Vision to, which he here shewed to *Moses*, and the Interpretation thereof, he sees it so; and his Will and God's clath not, but harmonize and coincide: God's Actings and their Wills agree. These blessed Souls, they cannot find Fault with any Thing, but subscribe, that he hath done all Things well; how then can this Man distrust or murmur against God, in whatever falls out? because he sees God doing all, he sees, one SPIRIT moves all, acts all; but so far forth, as Men are crowned in the Letter of this Vision, they see none of all this; they only look upon it; as a wonderful Thing, that God did Thousands of Years since, and so take it as an History, or according to their utmost Interpretation, viz. that God in the Midst of the Afflictions of the Church, yet he preserved them, even as in the very Fire: Though *Pharaoh* oppressed them, and *Egypt* was as a Furnace to the *Israelites*, in which God kept them, and brought them out of it: Which Interpretation I condemn not; but I think, there is more held forth; for God bid *Moses*, tell the *Israelites*: I AM had sent him; He that was the Substance and Being of all Things, the Worker and Orderer of all Things in Heaven and Earth; but so far as Men see not this, when they hear of Wars, and Rumours of Wars, and Nation rising against Nation, they tremble, and they fear, and are at their Wits End, not knowing, they are all led by the same Spirit himself is, when as those, who see the Almighty thus working, ordering and filling all Creatures; yea, burning and changing, melting and reducing the Elements from one Form and Shape to another,

so that they see one Generation come, and another go; I say, these Men, they go in an holy Serenity and Tranquility of Mind, knowing, there shall not an Hair of their Head perish, without their Fathers Pleasure and Ordering, beholding his Wisdom, and Power and Goodness in all Things, in all Turnings, and Tumbings, and Overturnings, having cast all their Care upon him; for they know, he takes Care of them, and infinitely beyond what they could do for themselves: Therefore, they repose themselves sweetly upon his Will and Disposing; which Condition they prize above all earthly Enjoyments, yea more than a thousand Lives, if they had so many; for they have forsaken Houses, Lands, Wives, Children, &c. and all for him; and in him they enjoy and possess a hundred-fold instead thereof, even in this Life: If they have them, they enjoy God in them, and through them: And though they want all, yet they have God instead of all, who is to them more worth than all.

But others, not being able to hear or bear these Things, being not yet come to be either Fathers, or Young-Men in Christ, living still in the Letter, and in Shadows, whom indeed these Fathers in Christ pity and pray for, and their Bowels yearn for them, and such is their Strength, that they are fain to become weak to the Weak, and All to all: Not that they shall gain all, but that they may gain some: for some are like the *Egyptians* here spoken of, that not all the Precepts, nor Examples, nor all the Plagues in the World will convince them, they will not take Knowledge, that they are acted and guided by an unseen Hand and Power; they see not, that the whole Universe is guided by one Spirit: But they think, that there is one Spirit in the *English*, and another in the *French*, another in the *Spaniard*, and another in the *Dutch*, another in the *Turks*; one in *Europe*, another in *Asia*, another in *Affrica*, and another in *America*; but be assured, as to the Carrying on of the Affairs and Designs of God in the World, one and the same Spirit rules in all: And though there are divers and contrary Operations, yet all is by the same Spirit; it is God, that worketh All in All, and though they be never so far assunder, yet all act by the same Spirit.

As in my Body, whats farther assunder than my Head and my Foot? Yet the same Soul is in both; and know, that this one Soul within me, hath as great a Care of the lowest Member, as of the highest: And so in the World, though almighty God hath set some in a high Condition, and some in a low; yet know, He guides all; he takes Care (whatever thou thinkest) that the higher Members, and more exalted and empowered, shall not oppress the lower. (no further than he in his Wisdom thinks

meet) He it is, that lets one Man find Favour in this Man's Eyes, and another not; this (as other Actions) all along are ascribed to him. He gave them Favour, and he hardned the Heart of *Pharaoh*, and he bid *Simeon* curse *David*, and the like. Be assured, whatever Clashing and Dashing thou observest in the World, so (and as to thy Thinking) all will come to Nought and Miscarry; yet be assured, he it is, that keeps all, guides all from Dashing one against another, (but so far as his Wisdom will have it so) and it must be so, for the Accomplishment of his most holy Ends.

O therefore, let vain Man and his Ignorance, nay his Wisdom and his Will stoop, yea, stoop to the very Dust before him, and leave all to him, and be afraid to censure his Doings; or to say, concerning the Almighty: Such an Action was not well done: Such a Man, O it were well, if he were removed: Oh! He doth a great Deal of Hurt in the Church, or in the common Wealth: Oh! Sayest thou, Let him be cut off, when God hath said, let him stand, it is I, that have set him there to accomplish my Ends. Oh Beloved! Know, God Almighty is a God of infinite Wisdom, and art thou wiser than he, must it needs be as thou conceivest? No, no, you are deceived; submit your Judgments to him, expand and give up your selves, and all you are and have, to his Wisdom and Sovereignty, and do not once dare to oppose that infinite, infinite Wisdom of God, in Comparison of whose Wisdom, all the Wisdom of all Men and Angels put together, is but Folly before him: *He chargeth his Angels with Folly, and the Heavens are unclean in his Sight.* Job. 4. 18. What art thou then? Poor crawling Worm! To lift up thy self in his Presence? But thus to see God doing all, this is that *Moses* saw by the Eye of Faith in this burning Bush. It is he, that overturns the World; It is he, that burns every Creature; new Forms and new Shapes, the whole Universe. He is that great Potter, that makes, destroys and remakes at his Pleasure, what Vessels he pleaseth; He maketh Vessels of Honour and Dishonour; He alters and changes every Creature, new moulds and new makes all, and yet he destroys nothing. And know this and set to thy Seal, that whatever he doth, he cannot but do all Things well, superlatively well; so well, as it cannot be better. And hereby the Lord will also set his Seal to this Soul, so that he and it are so joynd together and made One, that they will never part. But he that looks upon the bare Vision in the bare Letter, he cannot see these Things; what is it to him, that *Moses* saw the Vision? That is gone and past; but dost thou see what *Moses* saw? Dost thou see all acted, altered and changed by him? Dost thou see Him alone doing all, that it is he that unmakes and

new-makes, that it is he, that makes Men young and makes Men old, that it is he, that *bringeth to the Grave, and turneth Man to Destruction*, and saith at his pleasure: *Return ye Sons of Men!* Ps. 90. 3. That it is he, that maketh and formeth Man and all Creatures, and bringeth them back again to their first Principles, and thereof creates, raiseth and remakes new Creatures? Dost thou thus see, that the whole Universe is but a Body, acted and guided by one Soul, by one Spirit, and that it is nothing else but a Carcase moved and led up and down by one Spirit, and that he is the Substance of all and of every Creature, the meanest, the smallest, the vilest, as well as of the most glorious? Dost thou see Him in the Midst of all this Changing and Tumbling up and down? That it is he, that destroys and yet preserves all Things, unmakes and remakes as the Potter doth, and yet the Clay is the same, but that it is he, which is still producing new Forms? Dost thou see that it is he, that doth all these Things, that it is he, that preserves all and weighs all, so that nothing is lost? For did not he preserve all Entire in themselves, every Element in its Property and Nature, and keep them within their own Bounds, (which is his excelling Glory) they would presently devour and overcome one another. Fire, if it did predominate and were not bounded, it would turn all Things into Fire, it would make all Things like it self. And so of Water, it would turn all to Water, and so of the Rest; but he hath set them their Bounds, which they cannot pass, saying: *Hitherto shalt thou come, and no further, and here shall thy proud Waves be stayed.* Job. 38. 11. So that he keeps all Things Entire in their own Element, and every Thing in its proper Place. And in all this Change or Alteration and Tumbling of the Elements together, herein is his Power seen, that there is nothing lost or diminished. Dost thou see all this? And that it is he, that ruleth the Nations, and that it is he ALONE that reigneth, and that he commandeth and ordereth the Affairs of Princes and all Nations, and that all the Kings of the Earth are in his Hands? *My Times are only in thine Hands*, saith David. And know, though thou thinkest, that Kings, Rulers and Others walk according to their own Wills, and contrary to thine, and thou art therefore offended; yet know, saith God, they all walk according to my Will and Pleasure; and though thou and they think otherwise, and though they have no such Purpose to obey my Will, but to please themselves, and fulfil their own Wills and not mine; yet I have them so in my Hand, that they shall All in the End serve to my Praise and Glory; yea, even in that they think they serve themselves and their own Ends; poor ignorant Souls! Alas! Whenas they glory and pride themselves

themselves in their great Pomp, Attendance and Command, and think, that it is They that rule, whenas they see not, that it is *He, that ruleth by his Power for ever and ever*; Ps. 66. 7. And that *the most High ruleth in the Kingdoms of Men*; Dan. 4. 17. He it is alone, that doth whatsoever he wills, and not what they will. He *sendeth the Sword, and giveth it a Commission.*, Jerm. 24. 10. The Sword never awakes, till he say: *Awake, O Sword!* Zach. 13. 7. And 'tis said of our Saviour, that he came to bring Peace unro Men, *Peace on Earth, and good Will towards Men.* Luke 2. 14. And yet our Saviour saith again Mat. 10. 34. *I come not to send Peace but a Sword*; and v. 35. *I am come to set a Man against his Father, and the Daughter against her Mother, and the Daughter in Law against her Mother in Law, &c.* What strange Contradictions are here? What Flesh and Blood can reconcile these Scriptures? Yet Both very true. Again, dost thou see that it is He, that shall *change these our vile Bodies, and make them like the glorious Body of Jesus Christ*? Phil. 3. 21. Jesus Christ will purifie those, that cleave to him, yea and purifie them like unto himself. Fire, I told you, never rests working and purifying, till it hath brought all Things to be as pure as it self: So that divine Fire, Jesus Christ, will never leave purifying and cleansing his People, till he bring them to be purer and purer, finer and finer, till they be all made pure, as himself is pure. He who is called often Fire in Scripture, as Mal. 3. 4. He will *purifie the Impure from the Pure, the Dross from the Gold.* And Isa. 10. 17. *The Light of Israel shall be for a Fire, and his Holy one for a Flame, and he shall burn and devour his Briars and Thorns in one Day.* All Wickedness shall be before Him, like the Thorns of a Forest before the Fire, and shall not be able to stand before Him. Nay, I know well as the Prophet *Isaiab* saith Ch. 9. 18. *Wickedness (itself) shall burn as a Fire, it devoureth the Briars and Thorns*; I know also, there wicked Persons are called Briars and Thorns, and that in many Regards: Because for the most Part they come by the Negligence of the Husbandman, which is the accidental Cause thereof, and so Kings and Magistrates are thereupon charged, as being the Cause of those Briars and Thorns; for 'tis undeniable, that the Care of the external Observance of the ten Commandments is enjoyned him, (let ignorant Libertines clamour and forment what they please) as also Punishment upon the Offenders; but they ought carefully to see to their Ends therein, that they be right, and not like *Jehu*, in his Zeal pretending he was all for the Lord of Hosts, when it was purely for himself, and meerly out of carnal Policy: But for Heart-Breaches the Magistrate hath nothing to do with them, they are beyond his Reach and

Knowledge; for them, they belong to him, who only can search the Heart, and try the Reins; that is his peculiar Prerogative: But outward Breaches and Wickednesses, it was ever commanded to Kings and Magistrates. And those that were good, have ever took it to be their Duty. Thorns and Briers are good for little but to burn; for they are not only unprofitable, but they shall do much more Harm than Good, and therefore very fit to be removed and thrust away, as King *David* in his last Words there saith 2 Sam. 23. 6. 7. *The Wicked shall every one be as Thorns thrust away; because they cannot be taken with Hands, but the Man that shall touch them, he must be fenced with Iron &c.* And again, Thorns and Briers keep the Earth barren, and are Refuges for Beasts of Prey and Rapine, and of Poyson. It was the Thorns that choaked the good Seed of the Word Mat. 13. If Magistrates will be Refuges for such Beasts and Poyson, they are also Thorns and Briers, and shall themselves be devoured and burnt up, as *David* there saith: If once they come to be a Protection to Snakes, and a Refuge for Serpents, Adders and venomous Beasts, they are in a sad Case. Wicked Men are also called Thorns and Briers, in Regard they hinder the happy Influence of Heaven, and the kindly Heat of the Sun, and the Dew of Blessing:

But, I rather at this Time apply this Fire, which is Jesus Christ, to the Burning up all the spiritual Defilements of the Soul, and all the Holiness and Righteousness of Man, as well as his Wickedness and Impurities; for all Mens, Holiness and Righteousness is in the Sight of God but defiled, loathsome, menstruous and filthy Rags, which, though highly esteemed among Men, is in his Sight an Abomination, and must be burnt up, It shall all be burnt up, and nothing remain thereof: As it came of nothing, so it shall return to nothing, as it is said *Esdra* 10. 54. though it be an *Apocrypha*, yet it is a real Truth: *in the Place, where the Highest beginneth to shew his City, there can no Man's Building be able to stand.* And this will Christ do, not at once, but by Degrees, as Fire makes not a Thing at first as hot as it self, but by Degrees; but it will not rest nor cease, till it hath, *Heb.* 12. 29. *Our God is a consuming Fire:* Wickedness, nor any Impurity shall be able to stand before this consuming Fire, no more than Thorns and Scrubbe before devouring Fire: But by Degrees he will purifie us throughout in Bodies, Souls and Spirit: All the Works of Man (as of Man) shall be burnt up, and he shall suffer Loss, but himself shall be saved, yet so as by Fire: As the Apostle saith 1 Cor. 3. 15. *For the Fire shall try every Man's Work, whatsoever it is.*

Therefore I say, take Heed of standing up before this Fire: If thou art
not

not brought down beforehand, this Fire will burn thee down to Ashes. Do not quench the Motions of the Spirit in you, do not strangle them in the Birth, as *Pharaoh* commanded the hebrew Midwives; to strangle the Male-Children of the *Israelites* in the Birth, *Exod.* 1. 18. But let this Fire have its perfect Work, as the Apostle *James* saith of Patience: Expand and give up your selves to him freely, fully: Let him work his Will in you, give him Leave, (I speak after the Manner of Men) or if you do not, he, when he pleaseth, will take Leave to burn up your Dross, that ye may be brought nearer and nearer to him, and be made more like unto him, that you may fully enjoy him, that so at Length you may be swallowed up, and emptied into him, even into that Ocean from whence he came; as all the small Rivulets which come from the Sea, never rest till they return into the Sea: and let us continually magnifie the infinite Goodness of almighty God, who of his meer Mercy will so far humble himself, to sit as a Refiner over his Work, and never ceaseth, but is always purifying, clarifying, and refining us from one Degree of Purity to another, till we come to be like his own dear Son Jesus Christ; and all our Dross so separated, till we be made all pure Silver, and pure Gold; and that all our Chaff may be removed, and fan'd away by the Breath of his holy Spirit, till we become pure Wheat, and fit to be gathered into our Lord's Garner; even till we be clarified, rarified and glorified, even like to the precious and glorious Body of Jesus Christ himself; as the Apostle saith *Phil.* 3. 21. Who shall change these our vile Bodies, and make them like his own glorious Body, according to his mighty Working, whereby he is able to subdue all Things unto himself, and bring all Things into himself, who is blessed for ever and ever, Amen.

TRUE and DIVINE
EXORCISM,
OR THE
DEVIL
CONJURED BY
JESUS CHRIST.

MARK I. 25, 26.

*And Jesus rebuked him, saying: Hold thy Peace, and come out of him.
And when the unclean Spirit had torn him, and cryed with a loud Voice;
he came out of him.*

The Substance of several Sermons, preached at *Kensington* public Meeting-Place.

AS the holy Apostle *Paul*, divides a Man into BODY, SOUL and SPIRIT; so do I this present TEXT: The Body is the History according to the Letter: The Soul is such moral Observations, as arise and are deduced from the Letter and History: The SPIRIT is such heavenly Instructions, and Divine Documents, as rightly applied, may be fitly termed the MARROW, and QUINTESENCE of the TEXT.

The History according to the Letter is so plain, that he that runs may read and understand it, and so needs no Explanation; and therefore I intend only to collect the Moral Observations from the Letter, and the Soul of the Text Jointly: And

I. From the Place, where this Man with an unclean Spirit was, viz. in the

the Synagogue at *Capernaum*: We from hence are taught, that no Place can secure from an unclean Spirit; 'tis not a Church, Chancel, Communion-Table or Pulpit, no Bishop or rigid Chancellor or stout Archdeacon, nor yet any politick Official, with all their Wit, Wealth or Power can excommunicate him or drive him out, when he hath once entred in; nor keep him from entering. He appeared *among the Sons of God* Job. 1. 6. He stood at *Joshua* the High-Priests right Hand. One would have thought *Joshua* the High-Priest safe enough, *when he was standing before the Angel of the Lord*. Zach. 3. 1. yet there *Satan stood at his right Hand*, and *Judas* himself, who was a Devil, was at the Communion-Table with Christ and the holy Apostles; nay into Heaven itself and Paradise he intruded; therefore we should, as our Saviour saith, *beware even of Men*. Such Men as are of his Spirit, unclean; *they will deliver you up to the Councils* Mat. 10. 17. And the Apostle hath it Phil. 3. 2. *Beware of Dogs*, that is, beware of Men of proud, cruel, fierce and dogged Spirits. Who now would suspect any of you, that come here with so much Zeal, Pains and Patience to hear: I confess, Charity forbids me to charge or suspect any of you, but yet I would have you all suspect and examine your selves; for you see, Christ in whom were the Treasures of Wisdom and Knowledge, he gives us a Warning to beware even of Such as follow after him, and do but only pretend Love to his Doctrine and Miracles without Sincerity; and *St. Paul* Phil. 3. bids beware of the Concision; for among them are Dogs and Evil Workers: Nay, be it what Place it will, even there where the Sons of God are met together, and present themselves before God, Satan will come among them Job. 1. 6. And then

2. As no Place can secure us from either evil Men or Devils without us; so neither can any of us assure our selves, that we are what we should be. If the Jews crying out, *The Temple of the Lord* Jerm. 7. 4. would have serv'd the Turn, but that it did not; though they rested secure, and blessed themselves in it: So also do we now as in the outward Baptism; so in the outward Receiving of the Ordinance of the Lord's Supper, and also in the outward Profession of Christianity: But all these are but Leaves, but 'tis the Fruit God looks after; for though no Tree that bears Fruit, but it hath Leaves, also yet wo to those Trees, which bear nothing but Leaves. Then

3. From the Devil his confessing Christ, we learn, that though, as *Paul* saith, *with the Mouth Confession is made* Rom. 10. 10. yet that is nothing without the other, except the Heart believe unto Salvation; for that Confession is in vain, which is void of Faith, saith *Fulgentius*.

4. Observe, for all the Uncleanneſs, and ſtrong Poſſeſſion of this unclean Spirit, as ſoon as our Saviour ſpeaks, (for he ſpoke, as one having Authority, and not as the Scribes) 'twas Deſtruction to him; for he roars, and cries out: *Art thou come to deſtroy, or to torment us?* Luke 8. 28. The Scribes and Pharifees might have preached long enough, ere this Devil would have roared; for as ſome go not out, *but by Faſting and Prayer*, Mat. 17. 21. ſo ſome unclean Spirits will not ſtir out of Men, but by powerful Preaching, that will make him mad; for then he knows, it is Chriſt, coming himſelf with Power, to caſt him out. And

5. From his renting this poor Man, we learn, how furious and raging the Devil's Malice is to Man; tearing and renting them, whom he may not, cannot longer poſſeſs: The *Dragon* never watch'd the Woman ſo narrowly, as when neareſt her Time of Deliverance, Rev. 12. 4. So *Pharaoh* purſued the *Iſraelites* moſt eagerly, and muſtered up all his Strength, his Chariots and Horſes, when they were departing his Land. And the Prophet *Iſaiah* ſaith: *For unto us a Child is born, and a Son given*, Iſa. 9. 6. But immediately before he ſaith, that *every Battle of the Warriour is with Noiſe, and Garments tumbling in Blood; and this ſhall be with burning and devouring Fire*. And 'tis true, what our Saviour ſpoke, Mat. 10. 34. *I came to ſend Fire on Earth; and, I came not to ſend Peace on Earth, but a Sword, &c.* And,

6. In that our Saviour did not, would not hear the Prayers of the unclean Spirit, though implicately here, as explicately Chap. 5. 6. 'tis ſaid, he fell down, and worſhip'd him; and ver. 17. and ver. 10. much beſought him, nay, adjured him, and charged him. You will ſay to me: It is no Wonder; it was a Devil that prayed: And ſo I ſay too: It is no Wonder, we are not heard, when we pray; for (if we be evil and unregenerate Men) it is the Devil in us, that prays. *Proclus* tells us in his Tract, called [*Chriſtomathia*] of the *Athenians*, that they had a ſtrange Way, in pleaſing themſelves by antiphractical Expreſſions, as by calling Things and Perſons by their Contraries, as to call their common Hangman, the Lover or Friend of the People; the Grave, an Houſe; a Priſon or Dungeon, a Pallace; Vinegar, Sweetneſs; Dirt, Chryſtall; Gall, Honey, &c.

So Men ſpice this Cake, and ſauce this Diſh, and pleaſe themſelves as they will, with their own Prayers and Duties, giving them glorious and reverend Titles, calling them the Ordinances of Chriſt, to beget in themſelves and others a great Eſteem of themſelves, for practicing and uſing them, when they are no better than Dung, no better than loathſome

some and stinking Sepulchers, gilded over.

Men may, as it is Isa. 5. 20. call sweet, sowre; good, evil; Darknes, Light, &c. Nothing more common; but *wo to them*, (saith the Prophet) *for that which is highly esteemed among Men, is in God's Sight an Abomination.* And for certain, if we will take Christ's Word in this Parable, as Luk. 11. 32. *He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.* The Application is easie; only a Question is to be resolved.

Seeing, as John 9. 31. *God heareth not Sinners:* And the Prophet *David* saith: *If I incline my Heart to Wickedness, the Lord will not hear my Prayers.* Then, how shall that Man do, that is yet in his Sins? Pray he cannot, may not; if he should, no Hopes had he to be heard: Nay, as *Solomon* hath it, Prov. 15. 8. *The Prayer of the Wicked is an Abomination to the Lord.*

Augustine on John 9. saith: If God should not, would not hear Sinners, in vain had the Publican said, *Lord be merciful unto me a Sinner!* And *Chrysostom* upon that Place, Mat. 7. 7, 8. *To him that asketh, shall be given, &c.* Every one (saith he) whether just or unjust, shall receive, if when he shall pray or ask really by Christ, and in Christ: And therefore are two Things to be considered in the Sinner:

1. The Sin it self

2. The Purpose and Intention of him that commits it.

Now for certain 'tis, God is so propense to Mercy and Forgiveness, that he delights in nothing more, (nor he sees not as Man sees) that according to his Word, smoking Flax he will not quench, if there be so much as a Smoke; if but true Desires wrought by Jesus Christ, 'tis acceptable, yea more acceptable, than all the thousands of Rams, and ten thousands Rivers of Oyl from wicked Men: But if it smoke not, 'tis dangerous; and then I say, nothing is absolutely and undequaq evil, but Sin, nor any Thing perfectly good, but God. It's good therefore, Men should try their Prayers, whether they come from the Flesh, or the Spirit: Too many (though they seem to pray, and pray much in Words, yet there is no Smoke, no Fire from Heaven, to kindle their Sacrifices) in their Prayers seek themselves, not the Things of Christ, Phil. 2. 21. Our Prayers should be for our selves and outward Things, as the Morning-Dew, which doth quickly ascend and vanish: Dwell not upon these Petitions, insist not long on them, but cut them off short, and say: *Father if thou wilt, yet not my Will, but thine be done*, Luke 22. 41. And as *Gregory* saith: What God hath not predetermined to grant, cannot by Prayer be obtained; and there-

fore be very tender of urging God much in that Case: Nay, though God many Times doth defer to give presently, what yet he may intend to give: As the Apostle confesseth, 2 Cor. 12. *I besought the Lord thrice*, and obtained his Request then, though not the same Thing, he asked: Yet as *Augustine* saith on Pl. 53. 4. Let not the sick depart from the Physician, but wait his Time and Opportunity; nor let him counsel his Physician, nor direct or prescribe him; but let him wait on him, and wait in Patience, but for what, and when he will grant. To proceed:

7. In that Christ rebuked him, it shews to us, that Christ is stronger than the Devil.

Although some Places of Scripture seem to contradict this; as in the Fall of *Adam* all dyed, the Devil prevailed over the Seed of the Woman, and by the Confession of Christ, *This is the Hour and Power of Darknes*, Luke 22. 25. and in that *S. Paul* calls Satan the Prince of the Air, that rules, &c. And lastly, from that Place Luk. 13. 23, 24. *There are but few, that shall be saved*. The Devil in all this seems to have more Power than Christ: Far be it from any of our thoughts, to think, that God was overcome by the Devil, or that the Devil was at that Time stronger than he; no, no. But 'tis said again, John 19. 11. *Thou couldst have no Power over me, except it was given thee*: And for those seeming Contrarieties in the forenamed Places, first, though it is said, as in *Adam* all dye, yet it is said withal, In Christ shall all be made alive: Now, he is of more Might that revives a Man, than he, who only kills him. For the second: This is the Hour and Power of Darknes; but that is but a short Time to rule in: What's an Hour to a Year, or a Year to Eternity? And thirdly: Though Satan be called the Prince of the Air, yet there is a Limitation, 'tis but in the Air; and though he rules, he only now rules, 'tis but for a short Time; and not absolutely neither, but only by Limitation; his Time is set, and his Work appointed; as he hath Power, so he hath but his Hour of Darknes. Also his Place is set him, out of, or beyond which he cannot remove; he is but the Prince of the Power of the Air: There is his Bounds, Eph. 2. 2. And take the Reason, why he calls him so, viz. for the Predominance of Matter in this sublunary Region; for saith *Aristotle*, *Matter is the Root of Darknes, and Ignorance*: He hath some Power and Prevalence there, in this Kingdom of Matter, where lies the Root of Darknes, and the hidden Stuff of Ignorance; and very obscure and hidden from the Sons of Men, who are the principal Subject, in the Kingdom of Matter, for him to work upon. And for the last: Few there are
that

that shall be saved: That is not said positively, but by Way of Interrogation only; for *Peter* asked our Saviour: *Are there few, that shall be saved?* By Way of Question only. And for the further manifesting of this Truth, though *Satan* be the strong Man armed, Luk. 11. 21. yet our Saviour is a Stronger than he, coming upon him, ver. 22. And though *Job* speaks of a *Behemoth*. and a *Leviathan*, yet he also mentions a Hook for his Nostrils. And though *Peter* in his Epistle saith, that the Devil goes about like a roaring Lion, seeking whom he may devour; yet we know, that the LION of the Tribe of JUDAH hath conquered. And though *John* in his Revelation styles him the old DRAGON; yet the Prophet *David* saith plainly, that THOU shalt go upon the Lion, and tread upon the Dragon, Psal. 91. 13.

And that our great God, and our Saviour may have their due, know for certain and believe it; for nothing can be more true, that all Power, Might, Strength, all Dominion, and Omnipotency are all his, absolutely and solely, so that no Creature shares with him in the least. And mind this, we can hear nor speak nothing of God to our Understandings, but only by Expressions taken from the Creature, which are used meerly for our Apprehensions; but shall we then limit the Almighty to our narrow Thoughts, to our Expressions, and Comprehensions? God forbid! Visible Things, in a low Manner shew invisibles, and therefore those Distinctions of the Will of God, 1. Antecedent, (of the Sign) and 2. Consequent; (of his Beneplacit) as also of his revealed or permissive, and of his secret or operative Wills, are justly suspected. Are not the first Inventors of these Distinctions to be accused of Ignorance, to put a real Difference of Wills in God, as if there could be two Things in him, not one and the same; and therefore are no other but Subterfuges of Ignorance, and partly so confessed by Some of the Authors, and Inventors themselves; and yet withal, I do not intend, that the Waving of these Distinctions, shall in any Wise fasten any Thing unseemly upon God, and I do profess my Detestation with *Augustine*, to say, that God is the Author of Evil, it is an Opinion not only false and abominable, but it is impossible, that Entity should be non Entity; for such is all Evil: For if God be Truth, Goodness, Being, then 'tis impossible, that he should be the Author of Evil, Falshness or not Being.

And yet I say, that Coincidence of Contrarities, nay of Contradictories, which in any created Nature are impossible, may be, and are in God, as Wisdom in him, is said to be 1. stable and one, yet 2. moveable and manifold. The Things that are impossible with Men, are possible with God,

Luke 18. 27. And in Ps. 139. 12. *The Light and the Darknes to him are both alike.* And all Actions are ascribed to him, though not the Evil or Obliquity of the Action: He it is alone, that *created the Destroyer to slay Isa.* 54. 16. So of *Cain* against *Abel* and *Giants* of the old World against *Noah*, *Philistines* against *Isaac*, *Esau* against *Jacob*, *Pharaoh* against *Israel*, *Magicians* against *Moses*, the *Tempter* against *CHRIST*, *Simon Magus* against *Simon Peter*, *Gentiles* against *Believers*, *Antichrist* against *Christ*: Thus throughout the whole Creation, Good is set against Evil, Life against Death; and so are Sinners against the Godly, Saints against Reprobates: Look upon all the Works of the most High, and there are two and two, one against another; as one saith: Virtue in the Soul, without an Adversary, decays. And if visible Things be the Glasses of Invisible, (as they are) the one to make out the other, therefore hath the Almighty made all Things double, one against another, saith that wise Man, Eccles. 42. 24. 25. And he hath made nothing imperfect; one contrary evil Thing established the Good of another contrary to it, and who shall be filled with understanding his Glory? Contrary Qualities are the Bounds one of another. Howbeit as *S. Paul* saith 1 Cor 2. 6. *We speak Wisdom among them that are perfect, yet not the Wisdom of this World, nor of the Princes of this World, which comes to Nought.* But *Solomon* saith: *Consider the Works of God; for who can make that strait, which he hath made crooked,* Eccles. 7. 13. And therefore, further know this, we must not measure Eternity by temporal Moments: I confess, I have been a Man almost fifty Years longer, than when I was born; and never a one that now hears me, but is a Week elder than he was this Day seventhnight: But God hath not now been God, one Hour longer, than he was, when the World was first made almost six thousand Years since. I grant, that here in the Kingdom of Matter (as I may call it) during the Hour and Power of Darknes, there may be some Contest, yea some Prevalence in the Powers of Darknes: *Moses* Hands may flag, and the *Amalekites* prevail, Exod. 17. 11. But what is that to God? And that this may be the more credible, consider but the contrary Operations of the Soul in human Nature; for the Soul is all in all, and all in every Part: Therefore wonder not, if Contrarieties coincide in God, if such a Thing may be and is in the Soul of Man: Neither hath Place any Proportion to the Immenfity of our God, nor Time to his Infinity: And further to the clearing of this Question, whether is the stronger? I say, as *S. Paul* 2 Cor. 13. 3. *If ye seek an Experiment, take this for a Scantling; never did our Saviour Christ command any unclean Spirit, but he obeyed*

obeyed, when commanded, and he trembled before commanded, knowing the Power of Christ, to be above himself: Look into, and search the Scriptures, and it will plainly appear so.

But if any shall further object, and say: If Lions should turn Linnners, the Devil then would draw a large Story, and shew manifold Examples of his Power and Strength; for he knows, how many Times Christ hath stood at the Door, and knocked, and we would not let him enter; how many Times he hath cryed aloud, when the unclean Spirit was in Men, and he hath been like a deaf Devil, and would not let them hear; he knows, how often God himself hath called to the Creatures, for their Testimony, when he suffered Dishonour, when he like a dumb Devil in them would not let them speak: He very well knows, what Miracles of Blessings and Judgments, and what stupendious Acts of his Power and Providence Christ hath wrought in the Earth, when yet the unclean Spirit, as a blind Devil, would not let Men see, or perceive them, or at least would not suffer Men to acknowledge them; and did not the Devil by his Policy and Power, sweep down the third Part of the Stars of Heaven? What's that; but the third Part of such, who have been as Stars in the Profession of Christ; yet are fallen from their own Stedfastness. And what can be said to all this?

'Tis true, all this, and a thousand Times more Mischiefs had he wrought, all this Power hath he had, hath still, and will have over his own Vassals, the Children of Unbelief: But, all these help as so many demonstrative Arguments, to exemplifie the infinite, incomprehensible power of God; for all the Power the Devil hath, is from God; for as the Apostle Paul hath it, Rom. 13 1. *There is no Power, but of God: The Powers that are, are ordained of God.* But now we have said all this, yet as our Lord commands us: *When ye have done all, say, ye are unprofitable Servants:* And truly, (I say it from my Soul) when we have said all we can, we are all foolish and rude in these deep Things; those that think themselves most wise, are the most Fols; for can any of you all match God in Strength or Greatness, Power or Infiniteness? And if we cannot match the Almighty in none of those Attributes, then surely, not in his Wisdom: Alas, alas! Poor Drops! Vain Man would be wise, though when he hath shewed all his Wisdom, he is but as the wild Asses Colt, saith Job, and he is more brutish than a Beast.

But Beloved! Let not this pass, without our Circumspect and diligent Consideration. Can there be (think you) any Power stronger or greater

ter than God's Power? Seeing, all Power is essentially, originally and really in God, and flows from God; nor no Power, but is of God: Nay, every Power is under his, and what Powers are, he constitutes, appoints, ordains, ordereth and limiteth as he pleaseth, to his own Will and Pleasure, for Judgments, or Mercies.

It was and is undeniably true, what Christ said to *Pilate*, he boasting of, and abusing his Power: *Knowest thou not, that I have Power to crucifie thee; and have Power to release thee?* said *Pilate*; but Christ replied: *Thou couldst have no Power over me, except it was given thee from Above*: Which implies, as if Christ should say, that even thou *Pilate*, who accountest and judgest thy self so great and powerful; why, thou thy self art under Cesar; thy Power is subject to his, and his, how great soever it be, is from God: Nay further, though thou shouldst desire, or hunt after, or purchase by Bribes or Favour, to be instated with Judicial Strength and Power; yet it is for certain, thou, couldst not obtain, nor enjoy it without God: And I know for Truth, what Power thou now art intrusted with, it is not thine own; 'tis given thee, and may be taken again from thee: So that its plain, that the very Power, that *Pilate* had over our Saviour, was given to him even by our Saviour himself: As *Augustine* saith: *He gave so much Power to the Devil as he would, and would not give him more than he thought fit.*

Another Consideration arising from the Soul of the Text is this, viz. From our Saviour's Rebuking this unclean Spirit, and the unclean Spirit's Fear of our Saviour; it gives us this Comfort and Assurance, that though Satan be the strong Man Armed, Luke 11. 21. yet our Saviour is ONE stronger than he, as I hinted before: And when he cometh upon him, he overcometh him, and taketh from him all his Armour, wherein he trusteth, and divideth his Spoils. Though *Job's Behemoth* and *Leviathan* be very strong, yet there is one, that can put Hooks in their Jaws: And though St. *James's* Lion be roaring and raging, yet St. *John's* LION of the Tribe of JUDAH can bind him in Chains: And though St. *John's* old red Dragon persecute the Woman with Child, yet there is MICHAEL, shall fight him, overcome him, and cast him to the Earth.

And now, who can doubt, whether is the stronger? When that the Strength and Power, the Devil hath, is from God; and we know, that God (though in himself infinitely) yet is but finitely received in or by the Creature; and what Proportion or Measure the Creature hath of Power, God himself (who knows the Capacity of his Creatures) orders and distributes to them, as much as he pleaseth: Who can doubt then, or question,

question, whose ARSENAL and Magazine is better furnished, God's or the Devil's? whenas all the fiery Darts and Arrows of the Devil are from God's Store-House: His Quiver indeed may rattle, and he may shoot out sharp and bloody Arrows, which wound and kill; yet it is God's Hand, that fills his Quiver, and 'tis God's Power, that sends and directs his Arrows to the right Mark, and he orders every Dart, how deep it shall pierce.

In brief, as *Isaiah* saith *C. 26. 12. Thou, O Lord! Hast wrought our Works in us*: So the Devil must confess, even the worst, the blackest, the saddest Devils must say & acknowledge, that God is their Life & Strength, without whom they could not live nor move. God is their BEING, without whom they were nothing, and could not be at all. Beloved! These are Truths: But are ye able to bear them? Take away God from the Creature and the Creature is not; and therefore 'tis worthy our Observation, that there are very few or none evil Actions, (as they are Actions) that are in Scripture attributed to Satan, that are not likewise ascribed to God, either for Things external or internal: Truly Friends! I may not keep back any Part of God's Counsel, for Fear of the Jews, although they be angry at the Preaching of these Things.

First, for external Actions: If we look upon *Job*, Did the *Sabeans* come and take a way his Oxen, and slew his Servants; and was not that done by Satan upon that Commission given to him? *Job. 1. 12. All he hath is in thine Hands.* Why, yet we know, it was God gave him that very Commission, who is the Lord of all Hosts; yet acted by Bands of *Sabeans* and Armies of Men. Did the *Chaldeans* set upon his Camels, drove them away, and slew his Servants? Know, as *David* saith: *The Lord teacheth my Hands to war, and my Fingers to fight.* And the Mouth of the Sword of the *Chaldeans* could not bite, till God bad it. Did the Fire burn up his Sheep and his Servants? Yet we know, that it is the Lord God caused it; it is He, who *raineth Snares, Fire and Brimstone*, *Psal. 11. 6* And in that very History, it is called the Fire of God. *Job 1. 16.* Did a great Wind come from the Wilderness, and blew down the House, and killed *Job's* Children? yet 'tis certain, he that is the Lord, bringeth the Winds out of his Treasury, *Psal. 135. 7.* And *Job* saith: *The Lord hath taken away, as well as given, &c. Job. 1.* But to come nearer yet: Did the Devils enter into the *Cragasites* Swine, so that they ran headlong into the Sea, and were drowned? but yet they did not, could not enter into them, till Christ bad them go; No, no! He that sends, is greater than he that is sent: The Lord is above the Servant; though the Devil may desire to do Mischief, yet he cannot accomplish it, till he be authorized, and Impowred by God himself.

Now to come to spiritual Actions, and such as may seem to have a near and almost inseparable Affinity with the worst Sort of Evil [SIN;] for the other were but Medicines; Nocuments are Documents, Chastisements are for our Health: Did the Devil harden *Pharaoh's Heart*? yet the Text saith plainly of God:—*I will harden Pharaoh's Heart*, Exod. 7. 3. Obduration and Hardness of Heart is a grievous and a heavy Punishment, yet God saith: I will harden—: Did the Devil tempt *Abfalom* to take his Fathers Concubines? yet 2 Sam. 12. 11. saith God: *I will raise up Evil against thee out of thine own House*: Yet again: *Thou didst it secretly; but I will do this Thing before all Israel*: Did a lying Spirit, that is the Devil, seduce *Abab*, that he might go up, and fall at *Ramoth Gilead*? yet it is recorded in the same Place: *Behold the Lord hath put a lying Spirit in the Mouth of all these thy Prophets*, saith *Micaja*, 1 Kings 22. 23.

I will sum up all in HIM, who is the Sum of all, Christ Jesus: John 12. 40. Who citing that of the Prophet *Isaiab*, C. 6. 10. where God commands, to make the Heart of this People sad, and shut their Eyes, &c. Christ saith plainly: *He hath blinded their Eyes, and hardened their Heart; that they should not see, nor be converted*: And (saith he) *These Things spake Isaias, when he had seen the Glory of God, and then spake of him*. So likewise did the Devil enter into *Judas* his Heart to betray his Lord, Luk. 22. 3? It was true, yet I will say, as *Austin* upon Ps. 61. towards the End of it: *Judas* was wicked, who betrayed Christ; the *Jews* were wicked, who persecuted him with Malice to Death: All of them were impious and miserable Wretches, to crucifie the Lord of Life; and yet *Paul* saith to the *Romans*, C. 8. 32. *The FATHER spared not his own Son, but delivered him up (BETRAYED HIM) for us all*; yet it was his Father: And Eph. 5. 2. *He gave up himself, betrayed himself*; and yet *Judas* he betrayed him.

What shall we say herein? Dispose and distinguish if thou canst.

To that End, let us then take the Counsel of our Saviour; let us give unto God the Things that are Gods, and unto Man, what is Mans; let us then with Boldness give unto God, as the SOLE SUPREME AGENT, the Glory of all Actions, of what Nature or Kind soever; (as Actions) as for Example, to the Soul, the Power and Act of Seeing, but of Seeing doubly or dimly, to the Organ it useth; so God gives to the Soul the Act and Power of Hearing, Smelling, tasting, Speaking, Thinking, Going and Doing, and the like: But for the Evil and Viciousness of any or all these, to the Organ they use and employ: In brief, take this as the Sum of all; let God have all the Glory, Honour and Praise of all Actions; they

they belong to him alone: But to our selves let us take Shame and Confusion, Baldness to every Head, and Shame upon all Faces, Ezek. 7. 11. God's Righteousness in all these, is like the great Mountains, and his Judgments are a great Depth, Ps. 36. 6. like the Mountains indeed, eternal, and eternally Mountains; though we climb never so long, never so high, they are still past finding out, and are like the great DEPTH, Depth still, though we sink never so low: And therefore *Cusamus* speaks learnedly to this Point: *God creates all Things alterable, changeable, corruptible, contrary*; yet he created not Alteration, Changeableness, Corruption nor Contrariety; for seeing, that he is himself Entity, Life and Substance, Essence and Being, he doth not, cannot create Non-Entity, Destruction, Death or Ruine; but he is alone BEING, LIFE and SUBSTANCE.

And yet so it must needs be; for God is the God of Order, and Order implies Plurality, and Diversity.

And then secondly: What Harmony or Musick is made upon one String? Or if it be a single String, yet there must be divers Frets, Stops and Cliffs: in this Case you know, the sweetest Harmony is made, where there is the greatest Discord and Variety.

To go a Step or two further: In that famous and memorable Story of *Joseph* and his Brethren, ('tis said) they sold him to the midianitish Merchants in their Malice, and they into *Egypt*, where he was tempted by his Mistress, and upon her false Accusation cast into Prison; and saith the *Psalmist*: *The Irons entred into his very Soul*, his Usage was so cruel, an Act worse than the other; yet when he makes himself afterwards known to his Brethren, Gen. 45. 5. *Joseph* saith plainly: God sent me hither before you into *Egypt*; they did it, and God did it; they indirectly, God directly: Yet *Joseph* saith: It was not you, but God sent me before. So also in that Act of *Shimei*, he was set on by the Devil to curse David; yet *David* saith: *Let him alone, let him curse: The Lord hath sent Shimei, and bid him, to curse David*, 2 Sam. 16. 11.

In all these Actions, Sin cleaves so near to the Action, that *Chryostome* in *Tom. 1.* upon the 45 Chapter of *Genesis* cries out: Hast thou seen *Joseph*? Take away the Malice of his Brethren, their Envy and their Lye, you will then take away all those Things, whereon *Egypt's* Safety stood, and the Interpretation of *Pharaoh's* Dreams, revealed by God himself to *Joseph*: And *Drexel Heliotrop*: Lib. 5. C. 8. saith further and clearly: Take away *Judas's* Covetousness, and the *Jems* Envy and Malice, and you will take away the Virtue and Efficacy of the Blood of Christ Jesus. Again:

Do but take away Devils, and then spiritual Conflicts and Trials, Victories and Conquests over Temptations, nay, Rewards for them will also cease and end: And saith *David*, Ps. 59. concerning his Enemies: *Slay them not, lest my People forget*; forget what? Both God and themselves: So that you see, that Devils and Enemies are necessary. And those Quotations out of the primitive Fathers, I rather use for your Help and Good, than any Way to strenghten Truth, which needs not any human Assistance; for the Scriptures themselves are full enough for this Purpose: But the Weakness and Childishness of Men needs all Helps, that they may receive and digest such Meat, as is fit for strong Men.

Beloved Friends! Were it not for Tyrants, where should we find glorious Martyrs? The furious Fire tries and distinguisheth the Gold from Dross; from Contraries every Action seems necessary: 'Tis God himself, by his Prophet *Isaiab*, that saith: *I make Peace, and create War*, Isa. 44. 7.

Some may say, this is hard, and seems impossible to distinguish betwixt the Action, and the Faultiness or the Sinfulness of the Action.

True, it is so to us impossible: *But the Word of God is sharper than a two-edged Sword, and divides betwixt the Soul and the Spirit, and is a Discerner of the Thoughts and Secrets of the Heart*. Heb. 4. 12. So also we cannot divide the Fire; yet *the Voice and the Word of the Lord divideth the Flames of Fire*, Plal. 29. 7. His Word, his Voice divideth between the Fire and the Heat, which to Man is impossible, as in the Case of the three Children; for as *Basil* speaks: *Fire, 'tis Heat for the Wicked, 'tis Light for the Just; so also it purifies Gold, it consumes Stubble and Dross; it softens Wax, it hardens Dirt, or Clay, &c.*

From what hath been said, we may learn three Things: First, Humility towards God: *Wo to him, that striveth with his Maker*, Isa. 45. 7. *He hath sheweth thee, O Man, what is good, and what doth the Lord require of thee? To do Justice, to love Mercy, and to walk humbly with thy God*, Mic. 6. 8. You know, God did regard the Humbleness of the Virgin *Mary*; as for the Proud, he sends empty away, beholds them afar off. If we be proud and haughty, and lifted up in our selves, he hath Power enough (for all Power is in his Hands) to bring us down: And know, this is more for our Benefit, than we are aware of, to be emptied and laid low in our selves; to be Children in our own Esteem, little in our own Eyes, as God commands, and highly commends. This fits us for his heavenly Kingdom; and all that God requires of us to do, though harsh to us, and contrary to Flesh and Blood, is out of meer Love to us, and out of tender
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Care for the Good of Man. There is none of his Commandments, but they are made more for Man's Good and Salvation, than out of Respect to himself, as *Eliphaz* and *Elibu* confesseth, *Job* 22. 23. A wise Man may be profitable to himself, but not to God: Is it any Pleasure to the Almighty, that thou art perfect? Is it Gain to him, that thou makest thy Ways perfect? And again, *Job* 35. 6, 7, 8. *If thou sinnest, what dost thou against him? or if thy Transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine Hand? Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man.* But what canst thou take away from God, or add unto him? Certainly nothing; he remaineth perfect, eternal, unchangeable, impassible, to him nothing can be given or added, detracted or subtracted. If a Man throw up a heavy Stone into the Air, it will return down again upon his own Head; if Men will sin against God, what do they, but heap up Wrath upon their own Heads, and destroy themselves? We can make God neither richer nor poorer, greater or lesser, but he hath a Care of us and our Good; he hath a Hand always open, ready to give, free to distribute, if we could but receive; *Open thy Mouth wide, and I will fill it*, *Pf.* 81. 10. He is rich and free to all that call upon him, and he requireth nothing at our Hands, but only this, that we quietly receive of him, and only take thankfully, what he is willing to give.

Secondly, we may learn hence, Confidence and Trust in God; for he is stronger than all our Enemies: Though the Hills should be moved, and those Hills carried into the Midst of the Sea; and though the Seas roar, and the Heathens rage, yet God is mightier, and can curb and command the Waves, and make a great Calm; and he rules the raging Heathen with a Rod of Iron: When the Nations are in a Hurly-Burly, and they are like a tempestuous Sea, and are as contrary Winds, Rushing and Fighting against one another; if Jesus Christ do but say to these Troubles, Peace, and be still! They must obey, and become still and calm; and therefore we should with *David*, check, and correct our Weakness and Dissidence: *Why art thou so cast down, O my Soul? and why art thou so disquieted within me? Still trust in God*, *Psal.* 41. and 42. And indeed, as *David* saith, so why should not we trust in him at all Times? Our Fathers trusted in thee, they hoped in thee, and thou didst deliver them, *Psal.* 22. We should do and say as *Paul*: *I know in whom I have trusted*; and with *Job*: *Though he kill me, yet will I trust in him.* And therefore *David* exhorts: *O trust in him at all Times, all ye People! for he hath wrought Deli-*

verance for Jacob, and is terrible to the Kings of the Earth.†

Thirdly, hence we may learn, Content in all Estates and Conditions whatsoever; for nothing comes to us but by him, and from him; as *Job* confesseth, when he rebuked his Wife: *Shall we receive Good at the Hands of God and not Evil?* Job 2. 10. Why should we at any Time murmur against him, in whatsoever he doth to us, seeing, the Judge of all the Earth cannot but do right? Gen. 18. 25. And I have learned, saith the Apostle *Paul*, in what Estate soever I am, therewithal to be content. And the Prophet *David*, when he was afflicted and visited by God's Hand, resteth contented: I held my Tongue, saith he, and said nothing; for I knew it was thy Doing, Psal. 39. 9. Nor *Job* looked not so much in his Afflictions, upon the *Sabeans* or *Chaldeans*, as upon God, nor reviles or frets against the Fire or the Winds, but quiets himself, relies and trusts in the Wisdom and Love of his Father, and looks upon all his Sufferings, as ordered and sent from God: *The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord,* Job 1. 21.

To come now to another Head, and that is the last Observation from the Soul of the Text: Why Christ rebuked him for speaking Truth?

It was a Lye; he said, he knew, what indeed he did not, and from him it was a Lye; and therefore Christ would not receive it, though it was a certain Truth: Therefore hence it is, that the Professions and Sacrifices of the Wicked are an Abomination; they do like their Master, lye in all they do, and they speak but by Rote, even they know not what, and tell God many fine Stories, and give him many good Words, but all Lyes.

Christ knew the End, wherefore they made this Confession, it was but to tempt him, and to serve their own Turns, because he should not dispossess them, or disquiet them, and here lies a great Deal of the Worlds Religion, to serve Christ for Fear, or for Reward.

Answer. 3. Christ commanded their Silence: *Hold thy Peace*, why? Because he neither had need of their Helps or Defence, nor was he guilty of Ostentation, or any Way subject to be proud (as Men are) of such an Acknowledgment or Confession. Now here ariseth another Question.

Whether Christ's Incarnation was known to the Devils, or no?

'Tis certain, that they are full of Knowledge; for his very Name is derived from Knowing; so 'tis read Acts 16. 16. A Spirit of Divination or Knowledge: In brief, Christ would not have any Testimony from the Devil; he wanted no such Testimony, Helper or Upholder; therefore 'tis said Acts 16. *Paul* rebuked the Spirit of Divination, in the like Kind,
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who gave a clear Testimony to the Apostles, that they were the Servants of the most high God, which shew unto us the Way of Salvation. And *Paul* being grieved, (saith the Text) or offended, turned, and said to the Spirit: *I command thee in the Name of Jesus to come out of her.* And saith *Austine*: God would let the Devil know no more, than what he pleased; that pleaseth God, which was fitting for the Devil to know. And as I said: Christ knew well, that the Devil spoke this to tempt him; for the Devil in all his Actions hath an ill and indirect End. And lastly, the Doctrine of Christs Incarnation, was no Ways agreeable for the Devils Knowledge; It did not reflect any Ways upon him, he was not to have any Benefit by it; and therefore there was no Necessity of his Knowledge of it; it was BALM for Mankind, but no Virtue to the fallen Angels: And besides, Christ came to destroy the Works of the Devil.

These several Observations now gathered, confirmed and applied, from the two first Parts, viz. the Letter, and the second, which I termed the Soul of the Text: I proceed on now to the Summit or Quintessence, to the Height or Spirit of the Text, that you may (before we part) have a Taste of that living Bread, which cometh down from Heaven. I would not have you wonder at the Definition; for the Scripture is frequent in this Definition, to cause us, to look further than the Letter.

And we may often find it so: *Exod.* 14. we read of the Cloud and the red Sea; yet *1 Cor.* 10. the Apostle calls them Baptism: So *Exod.* 17. the Rock in Horeb, yet *1 Cor.* 10. 4. that Rock was Christ; and *Exod.* 34. 33. we read of *Moses* Vail; yet *2 Cor.* 3. we find the Apostle applying it to the Vailing of the Heart: *Abraham* had two Sons, one by a Bond-Woman, another by a Free-Woman; yet *Gal.* 4. 24. we read, that these Things were an Allegory: So in reading the History of our Saviour, to raise further some moral Instructions; as of his Love to Mankind, Readiness to help, of his Power, Mildness, Obedience, Patience and Longsuffering, &c. This is to do as *Moses* did, *Exod.* 15. to sing Songs unto the Lord, and to render him Praise with our Lips. But this is not all; but to mind the Spirit and Life couched under the Vail & Curtain of the Letter, viz.

To find out, what is the living Bread, which came down from Heaven, which will make us live for ever, and to find, that to eat of Christs Flesh, and drink his Blood is Meat indeed, and Drink indeed. A Thing which the World much talks of, and think, that they practise it with a great Deal of Conscience and Reverence, by coming to the Lords Supper, and yet they do not know, what it is to eat of his Flesh, and drink of his Blood;

for

for 'tis an higher Thing, than they dream of. *Moses* brought not the Children of *Israel* into *Canaan*, therefore, as the Apostle saith, all Things happened to them in Figures, in Types and Shadows, as his Face, so his Words were veiled: So to us now, till Christ be pleased to reveal the Mystery of the Word, the Truth is hid and kept secret; for as 'tis said of our Saviour, Mark 4. 34. *Without a Parallelspeoke he not unto them; but to his own Disciples he declared and opened every Parable.* And as he spoke nothing without a Parable, so I will assure you, he did nothing without a Parable, and therefore without Controversie, *great is the Mystery*, 1 Tim. 3. 16. And for this Cause *the Son of God was manifested, that he might destroy the Works of the Devil*, 1 John. 3. 8. And can we think, there are more Devils to be destroyed yet? Yes sure, yea as many Devils as Sins.

'Tis true, that when our Saviour cried John 19. 30. *It is finished*; there was no more to do; there is no more for the literal Fulfilling of the Scriptures. Verse 28. no more for the individual Flesh, assumed of the Virgin *Mary*, to suffer or to do. But yet there are Remnants of Afflictions, for *Paul* to fill up in his Flesh, Col. 1. 24. So we also, and the Rest of the Members, must bear the Marks of our Lord *Jesus* in our Bodies, Gal. 6. And for certain, 'tis better to feel in our Hearts Compunction of Spirit, and the Crucifying the Old-Man in us, than to know only those quaint, finical and neat Definitions of it, which Men by their Wit and Parts have drawn from the Letter, to please the Ears and Fancies of Men, making so many Divisions, and Sub-Divisions, to set forth the Scholarship and Wits of Men, and not the Truth, so much used by many Men. Know, a Minutes Feeling spiritually, is worth seven Years Speaking: To feel these Things spiritually, is to be a Door-Keeper in the House of God; to talk of them, or only to know them, are but the Tabernacles of *Mesech*, and the Tents of *Kedar*. And therefore *Jesus Christ, yesterday, and to Day, and the same for ever*, Heb. 13. 8. As to instance in some Particulars, whereby you may enlarge upon any other.

1. Was Christ formed in the Virgins Womb? 'Tis true; so ought we to be as little Children, that Christ may be formed in us, Gal. 4. 35. that we may become nothing in our own Eyes, that so he may be to us all & in all.

2. Was that done by the holy Ghost, coming upon her, and by the Power of the Almighty overshadowing her? So must our spiritual Birth be; the holy Ghost must overshadow and sanctifie us, and the Power of the most high come upon us, to convert us, and turn us from Sin to Newness of Life.

3. Was

3. Was Christ circumcised? So must we be circumcised in Heart; for this is true Circumcision, according to God's own Interpretation, Deut. 10. *Circumcise therefore the Fore-skin of your Hearts: Stephen* complained of the *Jews* for Want of this, Acts 7. 51. *O Uncircumcised in Heart and Ears!* And *Paul* saith, Rom. 2. 29. *Circumcision is that of the Heart, in the Spirit, not in the Letter.* 4. Did he grow in Wisdom and Stature, and in Favour with God and Men? Luke 2. 52. So ought we to increase with all Increase of God, and to grow from Grace to Grace, Col. 2. 19. and from Faith to Faith. 5. Did he dispute with the Doctors, captivate their Judgments, convict their Thoughts, and overthrow their Reasonings in the Temple? So must he do in us; *bring every Thought, though never so high, to the Obedience of Christ,* 2 Cor. 10. 5. 6. Did he heal the Sick and Diseased, give Light to the Blind, open the Ears of the Deaf, untie the Tongues of the Dumb, feed the Hungry, cure the Lepers, preach, pray, and teach to pray, sigh and groan, and weep over the poor Sinners, reprove with Authority the crying Sins of the Age? was he hungry and thirsty, and went up and down doing Good? Was he arraigned and condemned under *Pontius Pilate*? Did he dye, rise again, ascend into Heaven, and sit at the right Hand of his Father? All these are true. So let us in all these mind, that these mighty Works ought to be done by him in us, that is, in our Souls; that they be cured from the putrified Sores of Sin and Lusts, Isa. 1. 6. and from our spiritual Leprosie; and cry: *Open thou O Lord, mine Eyes! that I sleep not the Sleep of Death,* Psal. 13. 3. We should labour and pray, that our Understandings may be enlightened, that we may have the seeing Eye, and hearing Ear, to confess and praise him with our Tongues, that they may speak the Language of *Canaan*, and say: *Open thou my Lips, and my Mouth shall shew forth thy Praise:* And that we should hunger after Righteousness, and be watchful in continual Prayer, sigh, groan and weep for Sins committed against God; *Mine Eyes gush out with Tears,* Pf. 119. *O that my Head was a Fountain of Tears, that I might weep Day and Night, &c.* Jer. 9. 1. Reprove, rebuke, and loath ourselves, as *Job: I labor myself,* Job 42. 6. Do good, especially to those of the Household of Faith. Condemn, accuse and judge ourselves; *I called mine own Ways to account,* saith *David.* *I dye daily,* saith the Apottle 1 Cor. 15. Christ rose again; *arise and stand up from the Dead, and Christ shall give thee Light.* Eph. 5. 14. And so we should rise again to Newness of Life. *If ye be risen with Christ, seek the Things that are above.* Col. 3. 1. He ascended, and so do we, when our Conversation is in Heaven. He sits at the right Hand

of his Father, and we must *sit down with him in his Throne*. Rev. 3. 21. All Power is given unto him, so there is a Time when all Power shall be given unto us; *Now I live*, saith the Apostle, *yet not I, but Christ in me*. And Jesus Christ cast out Devils too, and so must we cast out our spiritual Wickednesses, that are in high Places. All these are the Works of Christ in us, and happy are we, if we can truly say: *This Day are these Scriptures fulfilled in us*. Do not tell me of keeping a merry Christmas, in Honour of Christ's Birth, nor of his Day of Circumcision, nor the Observance of the Epiphany and Good-Friday, of Easter and of his Ascension; what's all this, if you do no more? But can it be said of you in Regard of his Birth, that he is *born in you?* as the Apostle saith Gal. 4. 19. *My Beloved! Of whom I travel in Birth:* For what? Till I can bring you to keep Christmas, and to observe the Time of Christ his Birth, nay, but of whom I travel in Birth, *till Christ be formed in you*. Is Christ born not only to you, but in you? Hath it *pleased the Father* (as the Apostle speaks Gal. 1. 16.) *to reveal his Son in you?* And for his Circumcision: Is it in the Heart? I do not ask you, are you Careful in keeping Twelfth-tide? But are ye *circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ?* Col. 2. 11. And for the Epiphany: Is the Life of Christ manifested in your mortal Bodies? Doth he live in thy Members? Is he quickned in thee? Nor do not tell me of your Fasting, and keeping Lent and good Friday; but hath the Death of Christ its Efficacy and Power in thee, in Causing thee to dye to all Sin, to put off the old Man, and to mortifie your carnal Members, Fornication, Uncleaness, &c. and Covetousness which is Idolatry? According to that of the Apostle, Col. 3. 5 &c. And for our keeping Easter, what is Christ's Resurrection to thee, if thou art not risen from the Grave of Sin, wherein thou hast been long buried? And for the Day of his Ascension, it is nothing to thee, except thou findest thou art ascended with him, and that he hath raised thee up to sit in heavenly Places with him, Ephes. 2. 6. And to do all these Things through Christ's Power, he working almightily in thee.

But must our Saviour cast out Devils in us? What in me? If an Angel should tell me so, I cannot believe it, and I would ask with the Virgin Mary, *How can this Thing be?* Luke. 1. 34. If our Saviour himself should tell me, it is and must be so; and except I cast the Devils out of thee, thou canst not be saved; I should ask him as *Nicodemus* did, *How can it be, that a Man should enter into his Mothers Womb and be born again,* Joh. 3. 4. For where is there any Devils in me to be cast out?

Just so Peter said to our Saviour Joh. 13. 8. *Thou shalt never wash my Feet*: But certainly, as our Saviour then told Peter: *Except I wash thee thou hast no Part in me*: So in this Case; except he cast out the Devils, they are in us still; for Beelzebub will not cast out Beelzebub. But it may be, here you will say to me, as the Jews said to Christ, Joh. 8. 20. Certainly *thou hast a Devil*, to tell us such strange Things, to make us believe that we are posselt. For this Purpose it will be necessary to see what the Devil is; for that which is here called an unclean Spirit, in Luk. 4. 33. is called, the Spirit of an unclean Devil.

Devils for Substance are Angels: For Quality Evil ones, or Angels of Darknes. A Man is in Substance (a Man) though Evil; and his Evilness of Quality doth not make him lame, or blind or deformed. There are innumerable many Angels good and bad, many good Angels, as our Saviour testifies, more than twelve Legions of Angels, Mat. 26. 53. And there are also many bad Angels, my Name is Legion; for we are many, Mark. 5. 9. Whereas 'tis said of both of them, that they are Spirits; 'tis true, if taken comparatively, not positively or simply; for this Word [Spirit] hath divers Acceptraions in Scripture: As

1. 'Tis taken for the Air: *The Spirit of the Lord rested upon the Waters*, Gen. 1.
2. 'Tis taken for the Wind: *The East-Wind brought in the Locusts*, Exod. 10.
3. 'Tis taken for the Spirit of Life: *All Fleh died, in which was the Spirit of Life*, Gen. 6. 17.
4. For the immortal Part of Man: *The Spirit of Man returns to God, that gave it*, Ecclef. 12. 7.
5. For the Purpose, and Mind of Man: *A Fool opens and speaks all his Mind*, or Spirit, Prov. 25. 11.
6. For the Influences of the Spirit: As, *I will take of the Spirit that is within thee, and put it on them*, Numb. 11. 17.

1. So then, Devils are Angels, yet different from good Angels; yet not in Substance, Power, Strength, Agility, or the like, but in that one Accident of Evil: Therefore they are called evil Angels, Psal. 78. 49. and *Angels that sinned*, 2 Pet. 2. 4. and *the Devils Angels*, Mat. 21. 41. and *Angels of Darknes*. Good and evil Angels differ not then in Substance, but in Quality.

2. The Devils are Spirits: *Whomaketh his Angels Spirits*, Heb. 1. 7. And so in the Words of my Text, *the unclean Spirit*: but yet they are Spirits comparatively, or respectively, not simply or positively; for so only God is a Spirit, it is his peculiar Title, John 4. 24. And as God is a Spirit, so he is called the Father of Spirits, Heb. 12. 9.

3. They are Bodies, but not natural or terrestrial, but spiritual and celestial, 1 Cor. 15. 40, 44. yet have not Bodies as we have. So speaks the *Nicene Synod*: Much more subtile Bodies have they than we, not so gross and heavy as ours are, but more acrial and sublime: So speak the Greek and Latin Fathers; for God is only incorporeal.

Yet know this, that their Corporeity, or Materiality hinders not the Being of Many in one Place; as a whole Legion in one Person, Mark 5. 9. And seven Devils were cast out of *Mary Magdalen*; for the Penetration of Bodies spiritual, is not as Bodies terrestrial; for there may be very many centred in a very small Room; for as the Light of many Candles through one Hole, they are to our Senses confounded, yet in themselves distinct: But can any Man distinguish these, but they are like the Lightning, from the East to the West, Luke 17. 24. And as all the Sun-Beams make but one JUBAR, till received by several Subjects; so is it with spiritual or angelical Bodies.

5. That every Devil is, as the Star of his ORB; as concentrating of Light to our Sight is, of Things near or afar off: There he is, where he works. In his Operations he works upon us, as the Spokes of a Wheel upon the Ring; and in his Possession, as upon the Nave, or as a Spider upon his Web, if any one Thread be toucht, he presently, though there be a thousand Strings, the Spider knows what String is toucht, and runs out directly upon that String, and seizes upon the Fly; so the Devil, he is not to seek, nor will ever miss his Prey; for he is always either watching or working to destroy, and knows, upon what String at any Time to catch his Prey. Yet for all this, as the Earth rent with Thunder, blasted with Fire, drowned with Water, shaken with Winds, must not, cannot blame the Heavens, because the Cause of all these Distempers came forth of the Earth at first: So if we be heavily punished by the Devil, we may blame our selves; for we have taken into our selves of his Nature, whereby he hath gotten Power over us, he hath his Art perfect, and can lay his Snares fitly, to surprize the Sons of Men; for could we but say as Christ: *He hath Nought in me*, he could have no Power upon us. Let therefore these spiritual Enemies keep us up (as Whips do Tops) continually with our Eyes up unto God, that he may help us, to leave and abhor all Sin, which procures and draws down such heavy and spiritual Torments and Punishments: And here I must lay down this Maxim. As all Things aim either at a good or evil End, so the Effect witnesseth of the Cause; all Things proceed either from a good or evil Cause: *A good Tree cannot bring forth evil Fruit,*

not an evil Tree good, Mat. 7. 28. Now we know whose the Good is: *There is none good but one, which is God*, Mat. 19. 17. And we know likewise, who is the Source and Fountain of all Evil; who is therefore in so many Places of Scripture called the Evil One, and from whom we are taught by our Saviour, to pray for Deliverance under that Name: *Deliver us from Evil*, Mat. 6. 13.

All these Actions of this sublunary World, whether external or internal, corporeal or spiritual, visible or invisible, are divided between these two, whom our Saviour calls God and Mammon, Mat. 6. 24. *S. John* Light and Darknes, *S. Paul*, Christ and Belial, 2 Cor. 6. 15. *Elias*, God and Baal 1 King. 18. 21. Accordingly, is that Text of our Saviour: *He that gathereth not together with me, scattereth abroad; and he that is not with me, is against me*. Matth. 12. 30. So also that Text Rom. 14. 23. *All that is not of Faith, is Sin*. Hence the Word of God makes it plain, that many Diseases and Evils inflicted upon Men, are called Devils, because coming from him and inflicted by him: As Lunacy is called a Devil: *My Son is Lunatick*. Matth. 17. 15. yet V. 18'tis said: *The Devil came out of him*. So Mark. 9. 17. it is said of one that was dumb, that he had *a dumb Devil*. So also of One that was blind, *a blind Man possessed with a Devil*, Mat. 12. 22. The like is said of Deafness, or of a deaf Devil, Luke 11. 14. So in the same Manner of Crookedness, *having a Spirit of Infirmity*, Luke 13. 11. And yet at V. 16. whom Satan or the Devil hath bound, and thereupon Luke 8. 2. we find that Infirmities and Devils are joyned together, and includes one and the same Thing: All the Plagues of *Egypt*, Flies, Frogs, Caterpillars, Locusts, Hail, Frosts, Thunder-Bolts &c. are all called Pf. 78. 49. *evil Angels*. And so also *Job's Blains and Botches* pass under the same Denomination; so that as *Hippocrates* said: In every Disease, as there is something of God in it, so may we say: There is something of the Devil in it. Now I pray, you resume and take up again, what I have formerly delivered: God is a God of Order. Order implies Plurality and Diversity: Now as all the Actions of Christ are mystical, so all the Devil's are likewise; and as every Action of Christ is our Instruction, so is every one of the Devil's Actions too: And therefore, as there is *The Mystery of the Gospel* Eph. 6. 19. And *The great Mystery of Godliness* 1 Tim. 3. 16. As also, *The Mystery of Faith* 1 Tim. 3. 9. *The Mystery of God* Rev. 10. 7. In like Manner there is *The Mystery of Iniquity* 2 Thes. 2. 7. And as *Paul* cries out: *Oh the Depth of the Riches, and Wisdom, and Knowledge of God!* So *S. John* tells us Rev. 2. 24. *of the Depths of Satan*. When you consider and contemplate the Mercies and Miracles

of Christ toward Mankind, and his mighty Works in the Flesh; Do you only consider them as his Mercies to the Bodies of Men, or only done to them then? No, no, *Lanch forth into the Deep, and let down your Nets for a greater Draught*, as Christ said unto Peter. Luke 5. 4. Rest not there, look into your selves also, reflect and see what God and Christ did, and doth unto the Souls and Spirits of Men, even in thy self; for as he cureth the One, so he cureth and saveth the Other. He it is that giveth Light to them, that sit in Darknes of Sin and Ignorance, and makes them to be Light in the Lord; and he it is that looseth the Captives, which are bound in spiritual Captivity by Satan, and maketh them free Men in the Lord, according to that in Isa. *He healeth those that are broken-hearted, and sets at Liberty them that are bruised; he opens the Prison Doors to them that are bound, and lets the Captive go free.* He maketh to grow strong in Faith, to grow in Grace and Favour with God and Men: He it is that *bath sent Redemption unto his People*, Pf. 111. 9. But all this is done by him, not only in corporeal Deliverances, but chiefly to their Souls and Spirits, in doing the same Actions over again in us. And herein is Jesus Christ yesterday, to Day and the same for ever.

And so also, when you consider the Malice of Satan, do you only look upon his Malice to the Estates of Men, or to their Bodies? As his Vexing *Job's* Person with Diseases and Botches; his blowing down the House upon *Job's* Children; or the Fire he sent to burn up his Sheep? Or do you only look upon the *Sabeans* and *Chaldeans*? Or only upon the Loss of the *Girgasites* Swines? Or upon the Tempels at Sea, and the Sickneses which he layes on the Bodies or Estates of Men &c? O Beloved! I must tell you, you will catch little or nothing here, though you fish all Night; and though you hear all the Sermons, or read all the Books you can get, you will be little the better; stay not your Contemplations and Experiences here; but lanch forth, mind these Workings in you, look into your own Souls, and you shall better consider and know his Malice, not only to the Bodies, but to the Souls of Men, as 'tis said 1 Sam. 18. 10. *Saul was vexed by an evil Spirit*; so when you hear of casting out of Devils, take Heed, lest your selves fall into the Snares, the Nets and Condemnation of the Devil.

Further to this Point *S. Paul* saith 1 Cor. 12. 4. that there are *Differences of Graces*, yet but *One Spirit*. As there are the Graces of Wisdom, of Knowledge, of Faith, all different in their severall Acts, Operations and Degrees, yet flowing all from the same Spirit; so I may say, there are Differences of Sins, and Lusts in the Soul: Some being spiritual Wickedneses, Others carnal

carnal and fleshly; some for Stature and Growth are like the Sons of *A-nack*, mighty, great and strong: Others of a less and lower Size; Differences too there be in Sins Length and Time, as *Job* saith: *His Bones were full of the Sins of his Youth*; some do not leave their Sins but increase them, and carry them in them till they die, and they grow strong and numerous, even to a Legion of Devils: There be some also, that though they come up in a Night, yet by the Blessing of God they are wasted and gone in a Night, like *Jonah's Gourd*; they are like a wayfaring Man of no Continuance, they take no deep Rooting in the Soul: There are Differences too, in Respect of Obstinacy, Purpose of Mind, Malice and Hatred of God, &c. some going before, Others following after unto Judgment, as the Apostle speaks. It was said to *Jerusalem*: *Thou hast justified thy Sister Sodom in all her Abominations* Ezek. 16. 51. Her Sins did exceed for Grievousness those of *Sodom*; and yet all Sins of what Nature and Quality soever, how different soever they be, are all from that Evil One in us, The Devil: And though, as our Saviour saith Matth. 15. 19. *Out of the Heart proceed evil Thoughts, Thefts &c.* yet these are suggested into the Heart by Satan's Malice and Policy, as it is said of *Judas*: *That the Devil put it into his Heart, to betray his Master.*

So that it is not only hard, but impossible for any Man, that hath not been wrapt up in the third Heaven, to know, how God sends good Motions into our Souls, whether by Angels or not: Yet I am sure, (though the Apostle saith) that *to will is present with me*, Phil. 2. 13. But yet that Will is from him; for *every good and perfect Gift is from above, and cometh down from the Father of Lights*, James 1. 17. Nay, all natural Actions, as to think, and to do, or to move, &c: are all of him, from him and by him; for in him we live, move, and have our BEING.

And as it is hard to know directly, though *the Prince of this World*, John 12. 13. *the God of this World*, 2 Cor. 2. 4. (very lofty Titles, you see are given him by the holy Ghost, to shew, what great Power he hath) I say it is very hard to know, how he tempts and moves us to Evil, whether by his Angels, or not; for he hath Angels called properly and peculiarly HIS, Mat. 25. 41. *prepared for the Devil and his Angels*: And termed, the Angels that sinned, 2 Pet. 2. 4. And again 'tis said, he drew the third Part of the Stars from Heaven, when he fell: And the Devil is called, *the King of the bottomless Pit*, Rev. 9. Sure I am, that there are great Store of several Sorts of evil Spirits; for there is the Spirit of *Jealousie*, Numb. 5. The Spirit of *Lying*, 1 Kings 22. The Spirit of deep *Slumber and Sleep*, Isa. 29.

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The Spirit of this World, 1 Cor. 2. 12. The Spirit of Dissention, Judges 9. The Spirit of Perverseness, Isa. 19. The Spirit of Whoredom, Hof. 4. 12. & 5. 4. And the Spirit of Seducing, 1 Tim. 4. 1. And one for all, as we read of the Spirit of Christ, so also do we find the Spirit of Antichrist, 1 John. 4. 8. And yet necessary it is, that thus it should be; I say, necessary, with that Necessity of which our Saviour speaks, Mat. 18. 7. *It is necessary that Offences should come*; for as in visible Things, there is no Change without Corruption; so in civil Things, the Law is not made for the Righteous, but for the Transgressors, for the Lawless and Disobedient, as the Apostle saith. And so, and no otherwise is it in spiritual Things: Men cannot Imagine, how God should have made known the Riches of his Goodness, Rom. 2. 4. if no Evil had been: Nor the Greatness of the Riches of his Glory, Rom. 9. 22. if there had been no Vessels of Wrath and Dishonour, fitted for Destruction; neither should he have shewn the Depth of his Wisdom and Knowledge, Rom. 11. if there had been no Folly and Ignorance; nor yet the Riches of his Grace, Eph. 1. 7. if there had been none, that stood in Need of Pardon and Grace. Beloved! How could the Sons of Men have known and understood, either the Plenteousness of his REDEMPTION, if there had been no Captives? Or the exceeding Greatness of his Love, wherewith he hath loved us in Christ, if there had been none, that were his Enemies, and hated him?

So that now, I will say of the Devil and his Angels, as once *Augustine* said of original Sin; whereof, after he had long disputed, whence it should flow and proceed; at Length he concludes, that it is a more fruitless Thing, to stand disputing about its Rise or Original, whenas we feel the Flames of evil Concupiscence in our selves still burning, than it is for a Man, when he finds his House on Fire, to stand still, demanding, how the Fire came, but doing nothing to quench it: Or whereas he should find his Son fallen into a Well, ready to be drowned, yet should stand still, asking, how he came to fall in, but using not any Help or Means, to get him out, & save his Life.

So may I say of the Devil and his Angels: It being so, that they are so active, and destructive to Men, and that they move in, and reign in the Children of Disobedience; who have already climbed our Works, and are gotten in our very Hearts, and there wound, kill and slay; if we did but see it so; I say, 'tis but a fruitless Question, to enquire, how they entred or came into us, or of what they are made? Or what Power they have, to do us Mischiefs, or the like? But sure I think, it is our best Policy, and greatest Wisdom, to consider, how to remove them, how to dispossess them

them, and to cast these unclean Devils out of our Souls and Spirits.

And if you desire to know, how this may be done; for though it be hard and difficult, yet it is not a needless Thing to undertake, nor a Thing impossible; nay, it is high Time it was done, lest you be utterly undone, and be without any Hope; for the longer he stays in us, the harder will he be gotten out; his quiet Possession will plead Custom and Prescription; therefore the best Way is, to give them no Entertainment, but rid them out with all Speed: Do by them as you do by Fire, quench the least Spark, where it ought not to be, resist the very first Thought of Sin, if you think it may devour you; if you would not fall into the Flames of Sin, It is best to quench the first Sparkles of wicked Thoughts, which in Scripture is called *Bruising the Serpent's Head*, and *Dashing out the Children of Babels Brains*, and nip the Weeds in their first springing, and the first born Thoughts of Sin, before they grow, rank, and aim at *Goliath's* Forehead, strike them dead with one Stone; otherwise, as *Jacob* descended into *Egypt* for a few Years, to avoid Famine, thinking not to stay, but was many Years there, before he got away; so will Many taste of Sin, to see what it is, persuading themselves, they can leave it when they list: But woful Experience hath taught Many, that having tasted the Flesh-Pots of *Egypt*, they esteemed them above the Milk and Honey of the Land of *Canaan*: Therefore happy are you, if God reach you, to knap Wickedness asunder, while it is but a Thread, lest from a single Thread it come to be a twisted Cord, from a Cord to a Cable, and from a Cable to an Iron Chain; to break it while a budding, lest it come to be a Twig, and from a Twig to a Tree, and from a little Spark to an unquenchable Flame to burn for ever. If thou wouldst not be stung by a Snake, sleep not near a Hedge: But all this God must work for you and in you, or it will never be wrought. An old Disease is hardly curable; and we cannot but with *Augustine* confess: *Every Sin in our mortal Bodies is no other than a Devil*; and according to the old-Man and the unregenerate Part, the best of us (however we may flatter our selves) are in worse State, than *Mary Magdalen* was, out of whom our Saviour cast seven Devils Luke 8. 2. so that we may too truly say of our selves: We have more than seventy Times seven within us, for if our Saviour should speak audibly to our Ears, as he doth intellectually in our Souls, to the Devil in me, or in you, as he did to the unclean Spirit, who came out from the Tombs and Deserts: What is thy Name? He would reply: My Name is LEGION; for we are many.

Beloved! Thus to see our selves in the Word, is the right Understanding

ding of it: And this Word and Glass, when Christ sets it before us, and teacheth us by it, though it represents us to our selves never so ugly and deformed. And he that sees himself thus a Captive to the Devil, Oh! Jesus Christ is a welcome REDEEMER to that Soul; for the two great and highest Ends of God's Word to us, are (in our now fallen Condition) to throw the Creature low in its own Esteem, to make it a Beggar, as it is indeed, to bring it to see its own Nothingness, nay, its undone and miserable Condition; and to make our Sovereign Lord high, exalted, rich, and All in all Things. But so to preach, to understand the Word thus, to have such a powerful Influence in the Soul; this can no Man do, no nor all Men and Angels, but only Jesus Christ himself: His all-powerful Voice alone must do it, *who spake* (saith the holy Ghost) *as never Man spake*, Joh. 7. 46. Man could never speak so. As to have any such Operation on the Spirit of Man, but only that high and mighty Conqueror through the whole Earth, who is so powerful, that wherever he will conquer, he will conquer; of whom all those mighty Emperours, Warriours and Conquerors, we have heard or read of in the Scripture, or elsewhere, are but dark, obscure, glimmering Shadows and Resemblances.

O Beloved! What Heights and Depths of Sin are in every one of us! *Alexander* himself with all his victorious Armies, nor all the Magistrates and Powers in the World, cannot weaken them in the Soul one jot: No, nor all the Angels in Heaven, one of which could kill and destroy a hundred Fourscore and fivethousand valiant Men in one Night in *Sennacherib's* Army; yet are not able to conquer one of those Legions of Devils in our Souls, to bring us into Subjection to the Crown and Scepter of our only true Liege-Lord, the Lord Christ: what's thy Name? saith he to that Man so possessed in the Gospel, that was so fierce, that no Bands or Fetters would hold him among Men, but he broke from all, and lived among the Graves and Sepulchers: Yet he confessed, Christ's Power making him full fore against his own Will; for the Devil in us will not let us either see or confess him to be there: He saith, my Name is LEGION, because many Devils were in him, Luke 8. 30. This and all other Miracles Christ did, that we by this Man, and them might see ourselves, as in a Glass: And so likewise by all the Miracles that ever he did, and by all the Parables that ever he spake, all were written for us: All those Rebellions in our Souls are LEGIONS, Armies of Rebels; they are as it is exprest Judg. 7. 12. in us like the *Midianites*, which were as thick as Grasshoppers upon the Earth: They are in Some as thick as Motes in the Sun,
 innumerable

innumerable, not to be numbred by Millions: Who can number the Thoughts of a Man? They are not only of a spiritual Nature, but they are as quick and swift as the Lightning: *I saw Satan fall down from Heaven, like the Lightning.* And you know, what the Scripture saith of them: *The Thoughts of Man's Heart are evil, and only evil continually,* Gen, 5. 6.

I have read, Some are of Opinion, the Angels good and bad are as thick in the Air as Motes in the Sun; but I am sure, so thick within us are these desperate, barbarous, inhumane, cursed, (as I may say) Irish Rebels and English Traitors in our Souls: And as I said before, as all the victorious Conquerors in the World are a Type and Shadow of Christ in this spiritual Soul-War; so also all the Characters and Expressions of any Evil, that ever was or ever shall be in the World, are but dark Shadows of this Evil One within us. This is Truth, but none can see and acknowledge this, but those in whom this Evil One is in some Measure discovered, fought withal and overcome: How far then are they deluded, that dream, they can by a Power in themselves overcome this mighty, mighty Giant, this *Goliath of Gath*, that stands for the whole Army of the *Philistines*, who is so armed and so terrible, that were our Eyes but open to look upon him dressed in all his Armour and Acoutrements, he would make all Creatures amazed, & agast at him. What a hiddeous Cry was there, think you, when the Earth gaped so wide open, to swallow up *Corah, Dathan and Abiram*, their whole Kindred and All that sided in that Rebellion? It swallowed up them, their Houses, Tents, Wives, Children and all their Substance; such would be and such is the Astonishment of the Soul, where this Evil One, this Antichrist (as I may properly call him) is discovered; for herein is set before us the true and real Antichrist, the ugly deformed Person of Antichrist, of whom all outward Antichrists are but the Picture. Take the *Turk*, the *Pope*, or *Hereticks* or *Schismaticks*, or who you will in this Kind, they are but the Symboles, the Resemblance, the Shadow of HIM.

Let the Ministers of Christ then look on their Work. They are called Embassadors; let them look on their Message and Errand they are sent on, and to whom they are sent. *Moses* was a grown Man in Grace; a Man of admirable Parts, skilled in all the Arts of the Times he lived in, the meekest Man on Earth; therefore I conclude thence, a grown Man in Grace, (as I shall touch by and by) yet when he was to grapple with *Pharaoh*; you see how discouraged he was but to come into his Presence, but to ask to let the People go serve the Lord, and much more to bring the Thing to pass he went for; no marvel, if an Embassador for Christ be in this Re-

gard discouraged; for all the Powers of Darknes are before him. Christians! Look on your Enemies; they have Cities walled up to Heaven; you have the Tower of *Babel* to climb, the Soul to be rescued and brought out of the Claws of all the Devils in Hell: But this is your Comfort, Christ doth all this for you, but it must be done in you. What is thy Name? **LEGION.** If all the whole Earth were gathered into one Body, into one Army, all the Engines and politick Engineers for War, and all the Artillery thereof; this were a potent, mighty, almost inconceivable Strength; yet this is nothing to these Legions, One of which, One Sin is able to destroy the Soul for ever, which is of more Value than all the World; yet all this Power cannot destroy One Soul, whom Jesus Christ hath purchased.

Then what shall thy Soul do, that hath in it Legions of these, as thick in thy Understanding, Will, Affections, as Motes in the Sun, as Devils in the Air, as thick as Words, as Actions, nay as Thoughts? For where this strong Man keeps the House, all he doth, speak, or think, is Sin; and he lies close and safe in his Trenches and strong Holds; he thinks himself invincible, unconquerable. And indeed, so long as Men do but take up Arms against him, though they use never so many Ordinances or Duties, which they force themselves unto, he laughs at the shaking of your Spears and the Neighing of your Horses, and all the Strength you can make of your selves, though you call in all the Parties you have, from all Quarters in the Soul; yet he is quiet, as it is said *David* was, or as a Christian ought to be in his God, he can lie down and sleep in the Midst of his Enemies; because God is his strong Hold, his Castle of Defence; so sure and safe is Satan (in his Conceit) in the Soul, where he hath kept long Possession; for he hath all the Men in the World, all the Armies of the Lusts of Men on his Side, and the whole Arm of Flesh: He glories in his great Strength, in his offensive and defensive Weapons; and indeed till the Lord Jesus begins to rouse up himself, that King of Kings and Lord of Lords, that mighty Lion of the Tribe of *Judah* to arise in us, and to dress himself in his glittering, Armour (as *David* saith) he fears nothing; for as I said before, he is so strong, that indeed he thinks himself too strong for Christ; for so long as Christ suffers himself to be overmastered by our Sins and strong Lusts, he seems too weak for him, and he insults over him, as a *Turk* over his poor Gally-slave, (as I may so say) or as (if you will) some cruel Marshal over his Prisoners, (though the Kings best Subjects) he lays them at his Pleasure, Neck and Heels, he casteth them into noisom Dungeons, where is nothing but Satan's Excrements and the filthy Spuings of our Lusts, and over these
also

also he sets Centinels, that they stir not, whilest he himself jets up and down in Pride, and saith: I'll bring down the Proudest of you all; what, know you not me? I have his Majesties Commission for what I do; so also this is that spiritual and true *Nebuchadnezar*, that jets up and down in his own Pride, saying: *Is not this great Babel, that I have built for the Honour of my Majesty, and for the Glory of my Kingdom?* Dan. 4. 30. This Devil in us looks on himself as a Peacock, and saith: What a goodly Christian am I? What a Height I have gotten? What large Knowledge have I obtained? I think, there is no Point in Divinity, but I am able to speak to it. He is always looking about him, saying: What doth no Body take Notice of me? And so arrogates the Doing of all Good to himself, and looks upon all Evil, as none of his.

Ah! Where is the Man, that can say: I find all these Things truly and really in myself? This were a certain Forerunner of the Sun's Arising, of the Day-Break, and of the Day-Star's Arising in our Hearts: Now will the Lord Christ arise triumphantly in thy Soul, and make all these Beasts of the Forrest tremble: Now as it is exprest in Rev. 6. 2. *He will ride on conquering and to conquer: As David saith: Gird on thy Sword upon thy Thigh. O thou most Mighty! With thy Glory and thy Majesty, ride on prosperously; thine Arrows shall pierce deep into the Heart of all our, and the King's Enemies.* Now, though Satan in us muster up all his Forces, as now most certainly he will, yet he shall fall from Heaven like Lightning, viz. that which he had enjoyed as his Heaven, and had the Command of our Souls, where he had ruled as Lord and King, (but yet as a Tyrant) though we saw it not, but were Vassals, and willing Servants, as to our Liege-Lord and natural King, and were at the Command of every Lust, and every Servant of his, more than ever the *Israelites* were under the external *Pharaoh*: Under him we made Bricks, and did all servile Work; and our Wages was but hard Fare and Stripes: Oh! Was not this an *Egyptian* Blindness and Darknes? A Darknes that may be felt. But *Israel* when they most felt their Slavery, and groaned, were nearest Deliverance from under *Pharaoh*: We are always in Darknes and Slavery; but when we begin to feel our spiritual Darknes, when we begin to feel the Plagues of *Egypt* upon us, our Water turned into Blood, and the Frogs to crawl and cover over all the Land; when we are sensible of the Murrain, the Boils and the Blains, and see and feel the Plague, and the very Carbuncle in our Flesh, the Hail and the Locusts spread over the Land, even the LOCUSTS of the bottomless Pit, which come all out of the Mouth of the DRAGON,

and from BEELEZEBUB, Prince of the Devils, all these Things within us; then we shall see the Death of our Firstborn, of our dearest right Hand- and right Eye-Sins; then shall we find in our selves, that this conquering King begins to carry Captivity captive; then shall *Pharaoh* with all his Host be overthrown in the Midst of the Sea; then the Soul shall sing the Song of *Moses*, *Exod. 15. The Lord is my Strength and Song, he is become my Salvation: The Lord is a Man of War, the Lord of Hosts is his Name. Pharaoh's Chariots and his Host are drowned in the Sea, the Depths have covered them, they sank to the Bottom as a Stone, as Lead in the mighty Waters. Thy right Hand alone is become glorious in Power; thy right Hand, O Lord! hath dashed in Pieces the Enemy.* And *David* throughout his Psalms is full of these Expressions, all tending to empty the Creature of all Good, and of all Power, and to ascribe all to the Lord: Neither had the *Israelites* any good Success any further, than the Lord went with them, and wrought their Works for them.

Here we see, what a great Work it is, to bring the Soul out of *Egypt* spiritually; and which is worst of all, that we, (with the *Israelites*) after the Lord hath thus gloriously and triumphantly brought us forth, that we should have so much as a Look toward *Egypt* again, or any Inclination to to be under *Pharaoh's* Bondage again: Which Desires of ours, will certainly bring us nothing but Sorrow and Vexation, as it did them; we shall not get so soon to *Canaan*, as otherwise we might: But the Lord will exercise and fit us forty Years in the Wilderness. Oh, the Difficulty of the new Birth! Oh, the Throws! Here is an Iron Labour, Women! (if ye talk of Iron Labour) And many Times Throws to no Purpose; the Child sticks somewhere in the Birth, and there is no *Strength* to bring forth: Here needs a skillful Midwife indeed, a faithful practical Physician; one that hath the Practick Part as well as the Theorick, or else the Child may miscarry: But here is our Comfort, the Work is in the Hand of the Lord, and this Child being designed for Life shall not miscarry; though the Birth be the worst of Births, and as cross as Cross may be.

Oh! WONDER, wonder! That ever this Child should be saved! This *Simile* the Apostle himself uses to the *Galatians*: *My Beloved! Of whom I travel in Birth, till Christ be formed in you*: And Christ being once born in the Soul, then he grows and encreases, and by Degrees comes to Perfection, as it is said of him *Luke 2. 52. And Jesus increased in Wisdom and Stature, and Favour with God and Man*: Then he begins to work all those Miracles in our Souls, that he did in the Flesh: Cures the Blind, casts out Devils

Devils, both blind and dumb, so that when we could not hear, nor see, nor believe our selves to be in this miserable Condition, he hath healed us; we cannot see our selves in *Egypt*, in Bonds in Slavery; or if we see, yet we are dumb, we are not able to open our Mouths, to express our Misery: Fain we would express what we feel, but you cannot utter it: Therefore we shall find our Lord in one Place mingling *Clay* and *Spittle*, to anoint the Eyes, John 9. 6. In another Place opening the Eyes of a poor blind Man, that cryed after him, so that he would take no Nay: *Jesus Thou Son of David! Have Mercy upon me*, Mark 10. 47. In another Place raising the Dead: In another Place causing the poor, lame Cripple to walk and dance, and all founding out his Praise through all the Regions: Before this they could not speak, and now they cannot hold their Peace, but must proclaim, what great Things the Lord hath done for them: Out of *Mary Magdalen* he cast seven Devils, and then she sat attentively at Christ's Feet, to hear his Words. O Beloved! Such Words (from an experimental Teacher, from such a faithful *High Priest*, who knows our Condition) as they are powerful, so to an experimental Soul they are as sweet as Honey, and more desired than Gold, yea than much fine Gold; his Words were so suitable, so aptly spoken, to what she experimentally found in her own Soul; no Marvel, *Mary* sat so contentedly and quietly at Christ's Feet, while *Martha* was troubled about many Things, and minded not so much her inward Condition, as *Mary* did.

And though I have a little digress, yet I hope, it is for yours and my Good: I could not but follow my Thoughts, and express them to you, which came in of a sudden, and beyond my Premeditation; but I'll tell you one Thing, and I would I could say to you, as our Lord said, when he turned him about from the Multitude, and said to his Disciples: *Blessed are your Eyes, and your Ears, to see the Things that you see, and to hear the Things that you hear; for many Patriarchs and Kings have desired, to see the Things that ye see, and have not seen them, and to hear the Things that ye hear, and have not heard them.* These are blessed Things, if you make Use of them, and if you do but in this your Day know the Time of your Visitation.

But Beloved! Seeing we are so full of these unclean Spirits, 'tis but necessary, they should be cast out; and that will be effected, when our Saviour shall be pleased to cast them out, and to do to us, as he did here in the Text, rebuke him in us, and bid him hold his Peace, and come out of us; for he hath the only Power to do it: Therefore this Text may be termed a new, and a true Divine EXORCISM: Let not the Word offend.

you, for Satan is here conjured by Jesus Christ, and commanded forth: Here needs none of the Papiſts Fooleries, none of their holy Water, no Copes, nor conſecrated Veſtments, Adjurations, Crucifixes, Relicks, Lights, Candles, nor any mumbling Maſs-Prieſts, nor chriſtened Bells; nay, no Uſe of Ordinances, nor all your Duties can do it ſimply: No, it is the Power and Word of Chriſt, that only expels Sin, and theſe foul Spirits out of the Soul, not but that we ſhould uſe the Word of God, and pray often to him, that he would be pleaſed to exerciſe his Power over theſe great and potent Enemies: And when he will pleaſe to work, a ſhort Work he will make of it, when he pleaſeth to begin; and to ſay as he promiſed in *Iſaiab 61. 8. I will direct their Work*, then nothing ſhall ſtand up in his Way; and bleſſed ſhall we be, when the Lord himſelf ſhall eſfect it for us; for he doth it with Power and Eaſe, only with two Sentences here in the Text: *Hold thy Peace, come forth*: And therefore let us pray unto him, and ſay: *Lord! Speak thou the Word only, and thy Servant ſhall be healed*. And Gen. 1. 3. it was no more but one Sentence: *Let there be Light, and it was ſo: He ſpake it, (ſaith David) and it was wrought. And Let there be a Firmament, &c. and it was ſo.* And ſuch is the Power of God in the Soul, whenever he will ariſe, and till then, where is your Power? Jeſus we know, and *Paul* we know, ſaid the unclean Spirit, in the Acts, but whom are ye?

And note this alſo further, that as our Saviour ſpeaks by Way of Authority and Rebuke unto Satan: *Come out of him*; ſo in this Particular Satan counterfeits them himſelf in us, who can and will in many Things for his own Advantage turn himſelf into an Angel of Light; for he will ſometimes, nay often in Men ſilence himſelf and rebuke himſelf, and command an evil Spirit to come out, and ſeem to help to deſtroy his own Kingdom; but he doth it as *Augustus Caſar* once ſaid of *Rome*: *I found it built of Mud and Bricks; but I will leave it of the hardeſt Marble*. He ſeems to be caſt out in one Sin, but he doth but change Shapes, to root himſelf the ſurer in another Shape, he many Times makes a Retreat, but he doth it to take Breath, (as I may ſo ſay) to rally up his Forces for a ſtronger Encounter. And when the unclean Spirit returns, he enters with ſeven other Spirits worſe than himſelf; or elſe our Saviour is miſtaken, which is Sin to think. So it is in many Men, even by *Belzebul* they caſt out Devils, *Belzebul* caſts out *Belzebul*; and *If I by Belzebul caſt out Devils, (ſaith our Lord) by whom doth your Children caſt them out?* Mark that, as when outward Reſpects and the Fear of Shame only, or Punishments, or Rewards

wards keeps them from some Sins and Exorbitances; this is but the Devil casting out the Devil: As Many who love the upper End of the Tables, and the uppermost Rooms at Feasts; but yet abstain to take a high Place of themselves, Some to avoid the Cost of an high Place, Others for Fear of Censure; so Divers do refrain Lust and Whoring, because they are afraid to loose their Reputation and Credit, or for the Expence that goes along with it; so Many forbear to do Actions of Violence, as Murther, &c. but it is for Fear of the Law; so also Many forbear to be drunk, because none but base People use it; so Many refrain themselves from committing Whoredom, for Fear they should get noisome and infectious Diseases, and wrong their Bodies; so Many turn religious, and use Constancy in Duties of Religion, publick and private; but all is, because it is of good Report and now in Fashion and Credit: But this is not done for the Love of God, nor for the Love of Grace and Holiness; but for to get the Praise of Men, and for Love of themselves, for Fear of Punishment, or Hope of Heaven or Rewards, &c. In these and such like Cases, Satan gives a Check to himself, silences himself in one Case, when he sees, it is not for his Security to continue in that Shape. There is in Man many Times a Dittaste against some Sin, or a Convincement in the Soul, so that Satan cannot rest in Quiet; and so he changes that Practice, that he may be heard and received in another, and all is to get more quiet and stronger Possession. Nay, which is more, he will command himself out in one Shape, that he may be admitted the easier and the more facile in another: As when One leaves Drunkenness, because his Brain will not bear it any longer; but then turns Coverous and it may be an Usurer; so also, whenas a Man follows not Lust nor Wantonness, because he is old, or sickly or weak; yet betakes himself to Idleness, or Pride or Ambition; so also, whenas Any one leaves Pride, because it's too costly; yet gives himself over to Gluttony and Rioting, so he can but get it on other Mens Cost: And thus 'tis in divers other Vices; and not only in civil and external Things, but in Things of Religion. Now you may know and discern Satan in his subtile Workings and Plottings in these Ways by this: In such Cases as this, he never rents nor tears them whom he so leaveth, but deals fawningly, placidly and smoothly with them, he deals and works easily and insensibly with them: In these Kinds of Satan's Casting out himself in Men, and shifting Shapes (yet 'tis still himself) he never tears nor rents them, nor he departs not, though he seems to depart, but so much the more keeps himself in, and strengthens himself in his Possession. He works in some Men as silently and quietly, as the natural Changes do in our Bodies,

dies, which are not to be discerned nor observed; but Infancy goes away and Youth steps in, and Youth departs and Manhood comes on, so Manhood decays and old Age creeps upon us, and all as it were insensibly: Thus Satan departs in lesser and weaker Sins, that he may re-enter in greater and stronger; nay sometimes he may break off in some great Sins too; but then he aims still to bring in greater, yea the greatest Impieties, that he may reign solely and absolutely, without any Controul or Rebuke at all.

And thus he deals with Men for many Reasons. As:

1. That he may have the easier Re-admission, (as I said) he departs gently, makes no Combustion or Commotion; for he leaves all in Quiet, the sooner to insinuate again, as a cunning Enemy, who will quit some Out-Works, that he may the sooner get into the Castle, or into the Heart of the City; like a wayfaring Man, who leaves his Lodging quietly, and discharges all and departs in Peace; but 'tis that he may be entertained with the greater Respect at his Return.

2. Satan departs from Men so quietly, that they may be the securer and the more Careless, that they may have no Suspicion of his Wiles and Subtilities; as when a Man departs with smooth Carriage, sweet Language and civil Departments, he will be the sooner invited thither again; nay the Parties will be glad to enjoy his Company, as those prophane Jews, that cryed out for the Return of those Days, wherein they baked Cakes to the Queen of Heaven; they were so besotted with the deluding Spirit of Idolatry and spiritual Whoredom, that they wished for and cryed out for the Days of the Queen of Heaven to return: *Was it not better then with us (say they) than now?*

3. Satan doth thus in Policy and deep Subtility; for he doubts, if he should dwell too long, or always remain in one and the same Habit and Practice, he would be discovered; and therefore he transforms himself the oftner, that he may not be discerned and known to be Satan; for though Men receive him and love his Company dearly, yet it must by no Means be under the Title of Satan, or any of his black Names, but in some Shew of Good; for Men are terribly afraid of black Devils, but hold a Correspondence with your white Devils, especially your religious Devils, when they can transform themselves (as the Apostles of Christ) into Angels of Light: And by these the Devil hath his strongest Holds, viz. by spiritual Wickednesses in high Places.

4. And further: Satan is like a Thief, and therefore steals away and departs in the Night, even while the good Man of the House is asleep. Security is the Bane of the Soul, when Men are Careless and in the Night
of

of Ignorance: Now Thieves when they go away, they steal out without any Noise or Tumult, softly and without any Candle, because they hate the Light. And as Thieves do not reside always in one Place, but shift from one Place to another, departing from one Road-Way to another, from one Corner to another, to avoid Discovery: So the Devil goeth about, (saith the Apostle Peter or rather Job) and compasseth the Earth, and goeth to and fro in it, shifting from one Place to another; and it is for the most Part without any Noise or Renting in Men at all. And hereupon it is that Men are the easier perswaded to yield him Admittion, because he departs fairly and smoothly; he is a very quiet Guest, no Trouble with him at all, and such Guests, who desires not? There is no Tearing or Renting at all, when Satan casts out himself; but when Christ casts him out, then he tears, and then he rents, and then he roars; for then he comes forth against his Will. But else he suffers them to sleep (as we say) in a whole Skin; he doth not then disturb or rack the Conscience, or wound the Soul at all: And therefore it is with Men in this Case, as it was with the *Israelites* in *Gideons* Time, when they pleaded for *BAAL*: *How long* (saith *Joash*) *will you plead for Baals Cause, and contend for him*, *Judge* 6. 31. The Devil did so mask and cover himself, that most People cryed him up as a true God; his Sleights were so subtilly woven, that they took him for the only God, and his Service for the pure Service of God: They would plead for him, and they thought too, they had pleaded God's Cause; but *Joash* tells them plainly, it was no other that they pleaded for, but *BAAL*; so they not discerning him truly what he was, they pleaded for him, and contended for him: And in *Elijah's* Time they rent themselves, and cut their Flesh for his Cause. And so Covetousness is said to wear a Cloak, that is, because it will never appear in its own Shape: And so neither will Satan, that he may the better deceive. Our Saviour bids us to beware of false Prophets in Sheeps Clothing, but inwardly they are ravenous Wolves, *Mat.* 7. 15. such an one is Satan, for all his Quietness and Stillness within you.

Now Beloved! You see, we have been unfolding and discovering unto you, some of the Subtilities and Depths of Satan; if Satan shall now stir up any false Prophet, or lying Spirit, as he did to *Aahab*, saying, whatever this odd Fellow saith, yet go in Peace, go on and prosper: And they will not let you believe these Things; you may then, if you will, go on, and go up with Confidence: But let me say to you, as *Micajah* there to *Ahab*, if ye will still go up, be sure, ye shall surely fall: And it is very like, some may call you aside, as *Peter* did our Saviour, *Mat.* 16. 22. And he

began to rebuke him, saying, Master! Favour thyself, none of these Things shall happen to thee: Thou mayest go on in a fine smooth Way of Religion, and never feel none of this Tearing or Renting he speaks of: But (if you will take it) my Counsel is, to make them that Answer, our Saviour did to Peter: *Get thee behind me, Satan! Thou art an Offence unto me:* And labour to see this Tearing, this Renting in thyself; for when the Time comes, that Satan must in Reallity depart, he will be sure to tear and rent the Man; and when he doth not, though he seem to depart, he keeps Possession still, or if he be departed in Peace, he will return with seven other Spirits, worse than himself. Many perswade themselves, they have Grace, because they are of a smooth, fine, affable Disposition and Carriage; and many Prophets daub them up with untempered Morter, as if they had Grace from their Cradles, mine Ears have glowed, and my Tongue hath itched at their Flatteries; whereas indeed all Men are as deep in *Adam's* Fall, one as another, and one as hard to be recovered as another. I have shewed you upon another Text, how all must suffer with Christ, none excepted, if they will be glorified with him: And shewed you wherein, viz. All and every one must be emptied, and humbled as Christ was, when Christ comes to cast out the Devil out of these Men, (in Person himself) Ple warrant you, he will rend and tear them; they shall be sure to feel him before he departs: When to gain Christ, and to enjoy the Life of Christ, they must be emptied of all their fine natural Endowments, and shall come to see the Ugliness, the Sinfulness of all their Thoughts, Words and Actions, and to be arraigned as the vilest Malefactors, for all their great Parts, and their fine, fair, smooth and quiet Progress in Religion; for even these are as far off from the Life of Christ, as the other; and they must be at the Mercy of the Judge, as much as the other; and their secret and Heart-Idols and Defilements, are as odious to God as the other: I pray, where is then their inbred gracious Natures they talk of? If they must pass through the Condemnation, and Annihilation, and Abdication, and Indifferency, before they ascend the Throne of Peace, &c. as I then shewed you; and that they must fight with the strong Man armed, before he be cast out; and enter the Lists with that huge *Goliath*: Ple warrant you, they will find this a fiery Trial. The Apostle calls it a new Birth: What throws, and Pangs is there in natural Births? And do you think, there is less in the new Birth? No, no! Deceive not yourselves; far, far more; for you must come to be slain, and crucified with Christ. I pray, consider

consider seriously of these Things, and be not deceived and lulled asleep, nor (whatever ye do) receive not any such Pillows under your Elbows from any; for they cry: Peace, Peace; when there is no Peace; and they say: Thus saith the Lord, when he hath not spoken unto them, but they flatter you with the Visions of their own Heart, and prophetic Lyes to you in the Name of the Lord, Jer. 23. 16. For be sure, these unclean Spirits are in every one of us naturally, and they depart not without Tearing; as this unclean Spirit in the Text did to this poor Man.

Beloved! Know further, that all those, that are the unclean Spirits, which God will cause to pass out of the Land, Zech. 13. 2. and those unclean Spirits, that he will cause to pass out of your Souls. And I say, 'tis to be suspected, that when as these unclean Spirits go out, without RENTING, they intend a second Return: And contrarily, where Satan departs with Renting, he hath no Hopes of Repossession; for where he spoils and tears his Lodging at his Departure, he finds, that 'tis he, that is stronger than himself hath cast him out; and that such a Soul is weary of such a troublesome Guest, and turbulent intruding Inmate: Whom he rents, he leaves; and whom he tears, God repairs; whom he rents, God renews and heals: Oh! How I desire to have all our Hearts rent; for then, and not till then will God regard them: *Rent your Hearts, and not your Garments,* saith Joel C. 2. 12. And *a broken Heart, a Soul that is contrite,* and rent, *O Lord! thou wilt not despise,* Psal. 51. 17. And therefore, O sweet Saviour! Rebuke thou all our unclean Spirits with Power; command all our Sins and Corruptions, to depart out of our Hearts; let them not reign, or have the Dominion over us; but be thou our Lord, our King, and reign over us; Other Lords indeed have had Rule over us; but do thou set up thy Kingdom, O Lord! And cast down thine Enemies under thy Feet; *Thy Kingdom come; for thine is the Kingdom, Power and Glory forever,* Amen.

Come Lord Jesus! come quickly.

ALL
P O W E R
G I V E N T O
JESUS CHRIST,
IN
H E A V E N
AND IN
E A R T H.

MATTHEW. 28. 18, 19, 20.

All Power is given unto me, in Heaven and in Earth, &c.

In one Sermon, preached at a private Meeting in Old-Street.

Beloved! These blessed Words were spoken by our Lord, after his mighty Resurrection from the Dead, and thereby mightily declared to be the Son of God, and immediately also before his Ascension, he leaving this comfortable News with them, at his final bodily parting from them in this World; and therefore very significant, short and full of Sense, to the Utmost of what his Disciples could then comprehend, and therefore very remarkable; especially from so loving a Master, and such an able Speaker, being Words so full of Comfort and Sense, that they might rejoice their Hearts in his bodily Absence, knowing

knowing that all Power in Heaven and Earth was committed to him; and therefore, they of all the Men on Earth might without Fear, live without Carefulness, as the Apostle exhorts, and be most free, bold and couragious, insomuch, that St. *Augustine* and others with him, reckon this to be the ninth and last Time of our Saviours Appearing to his Disciples, after his Resurrection: And that for this End he appeared so often, to manifest the Truth of his Resurrection, and yet for all this, Some still doubted; as you read in the foregoing Verse: And they had great Cause; for though he had appeared to so many, and so many Times, as this being the ninth Time: And it is also said, he was seen of more than five hundred Brethren at once; yet for all this, Some doubted: And although the Disciples were particularly appointed by Jesus to come at this Time, into this Mountain, and when they saw him, they fell down and worshipped him, yet some for all this doubted: Nay, saith St. Luke. *Some were terrified and affrighted, supposing they had seen a Spirit*; They knew, they had seen him in very great and extream Sorrow and Anguish of Soul, even to the Utmost, that the Malice of Men and Devils could invent to bring upon him; they were sure, they saw him yield up the Ghost, and they thought they had done their last Office for him, accompanying him to his Execution and Death, and so to his Grave and Sepulchre: But here, he after many Appearings to them to confirm their Faith, appears this once more; and it seems to be very probably the last Time of his Appearing, immediately before his Ascension; and now before his Departure he gives them a Commission, and commands them, *to go and teach all Nations*, as it follows in the 19, and 20 Verses, *Baptizing them in the Name of the Father, &c. and teaching them, to observe all Things, that I have commanded you; for lo, I am with you always, even to the End of the World*; though this Body must depart, yet I am still present with you in Spirit, even to the Worlds End: And because they should be able to shew their Authority and Warrant, if any should ask: *Whosent them?* He tells them: *He that is Iam*, hath sent you, and I AM is with you; a greater Power and Commission they could not have; for 'tis the very same that commissioned *Moses*, for those mighty Miracles he did, 'tis that very I AM hath sent them and will be with them: And further tells them, that their Power shall derive from him; *for all Power is given to me in Heaven and in Earth*: And these Words, however they be few in Number, yet there is in them an Abyss of Matter; there is a mighty Power, and a vast Length and Breadth, Height and Depth in all his Words; for his Words are always full of Sense, spoken

to the highest Pitch that our Capacity can conceive or reach: The Words of Christ are most pure, free from all Concourse of the Depravedness of the Creature: They are like the pure Wine that he made at *Canaan*: There is no Tincture, no Brackishness in them, no Leaven of the old *Adam*, or of the Pharisees, no Earthliness: Mens Writings and Speakings are always low, they have always in them some Allay of humane Weakness: But in his Words, there is not the least Allay, they cannot admit of any Moderation or Modification; others it may be, writ they knew not what themselves, (as I may so speak) even the Pen-Men of the holy Scriptures; for they wrote Things beyond their Comprehensions, they being directed by another Spirit; they spake not of, or by themselves, but by the holy Ghost in them; for all Scripture was given by Inspiration. After they were once set apart by God, to write the holy Scriptures: They all spake, as they were moved by the holy Ghost, as *Dan. 12. 4.* God commands *Daniel*: *Shut up the Words, and seal the Book, until the Time of the End*: These holy Men being once set apart for this Use, they prophesie beyond themselves, and out of Course; and latter and After-Times shall make known that, which they themselves which wrote them, knew not; for they spake as inspired by God: But Christ's Words are always absolute and perfect Truth: He knew, and he understood very well, what he said: There is nothing useles in his Words, there is no Tautologies (as we call them) no vain Repetitions; when Christ speaks, they are all Words of Weight, Words of Power, they carry Virtue with them: As for Instance, if ever the Winds blow, and the Storms arise in thy Soul, then thou shalt find experimentally and feelingly, that one Word from Christ's Mouth, saying: Peace and be still, will do thee more Good, than all the Words and all the Power of all Men, to still those Winds and Storms in thy Soul; those who have had Experience hereof, know it full well; as we see, when the Ship was like to be overcome by the Winds and Storms, and Christ was asleep, you may see there, how one Sentence from him ceased them; no more but Peace and be still; and 'tis the same in the Soul: And *Psal. 107. 29.* *He maketh the Storm a Calm, so that the Waves thereof are still.*

These Words we have now read: *All Power is given to me in Heaven and Earth*; they signifie, that Christ is God equal with the Father: But there seems to be a great Difficulty in the Words, in that Christ never said so, before he was ready to leave the Earth: *All Power is given unto me in Heaven and Earth.* The Question is, what Power had Christ now committed to him, that he had not before? What new Power received he, that when

he was to leave the Earth, and had given his Disciples a Commission, and it was to be sealed at the Day of Pentecost, that he should say now and never before: *All Power is given to me in Heaven and Earth?* What Addition of Power had he now, which he had not before, if he be God equal with his Father? For he saith many Times to this Purpose: *The Father hath committed all Judgment to the Son.* And again: *Before Abraham was, I am.* And many such like Expressions; which shews, He is God and of equal Power and Authority with his Father; and yet he saith in the 14 of *John*: *The Father is greater than I.* Can God receive any new Access of Power? No certainly: But these Words are so hard and difficult to reconcile, that in the Days of *Arius* it filled the Church full of Errors and Heresies. The Church fell much at Odds; for Many from hence denied the Divinity of Christ, because they could not reconcile these Scriptures. And (by the Way) if he be Lord of all Power, then he leaves none for Man, to claim to himself. But that I may answer this Doubt, and make it clear, I will lay down two Grounds: First, Although God receive no new Power in himself, yet he doth receive Power by being made further known unto Man. And secondly, By Mans being made further known unto Him.

First, By his being made further known unto Man; the Revealing and Discovering God unto Man, making himself more known; the Manifestation of this, is said to add Power to him, but not that any Thing can be added to him who is infinite. If there could, he were not infinite, and he were not God. But know this, whatever Attribute God hath ascribed to him, it is in Regard of his Creatures, not in Regard of himself; for there are no such Things in God, neither in Regard of his incommunicable or communicable Attributes, as Eternity, Infiniteness, Omnipotency, Immenfiness, &c. or in Regard of his communicable, as Wisdom, Justice, Mercy and Patience, &c. As if these were several Things in God; for God is One and cannot be more: For when he is said to be any of these, just, good, severe or the like: These are all One and the same Thing in him; and they are but attributed to him, that we may conceive of him, it is but spoken of him according to the several Workings of God on the Creatures and to our Capacity. As for Instance: The Sun makes the Rose to smell sweet and pleasant, and it makes the Nettle to sting; it makes the Fields to grow and cast a pleasant Savour, but it makes the Carrion and the Dunghill to stink, it kills and makes alive: And all this Variety is by one and the self same Sun: The same Light and Heat doth divers Things, causeth divers Effects in the Subjects: Says the Rose, it makes me fragrant.

and sweet: And sayes the Dughil, but it makes me stink and be unfavoury: Sayes the Wax, it makes me soft and pliable; but sayes the Clay, it makes me hard and obdurate: Yet the Sun doth not one Thing to one and another Thing to another; Even so Beloved! it is with our God; one Man finds God a Comfort, and a Rejoicing to his Heart; another he finds God a Terror and an Amazement to him: One he finds God a sweet Guide and Direction to him, and thereby and therefore he draws nearer to God, loveth and embraceth him: Another apprehends God an Enemy to him, and this makes him run away from him: Is God therefore thus various? No, no! He is the self same God to the one and to the other; He that is a Hammer to the hard Heart, he is also mollifying and softning Oyl to the penitent Soul: He that is a Comfort to the Fatherless and Widow, he is an Enemy, a Revenger, and a consuming Fire to the Obstinate and Rebellious: And yet for all this, our God is always the same; he is not, nor cannot be changed; in him is no Shadow of Change. And therefore we cannot imagine, that he can grow greater or less in Regard of himself; but as to us he doth, that is, if he manifest himself more to us, more within us, in our Souls, then he is said to be greater; and if he lessens the Knowledge of himself as to us, then he is said to grow less: And in this Sense also, he is said to come nearer to us, and go further from us: As he is also said to do, when he expresses, as to us, more or less, some Act of Justice or Mercy, or any other Attribute, then I say, he is only said to be so, in Regard of us, to grow greater or less, to come nearer, or depart further; but he in himself is for ever blessed and perfect, unchangeable, immoveable, always the same; we can no Way touch him, or alter him; but it is only WE, the Creature, is altered, and he is altered to us, as to our Feeling, to our Sight, to our Apprehension and Comprehension, but not at all in himself. We cannot honour him, no nor dishonour him, as to himself; he is far, infinitely far above our Praises, or Dispraises; neither toucheth him; as *David* saith: *My Goodness extendeth not to him*: And *Elibu*: *If I sin, it toucheth not him*; he is neither better or worse by all our Works, either by Sin or Righteousness.

Beloved! Be sure of this, we can neither diminish or increase his Praise in himself, though in Regard of us we do; for though we hold our Tongues, though we run upon our own Destruction, yet all as Creatures they praise him: If he be not glorified by us in his Mercy, he is and will be in his Justice: He turns even evil Works to his Praise, even the Wrath or Wickedness of Man shall praise him, and the Remainder of Wrath, that

is, what doth not, he will restrain. It is said in Phil. 2. that *He emptied himself of all his Glory*, that is, he (as it were) drew a Curtain between our Eyes and his Glory; for he was the same in himself, but as to Man, he drew a Curtain or Vail before his Glory; that is, the Vail of his Flesh, in his Meanness, his Poverty, his suffering Condition; this was a Vail to the Sons of Men, his Visage was thereby so marred, more than any Mans, and his Form more than all the Sons of Men, as the Prophet *Isaiab* (spea- keth, C. 52. so that they could not see his Glory. *No Man would know him, all Refuge failed him, and no Man cared for his Soul; he was despised and rejected of Men, a Man of Sorrows and acquainted with Griefs, we all hid our Faces from him, and esteemed him not, &c.* Isa. 53. 3. But the Truth is, he honoured himself most, in that he so much emptied himself; and there- fore he saith here: *All Power is given unto me in Heaven and in Earth:* Not but that he had the same Power before, but now, all Power is given me, that is: Now Men shall see it, how in this very Thing I honoured myself, how in this very Thing I manifested myself to be the Saviour of the World; and though he seemed to unclothe and disrobe himself of all Power and Glory, yet Men shall now see and acknowledge, that he still at that very Instant retained it, as much as ever, yea manifested it more; to them I seemed to lay it down, and now to them I will be seen to take it up again; and they shall see, that it never departed from me, nor I from it.

But now it may be, you will say to me: We see you have partly cleared it, and made it appear, in what Sense it is to be understood, that all Power is given to him in Earth; but how is all Power given him in Hea- ven? Do the Angels add any Thing to him, or is any Thing added to them? Yea certainly! For by the Church these Things are more made known unto them; for they were not created in such an Estate, but they may be made better; or are they so perfect, but that they desire an In- crease in their Perfection; for it is said 1 Pet. 1. 12. *The Angels do stoop down, to pry into these Mysteries:* Therefore their Knowledge and Perfection is growing, enlarging and increasing. And indeed it is certain, they see their Imperfections more than Man, because of the great Light they have; they are nearer to God, who is Light, and therefore see their own Darkness and Imperfection more than we; for we are more dark, and fur- ther off the Light: But alas! Vain Men think they see a great Deal; and 'tis because of their Blindness, that they think themselves such excellent Creatures, being thereby pufft up in themselves, looking on themselves as worthy to be Lords of all; and he can tell you, that every Thing was

made for him, and that Christ was sent merely to redeem him, to save him: God overlookt (as he conceives) all Creatures, both above him and below him, and had Respect to none but to him: As proud *Haman* said: *I only am in the Kings Favour.* O poor Creatures! You are deceived, think not so; this is only a Fruit of your Ignorance, of your Blindness: Learn then I pray you, not to limit God's Church to so narrow a Scantling: The Dominions of his Church reach infinitely further than you are aware of: But we must now enter upon that.

But hereby you may see, that Things in Heaven have a Revelation and Manifestation of Christ unto them; and his Power is given unto him there, as well as on Earth, if so it be, that you do take Heaven according to our general and common Notion of taking Heaven, which we vulgarly conceive, to be above the Circumference of the Sun, and God to be present more especially there; but this also is a Limiting the Bounds of his Church and Kingdom: His Kingdom (as I conceive) is every where, and Heaven is where he is; for he is every where. Yet I remember I was taught, when I was a Child, either by my Nurse, or my Mother, or my Schoolmaster, or all of them, that God Almighty was above in Heaven, viz. above the Sun, Moon and Stars: And I thought of a long Time afterwards there was his Court, and his Chamber of Presence, and that he had there a glorious Throne, erected like to the great State of Princes and Kings here on Earth: And believe it, I thought it a great Height to come to this Knowledge: But I assure you, I had more to do to unlearn this Principle, than ever I had to learn it; and I am afraid, too many of us are gone no further than this childish Principle, whereupon follow many Errors. But it is more save taking Heaven in the largest Sense: Either as God filling all Places, and all Things, as well above the Sun as below, and below as above: And so Heaven to be where God is, that is, every where; for he cannot be excluded from any Place: But he is not only in every Place, but in every Place alike. There is he continually in his holy Place, in his Holiness, in his Sanctuary. Or else to take Heaven in that Sense the Prodigal doth, *Luke 15. 18. Father! I have sinned against Heaven and before thee:* That is, against thy Kingdom, thy Heaven in my Soul; to take Heaven to be in our Souls, when God comes into our Souls, and dwells there: That is, when he manifests his Presence in us and to us, then he is said to dwell there, then is his Kingdom said to be within us; not but that he dwelt there in Regard of himself, as much before; but then he is there as in his Temple, in his Glory to us-ward: Then we see
him

him there in the Beauty of Holiness: Then he is compassed about with our Praises, as it is express in the 68 Psalm: *It is well seen O God! how thou goest, how thou my God goest, when thou art in thy Sanctuary: The Singers go before, and the Minstrels follow after, in the Midst are the Damselfs with Timbrels, &c.* When God is not only in us, as he is in all Creatures; but when he is there sensibly to us, that we feel him and see him, and rejoyce to behold his Presence and Glory, and so we come thereby, to glorifie him more, and all Power is thereby more given unto him.

Whenever we come to this Sight, then are we come into a Degree of the Kingdom of Heaven indeed, into God's Chamber of Presence, and there we shall see all Creatures, all Angels and Saints, and the whole Creation, compassing him round about with Glories and Hallelujahs: Then [as to us] he is set upon his Throne; and till then he is as crucified, as upon the Cross, as buffeted, as spit upon, as emptied, as disrobed, as slighted, trod upon as upon the Dunghill, as separate from his Glory, under Tutors and Governors, and differeth nothing from a Servant, though he be Lord of all; but all this is but as to Men, not as to himself, as I said before. For to him all Angels continually cry aloud, the Heavens and the Earth, and all Powers therein, all Creatures cry continually: *Holy, holy, holy, Lord God of Sabbaths! Heaven and Earth are full of the Majesty of thy Glory.* And yet let me tell you, he knows his own Glory and Praise, infinitely beyond our Apprehensions, and therefore we, alas! can add nothing to him; but as I said, he is more praised and glorified, as to us, and by us. And in this Sense are our Saviour's Words here, that he hath now all Power given him in Heaven and in Earth, in Regard there is a great Deal more Light come to us, and revealed in us, and he is revealed unto More; for *Christ* as St. *John* saith, *he is the true Light, that enlighteneth every Man that cometh into the World.* As you know, he was once made known to the *Jews*, and the *Gentiles* lay in Darkness; but now he is made known to the *Gentiles*, and the *Jews* are in Darkness, like *Gideon's* Fleece, they were wet, when all the Ground about was dry, which was the Time that the *Jews* had the Knowledge of God and *Christ*: But then again, all the Ground was wet, and his Fleece was dry, the Fall of the *Jews* was the Rising of the *Gentiles*, as the Apostle expresseth Rom. 11. 12. The Gospel it first shined to the *Jews*, and afterwards to the *Gentiles*, which was all the Rest of the World. And our Saviour saith, that *he was not sent but to the lost Sheep of the House of Israel*: And he commanded his Disciples, when he first sent them out: *Go not in the Way of the Gentiles; but go to*

the lost Sheep of the House of Israel. He did very strictly rye himself to the *Jews*, so that hardly any other could get any Mercy from him: They never got any, but they got it very hardly, and very sparingly: As the *Centurion*, Luke 7. he would not go himself immediately to Jesus, knowing, how unwelcome they were to him, and what harsh Answers he gave them: Therefore he went by the *Jews*, and got the Priests and Elders to go to him: And they also were fain to use many Words to perswade him: 'Tis said, they were fain to perswade him instantly, commending him for a good Man, and that he had done them much Good, & had built them a Synagogue, and at last Jesus went with them. And so likewise the Woman of *Canaan*, how hardly did she get Mercy from him, and how often gave he her a Repulse, and beat her off, and would not be overcome, till her Faith prevailed with him, and she got it by Force? It is wonderful to see, how our Saviour tyed himself to the *Jews*; again it's said, God hath wrought Salvation in the Midst of the Earth: *Great is thy God*, saith the Prophet *Isa. 12. 6. in the Midst of thee*, or in the Heart of thee. Historiographers say, that *Jerusalem* is in the very Midst of the Earth, that it is the very Navel of the World; as the Navel in the Body of Man is in the very Middle, is as it were the very Center of the Man.

And Christ began his Miracles and preached first at *Jerusalem*, and from thence sent out his Disciples into all the World: From which Observation we may apply thus much to ourselves, that whensoever Christ reacheth any Man to Salvation, whenever he preacheth healthfully and savingly in the Soul, he preacheth first to the Heart, begins there, sets that right, and from thence the Word is derived and sent forth into all the Members of the Body: Christ and his Disciples first begin at *Jerusalem*, and then afterward their Commission was to go and scatter themselves into all the World, to communicate the Gospel: He tyed himself very strictly to the *Jews*, and it was long, before ever he would give his Disciples a Commission, or suffer them to go to the Gentiles. This Truth I would commend to you as a stable Maxim of Truth: *All Faith and Holiness is first to be preached to the Heart; and there received, before ever we go about to rectifie the Members and Actions*: Or at least to think, to rectifie or reform them truly, really; which in this Regard may well be called *Jews* and *Gentiles*.

Religion, if it begin not at the Heart, is nothing worth, I know: It is but a Folly to preach to the Eyes, and to the Ears, to the Hands, and to the Feet, before we preach to the Heart: We must observe, Christs Rule
first

first begin at *Jerusalem*, and then go into all the World: First preach to the Jews, afterward to the Gentiles. 'Tis God only speaks to the Heart, and reacheth that: To begin with the Outward Man, that so they may reach the Heart, is the Way of Man, not of God: Great is thy God in the Midst of thee, in thy Heart; do but rectifie that, and the Actions cannot be amiss; if God be set in thy Heart, he will order the Actions, Plewarrant you well enough: Make the Tree good, and there will follow good Fruit; but can you expect Figs of Thorns, or Grapes of Thistles? Nay, can you by all your Manuring, Watching and Dressing, or Forcing them, cause them to bear such? Certainly no: Therefore see the Folly of many Men in our Dayes: They think by their Pains, and by their Discipline, to force Men into Religion, into Faith and good Works, and spiritual Actions; when thereby they have only restrained the outward Man, and with them forsooth, they must pass for excellent Christians: Alas, alas! Either (saith our Saviour) *make the Tree good, and his Fruit good, or else make the Tree evil, and his Fruit evil*: Whatever fair Pretences their Actions may have, and though they seem good to Men; if the Heart be not reformed, they are but golden Vices, like rotten Nutmegs, and rotten Apples gilded over, and gilded Sepulchres, fair to the Eye, but within full of Stench and Rottenness, and dead Mens Bones: They neither have a good Root, nor tend to a right End; fair without, but false rotten and stinking within: They in all they do, are carried on by Self, to base, carnal and fleshly Ends: Self is both the Rise and End of their Actions, and they are no better than Thorns and Thistles, and fit for nothing, but to be burnt up; as the Apostle saith: *The Fire shall try every Mans Work of what Sort it is*.

Again, great is thy God in the midst of thee: Satan it is that preaches first to the Out-Parts; he it is that preaches to the outward Man; by Laws, by Credit, by Honour, by Riches, by Praise and the like: And you know, what Verdict Christ gives of this Preaching, and of this Learning: *Verily, I say unto you, you have your Reward*: Ye do it that ye may be seen of Men, and ye are seen of Men, ye have your Reward: Ye restrain your Hands and your Feet from Evil, because you would not come under the Penalty of Mens Laws, and you do escape them: Verily herein you have your Reward; and you do your good Works, for the Praise of Men, and you have it: Verily I say unto you, you have your Reward.

And though you may think highly of such Works, and of your selves for them, yet there is nothing of God in them, and to him they are no better Sacrifice than cutting off a Dogs Neck or the Offering up of Swines-Blood,

Blood, as the Prophet *Iſaiah* ſaith, Things that he never required, therefore Abominable; nay this is nothing but one Sin caſting out another for Self-Advantage: This is nothing but Beelzebub caſting out Devils by Beelzebub, and yet he hath nothing leſs Poſſeſſion; for it is nothing but the old Man working within his own Sphere, and to his Advantage: Ye may do theſe Things that ye may be counted honeſt among Men, and ye are accounted ſo: It may be, ye would be eſteemed great Profeſſors, and ye are ſo, but if that be all, Verily you have your Reward; many ſuch like Ends you have, and ſo many ſuch Rewards, this is nothing but the Devils Preaching, and the Devils Learning within thee; it is no better than the Devils Work; and thou canſt expect no other but the Devils Wages. *All theſe Things will I give thee, if thou wilt fall down and worſhip me:* He is the God of this World, and hath great Power given him over the Kingdoms of his World, and he can beſtow much of the Glory of them upon his Servants: But God he ſpeaks firſt in the Center of the Earth: He begins firſt with the Heart, preaches within thee, reforms firſt the Heart, and if that be reformed, it is eaſie to reform the Members, or the outward Man: If the Will be rectified, the Actions follow the Will naturally; here only preacheth his well-beloved Son, in whom only he is well pleaſed.

Except thy Actions be the Actions of his own well-beloved Son in thy Heart, he neither owns nor accepts them, they are ſtrange Fire to him: You know, what became of *Nadab* and *Abihu*, for offering ſtrange Fire before the Lord: the Lord he pours precious Ointment on this *Aaron's* Head, but it will not ſtay there, but descendeth downward, and from thence drencheth his Beard, and ſo down to the Skirts of his Garment: So far as the Heart is reformed, the Actions cannot be amiſs: That Soul that is but in Love with Jeſus Chriſt, ye need not bid it obey him, and keep his Commandments; for Beloved! Where the Love of God is ſhed abroad in the Heart, it is Death to him, to that Soul to go a Whoring with the Creatures; he can have no Peace to commit Adultery with the World, that whoriſh Woman, he cannot endure Satan's Preaching; hearken to me, ſaith Satan to Chriſt in the Soul, and I will give thee theſe and theſe Things: No, no: His Peace lies in Hearnking what the Lord ſaith in him; and he preaches no ſuch Doctrine; but God bids him leave the World: for it's Enmity to him: He bids Part with theſe Things, take up the Croſs, expect Reproaches, Perſecutions and Death from the World; this Preaching is of God; Let thy Life be in forſaking the Glory of the World;

World; though thou livest in the World; yet let thy Heart, thy Affections dwell and abide with me. Use the World as if thou usest it not, count nothing in the World thine own; be thou but as a Steward in whatever thou hast, always ready to give an Account of all. This Preaching is from God, from Heaven; the Devils Preaching is quite contrary; and when thou hearest such Preaching as is contrary to this, and such Whisperings within thee, as tells thee of Honour, Riches and Greatness, conclude, it is the Devil, and not God, and that such Preaching and Learning will destroy thy Soul: Therefore I say: Always look to thy Heart, that it be set right, before ever thou expectest the Actions can be good: If that be not so, conclude, all that proceeds from it, is naught; we must look mainly to the Center, to the Fountain, to the Heart, that Life and Virtue may come from thence. Even as the Life in the Body by the Blood flows from the Heart to all the Members, if not, those Members are dead; so the Life of true Grace flows from the Heart as from the Fountain; for if either Fear or Law, Heaven or Hell, Rewards or any Hope or any By-Ends urge or prick on the Heart to Goodness; these are but dead Works, and you shall know it by this: Do but take away these Respects, and these By-Ends and these Works cease; take away Hope of Reward, or Fear of Punishment, and this Body is dead, he works no more, why? Because there is no Life, no Heat within, to move him; tell him, I mean he, whose Heart is set right for God, reformed by him; tell him, he must deny, forsake the World, he must be emptied of all the Glory of the World, of all Self-Seeking, Self-Glorying, Self-Praying, 'tis no sad news: Why? Because herein is his Life, his Peace, his Glory: But to the other, who hath been only taught by such Precepts as come from Men, from Self; This Preaching is Death to him, because his Life, Peace and Joy is to hear, how he shall be advanced, esteemed, honoured, &c. how he shall be made rich and great; therefore you may easily hence distinguish, what Preaching and Practice is from God, and what from Satan and Self. Thus much may serve for the first Thing, to open unto you the Meaning of these Words: *All Power is given to me in Heaven and in Earth*: To me it seems very plain and clear, and I hope to you also; and that which before seemed obscure, now is made manifest.

The second Ground: Christ also, as he is Man, hath all Power given unto him, as being united to God so also to Man: And this Definition, as being united to God, is very large and deep, as the River of holy Waters at the Entrance into the Sanctuary, which at the first Entrance, when

the Angel had measured with his Line 1000 Cubits, they took a Man but up to the Anles, and then a 1000 Cubits further up to the Knees, and 1000 more, then to the Middle, and at last it would quite drown and swallow up all, it grew into a vast Sea; the Meaning of the Words in this Sense, we are not able to comprehend or understand; but the more we wade into them, the more we are drowned, swallowed up, to know what that hypostatical Union is between God the Father and God the Son; and also that between God the Son and the Creature. This is a vast Ocean to swim in, and swallows up all our Understandings. Jesus Christ had the same Glory in himself, when he was upon Earth, as he had with his Father before all Worlds, which Glory we cannot in the least comprehend, and he is his well-beloved Son, in whom he only is well-pleased: But as he is Man, he to Us-ward emplied himself of all his Glory, and came in the Form of a Servant; He was subject to the like Passions and Infirmities as we are, except Sinful, and hereby Man came to be further made known unto him; that is, in Regard of his humane Nature, he was hungry and thirsty, weary and underwent many Sorrows, Afflictions, Reproaches, Temptations and suffered Death and the like, and so came to be a Fellow-Feeler of our Infirmities, that he might be a fit Mediator; and yet in Regard of his divine Nature he held his Glory and Union with his Father; and it was very necessary, it should be so in both Regards; for had it not been so, he could not have so complied with the Creatures, and felt their Infirmities, Wants and Necessities; and had he not retained his Unity with his Father, (which he could not in Regard of himself as God, either lose or diminish, nor increase) he could not have complied so perfectly with his Father for the Salvation of Mankind; for as he was in the Bosom of his Father, he was unknowable to any Creature, he was known only to himself: And so he was inexplicable, not to be unfolded, not to be made known. And in this Regard the more ye enter into Darknes and Unknowing, the more ye know of him; for he is nothing that we can comprehend or understand, (as we are Creatures) until we come to be One with him, and swallowed up into him.

But let us observe, that Christ never made this Boast of himself: *All Power is given unto me in Heaven and in Earth*, till he was ready to leave the Earth, never till he had been crucified, dead and buried, and rose again, did he assume to make such a triumphant Boast as this. It is remarkable, he never all the While he was on Earth, ever appropriated all Power to be his, till he was ready to depart out of the Earth. And Beloved!

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Let me tell you: This is our Imitation. Christ was no Boaster, though none might boast more, but he was meek and lowly, he became a Servant to All: When he might have been advanced and made a King, he ran away from among them; he was far of another Spirit than is now in the World, and always was in the World among the Men of the World, and no greater Sign of a carnal, earthly, low and base Spirit, than to be always seeking the great Things of the World, to be tickled and itching after the Praises of Men to lift up ourselves, seeking eagerly to be some Body, and to make a Noise and a great Blustering in the World, to desire to sit above and to trample upon their Brethren, to have the Cap and the Knee, where they come or go; and yet how many of such Men forsooth, must be the only gracious and religious Men of this Age! But you see, these are far from the Life of Christ, yea as far as the East from the West, as far asunder as Dark-ness and Light: Are these the Men of God, that brag of Power, Wisdom and Holiness, and yet are thus swallowed up in the World, who love the Praise of Men, and Greetings in the Markets, and the highest Seats in the Synagogues, and the uppermost Rooms at Feasts? Their Phylacteries must be broad and long; viz. as Men fit to be distinguished and to be known from other Men: Are these Men, think you, fit to be the Doctors and Teachers of Others? Are these the Disciples and Ministers, Christ hath sent out, to preach to us the Life of Christ by their Doctrine and Example? Judge Ye.

Beloved! Ye must know, that all Christ's Actions, which were imitable, while he was here upon Earth, they were symbolical; they shew, that he is Yesterday, to Day and the same for ever; for whatever he did then, he did but shew to our Senses, by external Actions, what he is still doing in the Souls of Men, and will be to the End of the World. For did he cure Diseases in the Body? He did it to shew us, how he cureth the Diseases of the Soul: Did he heal the Blind, and cure the Lame, cast out Devils, dumb Devils, and deaf Devils, and raging Devils, &c.? Yes, yet these do but shew, what he doth daily: when our Mouths are shut up, as to Things appertaining to God and his Glory, his Power dispossesses this dumb Devil: When our Ears are stoppt, and we can hear nothing, but what pleaseth Self and Flesh, and the carnal Man, like the deaf Adder that stopp'd her Ears, and will not hearken to the Voice of the Charmer, charming never so wisely; when the Devil in Man is never so raging and fierce, like him that lived among the Tombs, the Graves and Sepulchers, Christ's Power can make them sit quietly at his Feet, and in their right

Mind. Now Christ's Power and Wisdom in us, dispossesseth all of his Nature: He it is also, that saith to those Minstrels, & deceiving Pleasures and Allurements of the World, that in our Crosses and Afflictions make us such deceiving, deluding Musick, singing such false Requiems in our Souls, deceiving us with false Rests, he saith to them all: Depart, give Place: And he himself enters alone, to inform, enlighten and revive us, and bring us to own and delight in him, and in what he administers to us. All these Actions of his he did then upon the Bodies of Men, do but shew, what he doth upon their Souls; for he then cast out but some Devils, not all; he healed and cured but some of their Diseases, not all; for that was not the End of his Coming; for had it been so, he would have cast out all Devils as well as some, and cured all Diseases as well as some: But he only by them did teach our dull Capacities, which else could not conceive what he did in the Soul, but by representing the same Thing outwardly, even by those Things, which were most equivalent to them, and most aptly represented his Meaning, and the Nature of Things he would discover.

Did he resist the Temptations of Satan, and so made him depart from him? It was to shew, that he doth the same in those that are his, even by himself, in his own Person, and through his own Power in them; for whatever Actions he did, they were done by him only for a Resemblance of his internal Workings: Did he pray whole Nights? It doth but shew, that his Spirit in us makes continual Requests in us, and sometimes in Expressions, and sometimes even with Sighs and Groans, which cannot be expressed: Did he come before *Pontius Pilate*, and was accused, arraigned, whipped, buffeted, mocked and crowned with Thorns, &c.? Yea he was; and this was to shew to us, how our carnal Judgments arraign him, and how we whip him and pierce him by our Sins, mock and grieve his blessed Spirit: Was he nailed on the Cross? Did he dye? and was he put to Death by the *Jews*? and was he buried, and was there a Stone rolled upon him by the *Jews* never to rise again? They did so; and in these and other his Actions lies all our Hope, and all our Faith: This is our Anchor-Hold, and our Trust; and whoever shall deny it, let his Tongue cleave to the Roof of his Mouth: Yet also know, these were but Symbols and Representations of our Killing him, Crucifying and Burying of him daily in our Souls by our Sins, evil Practices and sinful Customs, by Following our own Wills, and by our Arrogance, Pride and Selfishness, and thereby his Life is crucified: And also, did they oppose him in his Preaching and daily Teaching in the Temple? It is to shew, how we have daily in
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the Temple of our Souls opposed, resisted and quenched the Motions of his blessed Spirit, so that it lives not in us; but the old *Adam*, the old Man is alive, and Christ the new Man is dead and buried within us: And so likewise in the Rest of his Actions: Did he rise again the third Day, and triumphed over Hell and Death? It shews, how this mighty **LION** of the Tribe of *Judah* hath and will raise up himself, and overcome all his Enemies, and hath and will put them all under his Feet in our Souls: And then after he is once arisen, he appears to all the Brethren, to more than five hundred Brethren at once: Wherever Christ is risen, he will appear and shew himself: *If I be lifted up, I will draw all Men unto me*, as he saith **John 12. 32.** As you know, it is the Nature of Fire to draw all Things, to ascend upward to its own Center: So if Christ be risen and attended in us, he will so display his own Glories and Beauties in us, that he will draw all our Affections up to him, as the Church saith, **Cant. 1. 4. Draw me, and we will run after thee:** There is so much of himself and of his Love infused and shed abroad into our Hearts, so that we cannot but eagerly and vehemently desire to be like him: So that it draws all our Love to the Love of him, and all our Hatred to hate that which he hates; and all our Love to love that which he loveth; our Hate and Love, Joy and Grief, and all our Affections to be like his; Even as Fire, which endeavours vehemently, to make every Thing like itself: So doth Christ, wherever he comes with his Life, Light and Glory into the Soul.

Thus you see, that what Christ did for a Time in the History, the same he still doth, as truly, as really and as constantly in the Mystery; he did somethings visibly, to shew, that he doth the same Things as truly invisibly; he did so much as was enough to manifest himself to be **EMANUEL**, God with us, and also that he was God manifested in the Flesh, declaring his Life in us. And as I said, when Christ was ready to leave the Earth, then he made his Boast of himself, and never before did he ascribe his Power to himself; Even so, even so, till we are made one with him, till we are made like him, and till we can sit so loose to the Earth, that we are with him ready, willingly and freely to leave the Earth we can never claim this Power; till thou art dead to every Creature, thou canst never make this Boast.

Beloved! If you would have Power to remove Mountains, and to offer Violence to the Kingdom of Heaven; if you would have Power to tread upon Serpents, and upon all the Power of the Enemy; if you would have Power to cast out Devils, or if you should eat any deadly Thing, it

should not hurt you, then you are to be thus qualified, to be dead to thy self, dead to Sin, and dead to the World, so that thou hast experimentally seen and felt in thy own Soul, how that thy Sins have ploughed, and made long Furrows upon his Back, as *David* saith; and how you by your Sins have quenched the Light that is in you; and how in thee he is crucified, dead and buried, and how thou hast drawn Grave-Stones of Custom over him, so that he may never rise, and how you have buried his Light, resisted and grieved his Spirit in you; and that you have found him arise, appear and shew his Resurrection from the Dead in your Souls; that you have really seen and felt all these Things actually done within you, his Birth, his Life, his Death, his Resurrection, &c. That as his Enemies have overcome and crucified him within you, so you have found him, and seen him arise gloriously and triumphantly within you, and that he hath put down all his Enemies under his Feet in thee; insomuch, that thou hast heard, seen and felt him crying within thy Soul, Ha! ha! I will now arise, I will now avenge me on my Adversaries; now I that was crucified, am now risen again; so that you see his Glory, and the Love of him triumphing in you, so that now thou canst truly say with *David*, Psal. 27. 4. Now I am so far gotten from, and forsaken the World and my self, that now I desire but one Thing, and that will I seek after; even that thou wouldst give me thy self, to unite and make me One with thine own Life; *That I may dwell in the House of the Lord all the Days of my Life, and visit his Temple.*

You being once come to this Pass really in experience, then you also may say: *All Power is given to me in Heaven and in Earth*; for then you are (as I may say) within an Inch of being swallowed up into God; and then are you ready to leave the Earth, and all Things therein; for this Man is so joynd to the Lord, that he is become one Spirit with the Lord: And if we be one Spirit, as Christ's Prayer hath purchased, *John 17. 21. That they may be one Spirit, as thou and I are one; and that thou mayest be in me, and I in them, and they in me, that the World may believe, that thou hast sent me:* I say, if it be so, then Christ himself lives in us, and then all our Words are the Words of Christ, we have no Thoughts but the Thoughts of Christ, no Will but Christ's Will: And to be short, we have no Life but Christ's Life in us, as the Apostle saith: *I live, yet not I, but Christ liveth in me.* And then also (as the Apostle again saith) and so may you say: *All is yours, and not before, whether Paul, or Apollos, or Cephas, or Things present, or Things to come, all are yours, and you are Christs, and Christ is Gods;* you being come to this, as you may claim a Right to all Things,

Things, so you may claim a Power over all Things; for you are already set down in the heavenly Places with Christ himself, in the very Glory of God the Father, who is blessed for ever. 'Tis true, all is Yours before, and for you, but you can never claim them, till Christ thus discover himself in thee.

But yet Many there be, that will claim this Right, and appropriate to themselves this Power, and this Life, when alas! they are far from it: They will assume and presume, that this is their Condition, when indeed and in truth, Christ and his Life, is as yet, buried in them: He is not risen in them, he hath not conquered nor gotten Victory over his Enemies, but he is still crucified, and *made to serve their Iniquities*, Isa. 43. 42. Their Sins and their Lusts, as God there complains: Self-Will, and Pride, and Arrogancy, and vain Boasting is still alive in them: He hath not as yet, avenged himself of his Enemies, but Pride and Covetousness, and Love of the World, and the Love of the Praise of Men, these Things live in them still, and Christ is dead: And so much the more dead and crucified, in as much as they glory of that, which is not; conceiving, Christ is theirs, when as all their Ways are contrary to him, and yet they conceive and flatter themselves, they are made one with him, when as it were far better, they had a true Sight of their Opposition and Contrariety to him: And therefore thou must know, thou art no other but an Usurper, to claim this Power and Right to all Things, in which as yet, thou hast no Part nor Portion; for when a Man is come to that Life we formerly spake of, then he is made Lord of the Earth, and hath then real Dominion over all the Creatures, and made little lower than the Angels, and is crowned with Glory and Majesty: As it is expressed in Ps. 8. Then thou belongest to, and art one with him, who is King of Kings, and Lord of Lords, though you see it not, though you cannot believe it; yet 'tis very true, thou art made One with God, all Things are subjected to thee, as to God in thy Measure.

I will represent the Case to you in a Parable.

A Supposition of two Drops reasoning together.

As suppose two Drops apart from the Sea, should reason together, and the one should say to the Other:

Fellow Drop! Whence are we? Canst thou conceive whence we are, either whence we come, or to whom we belong, or whither we shall go? Something we are, but what will in a short Time become of us, canst thou tell? And the other Drop should answer:

Alas,

Alas, poor fellow Drop! Be assured, we are nothing; for the Sun may arise, and draw us up, and scatter us, and bring us to nothing.

Says the other again, suppose it do? for all that, yet we are, we have a Being, we are Something.

Why, what are we? Saith the Other.

Why, Brother Drop! Dost thou not know? We even we, as small and contemptible as we are in our selves, yet we are Members of the Sea: Poor Drops though we be, yet let us not be discouraged: We, even we belong to the vast Ocean.

How? Saith the Other, we belong to the Sea, to the Ocean: How can that be? We have heard of the mighty Greatness of the Ocean; we have heard that there is the huge Leviathan, that sports himself therein, who is so great and terrible he feareth none; whose Heart is as firm as a Stone, and as hard as a Piece of the nether Millstone. The Mighty are afraid before him, who feareth not the Spear nor the Dart, nor the Habergeon, who esteemeth Iron as Straw and Brass, as rotten Wood, the Arrow cannot make him flee. Darts are as stubble and he laugheth at the shaking of the Spear; who maketh the Deeps to boil like a Pot, and maketh the Sea like a Pot of Ointment; so that he maketh a hoary Path to shine after him, and upon Earth there is not his like. What? That we are of the Sea? How can it be? We have heard, the Sea is great and wide, wherein also (as David saith) *are Things creeping innumerable, both small and great Beasts; there is that Leviathan, who is made to play and sport therein. And they that go down into the Sea in Ships, and do their Business in great Waters, they see the Wonders of the Lord in the Deeps; there are the huge and roaring Waves, that mount them up to Heaven, and suddenly they fall down into the Depths, and their Souls melt because of Trouble: And those great Waves make them roll to and fro, and stagger like a drunken Man, so that they are at their Wits End: In the Sea also we hear, there be these huge and mighty Rocks, whose Foundations are not moveable: Thou sayest, that we are of the Sea, and belong to the Ocean: Where is any such Vastness or Strength in us? Where is any of all those wonderful and mighty Things in us? Therefore whatever thou sayst, we cannot be of the Ocean.*

No, 'tis true, saith the other; for the Present we are not of the Ocean, because we are not yet joyned to the Ocean: And except we perish, and be dissolved (as it were) to nothing, we are nothing; but if the Sun draws us up, scatter us and dissolve us to nothing; so that we are not seen to be so much as Drops, then are we like to be something; for then we shall

return

return into the mighty Ocean, to which we belong: And then we are those that have in us those Rocks and those Ships, and those Leviathans, Fish innumerable, both small and great; And they have Room to play and sport themselves in us: Then we may claim and appropriate to our selves, whatever may be appropriated to the Sea, or to the Ocean; as well as any other Drop; for then we are united and made one with the Ocean.

The Application by Way of Dialogue.

So, just so in like Manner, suppose two mortal Men reasoning together: The one in Fear and Jealousie, and the other in Vision and Revelation.

What are we? Says the One. We are Nothing, says the other: we are but a Shadow, a Dream, a Bubble; not so much as the Drop of a Bucket, or as the Dust of the Ballance, we are but as the Morning-Dew before the Sun, and as Stubble before the Fire, and as Smoke before the Wind, ready to be consumed, scattered and dissolved into nothing.

Oh! says the other: Though in our selves we are but Shadows, Bubbles and poor Drops, and as thou sayest, we are no more than a Drop, a Bubble, soon up and down: We have no Power, the least and weakest of all Things imaginable; yet we are, we have a Being: Nay, we are more than thou canst imagine.

Why Brother, what are we? Why? I'll tell thee what we are: We are Members of the very Body of Jesus Christ, we are (as I may say) Flesh of his Flesh, and Bone of his Bone; and we shall be made one Spirit with him, and therefore be contented: Though we in our selves are poor, and contemptible, and apart from him nothing, yea, worse than nothing: Yet, yet by the Grace of God we are, what we are: We (in our selves) cannot say, I am, or I live: We cannot call our selves I: I live, yet not I, but Christ liveth in me; and in Time I shall see my self to live in him, and then I may, and thou mayest claim the same Life, the same Power with him; for we shall return into him who is almighty; 'tis Truth, we shall be dissolved in our selves, but we shall be emptied into him, who is infinitely vaster than ten thousand Seas or Oceans.

Ah Brother! Says the Other, sayest thou so, how can these Things be? We have heard, that Jesus Christ is God equal with his Father; that he is almighty, incomprehensible, immense, &c. We have heard, that he hath all Power given him in Heaven and in Earth; that he rules over all his Enemies, and treads them all under his Feet; that he rules them with a

Rod of Iron, and crushes them in Pieces like a Potters Vessel: And he is set upon his Throne, and Triumphs in Glory and Majesty, and is set down in holy and heavenly Places with his Father in his Throne, and is full Authority. In us, behold, there is none of these Things; we are poor Drops and weak Creatures; as little as we are, we are full of nothing but Sin and corruption; we are empty, vile and despicable, not only because of our Smalness, and Nothingness, but by reason of our Sinfulness and Impureness. We have none of our Enemies as command; we are empty and changeable, and there is no Stability in us: All our Actions declare and render us to be always in a dying, perishing Condition: But Jesus Christ, to whom (thou sayest) we belong, he is glorious and blessed, and lives for ever. And therefore I will not, I cannot believe: Wilt thou make me believe I am a Part of him? It can never be.

Oh! Saith the Other, be contented: Corn cannot bring forth Fruit, except it dye, but if it dye, it bringeth forth much Fruit: Neither can a Drop return to the Ocean, except it be dissolved in it self, and from its own proper Being: So, even so, we poor Drops in our selves, we are nothing, empty, poor, despised Nothings, less than Nothings, apart from the immense Ocean: But if we can be content to die, and forsake our selves, then should we return, and be made One with that immense Ocean. Could we but be contented to annihilate our selves, and to be brought to Nothing, we should be made Something. If that blessed Sun of Righteousness would but arise, dissolve us, and draw us up into himself, then we, even we, as poor as we be, should be united and made one with the Almighty.

Beloved! Beloved! The only Reason, why we remain such empty Drops, is because we esteem our selves to be somewhat, when indeed we are nothing; while we set such a great Price upon our selves, and look on our selves as good, holy and pure, and so much better than our Brethren, and take Notice of our selves, what a Progress in Religion we have made, and despise Others. This, this keeps us from being united to him. Oh! Those high swelling towering Thoughts must be brought down; these Thrones, Powers and Principalities set up in us by Satan the Prince of this World, those strong-holds that keep us from being overcome and being brought to nothing, must be brought down, that so God himself may take Possession of us, that we may be joynd to the Lord himself, and so be made Partakers of his Life and Glory. My Eye can never be united to the Sun, till I behold and look upon it; then those Beames that come from it, draw my Eye in a direct Line to be joynd to it; so thou art never united to
Christ

Christ, till the Lord himself by the Eye of Faith, which is as a Beam that comes from him, unites and draws up thy Soul in a direct Line to him again. As long as thou art Something in thy self, so long thou art nothing; and when thou beginnest to be nothing in thy own Esteem, then thou beginnest to be really Something; then is Jesus Christ beginning to arise and to exalt himself in thee; then, as I said before, hast thou a Right to all Things, and thou mayest claim, all those great Things, spoken of before to thy self, to be thine, though not to thy self individual and as separated, but as united to him, to whom all Power is given both in Heaven and in Earth; but till this Work be done, Christ is kept under, and thy self is exalted, and it rules thee, governs thee and terminates all thy Actions, however they may seem to thee and to other Men, as much lift up in themselves as thou art; though (I say) to thee and to Others in the same Sphere with thee, they seem never so glorious and beautiful; yet Christ is crucified and SELF is alive, and set in the Throne. As *David* saith: *Up Lord! Why sleepest thou? Avenge us on our Adversaries.* God is asleep in Men, till this Work be brought about in them. And again: *Arise, O Lord! Exalt thyself above the Heathen.* Till thou art laid low, till thy self be brought down, the Heathen are exalted, and Jesus Christ is trampled down: As the Heathen in old Time typically got the Upperhand, and took Possession of the Land and fair Houses of God, banished and carried captive the People of God, kept them under, made them tributary and overrun the Land: Even so are those very Things accomplished in us, when Lust and Sin commands and bear Rule, and overrun the Soul like Locusts, which are the very Locusts of the Bottomless Pit, which also indeed are ANTICHRIST, they keep him under and daily crucifie him, that is crucifie his Life in us: And these are those Enemies we continually ought to make War with, hate and pray against: These are that *Meroz*, that we are to curse bitterly, (as the Angel commands) because they will never help the Lord against the Mighty, and not to curse Men nor any Thing, which God hath made, as Some have ignorantly enough (God knows) suggested to you; for all Creatures, as they are made by God, are good, very good: But 'tis the Seed of the Serpent we must war with, and persecute even to the very Death, so that they may NOT BE, as *David* prayeth; but of nothing else ought we to use such a Prayer.

These Things, Brethren! We ought still to find in our own Experience: Not only to hear and read the History of them, as done In and By Others; but to see and feel, how they are really accomplished in our selves; for

except we see this Fighting, Contesting, ConFLICTING and Resisting accomplished in us: Except we have found the strong Man bound in us, and felt those Fightings and Resistings that he makes, till he be bound and overcome, we are yet in our Sins: *Strangers possess the Land, and the Temple of God lies waste, and the Enemies of God roar in the Midst of the Congregations, and they set up their Ensigns for Signs, and break down the carved Work with Axes and Hammers.* Could we but see all these Things in our selves, then we might be sure, that Light was approaching to us; and if this Light were but set upon a Candlestick in our Souls, then it would give Light round the House, into all the Faculties of our Souls, and to All about us, and we should discover these Things more and more; But till then, the Light is hid under a Bed or under a Bushel, as our Saviour saith. And if we have not found these Things in our selves, we have not been so much as in the Way to Union with Jesus Christ; but having found them, we have Cause infinitely to rejoyce: For then those Masters and Lords that formerly command thee, now thou shalt command them, and they shall obey. Then thou shalt find, that he hath in thee *broken the Gates of Brass, and cut the Bars of Iron in sunder,* Pl. 107. 16. Thou through him shalt have Power now, to rectify thy Understanding, thy Will, thy Affections, to rule and govern them as a King, because Christ is exalted as King in thy Soul: Then thou shalt be taught of God and shalt receive an Unction from the Holy One, and thou shalt know all Things, as I shewed you at large upon that Text; not you, Each of you individually, but you in him, you compleat as the Body and as in Union with your Head, ye have received an Unction from that holy one, and ye know all Things. In our selves indeed, in our own Wisdom we can know nothing; and in our own Strength we can do nothing; but by his Wisdom, and by his Communication thereof, and by the Power of Christ, and by his Strength in us, we shall be more than Conquerors; and we shall find these Words true to ourselves, that our Saviour here saith: *All Power is given to me, in Heaven & Earth:* You shall feel it true in your selves; for you being united and made one with him, you shall so derive his Power to yourselves, that you may say: All Power is given to me, in Heaven and in Earth; Then you shall come to see such Things, as never Eye saw, nor Ear heard, nor ever entered into the Heart of Man, Things unutterable; for till this comes to pass within you, you shall never see the new Heavens, and the new Earth, so often promised in the Scriptures: Nor till then shall we ever see the Day, that old Things shall pass away, and
all

all Things shall become new, as it is exprest in Revelation 21. 4.

Then is the Day come, that God shall wipe away Tears from our Eyes, and thou shalt hear Christ himself in thee, proclaiming: Behold I make all Things new, I make all Things new: Then shalt thou have Power over the Earth: Then also art thou that blessed Meek One, spoken of Mat. 5. *That shall inherit the Earth.* Then shalt thou have Power to meet thy Saviour, prepared and adorned as a Bride to meet the Bridegroom at his Coming: Then indeed shall all spiritual Promises be fulfilled and accomplished in thee; and all this by being risen again with him, and shalt now be for ever united to thy Husband and Bridegroom Jesus Christ.

The Way to this Life is being dead to the World, and dead to the Flesh, the World being crucified to us, and we to the World: Come, I'll tell thee, thou blessed Soul! To such a Pass thou art now come, that as thou stinkest to the World, so the World stinks to thee; as all Things are ready to forsake thee, so thou art as ready to forsake them: So that thou beginnest to see no Excellency in any Thing the World presents to thee; no, not in PROPRIETY, which the whole World, ye generally All esteem so highly of, and are of all Things lothest to forgo; I say to this Man, even Propriety, one of the Worlds chiefest Gods, begins to dye to him, and he to it: It departs from us, and we depart from the Love of Propriety, or laying Claim with Affection to any Thing in the World; but having it, as having it not, as 1 Cor. 7. *That both they that have Wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this World, as not abusing it; for all the Fashion of this World passeth away.* Here is your meek Man, your emptied Man, your sequestred Man. This Man is a Man dead, and clean cast out of Sight, as *David* saith, *clean out of Mind*; he is as a Bubble, that No-body sets by, and it is his Life, his Glory, his Riches to be so; and these Men are Fools to the World, yea stark Idiots: But yet be contented, happy, yea thrice happy are those Men, that are come to this, to be thus Dead-Men: You know, Dead-Men are not affected with any Thing, Dead-Men lay no Claim to any Thing, Dead-Men cannot so much as say: This is I; they esteem not of themselves; Praise and Dispraise is all one to them: Dead-Men they can let Men do what they will with them, they are all at one Pass, let Things (as to the World) go well or ill; Dead-Men they claim no Interest, no Propriety in any thing; let them be merry while he lies by, or let them be sad, all is one to him; let them be Sha-

rers of his Goods, One will have one Part, and Another another Part; let them make merry, and spend lavishly of his Goods, he is not moved; why? The Reason is, because he hath lost his Senſes, in this World his Life is gone: he is a Dead-Man: Juſt ſo it is with the Man we ſpeak of: Chriſtians! Hath your long Profeſſion brought you this, then it is well with you; otherwiſe, let your Confidences be what they will: I dare not flatter you, nor I would not have you flatter yourſelves.

Beloved! This was the Condition, the bleſſed Apoſtles and Diſciples were brought to: Oh! But where are ſuch Diſciples now? As the Apoſtles challenges, 1 Cor. 1. 20. *Where now is the Scribe? Where is the Diſputer of this World?* Where are your great Doctours, and your learned Men? Are they Doctours in this School of the Croſs of Chriſt? No! No! Nothing leſs: Are they dead Men? Are they come to this, to let Others joyce in the Heaping up Riches, and Adding Houſe to Houſe, Land to Land, and making themſelves and their Poſterity great in the World? Theſe Things ſhould not concern dead Men: And ſaith *David* again: *I am as a broken Pitcher, that can hold no Water:* Juſt ſo is this Man; he is a broken Pitcher, that can hold nothing: Pour Riches into him, pour Health, pour Wealth, pour Praise, pour Honour into him, or pour into him the Contrary; whatever ye give to him, or take from him, he is all one; if ye take his Cloak from him, he will give you his Coat; if ye ſtrike him on the one Check, he cannot revenge, he will rather turn the other; curſe him, and he will pray for you; and all this he learns of his dear Saviour JESUS CHRIST; and all this he hath attained by being united, and by being made ONE with him; whoſe Practiſe and Command you know it was ſo to do, and whoſe Nature and Life he partakes of, knowing aſſuredly, (by real Experience) that there is no other Way to find Reſt to his Soul, but by forſaking his own Will, and living free in the World, and dead unto it and to his own proper Will and Affections, dead to Propriety: And let me now tell you, this is that Sight of Chriſt, that *Abraham* joyced in; nay, this is the Top of the Mountain, from whence *Moſes* brought a ſhining Face, which ſhone ſo gloriouſly, inſomuch, (ſaith the Text) that the People were not able to behold him, nor to talk with him, untill he covered his Face with a Vail; nay, here is the high Mountain, where Chriſt himſelf is tranſfigured before his Diſciples, where his Face ſhone as the Sun, and his Raiment as the Light; nay more, this is the Throne of Peace and Reſt, where *God raiſeth up the Poor from the Duſt, and liſteth up the Needy from the Dungbil, that he may ſet them with Princes,*

even with Princes of his People, (saith David) Psal. 113. 7, 8. Nay more yet, this is S. Paul's third Heaven, whither he was wrapt and caught up into Paradise; inſomuch, that he could not tell, whether he was in the Body, or out of the Body, where he heard Words unutterable, and if they were utterable, they were not lawful for him to utter; for they were too high for the Capacity of any, except for ſuch, who had the ſame Revelation: Nay, once more, this is alſo thoſe Back-Parts of JEHOVAH, of which Moſes could have but a ſhort and ſudden Glimpſe, while he was in the Body, and that but through the Cleft of the Rock: Nay, in this Man Chriſt is tranſfigured, as he was before Peter, James and John, though not before the World; they cannot perceive, nor behold any ſuch Thing; but to thoſe who have of Chriſt's Spirit in them, they have ſpiritual Eyes, to ſee, that Chriſt in this Man is really tranſfigured, and his Face ſhines as transparent as the Sun, and his Garment is as white as Snow, ſo white, as no Fuller on Earth can white them, and his Raiment ſhines above the Brightneſs of the Sun; yet it is not this Man, but Chriſt in him, who thus ſhines, as the Evangelists relate of Chriſt.

Oh Beloved! How happy, and how free doth ſuch a Soul live? How at Liberty and free from thoſe Chains, that moſt Men are fettered with? As Love of Money, Honours, Houſes and Lands, diſtracted with Hopes on One Hand and Fears on the Other, and are never at Reſt; but are like the troubled Sea, tumbled this Way and that Way; rolling to and again, and never quiet: But this Man is delivered, ſet free from all ſuch Things. What a Comfort is it for a Man to be made willingly to leave the Love of the World? To live free and above all Hopes and Fears? What a Comfort is it, not to fear Death, to account Death his Gain, (for this Man dyes daily) not to fear to answer all our Enemies in the Gate; for Death is but one of God's Bayliffs? And what care I, which of this Collectors, or Toll-gatherers, or Serjants ſeizes upon me; or if he remove the Candle from my Fingers, or my Fingers from the Candle, is it not all one? To look boldly, undauntedly on Death, on Satan, on Sin, as knowing them all overcome and brought under? What a Comfort is it to find, ſee and feel the Life of Chriſt in us? And that we are in ſome Meaſure and every Day more and more, made conformable to our Head, and that we ſhall now for ever overcome and be at Reſt, and ſit down with him upon his Throne, even as he is ſet down upon his Fathers Throne? And then according to that Promiſe, Iſa 60. 13. Hath he not made the Place of his Feet glorious? What a Comfort is it to feel and ſee our Graces,
Faith,

Faith, Hope and Patience, and the Rest, to revive, to live and flourish which in former Times flagg'd and dyed? What a Comfort is this to see, that when either the North-Wind or the South-Wind blow, yet still he is safe. Let him be in any Kind of Condition, yet his Garden prospers; his Soul flourishes, and the Spices thereof flow out; and Christ and he sit down together, to eat the pleasant Fruits thereof; nay I will be bold to say to this Man: Nothing is a Rod to him, nothing a Judgment; let God do what he will with him, he can see no Anger, no Frowns in any Thing, but all that comes, is to him Mercies and Loving-kindnesses; he can see a great Deal of Comfort in God's Rods: *Thy Rod and thy Staff* (saith David) *they comfort me*: Then the Rod is no Rod, but a Favour and a Mercy; for he hath expanded, opened and given up himself solely to God and his Will: This is the Soul that lives with God and lives in God, this Soul is at Rest, and none else but this Soul: for he hath in Part Possession of the Kingdom of Heaven already, and the Kingdom of Heaven Possession of him, he having received the first Fruits, even while he is in the Body: And now is fulfilled, and the Days are come, that the Bride speaks of, Cant. 2. 11, 12. *For lo! The Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the Time of singing of Birds is come, the Voice of the Turtle is heard in the Land,* (i. e.) There is no other Voice heard in his Soul, nor in all the Earth (to him) but Peace, Peace; nor in all his Possession nothing but the Voice of the Turtle, which Possession he knows, he shall never be deprived of, but shall have the full Possession, and the full Enjoyment thereof, for ever and ever, in his Fathers due Time.

O my dear Friends! To what a blessed Tranquillity and Serenity of Spirit is this Soul attained. These are to him blessed and Halcion Days.

F I N I S.

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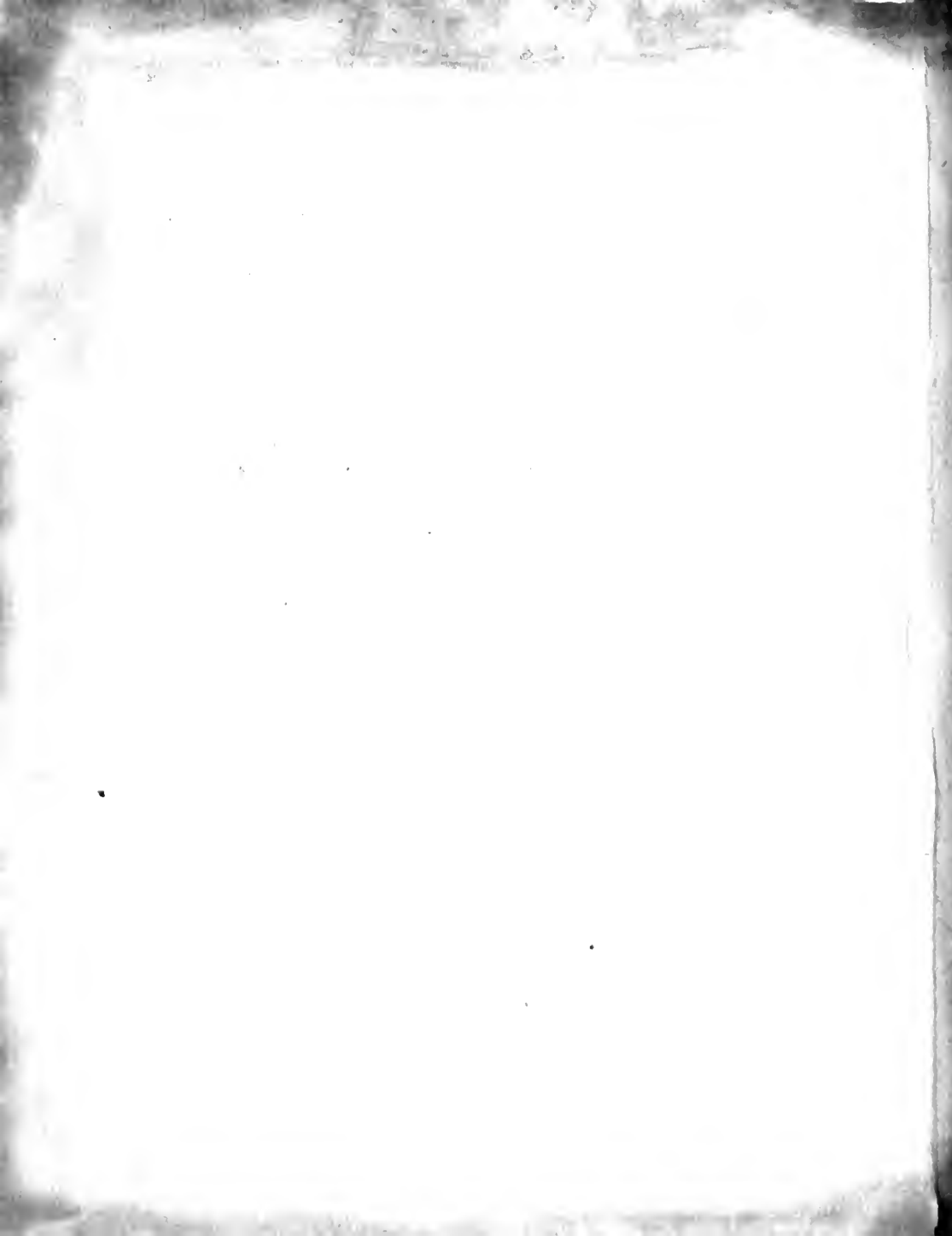
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It appears from William Penn's writings
that he held John Everard the Author
of this Book in good esteem. In the 2^d Vol
of his Works at Page 395 he says.

To prove our sense of true preaching we
may add two Testimonies out of that
renowned Independant Doctor Everard.
At page 398 he calls him. The great
spiritual separatist. And at Page 398
Speaking farther of him says. He was a
noble & doubtless very religious man.

